



CERTIFICATE OF CLINICAL HYPNOSIS

TRAINING MANUAL 1

PART ONE

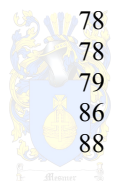
Practical and Historical Information

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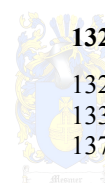


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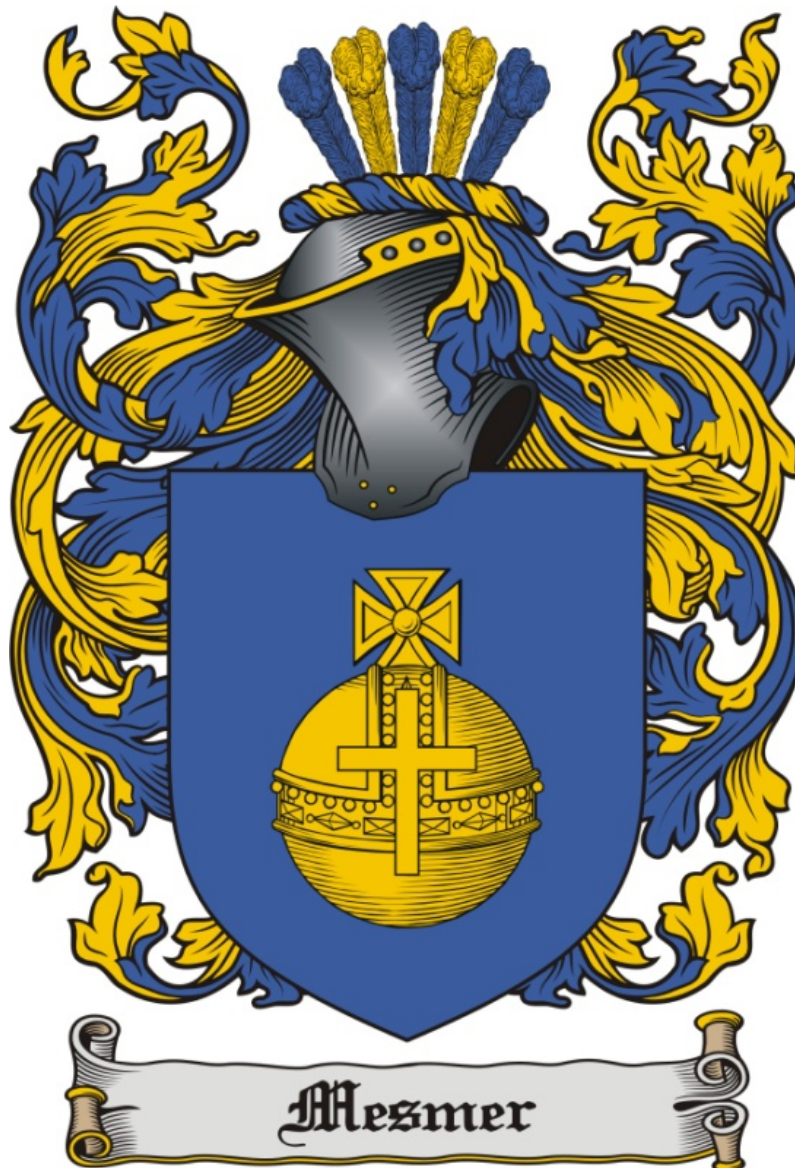
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you will not divulge any hypnosis induction techniques you have learned to any other
person.***

***Your knowledge is your power!
If you give away your knowledge
You lose your power***



Training Curricula

Training Manual One: Part One: Contains; historical, magnetic, psychic, practical, and esoteric information regarding Mesmerism, Somnambulism, Traditional hypnosis, Ericksonian hypnosis, NLP, the various levels of mind and the applications and uses of hypnosis.

Training Manual One: Part Two: (Bound behind Part 1) Contains information regarding levels of mind and consciousness, general hypnosis information relevant to trance induction and the practice of hypnotherapy.

Training Manual Two: Contains induction information and methods for inducing hypnosis (hypnotic inductions).

Training Manual Three: (Bound behind training manual Two). Contains hypnotic instructions - what to say to effect change when a subject is in hypnosis.

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A Word from Rick Collingwood

Welcome and thank you for choosing to study with Global Hypnosis Academy. I'd like to welcome you and tell you a little about myself, my opinions of hypnosis, and the history of the academy.

My interest in hypnosis first began when I was about 12. From then, apart from the occasional mucking around with some book read inductions, it took me until 1992 to follow my passion, relinquish a very successful career in the automotive industry, study hypnosis, and become a hypnotherapist.



In 1992 I completed a 10 day Ericksonian Hypnosis course in Brisbane and I didn't really learn much at all. I can remember watching a video of Milton Erickson performing arm levitation and wondering to myself – how am I ever going to be able to do that? Then, walking out of the training rooms at the end of the final training day, I said to one of my fellow students "When I teach this I'm going to teach it properly". She looked at me with a quizzical expression and I wondered where those words had come from.

Determined to attain success, I'd already been studying counselling for quite some time, and had set up a practice in Brisbane city. My first stop on the way home from that last day of training was at an esoteric bookshop where I bought a little book for \$10, titled "Thorsens Guide To Hypnosis." I learned more about hypnosis from that little book than I learned in the \$4000 training I'd just completed, and 25 years later I'm still learning. For the dedicated and passionate hypnotist hypnosis becomes a way of life.

Like many clinical hypnotherapists and NLP practitioners, for many years I was a dedicated Ericksonian practitioner and had a rather dubious opinion about the rapid hypnosis performed by so called stage hypnotists. Until recently there was very little information about rapid inductions and so it was more comfortable to accept that rapid inductions and having people do things against their will was all nonsense, and that stage hypnotists were simply dealing with the more gullible individuals, or had an entourage of "Ring Ins" following them from show to show. Despite that, I still had an interest in so called rapid inductions and eventually I found a script demonstrating the mechanisms and gave the words for an instant induction. Eagerly I went through the process with a friend. He just stood there after I'd followed the instructions to a tee and asked me "What are you doing you idiot? His response helped to re enforce my first assumption and so I didn't consider rapid inductions again for about another three years.

During my journey I developed an interest in old hypnosis books from the 17, 18, and 1900s. I have copies of James Braid's and James Esdaile's original works, a copy of Mesmer's original dissertation, and many volumes written by other notables of the past. As I collected and read historical volumes it became evident that there was plenty of merit in the original and undiluted practices, more merit in fact than in the so called "new" ways, "new" meaning post 1950. I possess a very large collection of old hypnosis books and it is in the old books where the truths about hypnosis are found. What modern and academic hypnosis training often fails to do is to teach real inductions much beyond a progressive muscle relaxation and some visual imagery. It is almost an assumed fact that someone who has their eyes closed will automatically go into a trance if you begin telling them to relax and go deeper.



Hypnosis has been diffused into sub modalities such as NLP, which profess to be hypnosis but are not hypnosis at all. By trying to put hypnosis into an explainable framework, or treating it as an academic procedure, the art has been largely destroyed, and any hypnotist who knows the truth of the modality will tell you that genuine hypnosis is indeed just as much an art as what it is a learned process.

Of course, there is the academic aspect to hypnosis, but academia by necessity is evidence based, and much of what happens during, or results from, hypnosis cannot be measured by academic means, so over the years I've heard a lot of nonsense such as it is just the power of the imagination; well you try getting a person suffering the agony of bone cancer to imagine it away. It's also often said that we can't make anybody do anything in hypnosis that they wouldn't normally do, to me this means the fool saying it hasn't been trained properly. There is a large collection of valuable informative and rare books filled with original styles, methods, techniques, and the medical uses of hypnosis available as eBook downloads.

Hypnosis has been scientifically scrutinised to the point of tedium. There are more than 3000 high quality academic studies from some of the world's most respected Universities, undertaken by some of the most respected scientific researchers of our time, and they all agree that hypnosis is real and beyond academic question; but none can demonstrate the mechanisms of what is happening. It is similar to electricity, we know it exists but science cannot explain exactly what it is. Anybody can learn to induce a trance to one degree or another, just as anybody can learn to sing, but it is the truly passionate individual who puts in the time and effort who becomes an exceptional hypnotist. You see, for all the scientific investigation that has made the existence of hypnosis beyond dispute, there is just as much, if not more misunderstanding. It is passion patience and persistence that are going to make you an exceptional hypnotist.

The curriculum of the academy is structured upon fundamental and traditional hypnosis, and how to affect hypnosis in combination with Mesmerism and Magnetism. The philosophy aims to teach students how to induce real hypnosis and the limitations of what can and can't be done therapeutically with the hypnotic state. Your training will also teach you how to work effectively with issues such as weight loss, stress, and quitting smoking.

Since its conception in Queensland in 1996, and in Western Australia in 2001, the academy has now trained more than 2000 students and expanded into the UK under the name of The International Academy of Hypnosis. My work has taken me to New Zealand, the USA and the UK numerous times and also Switzerland, France, Canada, and Malaysia. I have appeared on countless national and international TV and radio shows and in more newspaper and magazine articles than I care to remember. I have produced and marketed a range of personal hypnotherapy CDs that have since 2001 earned multiple Gold and Platinum ARIA awards and sold more than one million CDs and MP3s across the planet.

I've hypnotised more than 25,000 individuals and conducted mass hypnosis events in London, Los Angeles, and Australia with up to 1000 people in attendance. I've worked with some of Australia's most successful corporations, and some of the world's most elite sports teams and athletes including Race Car Drivers, Olympic Cyclists, Soccer Players, and world ranked Boxers and Martial Arts Champions, using exactly the same techniques and methodologies that you will learn as a student of the academy.



It's interesting that no matter how much we think we know we never stop learning. In January 2009 during a radio interview in London I was asked "Out of all the things you have done with hypnosis what's the most satisfying thing for you personally?" I've experienced, witnessed, and done so much with hypnosis that I had to give the question some deep but fast thought. My, perhaps Freudian, rapidly considered answer was.

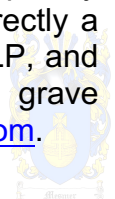
"It's always a fantastic and rewarding thing to help people through their issues and make forward progress, so therapy is a very satisfying, if at times draining part of my work. I've been involved with hypnosis for so long now that if I stop to think about all the CDs that are out there and all of the people I've worked with individually or in groups and then add on all the others that have been helped by those who I have taught, it can get a bit overwhelming. Teaching is very rewarding, but on a deeper and more personal level I'm a traditionalist as far as hypnosis is concerned and am focussed at bringing back the real methods that were used by the hypnotists of old. After a long search, in 1998 I was fortunate to find a 1922 vintage translated reprint of Anton Mesmer's first published book titled "Mesmerism." The little volume cost me a lot of money and I treasure it among my collection. It also sparked in me an interest in mesmerism and magnetism that sort of self-perpetuated, because upon investigation it wasn't all humbug and nonsense, and it also wasn't hypnosis as we now know it either.

In 2009 I finally realised a long held ambition and crossed Lake Constance to visit the historic little village of Meersburg in Germany where Mesmer spent his last years. I quickly found the old cemetery on MesmerstraBe and laid some flowers and a candle on the monument of Mesmer's well kempt grave. I suppose it was my "Pilgrimage to Mecca," if you will. It was a surprisingly humbling and satisfying experience that defies words, which I'll be the first to admit, is unusual for me. It is evident to me with my experience and knowledge of the art, that hypnosis has forgotten its roots, and has now become something altogether different that often is not hypnosis at all.

I've researched and used the old and original ways of hypnosis, and been a scholar of Anton Mesmer for more than ten years. I'm confident enough to say that the Mesmer section in this training manual is probably the most informative, well researched, and accurate information you will find anywhere about Anton Mesmer, Animal Magnetism and the beginnings of hypnosis. Don't discard the old ways because that is where true hypnosis and its effective techniques are found.

Without Mesmerism modern hypnosis might never have existed, or hypnosis may never have become a therapeutic profession at all. Contrary to modern perceptions, Mesmer by his own admission wasn't a hypnotist. He had studied the works of Paracelsus, Richard Mead, and also the ancient techniques of Hypnotic Fascination that has roots back to the ancient Egyptian Temple masters and the Fakirs and Holy Men of India and Ancient Persia. Mesmer was a strong vocal opponent against hypnosis and the "Somnambules," which is what hypnotists were called in his time. He considered the Somnambules as quacks and imposters, often accusing them of not knowing what they were doing and of having no knowledge or account of the deeper energies at play. He was also distressed that his methods of Magnetism had become too intertwined and confused with hypnosis.

Mesmer was a magnetist and he was fiercely proud of it. The English doctor James Braid developed what could be called traditional verbal hypnosis after spending time with the Swiss Magnetist La Fontaine. Mesmerism, Somnambulism and Hypnosis are three completely different methodologies. When Mesmerism and traditional hypnosis are blended correctly a self-perpetuating energy develops that Traditional hypnosis, Ericksonian hypnosis, NLP, and few other methodologies can come close to. To view photographs of Mesmer's grave monument you can go to media and photos section at www.globalhypnosisacademy.com.



If you intend to open a clinical hypnotherapy practice my advice to you is; don't cloud your ambitions with a belief in luck, nor under estimate how much money you will need to run a practice and survive until you are established and getting a lot of word of mouth referrals. You'll need money for advertising and rent and all the other things that can easily be disregarded in an eagerness to succeed. You'll also need a realistic budget, patience, and lots of hard work. The fairies won't help you!

Thank you for joining the academy and I wish you every success for the use of your use of hypnosis in the future. My You Tube site is "Hypnotist/Mesmerist" or "TheHypnoMan" and my Face Book page is rickcollingwoodhypnosis.

Rick Collingwood



How the Need for Hypnotherapy Was Created

Modern hypnotherapy has become the most dramatically effective short-term therapy developed to date. The increasing numbers of highly specialized Hypnotherapists graduating from Hypnotherapy Institutes are threatening to undermine the basic theories (assumptions) that support traditional psychoanalytic based psychotherapy.

Theory #1

That everyone requires some form of psychotherapy in order to lead a more fulfilling life.

Truth

Almost all of the world's population have survived without psychotherapy and the greatest majority have lived satisfying and productive lives.

Theory #2

The motivations for human behaviour are so complex and deep-rooted that the effectiveness of psychotherapy is directly equated with the extended duration of treatment.

Truth

Therapy is most effective as short-term intervention to produce behavioural change. Therapy of more than limited duration is counterproductive because:

- A. It creates psychic dependence on the therapist.
- B. It delays and avoids coping with real-life problems.
- C. It often leads to financial exploitation.

Theory #3

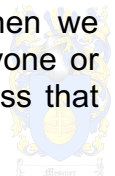
The "theory of the unconscious" attempts to persuade us that the mythical "id" is a vast repository of destructive, primal energy and that we must spend our lives attempting to tame and re-socialize the "id" or we will live in constant turmoil and upheaval.

Truth

Nowhere in this philosophy is there any hint of the spiritual nature of personal transformation, or that in each of us is a Divine Intelligence that knows all the answers and is the essence of our being. By attaching an atheistic (humanist) super structure to an unproven, unworkable collection of concepts, and labelling the entire structure as "scientific theory", Psychoanalysts attempt to retain control of the high ground that once belonged to the Spiritual Teachers and Healers.

Secular humanism in psychotherapy has now taken on all the aspects of a religion, but it has no greater pre-emptive claim to serve as the basis of 'healing the soul' than the tenets of the great historic spiritual philosophies that have endured these many centuries. Since morality is the basis of law, whose morality shall we now consult? If someone's values are to prevail, why not time-tested Spiritual values instead of those of Karl Marx or Sigmund Freud and others who would deny our Divine connection?

The principles upon which America was founded are rooted in a belief in a Supreme Creator ("In God We Trust") and the Divine Nature of man. These precious beliefs have been weakened by our acceptance of the religion of psychoanalytic psychotherapy. When we surrender our belief in a Supreme Creator, we become vulnerable to believe in anyone or anything. The true ministry of the Hypnotherapist is to heal the self-induced blindness that creates a cloud of unknowing and feelings of helplessness.



This realm of the Spirit can best be entered into by Hypnotherapists who recognise their work as the “redirecting of an invisible, indefinable spiritual energy to assist another to enter into a State of Grace.” through faith in a Higher Power. This faith is acquired through persistent pursuit and continuous reinforcement of a belief until it becomes fixed in the subconscious mind and cannot be changed by intellectual debate or sceptical inquiry. It is a commitment to the “substance of things unseen but perceived through inner spiritual sensing Hypnosis.

Used by kind permission from the author: Gil Boyne 2009 R.I.P

Hypnotherapy is not just some techniques that can be taught. To be an effective Hypnotherapist, a person has to have an instinct for it and also a desire to and a passion for helping others. Gil Boyne states; *“Hypnotherapy is the beginning of an experience that can generate results that seem magical because of its brevity and conciseness. It is the “people’s choice” because it is free of psychological and psychiatric jargon and their labels.” He explicitly states that no scientific explanation for the “mysteries and miracles” of hypnotherapy exists, despite the many different theories espoused by many self-proclaimed academic “experts”.*

Charles Tibbett’s

Hypnotherapy Trainer, Author.

“If a subject after submitting to the hypnotic procedure shows no genuine increase in susceptibility to any suggestions whatever, there seems no point in calling him hypnotised...”

Clark L. Hull.



Hypnosis the Facts and the Fallacies

The phenomenon of trance has a history stretching beyond ancient Egyptian times. Hypnosis by comparison has a relatively much shorter history, which somewhat incorrectly can be traced to the 18th century, when a German born physician by the name of Franz Anton Mesmer claimed that he had discovered and perfected a certain control of the human energy field, which he called animal magnetism.

Mesmer believed that physical and mental illness was mostly caused by a lack or an incorrect alignment of an ethereal magnetic substance that flowed down from the heavenly bodies. He also believed that he was a vessel for this so called animal magnetism and that he was also able to transmit it to others. Modern Quantum Physics has now shed a tremendous amount of light on Mesmer's postulations.

The first significant figure to appear in the post Mesmerism era, was the factual father of hypnosis as it is understood today, he was Dr James Braid. Braid went to see the Swiss Magnetist La Fontaine at a show in Manchester, to discredit what La Fontaine did and came away convinced. However because of the resistance from the medical establishment and to keep his medical peers happy he rejected all of the aspects of Mesmerism or Animal Magnetism which was the significant tenet of La Fontaine's method. Braid however did recognise that the phenomenon of trance had much therapeutic value. According to the James Braid society Braid developed the "Eye Fixation" method.

He originally and falsely believed that hypnosis was a form of nervous sleep and named his trance method Neuro-hypnotism, which he later shortened to Hypnotism before he tried unsuccessfully to change the name again to Neurypnology. Braid understood that verbal suggestion could be used to induce trance and that trance, once produced, significantly increased acceptance to suggestion, but he often emphasised that it was more so the patients' willing responsiveness than the hypnotist's power that made hypnosis so remarkably effective.

Always proclaiming that he was Mesmerist and not a hypnotist, another of the early prominent figures in hypnosis was a Scottish doctor named James Esdaile. Dr Esdaile worked as a surgeon and medical doctor in India for many years and performed several thousand surgical procedures using hypnosis as an anaesthetic. Many of these were major operations, including many limb amputations. Because of an absence of pain or shock for his patients, Esdaile's post-surgical mortality rate averaged 5%, while the expected mortality rate using conventional medical methods of the day was 50%. Upon his return to Scotland Dr Esdaile said that when mesmerising a native of India, it took 2 to 5 minutes to apply magnetism into somnambulistic sleep, whereas it regularly took between 3 and 20 hours to mesmerise one of his fellow countrymen or women.

Perhaps the greatest setback for hypnosis since the mid-1800s, and why its many therapeutic benefits appeared to fade into an incorrectly perceived arena of mind control, mysticism, satanic possession, and opportunistic entertainment, was the fact that after using hypnosis therapeutically for five years, the so-called father of modern psychoanalysis, Sigmund Freud, suddenly began to reject its effectiveness. In 1910 Freud gave a lecture stating that he had become dissatisfied with being able to induce only a small percentage of his patients into deep trance. This dilemma probably came about because of his contracted throat cancer or by his dubious ability as a hypnotist.

The legacy of Freud's abandonment of hypnosis is well summed up in the writings of the American psychiatrist Dr D.H. Malan, who wrote "Freud unwittingly took a wrong turn by rejecting hypnosis, which led to disastrous consequences for the future of psychotherapy and an enormous increase in the duration of treatment, using a method which itself has now become, to say the least, of doubtful therapeutic effectiveness". Often, clinically induced

hypnosis is more effective as an allied or complementary therapy than what it is an alternative one. Hypnosis is not a panacea or a miracle cure for any condition. If you're not sure what to do, then don't do anything.

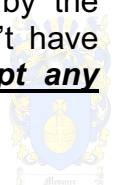
Much of the negative public perception about hypnosis results from movie producers and stage hypnotists. So far as stage hypnosis is concerned the hypnotist may have hypnotic inducement talents, and they may have been fortunate enough to have a practical understanding of the animated human energy field and how to use magnetism, but the hypnotist has no magic power. More correctly, stage hypnotists invite volunteers up on to the stage and then, using learned skills, weed out the volunteers who are more easily suggestible.

Although there are exceptions to every rule, the majority of these hypnotised people would not respond to willingly perform any act, or do anything, that they would usually find offensive or incompatible to their normal awake conscious state. Stage and entertainment hypnosis may involve a certain magnetic influence and energy manipulation but it is not mind control, it is a shutting down of the ever critical conscious mind, where within such a state the hypnotised subject recognises and accepts as real the hypnotist's suggestions, even to the point of constant and genuine visual, sensory, and auditory hallucinations.

Another misunderstood aspect of hypnosis is regressive therapy such as you may have seen on television. A hypnotised subject is regressed to review some apparent happening from the past, or to find so-called repressed memories etc. This can be followed by a frightening negative abreaction, during which the hypnotised victim begins to display hysterical mental and/or physical discomfort from what they are experiencing. This type of regressive therapy can be dangerous. Unless it is performed by a competently trained therapist, hypnotic regression is of dubious therapeutic value. If the subconscious mind has hidden something from the conscious mind, it has done it for a good reason. Hypnosis also offers no reliable evidence that what is reviewed by a hypnotically regressed person is real. The issues of the client expectations; and the accidental implementation of a false or idealistic memory must also be considered. It can be demonstrated that when a client has an expectation or a therapist suggests or encourages any possibility of an event during hypnosis the resulting false memories can become believed realities. New memories, "or snapshots of perception" are continuously altered or created by the subconscious mind. Our memories are mostly idealistic glimpses of previous perceptions and they do become distorted and change over time. So, by correctly utilising focussed imagination, the subconscious creation of a consciously believed false memory is relatively easy.

Individuals challenged by **Stress**, a desire to **Quit Smoking**, **Weight Loss** and **Appetite Control**, **Anorexia Nervosa**, **Bulimia**, **Depression** and countless other issues often benefit significantly from the use of hypnosis, while for others hypnosis may afford only short term or limited benefit.

Individuals diagnosed or obviously suffering from mental health problems such as **Schizophrenia**, **Psychosis**, **Delusional Disorder**, or **Multiple Personality Disorder**, **should not be hypnotised** by a lay hypnotherapist (non-medically trained) without a referral from the subject's doctor, or another qualified mental health practitioner. Nobody should ever be advised to discontinue the use of prescribed medications without the same qualified approval. Hysterical emotional ab reactions occurring within mentally healthy and balanced individuals, if they happen whilst in hypnosis, are often reactions caused either by the therapist's incorrect use of, or lack of experience with hypnosis. **Note:** If you don't have knowledge in the causes and/or treatment of any health condition: **Don't attempt any treatment.**



It is an unfortunate reality that presently there are people who have given themselves severe brain damage from the misuse and over use of chemical substances such as ICE, Cocaine, LSD, Ecstasy, and to a lesser degree marijuana. Do not attempt hypnosis on any person who has drug induced psychosis or is displaying delusional or schizophrenic behaviour.

A correctly and effectively induced hypnotic trance produces the sensation of a timeless feeling similar to daydreaming, where one can access the deepest reaches of the mind without judgement or emotion. Hypnosis or trance allows the conscious mind to let go of stress and learned responses to particular events or happenings. Hypnosis is best described as a curious detached parallel awareness. Hypnotised subjects do not experience biological sleep during hypnosis. More so they drift into a non-critical highly focused state of conscious mind relaxation. Nobody will go any deeper into trance than they allow themselves to go, excepting perhaps when the hypnotist has convinced them otherwise.

One beneficial aspect of hypnosis is the ability of the subconscious to re frame past events and allow the physical body to release accumulated stress. Indeed many previous clients have rung me a few days after a treatment to tell me how wonderful, relaxed, and pleasant they still feel. I have also worked with people suffering from hypertension and high blood pressure disorders who have surprised their doctors because their mind-body systems balanced automatically during trance.

The use of the word hypnosis as “Hypnotherapy” was coined by Milton Erickson as a justification to present hypnosis as a helpful tool for mental and emotional issues. The word itself is in fact a contradiction of terms. Hypnosis is an **“individualised and indefinable altered state of mind”** in its own right. And guiding another person into that *“individualised and indefinable altered state of mind,”* is **not in itself a valid therapy.**

Hypnotherapy isn't about authoritative mind control or emotional regression. Skilfully, correctly applied hypnosis is about subconsciously enabling a conscious alteration of habitual and patterned negative beliefs. All hypnotherapists aren't necessarily qualified and effective counsellors, or even good hypnotists for that matter, and a doctorate in Medicine, or a Psychology degree, is not a reliable indication of effectiveness as a hypnotist. It is scientifically proven that there is a very strong and effectual connection between the mind and the body, and also that an excessive accumulation of day-to-day stress is the primary cause for many of today's physical and mental illnesses. Hypnosis is a highly effective solution to stress related problems. A hypnotic trance can “wipe the slate clean” so to speak, by releasing accumulated physical, mental, and emotional tension from the nervous systems in the body and the mind.

A misnomer regarding therapeutic hypnosis is that it's a magical cure for so many challenging conditions, such as smoking, depression, stress and phobias, etc. Sometimes this appears to be so. But as with all modalities of therapy there is rarely any magic bullet. If during therapy you only use conventionally accepted hypnotherapy, for the vast majority of people, making and maintaining positive change will take time, hard work, and a strong self-commitment. Academic opinion too often dis-empowers the benefits of hypnosis by continually proffering that hypnosis is dangerous if it is administered by any person who is not a Doctor, Dentist, Psychiatrist, or Psychologist. The opinion of the Academy is that hypnotherapy as it is usually supposed academically, and hypnosis as it actually is, are two completely different things. When a subject merely relaxes in a therapy chair with their eyes closed whilst the therapist frequently suggests more relaxation, between verbalising often-incomprehensible metaphors is not hypnosis. More so that protocol is usually, in the opinion of this Academy, little more than a suggestive, closed eye, relaxation therapy.



A passionate neophyte of hypnosis can easily try and do too much at once, and then get confused or become frustrated. If this happens to you, put the books down for a while; then when you feel ready, continue your study and practise. Don't forget to explore all of the many and various options.

When you are practising hypnosis professionally, be aware of burnout. During hypnosis – client transference is particularly enhanced. Too much transference = eventual burnout!

There is no healing integrity in simply going through the motions because it is your job or you think that you have to. Nobody Can Heal The World, least of all a burnt out hypnotist. A good rule of thumb is to work a maximum of four days a week, seeing no more than five people on any given working day. If you want to work harder and longer, e.g. five clients five days a week, take at least two weeks off every three months. Both of these protocols are much more beneficial than therapist burnout.

Hypnosis- is- hypnosis: Therapy- is- therapy.

Global Hypnosis Academy teaches the use of Hypnosis in a therapeutic context: Not Therapy!



Hypnosis - Truth Acting or Imagination?

Hypnosis is not acting or the lively use of an active imagination. Although it is often stated in the academic literature that no person can be made to do anything or perform any act against their will, as any well experienced stage hypnotists will tell you, this is not entirely true. The truth is that there are many modalities that pose as hypnosis but are in fact not real hypnosis at all. It is also a fact that there is a vast difference between a well-practiced and skilled hypnotist than a clinician who has been trained and had the non-threatening academic belief instilled into them by their university lecturers. If you search you can find any amount of good evidence to the contrary that hypnosis is not completely persuasive in many situations with many people. Make no mistake it always comes down to the skills, knowledge, and experience of the hypnotist. To prove a point from the outset, the following texts are taken from the book *Brainwash*, written by Dominic Streatfield; regarding the CIA and KGBs experiments with truth extraction and mind control.

As agency officials learned the ins and outs of hypnosis, potential uses for the technique in intelligence work multiplied. In May 1953 hypnosis was incorporated into MKULTRA as Sub-projects 5 (it would continue in sub-projects 25, 29 and 49) under Alden Sears at the universities of Minnesota and Denver. According to the sub-projects classified file, the CIA was interested at this point in five main areas.

Experiment 1; *N-18 Hypnotically induced anxieties to be completed by September 1.*

Experiment 2; *N-24 Hypnotically increasing ability to learn and recall complex written matter, to be completed by September 1.*

Experiment 3; *N-30 Polygraph response under hypnosis to be completed by June 15.*

Experiment 4; *N-24 Hypnotically increasing ability to observe and recall a complex arrangement of physical objects.*

Experiment 5; *N-100 Relationship of personality to susceptibility to hypnosis.*

Deliberately induced anxiety was thought to be useful in interrogation – or possibly in discrediting exercises; preparing CIA agents hypnotically might enable them to beat a polygraph (lie detector) test if they were captured. Experiment 7 was an afterthought: “Recall of hypnotically acquired information by very specific signals” – in other words, once the “human camera” had been loaded with intelligence, they would be presented with a specific sound or codeword that caused them to download their database of memories.

Of all the CIAs work on hypnosis the most intriguing was the idea of hypnotically programming people to break the law. It was a notion that, if the research panned out, would offer “unlimited opportunities to the operating officers”. But, and this is what the agency referred to as the \$64,000 Question, could it be done?

Morse Allen’s initial experiments had been tentative, rather like elaborate party tricks. But as he explored the possibilities of forcing people to do things they didn’t want to do, they appeared more like operationally useful techniques. In September 1951 he programmed two female CIA staff members to fall into trance upon receipt of a code word over the telephone, then to follow orders delivered by a complete stranger. (Subject) was told that she would go into the small room containing (deleted)’s desk. She was given the combination of the safe. She was told that she would receive a telephone call from an individual.... who would, during the conversation, mention the code word to her, and she was instructed that upon hearing the code word.... she would proceed to the safe, open it, search the safe, and find a given Top Secret document.... conceal it on herself and proceed to the ladies’ room, where she would wait for another girl to approach her.

The first secretary waited for the phone call, was given the code word, and fell into a trance. She opened the safe, stole the document and took it to the lavatory where, as instructed, she handed it to another CIA secretary, also in trance. Both women returned to their respective offices and fell asleep. When awakened after the experiment, neither could recall anything about the incident. The agency concluded that such operations might be useful not only for gaining access to sensitive documents but also for use on foreign individuals who might be compromised or blackmailed.

*By now, stealing classified documents under hypnosis was bread-and-butter stuff to the CIA. Much of Morse Allen's experimental budget for 1953 was spent on the production of a film, *The Black Art*, to be shown to agency employees. In it, an Oriental diplomat is drugged and hypnotised by a US agent. He enters his own embassy, opens a safe, steals a pile of documents and hands them to the American. "Could what you have just seen be accomplished without the individual's knowledge? Asks the voiceover.*

"Yes!"

Against an individual's will?"

"Yes!"

"How?"

"Through the powers and suggestion of hypnosis!"

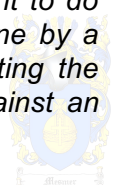
A week after the stolen document experiment Allen upped the ante, hypnotising one of his star pupils to see how far she would follow instructions. (Subject) was told to open her eyes and shown an electrical timing device. She was informed that this timing device was an incendiary bomb and was then instructed how to attach and set the device.... the timing device was to be carried in a briefcase to (Deleted)'s room, placed in the nearest electrical light plug and set for 82 seconds, and turned on.... She was to return at once to the operations room, sit on the sofa, and go into a deep sleep. The experiment was carried out perfectly without any difficulty or hesitation.... the entire experiment from original instruction to conclusion consumed 27 minutes.

On the same day he programmed a pair of secretaries to enter a room in which they were told they would find an unconscious man. They were to approach him quietly, rifle his pockets, steal his wallet and run away. Once again both women acted perfectly.

But if CIA secretaries could be made to steal or to plant bombs, what else could they be made to do? "Can we," asks one memo, "induce a hypnotic condition in an unwilling subject to such an extent that he will perform an act for our benefit? Could we seize a subject and, in the space of an hour or so, by post hypnotic control have him crash an airplane, wreck a train, etc.? Although they admitted internally that the whole concept was "frightening – a kind of double think Orwellian world", Agency experts now became interested in the possibility of programming agents to kill either themselves or others under hypnosis.

The idea of a hypnotised assassin was interesting not because there was a shortage of killers for hire in the 1950s: CIA conduct throughout the first half of the cold war indicates that the Agency was more than capable of finding hit men. The real advantage of a hypnotised assassin was that, if he was caught, he would have no idea why he had committed the crime or who had out him up to it. If the system really worked, there would be no tracing the true source of the hit. An amnesic assassin was a perfect assassin.

Initial thoughts on the matter of hypnotised assassins were that it might be possible. A consultant, possibly Alden Sears, told the CIA in 9152 that; "Individuals could be taught to do anything including murder, suicide, etc. This would be difficult, but I believe it could be done by a careful process of conditioning a person psychologically while under a hypnotic state, setting the stage for the act, as it were. I do believe that you could carry out acts that would be against an individual's moral feelings if they were rightly psychologically conditioned".



In reality however, getting people to perform anti-social acts under hypnosis is a great deal harder than the popular press might have us believe. As Giles de la Tourette's experiment demonstrated, when hypnotised subjects are instructed to do something genuinely unacceptable (Such as when Witt was told to undress in front of a room full of male observers) it is notoriously hard to make them comply. But, analysis reasoned, there might be a neat solution to this problem.

Lloyd Rowland, a civilian at the University of Tulsa, had demonstrated this idea thirteen years earlier. In 1939 he had built a wooden box with a curved glass front and lit it so that the glass was invisible to the observer. He put a large rattlesnake into the box, fitted the glass front and shook it vigorously until the rattlesnake well and truly angry. He then hypnotised a number of subjects, told them there was a piece of rubber tubing inside the box, and then instructed them to reach in and pick it up. All of his subjects tried to pick up the snake; one even tried to smash the glass to get to it. In a follow up experiment, Rowland persuaded the subjects to throw a glass of sulphuric acid into the face of a lab technician, who was likewise protected by the curved glass shield, by telling them that the glass contained water.

Rowland figured that if the subjects were hypnotised and told to do something dangerous or illegal, they would likely refuse. But if they were given an imaginary scenario in which the required behaviour was acceptable, they might carry it out. The idea has some merit. If a laboratory subject is instructed under hypnosis to fling himself out of a tenth-story window, he will almost certainly refuse. If, however, he is led to believe that he is on the ground floor of the building, then he might just do it.

A later CIA document posts a similar scenario: Suppose that while under hypnosis a subject is told that a loved one's life is in danger from a maniac and the only means of rescue is to shoot the person designated as the maniac? Three expert practitioners.... say that there is no doubt that in such circumstances murder would be committed'. It was the notion of creating a "pseudo-reality" that Morse Allen seized upon for his next experiment.

On the 10th of February 1954, in building 13, Allen hypnotised two CIA secretaries. One was told to fall asleep and not awaken until she was given the proper code word. The other was instructed to try to rouse her. When the sleeping secretary failed to wake up, the second secretary was to become enraged – so enraged that she would pick up a pistol from a nearby desk and shoot the sleeping woman. The shooter, who had previously refused to touch the pistol and expressed a fear of all firearms, carried out the "murder", with no idea that the gun on the desk was not loaded.

Although the CIAs early hypnosis experiments were characterised by a certain innocence, they were also tempered with a degree of arrogance. In 1955, the Agency investigated the Danish case of Palle Hardrup, an accused and convicted murderer, to see if they could learn anything from it. It seems that they couldn't: the officer concerned dismissed the hypnotist Bjorn Neilsen, (who was co accused as having hypnotised Hardrup in jail earlier to rob certain banks which during one such robbery Hardrup shot dead two bank tellers), as a 'rank amateur', for getting caught in the first place. Even so, Neilsen seemed to have done a pretty good job. Hardrup had fallen under his control, given Neilsen all of his possessions, including his food, gotten married, after his release, upon Neilsen's command, and robbed two banks killing two men. And if that wasn't enough, Neilsen had covered his tracks by making Hardrup believe that God had told him to commit the crimes, via his guardian angel. Neilsen was only the messenger boy.

Dr Paul Reiter was impressed. So to discover whether Hardrup really could be programmed to such an extent, he now tried to programme him himself. He told Hardrup that the letter P was significant and that whenever he heard him announce it he would immediately fall into a deep trance. It worked. To find out how powerful his programming was, Reiter telephoned

Hardrup's prison and had a warder fetch him from his cell. Over the phone Reiter simply said, 'P.' His assistant monitoring the experiment inside the jail, reported that 'a far-away look immediately came into Hardrup's eyes'. He released his grip on the telephone and collapsed on to the floor, refusing to wake up until the assistant held the phone to his ear and Reiter instructed him to do so. In a further test, Hardrup was given a closed envelope. Inside in Reiter's handwriting, was a note: 'Greetings from P - Reiter'. Again Hardrup fell into an immediate deep trance.

By October 1952, Reiter had made sufficient headway to demonstrate his programming to police officials and lawyers preparing to argue the case in court. In hypnosis he gave Hardrup a post hypnotic suggestion that the next time he woke he was to ask the first man he saw his name, his age, when he had left school and what had made him choose his current career. In front of all the trial lawyers, including Neilsen and his defence team, Hardrup confronted the Police Commissioner with those exact questions. He was put into a trance again and told to experience no pain. Reiter then shoved sharpened matchsticks under his fingernails and Hardrup didn't flinch.

While the CIA doesn't appear to have been reticent about trying new techniques in "operational situations" in this case there was a further complication that made a practical trial tricky. The target of a hypnotic attack who knew nothing of it would, in all likelihood, be hostile to it. Clearly such subjects would be unlikely to sit still and go through a standard hypnotic induction. How could they be hypnotised? An immediate technique sprang to mind.

The idea for forcible hypnotic programming, and the one that showed the most promise, was the rapid induction technique, which brought about the hypnotic state so fast that the subject didn't have any time to mobilise his defences against it. To perform this "peculiar and somewhat dangerous" technique, the hypnotist grabbed the subject's neck with his left hand while simultaneously using the right hand to push the head back as far as it would go. Then the fun began. "The operator then presses the right thumb and index finger against the vagus nerve and carotid artery on each side of the Adam's apple, and pressure is exerted with both fingers.... While the right hand is operating as described, the left thumb and fingers are pressed firmly against the neck just below the mastoid behind each ear. This is also done to produce a slightly detached feeling. While these pressures are being applied the hypnotist then "pours on" the suggestion of deep sleep." The result was almost immediate unconsciousness through lack of blood to the brain followed, hopefully, by a trance state. However, if it went wrong, it went really wrong: "instant death" was a possible side effect. The doctor who recommended it reported that he had used the technique successfully to cure cases of stuttering, alcoholism, smoking, and masturbation.

By the end of 1961 the CIA was convinced that rapid induction was the technique for them. Now, though they had refined a new and less dangerous method which didn't involve hampering blood flow to the brain, but simply laying hands on the subjects forehead and shouting at him – ordering him to go to sleep. The technique seemed to rely on the shock of the approach, most often it worked, but sometimes it did not.

A later memo reports, unhappily, that the rapid induction technique needed to be refined and returned to the lab for more investigation: "A great deal of work and effort by (Deleted) staffers was wasted, and a great deal of emotional energy was expended for no purpose. Which, as it happens, is a pretty good summary of the CIA's entire Manchurian Candidate programme. From available documentation, it is not clear when research into hypnotic induction ceased, but a 1975 document concluded that, while there had been extensive work into the phenomena through the 1950s and 1960s, 'There are no records of hypnosis being used in the field'. After all this research the CIA says that the project was abandoned before it could be applied.

Is that true?



It's impossible to tell. As one communicator wrote in the 1970s, the CIA is in the lying business": if the Agency had succeeded in creating a Manchurian Candidate, there would be no reason on earth why they would want to advertise it. But there are good reasons to believe that the CIA was telling the truth. For a start, modern experts generally agree that hypnotising people to break the law and especially to commit such a serious crime as murder is not possible.

Laboratory experiments have succeeded in prompting subjects to behave in strange and anti-social ways. Subjects have indeed 'stolen', "lied", "become violent" and even killed. But what does this prove? As numerous academic papers have concluded, subjects placed under hypnosis are unusually susceptible to suggestion: that is why they succumb to the technique.

In hypnosis experiments, hypnotists are usually doctors, teachers, or in the case of the CIA or military research, senior officers" authority figures. It is not necessary to look further than Stanley Milgram's famous experiments on obedience (Milgram persuaded volunteers to administer fatal electric shocks by telling them simply that it was necessary for the experiment) to discover that most people will do as they are told, as long as the person giving the order is authoritative and appears to know what he is doing.



Dr. George Estabrooks

The Following are excerpts from a 1971 interview. This was more than a year before governmental records concerning MK Ultra were reportedly destroyed.

Hypnosis Comes of Age; Science Digest, April 1971 George H. Estabrooks, Ph.D., Harvard graduate (1926) and Rhodes Scholar.

One of the most fascinating but dangerous rather applications of hypnosis is its use in military intelligence. This is a field with which I am familiar through formulating guidelines for the techniques used by the United States in two world wars. Communication in war is always a headache. Codes can be broken. A professional spy may or may not stay bought. Your own man may have unquestionable loyalty, but his judgment is always open to question. The "hypnotic courier," on the other hand, provides a unique solution. I was involved in preparing many subjects for this work during World War II. One successful case involved an Army Service Corps Captain whom we'll call George Smith. Captain Smith had undergone months of training via covert and known hypnosis. He was an excellent subject and very easily hypnotised but he did not realize it. I had removed from him, by post-hypnotic suggestion, all recollection of ever having been hypnotized.

First I had the Service Corps call the captain to Washington and tell him they needed a report of the mechanical equipment of Division X headquartered in Tokyo. Smith was ordered to leave by jet next morning, pick up the report and return at once. Consciously, that was all he knew, and it was the story he gave to his wife and friends. Then I put him under deep hypnosis, and gave him - orally - a vital message to be delivered directly on his arrival in Japan to a certain colonel - let's say his name was Brown - of military intelligence.

Outside of myself, Colonel Brown was the only person who could hypnotize Captain Smith. This is "locking." I performed it by saying to the hypnotized Captain: "Until further orders from me, only Colonel Brown and I can hypnotize you. We will use a signal phrase 'the moon is clear.' Whenever you hear this phrase from Brown or myself you will pass instantly into deep hypnosis." When Smith re-awakened, he had no conscious memory of what happened in trance. All he was aware of was that he must head for Tokyo to pick up a division report.

On arrival there, Smith reported to Brown, who hypnotized him with the signal phrase. Under hypnosis, Smith delivered my message and received one to bring back. Awakened, he was given the division report and returned home by jet. There I hypnotized him once more with the signal phrase, and he spied off Brown's answer that had been dutifully tucked away in his unconscious mind. The system is virtually foolproof. As exemplified by this case, the information was "locked" in Smith's unconscious for retrieval by the only two people who knew the combination. The subject had no conscious memory of what happened, so could not spill the beans. No one else could hypnotize him even if they might know the signal phrase.

Not all applications of hypnotism to military intelligence are as tidy as that. Perhaps you have read The Three Faces of Eve. The book was based on a case reported in 1905 by Dr. Morton Prince of Massachusetts General Hospital and Harvard. He startled everyone in the field by announcing that he had cured a woman named Beauchamp of a split personality problem. Using post-hypnotic suggestion to submerge an incompatible, childlike facet of the patient, he'd been able to make two other sides of Mrs. Beauchamp compatible, and lump them together in a single cohesive personality. Clinical hypnotists throughout the world then quickly jumped on the multiple personality bandwagon as a fascinating frontier.



By the 1920's, not only had they learned to apply post-hypnotic suggestion to deal with this weird problem, but also had learned how to split certain complex individuals into multiple personalities like Jeckyl & Hydes. The unlimited potentials for military intelligence has been nightmarish. During World War II, I worked this special technique with a vulnerable Marine lieutenant I'll call Jones. Under the watchful eye of Marine Intelligence I split his personality into Jones A and Jones B. Jones A, once a "normal" working Marine, became entirely different. He talked the communist doctrine perfectly and he meant it. He was welcomed enthusiastically by communist cells, was deliberately given a dishonourable discharge by the Corps (which was in on the plot) and became a card-carrying party member.

The joker was Jones B, the second personality that was formerly apparent in the conscious Marine. Under hypnosis, this Jones had been carefully coached by various suggestions. Jones B was the deeper personality, knew all the thoughts of Jones A, was a loyal American, and was "imprinted" to say nothing during conscious phases. All I had to do was hypnotize the whole man, get in touch with Jones B, the loyal American, and I had a pipeline straight into the Communist camp. It worked beautifully for months with this subject, but the technique backfired. While there was no way for an enemy to expose Jones' dual personality, they suspected it and played the same trick on us later. The use of "waking hypnosis" in counter intelligence during World War II occasionally became so involved that it taxed even my credulity. Among the most complicated ploys used was the practice of sending a perfectly normal, wide awake agent into enemy camp, after he'd been carefully coached in waking hypnosis to 'act' the part of a potential hypnotism subject. Trained in autosuggestion, or self-hypnosis, such a subject can pass every test used to spot a hypnotized person. Using it, he can control the rate of his heartbeat; anesthetize himself to a significant degree for immunity against pain of electric shock or torture.

In the case of an officer we'll call Cox; this carefully prepared counterspy was given a title to indicate he had access to top priority information. He was planted in an international cafe in a border country where it was certain there would be enemy agents. He talked too much, drank a lot, made friends with local girls, and pretended a childish interest in hypnotism. The hope was that he would blunder into a situation where enemy agents would kidnap him and try to hypnotize him, in order to extract information from him. Cox worked so well that they fell for the trick. He never allowed himself to be hypnotized during séances. While pretending to be a hypnotized subject of the foe, he was gathering and feeding back information.

Modern Clinical Research

Hypnosis is more than just a party trick, it measurably changes how the brain works, says a UK researcher. Hypnosis significantly affects the activity in a part of the brain responsible for detecting and responding to errors, says John Gruzelier, a psychologist at Imperial College in London. Using functional brain imaging, he also found that hypnosis affects an area that controls higher level executive functions.

This explains why, under hypnosis, people can do outrageous things that ordinarily they wouldn't dream of doing, says Gruzelier, who presented his study at the British Association for the Advancement of Science Festival in Exeter, UK. The finding is one of the first to indicate a biological mechanism underpinning the experience of hypnosis. Gruzelier hopes it will also benefit emerging research showing, for example, that hypnosis can help cancer patients deal with painful treatments. Gruzelier and his colleagues studied brain activity using an fMRI while subjects completed a standard cognitive exercise, called the Stroop task. The team screened subjects before the study and chose 12 that were highly susceptible to hypnosis and 12 with low susceptibility. They all completed the task in the fMRI under normal conditions and then again under hypnosis.

Throughout the study, both groups were consistent in their task results, achieving similar scores regardless of their mental state. During their first task session, before hypnosis, there

were no significant differences in brain activity between the groups. But under hypnosis, Gruzelier found that the highly susceptible subjects showed significantly more brain activity in the anterior cingulate gyrus than the weakly susceptible subjects. This area of the brain has been shown to respond to errors and evaluate emotional outcomes.

The highly susceptible group also showed much greater brain activity on the left side of the prefrontal cortex than the weakly susceptible group. This is an area involved with higher level cognitive processing and behaviour. Gruzelier concludes that, under hypnosis, these brain areas have to work much harder to achieve the same cognitive task results. This is confirming our model of hypnosis with very direct evidence of brain function, he says. Peter Naish, at the UK's Open University, says this moves the understanding of hypnosis away from the popular misconceptions created by showy stage hypnotists.

We have a technique that has now moved towards evidence-based treatments, he says. Gruzelier's work is showing for sure that the brain is doing quite different things under hypnosis than in normal everyday existence. Clinical trials of therapeutic hypnosis are starting to confirm its potential benefits. Christina Liossi, a psychologist at the University of Wales in Swansea, recently conducted a study of 80 cancer patients aged 6 to 16. She found that those under hypnosis experienced far less pain during treatments than control children, who simply talked to the researchers normally.

Source: www.newscientist.com/news/news.jsp?id=ns99996385



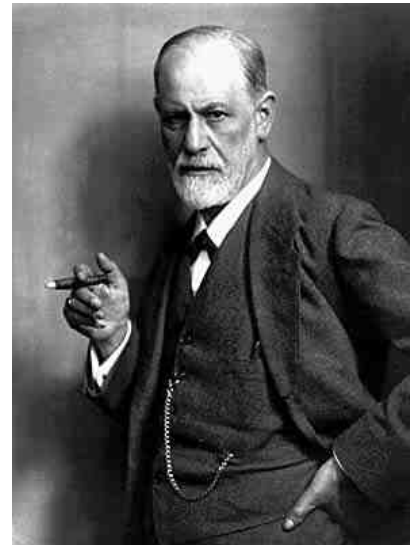
Freud's View of Hypnosis

To appreciate what Freud called the “legacy” of hypnosis, one must understand that at the time of his medical training and early professional life (1880's and 1890's) hypnosis, hysteria, and psychopathology were inextricably linked in a heated debate within the scientific and medical communities. At issue were the two most puzzling aspects of hypnosis.

1. *Altered state of the organism.* The status of hypnosis as an altered or pathological condition of the organism akin to sleep and somnambulism, which involves diminished attention to external stimuli, shifts in mutation and memory, and functional aberrations characteristic of hysteria.
2. *Suggestibility.* The hypnotic subject's extraordinary responsiveness to the hypnotist's influence, even when this involves gross distortions of reality.

While Freud retained his construction of hypnosis as an altered state of the posture of hypnotised individual's vis-à-vis the hypnotist. Freud then made an extraordinarily acute observation, which was to echo throughout his later work on the nature of transference.

Credulity such as the subject has in relation to his hypnotist is shown only by a child towards his beloved parents, and that an attitude of similar subjection on the part of one person towards another has only one parallel, though a complete one – namely in certain love relationships where there is extreme devotion. A combination of exclusive attachment and credulous obedience is in general among the characteristics of love. (Freud, 1890, p.296).



The door was beginning to open on conceptualising hypnosis, hypnotherapy, and psychotherapy as relationship based. For Freud then, both heightened suggestibility and altered state characteristics of hypnosis came to be viewed as products of a single mental process involving regression. Twice he mentioned a clinical incident, which he cited as pivotal in his discovery that the mechanism underlying hypnotic suggestion is rooted in sexuality.

And one day I had an experience, which showed me in the crudest light what I had long suspected. It related to one of my most acquiescent patients, with whom hypnotism had enabled me to bring about the most marvellous results, and whom I was engaged in relieving of her suffering by tracing back her attacks of pain to their origins. As she woke up on one occasion, she threw her arms round my neck.

The unexpected entrance of a servant relieved us from a painful discussion, but from that time onwards there was a tacit understanding between us that the hypnotic treatment should be discontinued. I was modest enough not to attribute the event to my own irresistible personal attraction, and I felt I had now grasped the nature of the mysterious element that was at work behind hypnotism (Freud, 1925, p. 27). For the remainder of his life Freud adhered to this one-factor formulation of hypnosis, elaborating on it only once to explain some state characteristics of hypnosis that seemed inconsistent with a purely ontogeny regression. The analogy between the adult hypnotic subject's relationship to the hypnotist and the child's relationship to the parent was a compelling one for Freud.



He defined hypnosis as “the influencing of a person by means of the transference phenomena...” (1912, p.106), and he understood this influence to be a thinly disguised and inhibited expression of the sexual drive. This model explained the hypnotic subject’s extraordinary compliance and submissiveness quite nicely, but it did not really account for the altered state characteristics of hypnosis (extraordinary immobility, changes in psycho-physiological and somatic functioning), and Freud knew it.

Hypnosis exhibits some features that are not met by the rational explanation we have hitherto given of it as a state of being in love with the directly sexual trends excluded. There is still a great deal in it, which we must recognise, as unexplained and mysterious. It contains an additional element of paralysis derived from the relation between someone with superior power and someone who is without power and helpless... The manner in which it is produced and its relationship to sleep are not clear... (Freud, 1921, p.115)

By the measures that he takes, then, the hypnotist awakens in the subject a portion of his archaic heritage which had also made him compliant towards his parents and which had experienced an individual re-animation in his relation to his father; what is thus awakened is the idea of a paramount and dangerous personality, towards whom only a passive-masochistic attitude is possible, to whom one’s will has to be surrendered – while to be alone with him, “to look him in the face,” appears a hazardous enterprise. It is only in some such way as this that we can picture the relation of the individual member of the primal horde to the primal father. As we know from other reactions, individuals have preserved a variable degree of personal aptitude for reviving old situations of this kind. Some acknowledge that in spite of everything hypnosis is only a game. A deceptive renewal of these old impressions may however, remain behind and take care that there is a resistance against any too serious consequences of the suspension of the will in hypnosis. (Freud, 1921)

In *The Interpretations of Dreams* (1900) Freud gives a very clear example of how free association, the process of dream interpretation, self-observation, sleep, and hypnosis share kinship. In outlining the state of mind required for dream interpretation Freud notes:

This involves some psychological preparation of the patient. We must aim at bringing about two changes in him: an increase in the attention he pays to his own physical perceptions and the elimination of the criticism by which he normally sifts the thoughts that occur to him...I have noticed in my psycho-analytical work that the whole frame of mind of a man who is reflecting is totally different from that of a man who is observing his own physical processes. In reflection there is one more physical activity at work than in the most attentive self-observation. In both cases attention must be concentrated, but the man who is reflecting is also exercising his *critical* faculty...The self-observer on the other hand need only take the trouble to suppress his critical faculty. If he succeeds in doing that, innumerable ideas come into his consciousness of which he could otherwise never have got hold...What is in question, evidently, is the establishment of a physical state which, in its distribution of physical energy (that is, of mobile attention), bears some analogy to the state before falling asleep – and no doubt also to hypnosis... As they change into visual and acoustic images... (p. 101-102).

Much later in his *Introductory Lectures on Psychoanalysis* (1916-1917), Freud seems to acknowledge that hypnosis is more than a transference reaction: “*There is an obvious kinship between the hypnotic state and the state of sleep... The physical situations in the two cases are really analogous. In natural sleep we withdraw our interest from the whole external world; and in hypnotic sleep we also withdraw it from the whole world, but with the single exception of the person who has hypnotised us and with who we remain in rapport.*” (p.104).



Freud's Abandonment of Hypnosis

Several reasons have been offered for why Freud discontinued the use of hypnosis in clinical settings (Jones, 1995; Kline, 1958). But one must first consider how he employed hypnosis in his pre-psychoanalytic work with patients. Following the lead of his French and German mentors Freud utilized induction techniques which were exceedingly authoritarian. He would often place his hand on the patient's forehead, or grasp the patient's head between his hands and command sleep. Or he sternly positioned his index finger in front of the patient's face and called out "Sleep!" (Breuer and Freud, 1893-1895).



While these techniques might seem very strange to contemporary clinicians, they constituted the conventional hypnotic procedures as practiced by physicians throughout Europe during the latter part of the nineteenth century.

The stern, paternalistic tone of nineteenth century hypnotic inductions in the context of the attendant touching that took place (usually with the patient in a reclined position) undoubtedly produced some dramatic examples of passive-dependent and oppositional-defiant reactions on the part of patients, both of which preclude the kind of effortless attention to mental experience which Freud came to champion. It is no wonder then that Freud turned away from a technique that had more to do with coercion than understanding. Freud viewed himself as an intrepid scientist. The idea of coercing data from a patient was at painful odds with the natural science model of patiently attending to and

interpreting data, from a position of detached neutrality. As Freud and others used it, hypnosis was indeed a gross breach of scientific and therapeutic neutrality, which distorted and obstructed the process of discovery.

By 1921 Freud had settled on a one-factor explanation, based on hypnosis as a reinstatement of primitive, archaic functioning. The temporal regression metaphor had become transcendent in Freud's thinking, the hypnotic experience was to be both as a retracting of the maturational process, and an undoing of cultural evolution. Put simply, hypnosis *is* transference. But there was always the nagging problem posed by the patient's clinical presentation itself: Hypnotic subjects were almost never entirely compliant; as a group their behaviour and affect expression were undeniably more intense, focused, and dreamlike than those of typical analysis and, even those in the grips of transference; and hypnotic phenomena such as anaesthesia, negative hallucinations, and amnesia simply were not consistent with the concept of the hypnotic subject as a child or primitive human being.

That Freud was quite aware of these problems is evident in his persistent allusions to sleep like states and his final musing over the enigmatic nature of hypnosis: "*There is still a great deal in it which we must recognise as unexplained and mysterious*" (Freud, 1921). It was the ego psychologist who began to build a more complicated and satisfactory model of hypnosis, weaving aspects of both topographic and temporal regression into an explanation based on structure and adaptation. But it was Freud; challenged and informed by the likes of Charcot and Bernheim, who first defined the landscape of psychoanalytic inquiry into hypnosis. No longer was hypnosis to be viewed in terms of neurological impairment or mechanical compliance, but as a complex product of fundamental human strivings for relationship, identity, and structure. (Erika Fromm, Michael Nash 1996)

Another View Regarding Freud and Hypnosis

I continuously hear people speak of Freud abandoning hypnosis. I have heard theories ranging from “he was not good at it” to “he abandoned the practice to give his theories more credibility in the scientific community”. This does not make sense, as Freud based the entire Psychoanalytic Theory (his life’s work) from information he garnered from participants while they were in hypnosis and Charcot himself stated that Freud was one of his best students.

The truth is that Freud suffered from mouth cancer manifested by his insatiable desire (or should we say “oral fixation”) for rather strong, nasty cigars. The hypnotic patter that is common for most hypnotists became impossible for him after a time. Also, he had been run out of France (practically on a rail) for his practices and his postulates based on the practice of hypnosis.

In fact, Freud still plied the hypnosis trade; he just used a different induction and called it “Free Association”. His whole office was set up, with the strange and exotic memorabilia, the colour and pattern of the wallpaper, as well as Freud’s reputation and presence, was in fact an induction. Freud had well learned that all hypnosis is self-hypnosis and that he simply facilitated the patient’s journey in this realm without the use of incessant verbal influence that less experienced hypnotist’s feel they need.

Whether you call it mental relaxation, hypnosis, or free association, a rose is a rose is a rose
..... (Ben J Fisher CI, CMH)

The Medical Acceptance of Hypnosis

In 1949, the Society of Clinical and Experimental Hypnosis was formed in the U.S. and became an international society with worldwide membership just ten years later. During the 1950’s, both the American and British Medical Associations recognised hypnosis in policy statements, as a legitimate treatment method for application in Medicine and Dentistry. It was not until some eight years later that psychology was accepted and legitimised in the same way.

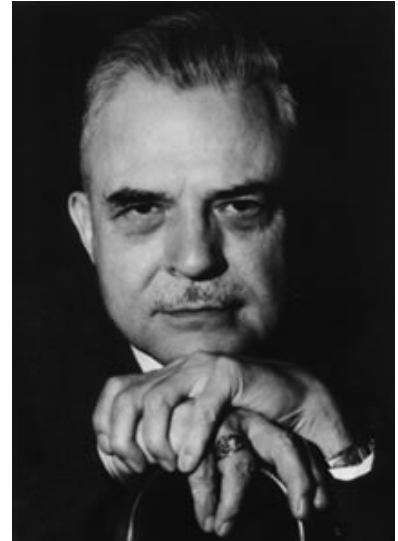


Milton Erickson

(The Practice of Hypnotism: Andre M. Weitzenhoffer; ISBN 0-471-29790-9)

That Erickson once practised traditional and semi-traditional/scientific hypnotism is not often discussed. All of his hypnotic work from the past has come to be known as “Ericksonian hypnotism” or the “Ericksonian approach to therapy.”

However, classical hypnotism, in as much as it is truly involved in Ericksonian work, often appears to be at a minimal, if it is there at all. It is there perhaps more by special definition and say-so than in actuality. Jay Haley (1993), a recognised authority on Erickson, makes this quite clear when all he can say (p31) about Erickson’s conception of “hypnosis”, as later used in the clinical context, is that it is a “type of interchange between two people”. He admits this broader definition of hypnosis makes it “difficult at times to tell whether Erickson actually hypnotised a patient or not”. Actually, it often makes it impossible! But there is no doubt in his mind, as it has been in that of most Ericksonians, that, like the fabled emperor’s clothes, hypnosis is there even if no one can see it! This is not a scientifically tenable position, and one could justifiably consider there is no justification for going any further with the subject matter in this work. Be that as it may, for at least the sake of objectivity and completeness, this chapter attempts to outline Erickson’s and the Ericksonian’s approach to what they claim is clinical hypnotism and hypnotherapy.

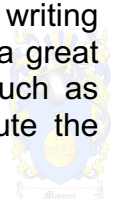


Erickson’s Approach

Erickson firmly believed the treatment of each patient should be a highly individualised one, essentially custom made for each patient. Such an approach obviously greatly prohibits speaking of specific modes of treatment as is possible with traditional and semi-traditional clinical hypnotism (There is little “Direct Suggestion” within the classic “Ericksonian” style). At best one can only get ideas about how one might proceed from the examples that can be found in the many works on the Ericksonian approach that are available. Nevertheless, a few general observations can be made about the Ericksonian approach that may at least help to clarify how it differs from the traditional and semi-traditional ones.

Erickson was much better at doing things than explaining why he did them. One result of this is that much of what has been written regarding his *modus operandi* by his students is largely based on their interpretation of what they managed to get him to explain. Quite typically, as I experienced it, Erickson usually would not directly answer queries and when the student would then verbalise what he thought Erickson’s answer had been for assent or dissent with it, as likely as not Erickson would make a noncommittal comment that would leave the student quite in the dark regarding the correctness or incorrectness of his interpretation. There are relatively few clinical articles written by Erickson, and these antedate the evolution of what has come to be known as the Ericksonian approach. One does find here and there in these early writings intimations of his later approach, but just intimations.

For a fuller expose of his ideas, one has to turn to the three volumes he co-authored with Rossi. But as I have pointed out elsewhere, the conditions that surrounded their writing makes it unlikely that one is getting just Erickson’s thoughts on the matter. There is a great deal of Rossi’s own views and understandings. So much so, that some writers, such as Matthews, Lankton, and Lankton (1993), when quoting from the three books, attribute the material to Rossi.



Erickson was not always an “Ericksonian”. It is my impression from my first contacts with him, especially between 1955 and 1960, that the so-called Ericksonian approach to hypnotherapy owes much to Erickson’s dedicated efforts to promote the clinical uses of hypnotism, starting somewhere in the late 1950s. Without going into detail, he clearly understood that if hypnotism was to gain wide acceptance among such practitioners as physicians and dentists he would have to find ways of circumventing those aspects of semi-traditional and traditional hypnotism that were objectionable to these men and women.



From then on the Ericksonian approach gradually evolved, with the introduction of the forms of indirect suggestion and of informal trance inductions. The adoption of much of Erickson’s approach by the Neuro linguistic Programming (NLP) movement of Bandler and Grinder, with the publication (1975) of their version of Erickson’s approach, which shortly followed the publication of the first Rossi/Erickson collaboration, did much to establishing the Ericksonian approach on a firm footing, this being finalised by the creation of the Ericksonian Foundation in Phoenix around 1980. From there on, largely through its promotion by the Foundation, Erickson’s methods and ideas have remarkably spread and been adopted throughout the world. One reason, perhaps the main one, is that the Ericksonian approach has features that are appealing

to most clinicians.

There seems to be a tendency for people to speak of Erickson’s “approach” to hypnotism and psychotherapy, whereas one most often sees these being contrasted to “traditional hypnotism”, “psychoanalytic therapy”, and so forth. What is most evident in all these instances is that one is looking at a way of doing things and of looking at things. The word “approach” seems to me to therefore be the more appropriate way of speaking of psychotherapies in general, leaving aside the question of whether or not intrinsically different “therapies” and “hypnosis” are involved.

Erickson’s seminars had but one goal: to get as many health providers to use hypnotism in their clinical practice as possible. One can find inklings of the Ericksonian approach in some of Erickson’s early writings, but I believe he might never have developed it to the extent that he did if one of his main goals had not been to promote the clinical uses of hypno-suggestion. This he began to seriously do between roughly 1960 and 1970. To do this, he had to get around a number of negative features that hypnotism presented, as then practiced, and he partly did so by evolving his particular approach.

But it was not until later when Ernest L Rossi and Jeffrey K Zeig, two of his students, independently took upon themselves the task of elucidating and disseminating Erickson’s thoughts, and especially his methods, that the Ericksonian approach began to take shape, becoming firmly established by the 1980 First International Congress on Ericksonian Approaches to Hypnosis and Psychotherapy and the simultaneous creation of the Milton H Erickson Foundation in Phoenix, Arizona, dedicated to the preservation, dissemination, and furthering of Erickson’s work. With a faculty of 63 knowledgeable individuals, the congress, which began with 14 half days of workshops was an overwhelming success, attracting over two thousand registrants, with a fair number from outside the United States. Since then there have been nine other like workshops, but never with quite the attendance of the first one.



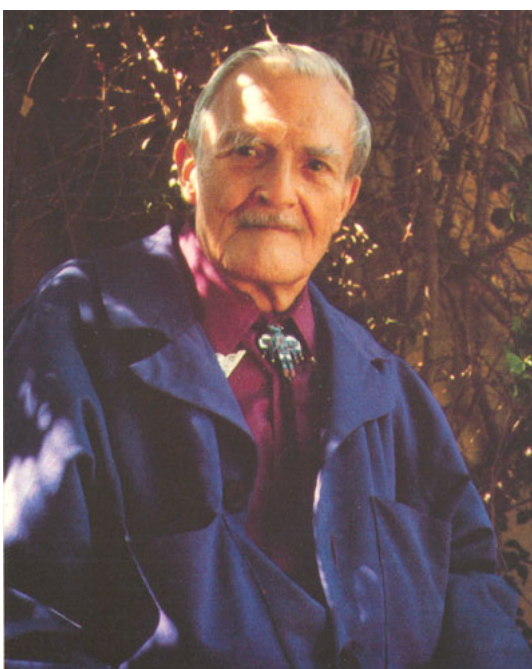
The Ericksonian approach, probably better now described as a movement, has since spread worldwide being very popular among clinicians. Numerous Ericksonian organisations approved by the Phoenix Foundation, and not a few unapproved, are in existence, outnumbering those hypnosis societies more academically orientated. These Ericksonian groups continue to very actively promote the teachings of Erickson, or rather increasingly adulterated versions of it. The amount of research that has gone on in the domain of hypno-suggestion since roughly 1960 has been enormous, although not always of the highest quality. There has been some downright silly research reported while many basic questions have been left untouched and unconsidered. The clinical uses of hypnosis have appreciably spread, mainly in relation to psychotherapy, with the Ericksonian approach increasingly dominating the field and with an increasing un-scientific attitude pervading it.

Unlike Ernest Rossi and Jeffrey Zeig, I did not have the opportunity of spending endless hours, with Milton Erickson, but I did have many contacts with him during a most active time in his life. I perceived him less as a teacher than as a colleague who had a serious interest in the scientific growth of hypnotism and who had a profound grasp of it. We were, I think, good friends even though separated by a considerable age difference, and we had a mutual high respect for each other as professionals. As associate editor of the American Journal of Clinical Hypnosis for some years, I worked closely with him in its publication. I was also his consultant for a number of his published papers in the 1960s. We had differences of opinion as well as goals, but these differences were never a source of friction between us. As the years have gone by, especially since his death, Erickson has become an increasing living legend and, as will happen with legends, an increasing amount of more or less fictitious lore began to accumulate about him. While I still can, I would like to make a few corrections to things I feel have been incorrectly stated in regard to him.

RE: Erickson as the father of modern hypnotism

If by “modern” one means the twentieth century, it is definitely a gross misrepresentation and myopic perception of the facts to credit Erickson with the overall development of hypnotism during this century. That he made major contributions to it is not to be questioned, but overall there have been many fathers. If anyone is to be seen as the father, I will reiterate that it was *Bernheim, which fact pushes the birth of modern hypnotism back to the last quarter of the nineteenth century. Properly speaking, Erickson is the father of the Ericksonian approach and movement, which more correctly belongs to and has increasingly, dominated the last quarter

of the twentieth century. NOTE the Scottish Surgeon James Braid made many significant discoveries for the use of hypnotism before Bernheim. In historical fact; James Braid is the true father of modern hypnotism.



RE: Erickson, as a student of Clark L. Hull

The notion that Erickson was a student of Clark L. Hull during the later 1920s has recently been circulated by a number of writers. There has never been any mention of Erickson in any of Hull's writing that are known to this writer and, to my knowledge, Erickson never claimed to having studied under Hull. However, he has reported (Erickson, 1961, 1964b) that while being a medical student at the University of Wisconsin he had presented, at the request of Hull, several seminar lectures (presumably in Hull's department) on some of his unofficial experimentation with hypnotic phenomena, and having given some demonstrations at Hull's request.



RE: Erickson, the Master Hypnotist

By the late 1950s, Erickson came to be given the title of “Mr. Hypnosis”, so many of his demonstrations. Even before that time, Erickson had published a small number of attention-getting articles regarding his experimental and clinical work. These certainly showed him to have a high mastery of the use of suggestion. But more to the point he had a keen memory, was a sharp observer, had a quick and highly creative mind, and was a careful planner, willing to put in the necessary time and effort to attain his goals. He also was a skilled showman.

There is little question that the title resulted from his demonstrations, and there is no question that many of the seminarians came to believe that Erickson was an extraordinary hypnotist using special techniques. Erickson did little to dissuade this perception. His clinical work aside, which is an altogether different matter, I will say that Erickson was probably no better than some of the better stage hypnotists, such as Ralph Slater who, long before Erickson, had become famous for his own handshake induction. I had many opportunities to watch Erickson demonstrating, with the advantage of having been “myself” initially trained by a stage hypnotist. Having watched other stage hypnotists at work, and being trained in scientific observations, I saw Erickson using many of the same tactics I had seen Slater and other stage hypnotists use. I shall not attempt here to take the matter up in detail but will make a few pertinent observations. Erickson had no hesitation in presenting any suggested effect as “hypnosis,” whether or not the subject was in a hypnotic state. In fact, he was not hesitant in passing off behaviour that was dubiously hypnotic as being hypnotic.

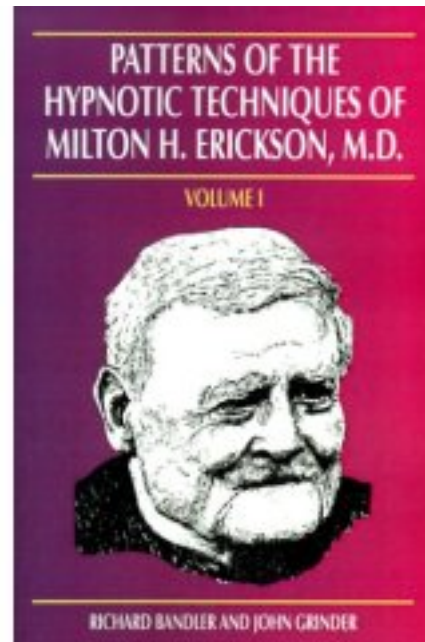
I particularly have in mind a filmed demonstration Erickson gave in either Chicago or Philadelphia that was filmed probably in the late 1950s. Erickson was particularly fond of his nonverbal hand levitation technique. To a novice, any production of hand or arm catalepsy is very impressive. And since Erickson’s use of it, it has been widely employed, indeed ad nauseam, as evidence positive of the presence of hypnosis (Weitzenhoffer, 1996a, Chapter 4). The film consists nearly entirely of Erickson doing a series of presumably instantaneous inductions essentially limited to a passive lifting of the subject’s hand, which is left suspended at waist level in the air. One has a view of each subject for a few minutes, which hardly allows one to ascertain what the facts really are. The reaction of those seeing this film that shows absolutely no other evidence of hypnosis having been induced or even suggestibility is invariably, “Wow ... what a hypnotist!” I find such demonstrations of gullibility, credulity, and non-criticalness on the part of academically trained practitioners somewhat appalling and frightening, to say the least. But what really happens? It would be interesting if one would question the subjects, but one never does. First of all, let me reiterate that there is no evidence that hypnosis automatically ensues when this manipulation evokes a suggestion-effect. But consider what is likely to happen when no suggestion-effect takes place.

Erickson asks for a volunteer who has no idea what is to happen. Erickson does his thing with the hand and then lets it go. As far as the subject is concerned, Erickson has just placed his hand in a certain position with presumably the purpose of doing something more. Essentially a message has been communicated- “I want your hand thus....” What should we expect a cooperative to do? Drop her hand or simply keep it in position waiting for Erickson’s next move? I think that the latter is very likely. This is not a matter of role-playing, just one of waiting for the next instruction. And of course if Erickson soon says, as he often did, “That’s right...” the subject’s non-stated inference regarding what is wanted of her gets confirmed. This is not saying that Erickson did not go on from there to turning this initial action into a successful induction with many volunteers, and some may have gone into a hypnotic state there and then, but I think this may not have been the case in quite a few instances.



Erickson was particularly adept at capitalising on anything the subject did and building it up into more than it was. In not a few cases it has been my impression that he very subtly enticed and encouraged subjects to role-play. Erickson was also quite adept in turning failures into successes in the eyes of onlookers. The well-known “induction of Ruth” which was filmed in one of the laboratories at Stanford University in the late 1950s and later used by Erickson as an example of the “reverse-set” (Erickson&Rossi,1981) was possibly one such failure. Ruth was Hilgard’s and my secretary. She was a relatively poor subject by Stanford Scale standards. I did not know this when I asked her to be a volunteer subject for Erickson.

By any standards, as a demonstration it was anything but inspired. I felt more than once that Erickson was at a loss regarding what he could do with Ruth but was not going to admit it. Unfortunately, allowance had not been made for a discussion period, so whatever Erickson might have said about the session never was said. On the basis of what I saw and my interview with Ruth the following day, Ruth was questionably in a hypnotic state. Erickson’s retrospective, much later explanation to Haley that he had demonstrated with Ruth a “reverse set induction,” a method he had never previously alluded to, has always seemed to me to possibly have been invented under the pressure of giving Haley an explanation. It must be said that Erickson redeemed himself later on the evening of the demonstration when he gave an impromptu after-dinner demonstration at Hilgard’s home, of a superb use of nonverbal suggestions in the production of a complex hallucination, this time using a subject who, unknown to him, was a high scorer on the Stanford Scales.



Other factors that probably contributed to Erickson’s fame as a hypnotist include the fact that most of those attending his seminars had nothing to compare his performance with. Outstanding stage hypnotists of Slaters calibre were not that prevalent then. Many of the participants had never seen anyone hypnotised. Erickson, like many stage hypnotists, appears to have been quite good at picking up cues that indicated to him a potentially good subject and getting them to volunteer. Also, of those who volunteered, many were probably ready to go into a hypnotic state if given the opportunity to do so. And to the extent that prestige may have a positive influence on success, Erickson’s prestige was exponentially increasing with the passage of time.

But I will also add that well in keeping with the contents of many of his early scientific articles, I witnessed some masterful handling of hypnotic situations by Erickson. One that stands out in my memory took place in Philadelphia around 1958. Jay Haley, Bernard Gorton, a psychiatrist, and myself had gathered with Erickson for several days as part of a joint project to gain some understanding of Erickson’s thinking and methods. One evening, Erickson agreed to give a demonstration. A small number of local professionals were invited. One of the visitors presented a young woman, whom I shall call Joan, to be the subject. After introductions were made, Erickson began to work with Joan. She readily developed a hypnotic state but seemed unable to produce much hypnotic phenomena. Undaunted and knowing that she was usually a “good” subject.



Erickson continued to work with her in a conventional manner. While he was doing this, I observed him nonchalantly picking up a sheet of paper that was lying near him on a coffee table. While still talking to the subject, and without looking at the paper, he rolled it into a cylinder, as if absent-mindedly playing with it. He then let it unroll, and then once again made a cylinder out of it. Holding it in his right hand near the middle, he had one end pointed towards the subject; then he rotated it counter-clockwise so that this end now pointed towards his left, and he slowly introduced one finger of his left hand into that end, withdrew it, and then allowed the paper to unroll and fall to the floor. He then appeared to have lost interest in it. With this last act, the subject's inability to perform vanished, and Erickson proceeded to give a noteworthy demonstration.

When I questioned Erickson about the above incident, he explained what had happened. He had recognised Joan as a former medical student or intern who had attended a lecture and demonstration of his a year or so earlier, and who had participated as a subject. Although nothing had been said about this earlier encounter during the introductions, Joan must have remembered it, too. On that first encounter, Erickson had noticed that Joan had an engagement ring; she was no longer wearing it on this second meeting, nor was she wearing a wedding band. He hypothesised that Joan's relative refractoriness was due to resistance caused by anxiety that the failure of her engagement would somehow be revealed during the session. Erickson had therefore cleverly communicated to her non-verbally while conversing with her that he remembered the ring, was aware that there was no ring now, and that he was not interested in pursuing the matter. With this reassurance, Joan's resistance had vanished.

But here, as in many other instances, what I see is not so much Erickson as a master hypnotist, than as a man with a great power of observation (he had previously noted an engagement ring and now noticed the absence of a ring), a keen memory for details (he recalled the engagement ring), an intuitive ability (presumably guessing correctly the subject's fear that he would touch on a sensitive subject), and ingenuity (how he communicated his knowledge and intentions to the subject). What would have happened if his intuition had been wrong or if his method of communication had not worked? As Haley (1973) has also pointed out, Erickson was a seasoned experimenter. Such a person makes a hypothesis, tests it, and if things do not work out begins the process again. I suspect Erickson would have acted accordingly.

RE: Erickson's Explanations

In the case of the finger ring incident just described, I was able to get Erickson's explanation the next morning. Too many times, however, the explanations that Erickson has been reported as giving regarding some demonstration or treatment of his were obtained many years later. The discussion of the Ruth induction by Erickson took place several years later on viewing the film. Another detailed discussion of a demonstration that is reported by Haley (1993, p.126ff) took place some eight years after the demonstration was filmed. The details regarding the February Man were obtained 29 years later from a very ill Erickson reviewing a typescript account of the four therapy sessions that were involved.

How much of Erickson's explanations were based in these instances on an accurate recall of what he thought at the time, and how much was based on what he now thought he might have been thinking at the time? With as many cases as Erickson must have treated and with as many demonstrations as he must have given, should we expect Erickson to have kept a perfect record of each over the years? Erickson is said to have had a prodigious memory, but even so, I think one must take many of his explanations with a grain of salt. These remarks are particularly applicable to the discussion of the 1964, filmed demonstration. The day of that demonstration Erickson was so ill there were questions on whether he should give the demonstration. Erickson admits to having only partial recollection of the events and that he blacked-out at some point. Additionally the film was incomplete, sections of it having been cut

out. All of this is recognised by Erickson himself who warns Haley (1993) and others “So what I will remember of the film will be as choppy as the film itself” (p.139).

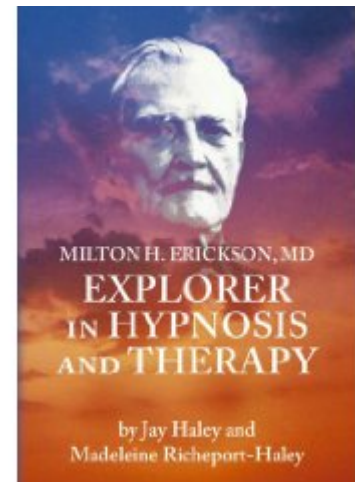
The three Erickson/Rossi volumes are among the few collections that we have of Erickson giving explanations shortly after a performance. But even here one has to be concerned with the tendency, pointed out by Haley (1993, p.137ff) that Erickson had of giving explanations that were shaped by what he perceived were the views of those to whom the explanations were given. This tendency is quite noticeable in these three volumes as is Rossi's apparent unawareness of this problem.

RE: Erickson the Researcher

Erickson is best known today as a clinician. However, his early fame came mainly from his experimental work; although such early clinical cases of his, as in his case of ejaculatio praecox (1944), also established him early as a masterful practitioner of clinical semi-traditional hypnotism. Erickson was mainly interested in the nature of hypnotic effects, hence, most of his research was done with one or two subjects at a time, but subjects specially selected for their ability to produce those effects of interest to him. He was a careful, meticulous, thoughtful, and ingenious experimenter. His experiments nevertheless were by no means flawless and often led to controversies that have never really been settled. This work will be found reviewed in OS and detailed in the various collections of Erickson's writings, such as the one edited by Haley (1967).

RE: The success of the First International Congress on Ericksonian Approaches to hypnosis and Psychotherapy

An attendance of over 2000 is a testimony of the attraction Erickson's approach had in 1980 for professionals. To my knowledge, there are no statistics regarding who attended. But my impression is that, contrary to the seminars and workshops available through ASCH and SECH, there were fewer restrictions on who could attend. This was an opportunity for many to receive otherwise hard-to-get training in an area that had economic potential. Also the congress was highly and well publicised, with over 70,000 brochures being sent out and the faculty had many well-known names on it. In addition to the many regular seminars he led, Erickson acted widely as a consultant, lecturer, and gave special workshops.



As his reputation spread, professionals seeking advice and instruction from him increasingly visited Erickson in Phoenix. Others did so by correspondence. In later years, after 1970, with his health deteriorating, Erickson increasingly held teaching seminars and teaching sessions in his home. The publication of his collected work in 1967, that of Jay Haley's - Uncommon therapy (1973) and the short-lived appearance of NLP in the middle 1970s all served to further spread the word.

Note: Milton Erickson was a gifted and passionate Psychiatrist. He learned stage hypnosis and used it to work with mental patients and others suffering from addictions and personal challenges. He did phenomenal amounts of research, but he did not usually apply hypnosis to the common conditions that lay hypnotherapists do. He was a trained Psychiatrist, lay hypnotists are not. He had decades of training in medicine and Psychiatry which obviously gave him an edge and skills that lay hypnotists have no understanding of.



Mesmerism - Animal Magnetism - Somnambulism & Hypnosis?

*Mesmerism is Animal Magnetism - Hypnosis is hypnosis -
Somnambulism is somnambulism*

Mesmerism

Although Mesmerism, Magnetism, Somnambulism and Hypnosis all result in trance, as far as actual "trance induction" is concerned Mesmerism is Anton Mesmer's animal magnetism. Mesmerism is considerably different to modern hypnosis; no words are spoken during mesmerism which employs the use of human-to-human energy transference via passes or the stroking another's energy field to induce a catatonic state.



Without the use of their voice, a skilled Mesmerist employing Animal Magnetism and Hypnotic Fascination and his or her own energy pattern and intentional transference abilities can easily induce a beneficial cathartic reaction; which may even present with convulsive muscular and/or vocal associations on behalf of the subject.

Magnetism

Consider the magnetic interaction of the energy fields between yourself and your client. Working with depression creates considerable negative transference to the hypnotist from the subject, so the hypnotist will be much more effective and suffer much less physical and emotional transference if their own energy field is strong and vibrant. Magnetism is nothing more than the carrying of emotional energy from one energy field to another via emanating electricity that is the human energy field. Like the electricity that powers a light bulb, magnetism is not 'New Age', Mystical, or Spiritual. It is electrical transference.

Somnambulism

Somnambulism was discovered by the Marquis de Puyguesur who coined the term Somnambulism as it related to the trance state. Puysegur was an avid disciple of Mesmer, and he began to use verbal and mental suggestion (will power) to deepen the Mesmeric Trance which was induced by stroking. Puysegur found this method induced a much deeper state than Mesmerism alone, although Mesmer was rather appalled that Puysegur was tainting pure Mesmerism with Somnambulism.

Hypnosis

Therapeutic hypnosis usually and mostly employs verbal suggestion, relaxation, and guided visual imagery. Stage and entertainment mostly use shock and confusion techniques to achieve the instant hypnotic state of deep theta, classically termed a Rapid Induction.



Except for Past Life Regressions, if you don't have specific training in psychology or regression techniques do not use regression as a therapeutic technique, because intentionally inducing a cathartic reaction during hypnosis has not generally been

shown to have any more immediate or long-term benefits for the subject than the use of direct suggestion and/or metaphor.



Mesmerism is not hypnosis; instead of using the commonly accepted methods of hypnotic induction, the Mesmeric trance (Mesmerising) is induced by stroking, (called passes), gazing, and concentration. Anton Mesmer the discoverer of animal magnetism never spoke when inducing the magnetic state. It was one of his pupils the Marquis de Puysegur who first began to use speech and suggestion in combination with Mesmerism and coined the term "Somnambulism" which is to this day used in reference to deep trance states. Puysegur was termed a "Somnambule" Mesmer was a Mesmerist, and he was embittered that Puysegur had adapted, and in Mesmer's belief, polluted animal magnetism. Traditional hypnosis as we know it was, to be factual, formulated by the British Doctor James Braid who came up with the term hypnosis. Braid was the first to bring the eye fixation method into vogue and it has remained a mainstay of therapeutic hypnosis ever since.

Therapeutic effectiveness aside, traditional Hypnosis, Mesmerism, and Somnambulism are three different types of intentionally induced trance states; Mesmerism involves a considerable use of willed energy transference and the stroking another's energy field using Animal Magnetism to induce a deep and often cathartic trance. Traditional Hypnosis involves suggestion and visualisation to relax the subject into trance. Somnambulism begins with Mesmerism then switches to verbal techniques for deepening.

Mesmer bought us Mesmerism
The Marquis de Puysegur bought us Somnambulism
Dr James Braid bought us Hypnosis

Transference from the client to the therapist always occurs at some level during therapy, but more so during hypnosis. Therapeutic transference can be compared to how rubbing nylon or synthetic cloth will create static. At the end of a busy day sitting in the presence of emotionally distressed or challenged energy fields you do, in effect, become "Full of Static". The way to get rid of static from the body, is the same as how you do it for inanimate and synthetic objects? You wash them under water. Water diffuses static.

Recommended Reading & Watching: For clearer validation, scientific studies, and clarification on the effects of electromagnetic forces and fields upon human consciousness and physicality it is highly recommended that students read "The Intention Experiment" by Lynne Mc Taggart (Published by Free Press), and also watch the DVD "The Living Matrix", available from www.thelivingmatrix.com.



Mesmerists & Magnetists of the Renaissance Period

The specific phenomena, of profound interest to the magnetists of the Renaissance period were later erroneously lumped into one or another of three categories: occultism, spiritualism, and hypnotism. This indiscriminate lumping served to erase the early contours of energetic magnetism, and subsequent work of its kind, as a clever societal manoeuvre to place the topic of energetic magnetism into the unscientific category of modernist thought.

The Definition of Renaissance Magnetism

To the Renaissance thinkers, **Magnetism** was identified as a vital effluence radiating from every object in the universe, in a greater or lesser degree, and through which all objects might exercise a mutual influence on one another. From this concept the idea of the “sympathetic system” was formulated. In the case of organic systems, the idea roughly meant that those systems were subject to being influenced by transmission of “vibrations”, although that term had not yet come into the full popular usage that it was to acquire much later. The eventual unfolding of the contrasts between the scientific and the unscientific consigned the Renaissance ideas to the latter category until they were recovered in vague part by the 1960s concept of the interconnectedness of everything working via sympathetic systems.

Since the early magnetists experimented and worked with magnets, especially in regard to healing, it is generally assumed that the term **Magnetism** was derived from the term **Magnet**. This derivation is certainly possible. But it is more likely that the term came from the concept of **Magnes Microcosmi**, which in Renaissance thought referred to Man as a microcosm of Earth itself, and as such having poles and magnetic properties. This concept also incorporated the **Magnes Macrocosmi**, the planets, stars and cosmos, from which came “subtle effluence” that influenced and affected man’s body energies, mind, and intellect. These macrocosm effluences combined with “earthly substances radiating a grosser emanation” and the mixed whole of which affected the body. The **Magnes Macrocosmi** and **Magnes Microcosmi** concepts in principle are magnetic-energetic concepts, and as such can easily be incorporated into the contexts of influences and energetics.

The Sympathetic System of the Renaissance Epoch

The venerable Swiss-born physician, Paracelsus ¹⁴⁹³⁻¹⁵⁴¹, is probably the best remembered of the Renaissance magnetists. He may have originated the “sympathetic system” concept, and certainly was its most energetic proponent. But in the modernist historical sense he is more usually pointed up as an alchemist, which attribution tends to stigmatise the whole body of his work.

More correctly described, Paracelsus was a researcher of energetics and sympathetic energy systems. However, his whole body of work was extraordinarily large. It encompassed many other topics such as chemistry, metallurgy, herbal remedies, and what later came to be known as homoeopathic healing.



Paracelsus was noted during his times by his “egotism” and his contempt for traditional theories, earning him large doses of enmity from certain of his contemporaries. In the last analysis, however, he had great influence in his own and succeeding centuries. Upon his death, a statue was erected of him in Salzburg.

“The vital force is not enclosed in man, but radiates around him like a luminous sphere, and it may be made to act at a distance. In these semi-natural rays, the imagination of man may produce healthy or morbid effects. It may poison the essence of life and cause diseases, or it may purify it after it has been made impure, and restore the health. Our thoughts are simply magnetic emanations, which, in escaping from our brains, penetrate into kindred heads and carry thither, with a reflection of life, the mirage of our secrets”
Paracelsus: 1538.



A later influential magnetist was Jan Baptista van Helmont (1577-1644), a Flemish physician, chemist, and natural philosopher (Natural philosophy being later dubbed as physics.) By any measure today, Helmont was a substantial thinker and researcher. He discovered carbon dioxide, distinguished gases as a class of substances, and is credited with introducing the term GAS in its present scientific sense. He attributed physiological changes to chemical causes, but, as most modernist sources stipulate, his conclusions “were coloured by his speculative mysticism.” This mysticism is an oblique, stigmatising reference to the fact that van Helmont was an energetic proponent of magnetism and of the sympathetic system. As he wrote: “Material nature draws her forms through constant magnetism from above, and implores for them in favour of heaven; there is established a free and mutual intercourse, and the whole is contained in an individual.”

Further, he established or embellished the concept that magnetism was either composed of a “subtle fluid,” or that the subtle fluid was the medium via which magnetism affected whatever it did. He then proceeded to offer up an observation that has, as we shall see, consistently proved to be a social faux pas. He indicated that it was possible for the “power of the will to direct the subtle fluid.” Van Helmont doesn’t seem to have been the type to offer remarkable observations like this in the complete absence of evidence, and so there must have been veridical and empirical grounds for him to do so. In any event, this observation can easily be connected to the modern para-psychological issues regarding psycho kinesis on the one hand, and sympathetic manipulation of the “subtle fluid” aura of the physical body on the other.

Van Helmont went on to make public another observation, one certain to embroil societal concerns even in his times. “I have hitherto avoided revealing the great secret – that the strength (of the vital fluid) lies concealed in man, and that, merely through the suggestion and power of the imagination to work outwardly, and to impress this strength on others, which then continues of itself, and operates on even the remotest of objects.” Furthermore, as “proof of the mutual magnetic influences influence of living creatures,” Van Helmont asserted that by certain manipulations of the vital fluid during the “ecstasy” of the inner magnetic man, “men may kill animals merely by staring hard at them for quarter of an hour.” *Within the last statement is found a very early mention that has to do with “learning how” to manipulate the vital fluids – a prospect being viewed forever after with some kind of societal alarm.*

Vital Fluids of Repulsion and Attraction

Others picked up the “work of magnetics”, among them was Robert Fludd (1574-1637). Identified as an English physician, most official historical sources also describe him as a “mystic philosopher educated at Oxford and on the Continent, and strongly influenced by the mystical doctrines of Paracelsus.” Aside from the misuse of the term “mystical,” Fludd was an exponent of the microcosmic/macrocosmic theory of sympathetic systems, and of the magnetic effluence from man. Fludd indicated that not only, “were these emanations able to

cure bodily diseases, they also affected the moral sentiments. If radiations from two individuals were, upon meeting, flung back, or distorted, negative magnetism or antipathy resulted. Whereas, if the radiations from each person passed freely into those from the other, the result was a positive magnetism of sympathy". Or, as it might be observed, radiations of **REPULSION** or of **ATTRACTION**.

Healing By Magnetic Stroking

It is somewhat difficult to reconstruct the story of magnetic/energetic applications during the Renaissance decades. Magnetics research has been better remembered by its theories. Not much has survived about its practical applications, especially with regard to healing. None the less, the evidence is clear that the practical side was by no means neglected, and a large number of magnetic healers emerged during the seventeenth and eighteenth centuries.

Although not the first, but among the most memorable, was Valentine Greatrakes, an Irishman born in 1628. At some point in 1662, he had a dream, several times repeated, that he could cure by the laying on of hands, or by "magnetic stroking" as it came to be called. Although not always successful, he seems to have performed a surprising number of cures in Ireland and then London where a number of notables attested to his accumulating status as a "divine healer." News of his healing powers, coupled with news about the existence of invisible magnetic energies, spread far and wide, and patients came by the thousands to seek the benefits of his stroking.

Valentine Greatrakes was born on 14th February 1628 at the family home at Norrisland, New Affane, and County Waterford. His parents were William Greatrakes and Mary Harris, daughter of Sir Edward Harris, 2nd Justice of the Kings Bench in Ireland and Chief Justice of Munster. Valentine's grandfather had settled in County Waterford from Derbyshire. At the outbreak of the Munster Rebellion in 1641, his mother decided to move the family to England to live with her brother Edward in Devon. In 1647 Valentine returned to Ireland: 'I returned to my native country which at that time was in a most miserable and deplorable state, for then it was not as formerly, a National Quarrel, Irish against English, Protestants against Papists, but there were high and strange divisions ...English against English, Irish against Irish, and Protestants and Papists joining hands in one Province against Protestants of another'. He lived at Cappoquin Castle for a year in 'contemplation'.

In 1649 he became lieutenant in the Cromwellian army in the Earl of Orrery's regiment. On leaving the army in 1654 he returned to the family home: 'I betook myself to a Country Life...and got by my industry a livelihood out of the Earth and daily employed many poor people'. He was appointed Clerk of the Peace for County Cork and Register of Transplantation. In 1661 he was involved in a noted witchcraft trial in Youghal County Cork. Florence Newton of Youghal was accused of 'bewitching' one Mary Langdon. Greatrakes and other officials carried out a series of gruesome tests (lancing her skin and sticking awls into her body) to prove she was a witch.

In 1663 at the age of 34, Valentine "had an impulse or strange persuasion....which did very frequently suggest to me that there was bestowed on me a gift of curing the Kings Evil (a disfiguring skin disease known as Scrofula)? Valentine's first patient was a young boy, William Maher of Salter Bridge, Cappoquin who suffered from Scrofula. 'I laid my hands on the place affected, and prayed to God for Jesus sake to heal him and within a month ... was perfectly healed, and so continues God be praised'. For three years he concentrated on curing Scrofula.



In 1665 he had a further experience leading him to believe that he could cure many other diseases. His fame as a healer spread quickly and he was inundated with people visiting his home. He was forced to move to Youghal 'where great multitudes resorted to me, not only of the inhabitants, but also out of England'. One of these English visitors was John Flamsteed (The astronomer?) who travelled from England for a cure for an unspecified illness. He met Greatrakes at his home and described him thus: 'He had a kind of majestic yet affable presence, a lusty body and composed carriage'. Greatrakes was summoned before the Bishop's Court in Lismore to explain about his activities. He was ordered to cease his healing sessions, but after a few days he decided to ignore their advice. Greatrakes was popularly known as 'The Stroker' because of his method of stroking his patients with his hands.

In 1666 Edward Conway of Ragley Hall in Warwickshire learned about the Irish healer who was creating a sensation with his remarkable cures. Conway's wife Lady Anne had suffered for many years with severe headaches and could not find relief. Lord Conway contacted Michael Boyle, Archbishop of Dublin and asked him to use his influence to persuade Greatrakes to visit Ragley. Greatrakes agreed with reluctance and arrived at Ragley Hall on the 27th of January 1665. The Conway's counted amongst their friends some of the most noted physicians, philosophers, scientists and spiritualists in England. A distinguished group gathered at Ragley to witness Greatrakes attempt to cure Lady Anne Conway. He was unsuccessful with Lady Conway but he was asked to stay at Ragley for a month and is said to have cured many. While there he was invited to Worcester to visit Charles II at Whitehall. He attracted huge crowds in London and Robert Boyle witnessed many of his healing sessions. His supporters and detractors published several pamphlets and ballads concerning his healing. Greatrakes wrote to Lord Conway in May 1666: 'The Virtuosi have been daily with me... and God has been pleased to do wonderful things in their sight. Sir Heneage Finch says that I have made the greatest faction and disturbance between clergy and laymen that anyone has these 1000 years'.

In 1666 Greatrakes published an account of his life and cures titled 'A Brief Account of Mr. Valentine Greatrakes and Divers of the Strange Cures by him lately performed. Written by himself in a letter addressed to the 'Honourable Robert Boyle, Esq.' This publication gives us a valuable insight into Greatrakes life and healing methods. It includes an etching of Greatrakes curing William Maher of Salter Bridge. Greatrakes returned to England for further visits but it is not known when he stopped his healing sessions. His funeral entry at the Herald's Office, Dublin recorded that he died on the 28th November 1682 at Affane, County. Waterford and was buried in Lismore Church. However, the Rev. Samuel Hayman writing in the 1860's stated that he is buried in the aisle of the old Affane Church near to his father.

Somewhat later, during the eighteenth century, another famous stroking healer appeared in the form of a Swabian priest named J.J. (Jean-Joseph) Gassner. JJ Gassner was during his time a celebrated exorcist. He was born on the 22nd August 1727 at Braz, Vorarlberg Austria; and died on the 4th of April 1779, at Pondorf, on the Danube (Diocese of Ratisbon). Biographical details of Gassner are a little hard to come by, but he is noted as a priest of Bludenz (now in Austria), where his many cures gained wide celebrity for him. He apparently had deep learning and a noble character, and sometimes made use of magnets, "magnetic manipulation," and stroking or rubbing the affected part.

However, according to him "all diseases were caused by evil spirits", that idea, traditionally extending back to the ancient Greeks. However he explained the causes, not only could he control "sickness" by whatever means he employed, but the "passions" too were amenable to his means. Among example "passions" enumerated in various literatures were anger, patience, joy, hate, and love, and the "passion" of sexual impotence – each of which, by magnetic stroking, could be brought under control by "carrying each to the highest pitch." "Highest pitch" apparently referred to a type of ecstatic catharsis, a purgation, or cleansing release of traumatising physical and/or mental "tensions" – often, but not always,

accompanied by transient types of neuro motor convulsions not unlike the ecstasies of sexual orgasm. The “ecstasies released, or purged, the tensions.” When this worked, Gassner could chalk up another “cure.”

Gassner studied at Prague and Innsbruck; he was ordained as a priest in 1750, and after serving various missions, he became the parish priest and dean of Pondorf in May 1776. A few years after his appointment to Klosterle in the Diocese of Chur, Switzerland (1758), his health began to fail, so that he was scarcely able to fulfil the duties of his ministry; he consulted various physicians in vain; suddenly he conceived the idea that his infirmities might be due to the influence of evil spirits and might be cured by spiritual means. His experiment was successful. He applied this method also to others and soon thousands came to him to be healed. The fame of these cures spread far and wide; he was invited to the Diocese of Constance, to Ellwangen, Ratisbon, and other places; everywhere he had the same success.

He was convinced that evil spirits could harm the body as well as the soul; and hence that some infirmities were not the result of natural agencies, but were caused by the Devil. Only cases of the latter kind were taken up; he applied the exorcisms of the Church, and commanded the evil one to depart from the afflicted, in the name of the Lord Jesus. To find out whether the disease was caused naturally or not, he applied the "probative exorcism", i.e. he commanded the spirit to indicate by some sign his presence in the body. And only then he made use of the "expulsive exorcism".

His proceedings were not secret; anyone of good standing, Catholic or Protestant, was admitted. People of all classes, nobles, ecclesiastics, physicians, and others often gathered around him to see the marvels they had heard of. Official records were made, competent witnesses testified to the extraordinary happenings. The character of the work made many enemies for him, but also many staunch friends and supporters. One of his bitterest opponents was the rationalistic professor Johannes Semler of Halle. Anton Mesmer insisted that Gassner's cures were the result of the animal magnetism of his invention. Among Gassner's friends were the Calvinistic minister, Lavater of Zurich, and especially Count Fugger, the Prince-Bishop of Ratisbon. Official investigations were made by the ecclesiastical authorities; and all were favourable to Gassner, except that they recommended more privacy and decorum. The University of Ingolstadt appointed a commission, and so did the Imperial Government; they ended with the approval of Gassner's procedure. In fact, he never departed from the Church's teaching or instructions concerning exorcism, and always disclaimed the name of wonder-worker. He was an exemplary priest, full of faith and zeal, and altogether unselfish in his works of mercy.

In Bavaria the Elector Max Joseph was disturbed by reports of Gassner's activities with their possible effects on public order. A liberal minded ruler, he had honoured the unorthodox Christian Wolff (who had greatly influenced Mesmer) and had appointed a reforming director in Ingolstadt University when Mesmer was a student. A few years later he founded the Munich Academy of Sciences, which soon acquired a high reputation. Reports of Mesmer's successes, as astonishing as those of Gassner, reached the Elector and members of the Academy and they invited Mesmer to come to Munich in order to demonstrate his own methods. If they were satisfied they would ask for his opinion of Gassner. Mesmer accepted the invitation and carried out some experiments. The most striking of those he performed on the permanent secretary of the Academy, R. P. Kennedy, who apparently suffered from attacks of nerves. By merely pointing his finger Mesmer produced in him a convulsive movement that lasted as long as the pointing finger kept still, and ceased as soon as Mesmer dropped his hand. After several repetitions, the patient begged Mesmer to put an end to the experiment.

Convinced by this and other demonstrations, the Elector and academicians decided that Mesmer's cures were effected neither by fraud or nor by supernatural means. On Gassner

and his methods Mesmer gave his opinion that he was an honest man but that his exorcisms were mere superstitions; his evident cures were no doubt due to his skill in diagnosing symptoms and his unconscious use of animal magnetism. Max Joseph accepted this opinion of Mesmer, whose high qualifications in medicine he respected, and consequently an order was issued forbidding Gassner to carry on with his exorcising practices.

The church authorities feeling unable to condemn directly the use of methods based on the prescribed forms of casting out devils, persuaded the Emperor Joseph II to ban Gassner's practices throughout the empire. Soon afterwards, Pope Pius VI caused his any of his writings that dealt with exorcism, to be placed on the Index of prohibited books. Father Gassner retired to his parish and died four years later in obscurity. He was a pious man, whose best known and widely read work was entitled; *"How to live wisely, devoutly and healthily and to die peacefully and piously;"* or, *"Useful instructions on how to overcome the Devil."*

"Trance from the beginning of time had been a monopoly of sibyls, oracles, faith healers, and occultists – strange people strangely endowed. Their art was personal to themselves, granted as a boon by a preternatural power, so that progress was impossible.... Franz Anton Mesmer broke this monopoly. He brought the name trance within the bounds of science. He created a scientific universe of discourse in which many minds could cooperate in a rational enterprise, the rationale of all progress in the sciences. He and his staff learned from one another, experimented, formed hypotheses, worked out techniques, and put together a coherent body of tested and verifiable information. They started the tradition of scientific investigation that continued from their time to ours and produced scientific hypnosis." *The Wizard From Vienna: Franz Anton Mesmer; Vincent Buranelli.*

For more than twelve years I (*Rick Collingwood*) have been an avid researcher of Magnetism and Mesmerism and Franz Anton Mesmer. I have collected a very large collection of old and original books and from various authors' and biographers and have travelled to Meersburg in Germany three times to confirm and gather more accurate information. During my research I have assembled what I fairly assume is the most accurate and important small biography of this amazing doctor and scientist.

Despite the findings of the French commissions attributing no validity to Mesmer's animal magnetism and even though it is well documented that the commissionaires witnessed many cures. It is a little known fact that soon after the French Academy of Sciences did its best to discredit Mesmerism, the German Academy of Sciences tested and then utilised its healing powers to great effect as did many other European and English surgeons and doctors of the day. Among the more well-known surgeons was James Esdaile who performed more than 1700 documented operations, many of them major limb amputations, with patients under the anaesthetic sleep of Mesmerism.

Mesmerism is not hypnosis as it is generally practiced and understood in the 21st century. Whether the hypnotist realises it or not, the essence of any method of hypnosis always was, and still is, Mesmer's animal magnetism; it is proven and can now be scientifically measured. Therefore it would behove any person passionate about hypnosis to gain an understanding of exactly what animal magnetism is and how to use it, once you learn and know this then you will be a very effective and powerful hypnotist. There is far too much documented evidence of the cures and operations conducted on the sick and injured under the influence of mesmerism for it not to be genuine. Mesmerism is not hypnosis, but when it is combined with hypnosis the results can be truly amazing.

Mesmer was the first of the moderns rather than the last of the ancients. - His influence was catalytic, and even though his theory of animal magnetism was ill suited to opinionated men of science who had vested interests and stubborn beliefs; the therapeutic practice that



evolved from his methods was gradually distorted into verbal methods that are far removed from the original practice of Mesmer's Animal Magnetism.

The concept of the "internal sense organ," the importance of Puysegur's state of "Somnambulism," and the role of sleep in Mesmer's later writings, further indicate Mesmer's attempt to understand what today might be considered aspects of holistic medicine. It takes only a little imagination to determine from Mesmer's writings his groping towards more modern explanations of common properties of the senses. Although Science denounced Mesmerism, it plunged headlong into Hypnotism, which differs from Mesmerism as much as what black differs from white.



Franz Anton Mesmer

“Mesmerism was, from a philosophical standpoint the most pregnant of all discoveries, even though from the moment it appeared mesmerism propounded more riddles than it solved.” -- SCHOPENHAUER.



Franz Anton Mesmer (1734-1815) was born on the 23rd of May 1734 at the village of Iznang near Switzerland, on the German side of Bodensee (Lake Constance).

The parish registers of Iznang are kept in the neighbouring town of Radolfzell. The registers testify to the birth and baptism of Franciscus Antonius, son of Antonius Mesmer and his wife Maria Ursula Mesmer. Mesmer's first name, Franz in German, is sometimes incorrectly given as Friedrich; an error traceable back to the title page of a little book on Mesmer and his work, published the year before his death in 1814. The author was his friend and pupil Carl Wolfart who evidently didn't know Mesmer's first name. From his marriage registration and other documents it is clear that Mesmer dropped his first name and was significantly known and recognised as Anton Mesmer.

The saga of Franz Anton Mesmer was exceedingly dramatic and extended far beyond his death. It resulted in a veritable age of Mesmerism, the vitality of which took on international interest and fascination that endured for about 140 years. Through envy, malice, greed, and misunderstanding very many of his friends and learned contemporaries regarded Mesmer's practice of magnetism as quackery, even now in the 21st century his theory of animal magnetism is still credited as having laid the foundations of modern hypnosis and suggestive therapy.

Mesmer's father, Antonius, was a forester employed by the archbishop of Constance; his mother, Maria Ursula was the daughter of a locksmith. It was a large Catholic family and not particularly prosperous, Franz Anton was the third of nine children. By all accounts, he was of copious intelligence and a somewhat high-minded individual, whose thinking was completely in keeping with his times.

The strength of Mesmerism, due mainly to the evidence of the countless indisputable cures that resulted from its use, ensured that Mesmerism came to constitute one of the first international movements of any kind. And its international vivacity was such that the anti-energetic sentiments in the mainstream modern sciences did not succeed in deconstructing it until about 1920. Even so, Mesmerism could not be erased or forgotten left three long shadows of itself, the first in the guise of hypnotism, the second in the guise of psychical research, and the third in the guise of the energetic mysteries. Now in the 21st Century with the modern understandings of physics and the technology available to measure energy fields; much of what Mesmer discovered can be scientifically demonstrated, and Mesmerism is making a comeback into the healing arts. After preliminary studies in a local monastic school in Constance, Franz Anton Mesmer commenced the study of philosophy at the Jesuit University of Dillingen, Bavaria, changing in 1752 to theology, presumably as a scholarship student preparing for the priesthood. He continued his studies from 1753 at the University of Ingolstadt, where he soon abandoned theology. It is not known when or from what learning institution he obtained his doctorate in philosophy, but it is assumed that it was indeed awarded by the faculty of the University of Ingolstadt.

Mesmer was later educated in Vienna where he took a degree in medicine which he completed at the age of 32. He soon became convinced that the use of magnets was

unnecessary and postulated that everybody possessed a magnetic force, or a fluid, which constantly connects all living things and all living human beings at any distance. He put his theory into a structure and called it Animal Magnetism.

The immediate source of Mesmer's ethereal fluid was Richard Mead's (1673-1754) *De imperio solis ac lunae in corpora humana et morbis inde oriundis* (London, 1704), a work from which Mesmer's doctoral thesis drew upon heavily enough to perhaps even be considered almost plagiarised. Mead had postulated strongly that gravity produced tides in the atmosphere as well as in water and that the planets could therefore affect the fluidal balance of the human body.

RICHARD MEAD (1673-1754), English physician, eleventh child of Matthew Mead (1630-1699), was born on the 11th of August 1673 at Stepney, London. He studied at Utrecht for three years under J. G. Graevius; having decided to follow the medical profession, he then went to Leiden and attended the lectures of Paul Hermann and Archibald Pitcairne. In 1695 he graduated in philosophy and physic at Padua, and in 1696 he returned to London, entering at once into a successful practice. His *Mechanical Account of Poisons* appeared in 1702, and in 1703 he was admitted to the Royal Society, to which he contributed in that year a paper on the parasitic nature of scabies. In the same year he was elected physician to St Thomas's Hospital and appointed to read anatomical lectures at the Surgeons' Hall. On the death of John Radcliffe in 1714, Mead became the recognized head of his profession; he attended Queen Anne on her deathbed, and in 1727 was appointed physician to George II., having previously served him in that capacity when he was Prince of Wales. He died in London on the 16th of February 1754. Besides the *Mechanical Account of Poisons* (2nd ed., 1708), Mead published a treatise *De imperio solis et lunae in corpora humana et morbis inde oriundis* (1704). A *Short Discourse concerning Pestilential Contagion, and the Method to be used to prevent it* (1720), *De variolis et morbillis dissertatio* (1747), *Medial, sacra, sive de morbis insignioribus qui in bibliis memorantur commentarius* (1748), *On the Scurvy* (1749), and *Monita et praecepta medica* (1751). A *Life of Mead* by Dr Matthew Maty appeared in 1755.

The thesis that Mesmer submitted for his Doctorate was titled “***Dissertatio physico-medica de planetarum influxu***” (*The influence of planets in the cure of diseases*: See Mesmer's full thesis on page 80). In modern contexts, this document is mistakenly condemned as Mesmer's “astrological thesis”. But in his times, the thesis examined magnetic energetic influences that were thought to be universal in nature.

Mesmer observed that the action of the magnetic influences; “consists of alternating effects which may be considered as fluxes of sympathetic systems.” The effects manifest “in the human body with properties analogous to the magnet; there are poles, diverse and opposed, which can be communicated, changed, destroyed and reinforced; the phenomena of inclination is also observable.” In later summarising his thesis, he indicated “*the property of the animal body which renders it susceptible to the magnetic influence of the celestial bodies, and to the reciprocal action of the environmental ones, I felt prompted to name, because the fluids permanent radiance in the fashion of the magnet, animal magnetism.*” A year later he began practice as a member of the faculty of medicine in what was one of Europe's most advanced medical centres; for the Vienna school was then in its prime, owing to the patronage of Maria Theresa and the leadership of Gerhard van Swieten and Jan Ingenhousz.

While he was a medical student at the University of Vienna, Mesmer was impressed by the writings of the Renaissance mystic physician Paracelsus (*Theophrastus Philippus Aureolus Bombastus von Hohenheim*, 1493-1541) and attempted to rationalise a belief in astrological influences on human health as the result of planetary forces through a subtle, invisible fluid. After Paracelsus, many learned men of the sixteenth and seventeenth centuries – Glacenus, Burgrave, Helinotius, Robert Fludd, Kircher, and Maxwell- believed that in the magnet they could recognise the properties of that universal principle by which minds addicted to generalisation thought that all natural phenomena might be explained.



These men wrote voluminous books, filled with sterile discussions, with unproven assertions, and with contemptible arguments. Mesmer drew largely from these sources; it can't be disputed that he had read some of the many books, devoted by early authors to the study of magnetism, although such study was then expressly forbidden.

Showing high intelligence and unusual promise Mesmer had been enabled to take the medical course at the University Medical Faculty in Vienna under van Swieten, who in due course appointed him to a professorship. In the last year of his medical course he submitted his thesis for the degree of Doctor of Medicine. In accordance with custom it was written in Latin, and one or two of the printed texts have survived to this day. An oral examination following a written one took place in November 1765, conducted by the heads of the Faculty seated on a dais and wearing their scarlet robes.



Questions and answers in Latin covered not only the principles and practice of medicine but also more searchingly his special theme. In the following May he was awarded the degree with highest honours. The original diploma, preserved in the Kerner Museum at Weinsburg, Germany demonstrates positive proof of Mesmer's attainments as well as other points of special interest. With a few insignificant omissions it runs in translation as follows:

"The very learned master Anton Mesmer of Meersburg in Swabia, Doctor of Philosophy, having completed several years' study of medicine and having given written evidence of his knowledge, petitions us to confer on him the doctorate of medicine We have examined him in the whole field of medicine and heard the defence of his thesis on the Influence of the Planets on the Human Body, and he has shown in all respects knowledge and understanding of the art of medicine. We are pleased to bestow upon him the honour he deserves for his distinguished record. Therefore acting with full powers invested in us by Her Apostolic Majesty the Queen Empress Maria Theresa we nominate the said Franz Anton Mesmer on this 31st day of May, 1766, Doctor of Medicine and we formally appoint him to a professional chair and authorise him to practice medicine throughout the region."

Where Mesmer showed his originality was in taking hold of the so called, universal principle, of the world, and in applying it to the sick by means of contact and passes. However it was a friend of his, the astronomer Maximilian Hell (1720-1792), a court astronomer and Jesuit priest, who used magnets in the treatment of disease, and so influenced Mesmer to conduct his first attempts at healing with a steel magnet.

Mesmer's Scientific Rationale

Modern historians seldom consider Mesmer as a person within his times but assess him according to modern standards as they later developed. And by those later standards Mesmer's activities consisted of one strange folly after another. Detractors often tend to ignore the evidence of Mesmer's academic distinction and the thousands of documented healing results he and his students of animal magnetism achieved; instead often pointing with scorn or mockery at the subject of his incorrectly named astrological thesis. In defence of this, Mesmer had no belief whatsoever in astrology or any other preternatural or esoteric theories. Unlike many of the new scientists of the time who still clung to some superstitious beliefs, he believed in god and held a purely rational view of the universe and sought natural causes of seemingly mysterious phenomena.



Many historians have shown a lack of understanding or historical perspective by, instead of investigating Mesmer's education and his early years, appearing amazed that reputable examiners not only approved the subject of his thesis but also awarded Mesmer his medical degree. At first sight it certainly appears that Mesmer's thesis subject was provocative. The basic distinction between planets and "fixed stars" however was not always clearly understood and in astrology the influences of the planets were bound up with those of the constellations known as the Ram, the Bull and so on. The names of these groups of stars remain useful for mapping the night sky but have no scientific significance. Their extreme remoteness from the solar system in which earth is a relatively tiny planet undermined the belief in their influence that was prevalent when it was assumed that the earth was the centre of the universe.

Within our solar system, on the other hand, it is obvious that the sun and moon influence the earth through the procession of the seasons, the tides, and in other ways. Thus the question whether or how far the planets can affect individual people would seem not wholly irrational. Mesmer makes no mention of the stars of the astrologers nor does he refer to any particular planets such as Mars, Venus, or Jupiter, it is the forces emanating from the sun and sustaining the planetary system that he deals with. Aware of possible misunderstanding he sought to disarm criticism in a brief foreword of his thesis.

"I shall incur the blame of some people if they infer from the title of my essay that so insignificant a person as I, following the work of the celebrated Mead, I am trying to restore the influence of the stars that has long been banished from medical teaching and to recommend it to the favour and study of physicians."

Mesmer makes it quite clear that he was not in any way interested in or concerned with astrology, which *"professed to foretell the future and thereby cheated its victims"*. Contrary to astrology Mesmer was into the nature of purely physical influences on living bodies. Like most researches he made good use of previous writers on the subject.

Certain theories of Descartes and Paracelsus probably provided a basis for Mesmer's investigation, but his main idea stemmed from Newton's laws of gravitation. In a little known work by Mead on the influence of the sun and the moon on human bodies, reference to Newton also occurs. Mesmer's debt to Mead receives acknowledgement in the footnotes of his dissertation. To avoid confusion the term planets in the earlier sense included the sun and the moon. After pointing out the effects of gravitation on the motions of the planets, tidal and atmospheric changes, Mesmer cites Newton's hypothesis of *"a certain subtle spirit"* pervading all material bodies by the force of which they attract one another. Newton also uses *"electric and elastic spirit"* as an alternative to *"subtle spirit"* for the invisible but physical medium causing not only the general effects of gravitation but also movements of the human body due to it *"vibrations along the filaments of the nerves"*. This notion is elaborated in a passage at the end of Newton's most famous work, *Mathematical Principles*, and he admits that *"these are things that cannot be explained,"* owing to lack of sufficient experiments.

Mesmer in his thesis uses the term *"animal gravitation"* for the force or fluid that animates living bodies, and in later works substituted *"animal magnetism."* Its flow had a rhythm analogous to the tides of the ocean. Mesmer's most original idea was that a disturbance in the ebb and flow of the fluid within a human organism, when out of harmony with the universal rhythm, produced nervous or mental disorder. In support of this view he refers to some of the case histories in Mead's work and also a notable example from Sydenham. Eight years elapsed before Mesmer modified and expanded his theory on the basis of his own investigations.



Franz Anton Mesmer was no more a quack than some of the 20th century psychologists who must trace their intellectual roots to this man whose name is now a part of our language. Mesmer's contribution to real science can be distilled to the fact that he understood that illness is not a natural condition. Some kind of blockage of natural forces will inevitably yield stagnation and sickness. An instinctive desire to free the vital forces from restraint kept Mesmer successful as long as his own ability to acknowledge the forces he was using was strong, but the ruling establishment, then as now, more often than not, seems to overwhelm fresh insights concerning the body's spiritual essence, despite the best of intentions.

Mesmer's Marriage

By the time he began to propound his theory of animal magnetism, or mesmerism, Anton Mesmer had risen through the educational systems of Bavaria and Austria and had advanced to a position of some social prominence in Viennese society, partly from association by his marriage on January 16, 1768, two years after his medical graduation, to Maria Anna von Posch the wealthy Viennese widow of an army Lieutenant Colonel. By all accounts, the wedding was a splendid affair conducted in the fourteenth century St Stephen's Cathedral by Cardinal Migazzi, the Archbishop of Vienna. However the marriage was not a happy one, Mesmer found Maria personally unsanitary, stupid, dull, and somewhat crass. Presumably this downside was more than offset by her more positive qualities; she gave him money and respectability, and she already had a teenage son, Franz, and Mesmer had never, and never did have, any children of his own.

Maria's father must have had reservations about her choice of a spouse, especially one ten years her junior, and although he allowed Mesmer access to her fortune to support his life style, he excluded him from any inheritance of her estate, but bought them a Mansion at 261 Landstrasse, in the most prosperous district of Vienna. The mansion was noted for its gardens, groves, walks and fountains and soon Mesmer also added to the property by building laboratories and a small outdoor theater. Here he often practiced and cultivated his own performances on the cello, clavichord and the glass armonica (*harmonica*).

In 1778 there was a much publicised scandal known as, "The affair of Maria Theresa Paradis." Maria Theresa Paradis was a namesake of the empress, whom her father served in the confidential post of private secretary. She was born in 1759, appeared to be a normal child for three years, and then woke up one morning unable to see. After an assortment of unsuccessful treatments from the leading physicians of the day Mesmer restored her sight and was then accused of having an affair with her. After Miss Paradis returned to her parents and Mesmer soon found himself thoroughly discredited, without a single defender in the medical profession; he began to think about leaving Vienna. His departure was not hurried; nevertheless it was strongly encouraged by the medical and ecclesiastical community.

Vienna at that time was in the Holy Roman Empire, and the ecclesiastical community had a lot of clout (they didn't call it the Holy Roman Empire for nothing!). Nevertheless, Mesmer was provided with a letter of recommendation from the Minister of Foreign Affairs to the Viennese ambassador in Paris, which shows that his government had not repudiated him. When he left Vienna around January 1778, Mesmer took his glass armonica with him but left his wife behind! She needed to stay in Vienna to manage her inheritance, and their relationship at that point seems to have been one of mutual indifference. Mesmer was never to see her again, and twelve years later she died of breast cancer.



Medical Uses of Magnetic Plates

Mesmer was one of the many physicians who were exploring cures and healings via magnets. Mesmer apparently innovated, designed, and constructed his own version of magnetic plates. By applying magnetised plates to patient's limbs, he effected his first cures in about 1773. Unfortunately, what these plates consisted of has been lost. But there are various magnetic plates designed in Japan during the 1980s, which also produce cures, and the application of weak electromagnetic currents to bone fractures and ulcerous infections has been scientifically and medically confirmed as speeding up healings and cures.

In Vienna Mesmer came to special public attention because of a bitter, and quite public, controversy involving the invention of his magnetic plates, as the priority of this invention was claimed by his earlier friend, the Jesuit priest having the curious name of Maximillian Hell (sometimes spelt as Hehl), a professor of astronomy/astrology at the University of Vienna. Mesmer won the claim, but was quickly involved in another controversy involving the cure of a blind girl. Soon after this the president of the Medical Council appealed to the Empress of Austria to "put an end to this humbug." Denounced as an impostor, Mesmer left Vienna for Paris.

Arriving in Paris in February 1778, he set up what soon became a very lucrative clinic in the Place Vendôme, a poorer quarter of Paris, and another in the nearby village of Créteil. He then began an elaborate campaign to win recognition of his discovery from France's leading scientific bodies. Helped by some influential converts and an ever increasing throng of patients' who testified that they had been cured of everything from paralysis to what the French then called "Vapeurs," (*hot flushes accompanied by nervous fits and hysterical fainting*).

In Paris Mesmer seized the public's imagination, and quickly developed novel techniques and equipment to affect cures. This made him a considerable amount of money and with the house in Place Vendome now too small; Mesmer purchased the Hôtel Bouillon in the rue Montmartre, in which he established four baquet's, one of them for the gratuitous use of the poor. But soon the free baquet for the poor didn't suffice, so Mesmer magnetised a tree at the end of Rue Bondy, and during the following two years thousands of sick people attached themselves to it with cords in the hope of being cured. The exact nature and materials of the new equipment (Baquet's) are presumed to have been lost to posterity, but they can still be found with determined investigation. However the social impact, the resulting scandals, and the extraordinary controversies that came to surface around the name Mesmer have never been lost.

Once installed in Paris, Mesmer established himself in the Masonic scene and the occult scene as well; his friends were numerous and included the composer Mozart. He was a Freemason and was instrumental in the formation of The Society of Harmony. Within the Society Mesmer gave lectures and some 300 pupils were educated in the use and methods of Animal Magnetism. Soon there were more than 40 active Societies all over France. He achieved a tremendous success with the public, and with the subscription connected to his name by his pupils, he became a rich man and he was at the height of his influence. In 1785 one of his pupils, in a breach of the secrecy and confidence of his sworn oath, published the doctrines of Mesmer *Aphorismes des M. Mesmer*, which were supposed to be kept a secret from all but students and members of The Society of Harmony.



Mesmer's Magnetic Vats

Mesmer had designed several versions of a large circular vat ("Baquet"), that were filled with "certain substances" apparently consisting of mixtures of various metals and shards of glass. They served to "collect animating magnetism" and transfer it and its sympathetic qualities to the sympathetic systems of the patients. The theory was that the "certain substances" collected and amplified the magnetic forces, and then via hand-held connectors; the forces were transferred to and re-saturated the sympathetic systems inherent in the bodies of the patients.

The methods that Mesmer utilised to affect the transfer tend to boggle a modern imagination. The patients sat around the vats in communal groups, each holding a metal or glass rod, or a mere copper wire or string of thread, the other end of which was pushed into the substances in the vats. Mesmer erected several circular vats, each about a foot high, and experimented with a number of hand-held "connectors" that served as conduits for the animating and re-animating magnetisms. There is no doubt that many cures were attained for ailments strictly physical in their cause, but even more cures were obtained regarding illness mental (psychosomatic) in origin. Mesmer himself indicated that his "techniques" better dealt with what we today refer to as psycho-somatic conditions. Mesmer usually sent physically ill patients to other doctors, and otherwise accepted them only if physical remedies were of no effect.

The Energetic Phenomena of the Vats

Although the exact material constituents of the circular communal vats are presumed lost, the nature of the energetic phenomena experienced by the "patients" has not been. As described (usually too briefly) in most sources, these phenomena consisted of "violent convulsions, cries, uncontrollable laughter, and various physical symptoms," followed by "lethargy" after which the cures became apparent. WHAT was cured, and WHY it was, remains an historical mystery confounded by expressions of awe, shock, mysticism, mind control, and professional hysteria. On the face of the brief descriptions of the phenomena, it is difficult to know exactly what was actually meant by "violent convulsions." Later scientific criteria established "convulsions" as consisting of quite serious and very painful involuntary contractions of the muscles during which the nervous system goes haywire, sometimes resulting in a coma.

It is also difficult to understand what is meant by "various physical symptoms," or even what was meant by "cries" and "laughter." However, the sum of all of these phenomena quite clearly falls into the category of catharsis of the ecstatic or ecstasy type. And obvious clues regarding this can be comprehended not by studying the phenomena, but by examining WHO attended upon the vats. Many had no visible ills to cure. If this particular issue is examined, it will be seen that they came just for the thrill of experiencing the animating, magnetic energies.

The Social Background Regarding the Vats

Mesmer's reputation had preceded him to Paris, and once installed there he acquired numerous supporters. Principal among these at first was Dr Charles Deslon (sometimes accounted as d'Eslon and pronounced as "DE LON"), medical adviser to the Count D'Artois, and the brother of King Louis XVI. This was high patronage indeed. Deslon was eventually castigated and his practice restricted by the French Academy of Medicine for his pains. In time, however, their ways were to part when Deslon practising independently annoyed Mesmer.



In September of 1780 Deslon asked the Faculty of Medicine to confirm Mesmer's ideas and techniques, a request that was rejected. None the less, public enthusiasm and high patronage support had grown to impressive heights. Then in March 1781, on behalf of the King, the powerful Minister M. de Maurepas, offered Mesmer 20,000 Louis (a significant amount), and a further annuity of 10,000 if he established a school and agreed to divulge the "secret" of his treatments. Mesmer at first refused, but later accepted a subscription of 340,000 Louis for lectures to pupils. With this financial arrangement, Mesmer increased his vat facilities, and surrounded them with rather impressive environments. These consisted of large rooms noted for the opulence of their furnishings, with enormous reflecting mirrors, the whole room being rather dimly lit.

Mesmer and his vats were mobbed with applicants, among them vast numbers of the aristocracy and royalty. Many memoirs of various members of the aristocracy establish that the visitors included Queen Marie Antoinette and the whole of her court. Well acquainted with the family, Mesmer also saw a great deal of the Mozart's; and the first production of a Mozart opera, the Bastien and Bastienne, took place in Mesmer's garden at his Viennese mansion, and Wolfgang Amadeus Mozart (1756-1791) later made room for mesmerism in a scene in *Così fan tutte*.

What Actually Happened at the Vats?

* The lid of the *baquet* was pierced with holes, from whence there issued forth jointed and movable iron branches, which were held by the patients. Absolute silence was maintained. The patients were arranged in several rows around the *baquet*, connected with each other by cords passed round their bodies, and by a second chain, formed by joining hands. As they waited a melodious air was heard, proceeding from a pianoforte, or armonicon, placed in the adjoining room, and to this the human voice was sometimes added. Then, influenced by the magnetic effluvia issuing from the *baquet*, curious phenomena were produced. These are well described by an eyewitness named Bailly: (Bailly later served as a commissioner on the board commanded by the King to investigate magnetism, and severely opposed it either for moral reasons or because of professional jealousy).

"Some patients remain calm, and experience nothing; others cough, spit, feel slight pain, a local or general heat, and fall into sweats; others are agitated and tormented by convulsions. These convulsions are remarkable for their number, duration, and force, and have been known to persist for more than three hours. They are characterised by involuntary, jerking movements of all the limbs, and in the whole body, by contraction of the throat, by twitching in the hypochondriac and epigastric regions, by dimness and rolling of the eyes, by piercing cries, tears, hiccough, and immoderate laughter. They are preceded or followed by a state of languor or dreaminess, by a species of depression, and even by stupor.

The slightest sudden noise causes the patient to start, and it has been observed that he is affected by a change of time or tune in the airs performed on the pianoforte; that his agitation is increased by a more lively movement, and that his convulsions then become more violent. Patients are seen to be absorbed in the search for one another, rushing together, smiling, talking affectionately, and endeavouring to modify their crises. They are all so submissive to the magnetiser that even when they appear to be in a stupor, his voice, a glance, or sign will rouse them from it. It is impossible not to admit, from all these results, that some great force acts upon and masters the patients, and that this force appears to reside in the magnetiser. This convulsive state is termed the *crisis*. It has been observed that many women and few men are subject to such crisis; that they are only established after the lapse of two or three hours, and that when one is established, others soon and successively begin.



When the agitation exceeds certain limits, the patients are transported into a padded room; the women's corsets are unlaced, and they may then strike their heads against the padded walls without doing themselves any injury. Mesmer, wearing a coat of lilac silk, walked up and down amid this palpitating crowd, together with Dr M. Deslon and his associates, whom he chose for their youth and comeliness.

Mesmer carried a long iron wand, with which he touched the bodies of the patients, and especially those parts which were diseased; often laying aside the wand, he magnetised them with his eyes, fixing his gaze on theirs, or applying his hands to the hypochondriac region and to the lower part of the abdomen. This application was often continued for hours, and at other times the master made use of *passes*.

He began by placing himself *en rapport* with his subjects. Seated opposite to him, foot against foot, knee against knee, he laid his fingers on the hypochondriac region, and moved them to and fro, lightly touching the ribs. Magnetisation with strong currents was substituted for these manipulations when more energetic results were to be produced. The master, erecting his fingers in a pyramid, passed his hands all over the patient's body, beginning with the head, and going down over the shoulders to the feet. He then returned again, to the head, both back and front, to the belly and the back; he renewed the process again and again, until the magnetised person was saturated with the healing fluid, and was transported with pain or pleasure, both sensations being equally salutary. Young women were so much gratified by the crisis that they begged to be thrown into it anew; they followed Mesmer through the hall, and confessed that it was impossible not to be warmly attached to the magnetisers' person." *Animal Magnetism; Alfred Binet & Charles Fere, 1894.

Spontaneous Sexual Orgasm at the Vats

*By careful consideration of memoirs, often not consulted by biographers of Mesmer, a complete picture of the "convulsive" catharsis begins to unfold. There is no doubt at all that those holding the connectors sometimes experienced an aspect of ecstatic catharsis known from ancient times, a kind of involuntary auto-orgasm in females and auto-ejaculatory release in males. Hence the connection among the "convulsions," "cries," "laughter," and subsequent "lethargy" tend to fall into place, since these taken altogether are recognisable and familiar constituents of sexual orgasm. And if the frequent convulsions had always been painful or unpleasant, it is quite unlikely that applications to sit at the vats would have been any more numerous than the cases of those willing to try anything and everything to ameliorate their ills. *Because women seemed more susceptible to the influence of magnetism the second and third commissioners reports into Mesmerism over emphasised that women became susceptible to "Sexual Outrage" whilst they were mesmerised. This was a strongly emphasised point in the Commissionaires' reports to the King and to the Society of Medicine; allowing Mesmer's enemies in the Faculty of Medicine and the Royal Society the advantage of the Kings disapproval, ensuring the end of Mesmer and Magnetism in France.

Mesmeric Trances

Ecstatic catharsis engendered dramatic and empowering shifts in levels" of consciousness of the kind we would today refer to as heightened or "altered states" and during which many kinds of so-called "paranormal" trance phenomena were experienced. Such phenomena often came to light within many of Mesmer's vat participants. But a perpetual confusion has settled in regarding this matter, in that mesmerist trance phenomena have been historically confused with hypnosis. Hypnotism can easily be confused as an extension of Mesmerist trance, since it too is a type of altered state. But in actual historical fact, hypnotism as such was not identified until about 1842 by the English surgeon, James Braid (1795-1860). Braid first termed the phenomena as "Neuro-hypnotism," a phenomenon that occasionally aroused involuntary sexualising energies. Types of hypnotism however had earlier been identified in ancient Persia and India, with probably even more ancient antecedents in Egypt.



Mesmer's Esoteric Involvements

In 1776 an important event occurred in Mesmer's life. One day a stranger appeared at his door, introducing himself as the Count de St. Germaine. "*You must be the gentleman whose anonymous letter I received yesterday?*" Dr. Mesmer remarked as he took his caller into his study. "Yes," St. Germaine replied, "*I am he.*" "*You wish to speak with me on the subject of magnetism?*" Dr. Mesmer inquired. "*I do,*" St. Germaine replied. "*That is why I came to Vienna.*" Dr. Mesmer then told his guest of his magnetic experiments, confessing that he was still confused about the higher aspects of magnetism. "*Who can enlighten me?*" he asked. "*I can,*" said the Count, with the assurance, "*it is my duty to do so.*" The conversation during that afternoon lasted for several hours, and it probably concerned other subjects than that of magnetism alone. From that day on Dr Mesmer's methods changed. Up to that time he had been using magnetized *objects*. Henceforth he used direct vital transmission, which he called "animal magnetism."

Mesmerism can be correctly described as the most important branch of esoteric magic, and therefore it can't be considered apart from its parent stem. The ancients didn't consider magic as card tricks and illusions or sleight of hand, more so they considered magic as a sacred science, which was inseparable from god and religion. Porphyry and Cicero described it as the *divina sapentia*, and Plato associated magic with the "gods," these being but the occult powers and potencies of nature, the attributes of that unknown and nameless principle to which he gave the name of a Deity.

Magic is as old as man. It is mentioned in the two oldest documents known at the present day -- the Vedas and the older Laws of Manu. It was taught in the Mystery Schools of Greece, in the Neoplatonic School of Alexandria, and was carried safely through the Dark Ages by solitary students who had been initiated in the secret sciences. Magic was taught by Paracelsus in the sixteenth century, and by Mesmer in the eighteenth. The science of Magic is based upon the postulate that one Vital Principle pervades the entire universe. This Principle is the One Life of our solar system, the one force underlying all the various forces of nature. Magnetism is one of the manifestations of this Vital Principle, and when human magnetism is directed by the will it is known as Mesmerism.

The scientific standing of Franz Anton Mesmer is admitted by all his biographers. His *occult* standing however is either ignored, ignorantly explained away as Mesmer being an astrologer, or just not so well known. Mesmer was a Mason, and was also an initiated member of two powerful occult Fraternities, the *Fraters Lucis* and the Brotherhood of Luxor. The latter was the Egyptian branch of the Brotherhood of Lookshoor in Beluchistan, one of the oldest and most powerful of the Eastern Fraternities. Under the order of the "Great Brotherhood," the Council of Luxor selected Mesmer to act as their eighteenth century pioneer, later appointing Cagliostro as a helper, with the Count de St. Germaine to supervise the development of events.

"Animal magnetism" is a fluid, a correlation of atoms on metaphysical planes, which exudes from every human being in a greater or lesser degree. Some people have the power to emit this fluid consciously, through their eyes and fingertips, and most of the healing "miracles" of history are based upon this psycho-physical power in man.

Following his conversation with the Count de St. Germaine, Dr. Mesmer gave up his entire time to healing the sick. The house on the Landstrasse no longer echoed to the strains of Haydn and Mozart. It was now a hospital through which a steady stream of patients flowed from morn to night. However, while Dr Mesmer's fame grew among his patients, it decreased among his colleagues. A physician who used visible magnets was one thing; but one who made cures with an invisible "fluid" was quite another.



Since he based his work and observations on “the facts,” the critical question then becomes what Mesmer considered facts. He began with the ability of men and women, under the influence of animal magnetism, to activate strange powers within themselves, to gain insights into cosmic truths hidden from most of humanity by a veil of ignorance. He had observed a great many subjects, and the history of Mesmerism records many more who manifested super normal powers. Mesmer could no longer be sure where the real sciences left off and the occult sciences began. He was certain that all genuine phenomena could be accommodated within his system, but he could not define “genuine” in such a way as to protect himself from fantastic speculations.

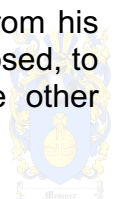
He had written in his doctoral dissertation, and repeated in a series of writings, that hoary fallacies could be shown to have essential truth within them when interpreted scientifically – astrology, alchemy, oneiromancy, divination. Now he will explain them through animal magnetism. In his memoirs he sets down in a series of questions “the facts” to which now he will apply himself:

1. *How can a sleeping man diagnose his own illnesses and even those of other people?*
2. *How, without having any instruction, can he identify the best means of affecting a cure?*
3. *How can he see objects at any distance, and how can he predict future events?*
4. *How can a man receive impressions from a will other than his own?*
5. *Why is this man not always endowed with these faculties?*
6. *How can these faculties be perfected?*
7. *Why is this state more frequent, and why does it appear in its most developed form, when the methods of animal magnetism are employed?*
8. *What have been the effects of ignorance of this phenomenon, and what are they today?*
9. *What are the evils resulting from the abuse of it?*

The first of these two questions refer to a belief held by Mesmer, Puysegur, and many of their colleagues in the Mesmerism movement, the belief that subjects when mesmerised often became sensitive to what was wrong with the ill and therefore could guide the physician. Number three admits the reality of clairvoyance and precognition. Number 4 does the same for mental telepathy. The other six concern animal magnetism as the agent responsible, and its controlled use to heighten supernormal powers, and precautions against its misuse.

Such are Mesmer’s premises. He proceeds to his conclusions by following his theory that mesmerism and hypnotic sleep are conditions in which the outer senses become subservient to the inner sense, and the inner sense becomes in tune with the objective world. The question is how the sense, inner and outer, organise reality. The individual lives in a bewildering world, and it is the specific function of each sense that makes it possible for him to sort his experiences into a coherent order. The eye is responsive to rays of light, the ear to waves of sound. The inner sense unifies the perceptions of all the outer senses, meshing them together into the experience of one individual. This thought goes back to Aristotle, whom Mesmer had read in his student days.

But there is a far more extraordinary function of the inner sense. The inner sense responds to animal magnetism as the eye responds to light. This means that it receives messages directly from the cosmos. According to Mesmer’s explanation of somnambulism, as the outer senses shut down, the somnambulist begins to receive messages and commands from his inner sense, which acts as a surrogate and permits him to “see” when his eyes are closed, to “remember” when memory has lapsed, to answer questions intelligibly when the other avenues to his intelligence are closed.



Mesmer doesn't go into the sensory lapses of the somnambulist – hypnotic blindness, et cetera – but the explanation from his thesis is evident. These are psycho-somatic symptoms attending the crisis. Animal magnetism rushing through the nervous system affects the outer senses, and just as it may make them more acute, it may also paralyse them, depending on the individual, the condition of his nerves, and the commands of the mesmeriser. The inner sense is affected in the same way, sometimes failing, sometimes becoming acute to an astonishing degree.

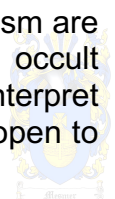
According to Mesmer the inner sense, he says, is at the bottom of the faculties that seem mysterious. Acting in one way, it is instinct; acting in another, it is aesthetic taste. Mesmerian rapport, that intimate feeling of complete trust between persons, comes from the communication of inner sense and inner sense. The same analysis explains a whole range of ideas obtained in a non-rational way, from mere hunches to profound mystical experiences. Momentous consequences follow. Since the inner sense is in touch with the cosmos and with all the interrelated parts of the cosmos, reacting to them in their timelessness, therefore, there seems to be no limit to human knowledge (whatever practical impediments there might be).

Extrasensory perception is only to be expected, to put the matter in modern language. The eye cannot see a suit of cards face down on the table because light is reflected from the backs only. The inner sense can “see” the faces because animal magnetism flows everywhere, through and around objects. The outer sense must have the object within a limited range. The range of the inner sense is limitless, so that there is no reason why an individual might not be clairvoyant enough to perceive things on the opposite side of the earth.

Mental telepathy works through animal magnetism as its medium. One mind thinks thoughts into it, and it carries those thoughts to another mind. There is nothing more puzzling here than the act of the mesmeriser sending animal magnetism streaming into the nerves of his subject. So much of Mesmer's case is extreme enough, stated with the starkness of occult physics, not experimental science. The occult is more extravagant in his treatment of precognition. In an evil hour, Mesmer undertook to explain the seers, sibyls, oracles, and fortune tellers. He came to the conclusion that the genuine articles could predict the future because they broke the time barrier.

Time in his view is merely a form of our human experience imposed by the outer senses on the material reaching them. The cosmos itself is timeless – past, present, and future being “different vectors in the entire universe.” The inner sense, making direct contact with the cosmos, can see these vectors as they are and follow them. To the visionary it is all one. To his listeners he seems to be speaking of what is, has been, or will be, since their finite outer senses must react in a time frame. The conquest of time gives certain people a privileged view of the “eternal now,” a partial and fragmentary view, no doubt, but still valid. When in their dreams they touch the cosmic source of knowledge, they become capable of predicting future events. Sometimes, when they do not understand the revelation vouchsafed to them, their dreams may be interpreted by those who do understand, and that is the truth in oneiromancy.

The fortune tellers fall within the same definition. The inner sense is able, with the assistance of animal magnetism, to see everything in the present. What we call the future is available to it. Perception of the future is therefore no mystery. Since Mesmerism and Somnambulism are by definition conditions governed by the inner sense, somnambulists have all the occult capacities that have puzzled mankind down the ages. They can see through objects, interpret dreams, and prophesy. They can diagnose diseases because the bodies of the ill lie open to their inspection.



Mesmer applies his reasoning to superstitious folklore, in which he finds a kernel of truth. From time immemorial humanity has given credence to oracles, prophets, thaumaturges, witches, magicians, demonologists. The old beliefs were a mixture of true and false, rational and irrational, fact and fraud. Whatever was true, rational and factual came from individuals consulting their inner senses responding to animal magnetism.

These visions appear to those in a pathological condition. Sibyls often inhaled fumes and magicians took drugs so that they might lose control of their normal faculties before entering the prophetic state. The fumes and drugs made them more receptive to animal magnetism. Somnambulism, too, is always pathological, a crisis of one suffering from some mental or emotional abnormality. The somnambulist needs animal magnetism, which while curing him, may also vouchsafe him visions and revelations.

The remaining visionary states – catalepsy, epilepsy, madness – are imperfect forms of somnambulism. Thus, pathology and Mesmerian visions invariably go together. This refers to human beings, but animals, being subject to animal magnetism also possess extraordinary gifts. Instinctive behaviour, so beautifully and mysteriously linked to biological needs, as in the case of bees building a honeycomb, follows from knowledge arrived at in a manner equivalent to enlightenment of the human seer. Can animals see the future? Mesmer held that they could.



The French “Commissionaires” Reports

There were three reports submitted by the Commissionaires and a fourth report that was the result of a five year investigations conducted some fifty years later by The French Academy of Medicine, not the French Academy of Science's. The first report found in favour of Mesmer and Animal Magnetism; so the Royal Society refused to publish it, and another two were quickly requested one for the French Royal Society of Medicine, and one for the King. The report presented to the King was much more damning than the one presented to the Royal Society of Medicine. Knowing the King would be offended the Commissionaires focussed strongly on the supposition that women more easily taken sexual advantage of when they were magnetised. After the French Revolution there were several more reports that favourably proclaimed magnetism and its curative properties. Mesmer's name was never mentioned in any of these later testaments.

The effect of the first report was instantaneous and remarkable. The advocates of magnetism, as a therapeutic agent, and the believers in the occult features of the phenomena, such as clairvoyance and thought-transference, had scored a triumph. But it served only to exasperate the average scientist and to intensify his prejudices. The other members of the Academy were against the committee. An outcry was raised on all sides. The sanctuary of science became an arena in which the passions were let loose. The Academy refused to have the report printed, only a few lithographed copies being supplied to those who asked for it, and it rests to this day in silent oblivion in the manuscript archives of the institution. Another committee was soon after appointed, being composed of avowed enemies of magnetism, and headed by a member who had openly sworn hostility to the doctrine. The result was what might have been expected. After the examination of two subjects under circumstances which, in the light of what is now known, rendered failure inevitable, the committee made a very undignified report in 1837, announcing the failure to produce the occult phenomena promised, and impugning the intelligence of the former committee. The third report, in 1837, practically killed mesmerism in France for a great number of years.

Report 1

Conclusions of the first Report of the Royal Academy of Medicine of France in 1831

"The contact of the thumbs or of the hands, frictions, or certain gestures made at a short distance from the body, and called passes, are the means employed to connect, or, in other words, to transmit the action of the magnetiser to the magnetised."

"The means which are external and visible are not always necessary, since, on several occasions, the will, fixedness of stare, have sufficed to produce magnetic phenomena, even without the knowledge of the magnetised."

"Magnetism has acted on persons of different sexes and different ages."

"The time necessary to transmit and communicate the magnetic action has varied from one hour to a minute." "Sleep brought on with more or less readiness, and established to a degree more or less profound, is a real but not a constant effect of magnetism."

"We are satisfied that it has been excited under circumstances where those magnetised could not see, and were ignorant of the means employed to occasion it. "Magnetism has the same intensity, it is as promptly felt, at the distance of six feet as of six inches, and the phenomena developed by it are the same in the two cases." "The action at a distance does not seem capable of being exercised with success, except on individuals who have been already subjected to magnetism."

"During the process of magnetising, insignificant and momentary effects manifest themselves sometimes, which we do not attribute to magnetism alone; such as slight oppression, heat or cold, and some other nervous phenomena, which may be accounted for without the intervention of a particular agent, namely, through hope or fear, prejudice, and the expecting of something strange and new, the ennui occasioned by the monotony of the gestures, the silence and calm observed during the experiments, and, finally, through the imagination, which exercises so great a dominion over certain minds and certain organisations."

"A certain number of the effects observed have seemed to us to depend on magnetism alone, and are not reproduced without it. These are well attested physiological and therapeutical phenomena." "We have not seen that a person magnetised for the first time fell into a state of somnambulism; sometimes it was not till the eighth or tenth sitting that somnambulism declared itself." "We have constantly seen ordinary sleep, which is the repose of the organs of the sense, of the intellectual faculties, and of the voluntary movements, precede and terminate the state of somnambulism." "We may conclude, with certainty, that this state exists, when it occasions the development of new faculties, which have received the denominations of clairvoyance, intuition, internal prevision; or when it produces a great change in the physiological state, as insensibility, a considerable and sudden increase of strength, and when this effect cannot be attributed to any other cause." "When once a person has been made to fall into a magnetic sleep, there is not always a necessity to have recourse to contact, and to passes in order to magnetise anew. The look of the magnetiser, and his will alone, has the same influence on the person. In this case, one may not only act on the person magnetised, but even put him completely into somnambulism, take him out of it without his knowledge, out of his sight, at a certain distance, and through closed doors."

"There usually occur changes, more or less remarkable, in the perceptions and faculties of those individuals who fall into a state of somnambulism by the effect of magnetism." "Some, amid the noise of confused conversations, hear only the voice of their magnetiser; several answer with precision the questions put to them either by the latter or by the persons near them; others hold on conversations with all the persons around them; however, they seldom understand what passes around them. "Most of the time they are entirely strangers to the external and unexpected noise made in their ears, such as the sound of copper vessels forcibly struck, the fall of any heavy substance, etc."

"The eyes are closed; the eyelids yield with difficulty to the efforts made with the hand to open them. This operation, which is not without pain, allows one to see the eyeball convulsed and directed towards the upper and sometimes towards the lower part of the orbit." "Sometimes the sense of smell is, as it were, abolished. One may make them respire hydrochloric acid or ammonia, without their being inconvenienced by it, or without even suspecting it. The contrary occurs in certain cases, and they are sensible to odours."

"Most of the somnambulists that we have seen were completely insensible. One might tickle their feet, nostrils, and the angle of the eyes by the approach of a feather, pinch their skin so as to produce ecchymosis, prick them under the nails with pins put in to a considerable depth, without their evincing any pain or being at all aware of it. In a word, we have seen one person who was insensible to one of the most painful operations of surgery, and whose countenance, pulse, and respiration, did not manifest the slightest emotion."

"Whilst they are in this state of somnambulism the magnetised persons we have observed retain the exercise of the faculties which they have while awake. Their memory even appears to be more faithful and more extensive, since they remember what has passed during all the time, and on every occasion that they have been in the state of somnambulism." "On their awakening they say that they have entirely forgotten all the circumstances connected with the state of somnambulism, and that they never remember them again. With respect to this point we can have no other surety than their own declarations."

"We have seen two somnambulists distinguish with their eyes shut the objects placed before them; they have told, without touching them, the colour and value of the cards; they have read words traced with the hand, or some lines of books opened by mere chance. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the fingers.

"We met in two somnambulists the power of foreseeing acts of the organism more or less distant, more or less complicated. One of them announced several days, nay several months beforehand, the day, the hour, and the minute when epileptic fits would come on and return; the other declared the time of the cure. Their previsions were realised with remarkable exactness." "Considering that magnetism is a generator of physiological phenomena, and a therapeutic agent, it must find its place in the syllabus of medical subjects, and medical men only should practice it, or watch and superintend its employment."

The report concluded with the following address to the members of the Royal Academy:

"The Commission having arrived at the termination of its labours before the closing of this Report, asked itself whether amid all the precautions with which they had surrounded themselves to avoid all surprise; whether with the feeling of constant distrust with which they had always proceeded, they, in the examination of the phenomena observed by them, had scrupulously performed their duty. What other course, said we to ourselves, could we have followed? "With what distrust more marked or more cautions could we have been influenced?

Our conscience, gentlemen, has answered us aloud that you could expect nothing from us which we have not done. Then have we been honest, accurate, faithful observers? It is for you who knew us for so many years, for you who see us constantly either in public life or in our frequent meetings, to answer this question. Your answer, gentlemen, we expect from the old friendship of some of you, and from the esteem of all."

"Certainly we do not presume to make you share our conviction regarding the reality of the phenomena observed by us, and which you have neither seen, nor followed, nor studied with us and as we did." "We do not; then, claim from you a blind credence in all that we have reported. We conceive that a considerable portion of these facts are so extraordinary, that you cannot grant it to us; probably we ourselves would presume to refuse you ours, if you came to announce them at this tribunal to us, who, like you, had neither seen, observed, nor studied any of them." "All we require is that you judge us as we should judge you; that is, that you would be convinced that neither the love of the marvellous, nor the desire of celebrity, nor any interest whatever has guided us in our labours. We were animated by motives of a loftier character, more worthy of you—by the love of science, and by the necessity of justifying the hopes which the Academy had entertained of our zeal and devotion."

Report 2

"The commissioners have ascertained that the animal magnetic fluid is not perceptible by any of the senses; that it has no action, either on themselves or on the patients subjected to it. They are convinced that pressure and contact effect changes which are rarely favourable to the animal system and which injuriously affect the imagination. Finally they have demonstrated by decisive experiments that imagination apart from magnetism produces convulsions, and that magnetism without imagination produces nothing.

They have come to the unanimous conclusion with respect to the existence and utility of animal magnetism, that there is nothing to prove the existence of the animal magnetic fluid; that this fluid, since it is non-existent, has no beneficial effect; that the violent effects observed in patients under public treatment are due to contact, to the excitement of the imagination, and to the mechanical imitation which involuntarily impels us to repeat that which strikes our senses.

At the same time they are compelled to add, since it is an important observation, that the contact and repeated excitement of the imagination which produces the crisis may become hurtful; that the spectacle of these crises is likewise dangerous, on account of the imitative faculty which is a law of nature; and consequently that all treatment in public in which magnetism is employed must in the end be productive of evil results. "(Signed) B. Franklin, Majault, Le Roy, Sallin, Bailly, D'Arcet, De Bory, Guillotin, Lovoisier." "Paris, August 11, 1784."

Report 3

"The commissioners entrusted by the king with the examination of animal magnetism have drawn up a report to be presented to his Majesty which ought perhaps to be published. It seemed prudent to suppress an observation not adapted for general publication, but we will not conceal this from the kings' minister. This minister has charged us to draw up a note designed only for the kings' eyes. "This important observation concerns morality. The commissioners have ascertained that the chief causes of the affects ascribed to animal magnetism are contact, imagination, and imitation. They have observed that the crisis occurs more frequently in women than in men. The first cause of this fact consists in the different organisations of the two sexes. Women have, as a rule, more mobile nerves; their imagination is more lively and more easily excited; it is readily impressed and aroused.

This great mobility of the nerves, since it gives a more exquisite delicacy to the senses, renders them more susceptible to the impressions of touch. In touching any given part, it may be said that they are touched all over the body, and the mobility of their nerves also inclines them more readily to imitation. It has been observed that women are like musical strings stretched in perfect unison; when one is moved; all the others are instantly affected. Thus the commissioners have repeatedly observed that when the crisis occurs in one woman, it occurs almost at once in others also.

This organisation explains why the crises in women are more frequent, more violent, and of longer duration than in men; it is nearly always due to their sensitive nerves. Some crises are due to a hidden, but natural cause, to an emotional cause to which women are more or less susceptible, and which, by remote influence, accumulates these emotions and raises them to their highest pitch, thus producing a convulsive state which may be confounded with the ordinary crises. This is due to the empire which nature has caused one sex to exert over the other, so as to arouse feelings of attachment and emotion. Women are always magnetised by men; the established relations are doubtless those of a patient to the physician, but this physician is a man, and whatever the illness may be, it does not deprive us of our sex, it does not entirely withdraw us from the power of the other sex; illness may weaken impressions without destroying them.

Moreover most of the women who present themselves to be magnetised are not really ill; many come out of idleness, or for amusement; others, if not perfectly well, retain their freshness and their force, their senses are unimpaired and they have all the sensitiveness of youth; their charms are such as to affect the physician, and their health is such as to make them liable to be affected by him, so that the danger is reciprocal. The long continued proximity, the necessary contact, the communication of individual heat, the interchange of looks, are ways and means by which it is well known that nature ever effects the communication of the sensations and the affections.

The magnetiser generally keeps the patient's knees enclosed within his own, and consequently the knees and all lower parts of the body are in close contact. The hand is applied to the Hypochondriac region, and sometimes that of the ovarium, so that the touch is exerted at once on many parts, and these, the most sensitive parts of the body.

The experimenter, after applying his left hand in this manner, passes his right hand behind the woman's body, and they incline towards each other so as to favour this two-fold contact. This causes the closest proximity; the two faces almost touch, the breath is intermingled, all

physical impressions are felt in common, and the reciprocal attraction of the sexes must consequently be excited in all its force. It is not surprising that the senses are inflamed. The action of the imagination at the same time produces a certain disorder throughout the machine; it obscures the judgement, distracts the attention; the women in question are unable to take account of their sensations, and are not aware of their condition.

The medical members of the commission were present to watch the treatment, and carefully observed what passed. When this kind of crisis is approaching, the countenance becomes gradually inflamed, the eye brightens, and this is the sign of natural desire. The woman droops her head, lifts her hand to her forehead and eyes in order to cover them; her habitual modesty is unconsciously aroused, and inspires the desire for concealment. The crisis continues, however, and the eye is obscured, an unequivocal sign of the complete disorder of the senses.

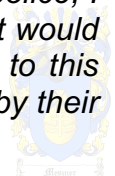
This disorder may be wholly unperceived by the woman who experiences it, but it cannot escape the observant eye of the physician. As soon as this sign has been displayed, the eyelids become moist, the respiration is short and interrupted, the chest heaves rapidly, convulsions set in, and either the limbs or the whole body is agitated by sudden movements. In lively and sensitive women this last stage, which terminates the sweetest emotion, is often a convulsion; to this condition there succeed languor, prostration, and a sort of slumber of the senses, which is a repose necessary after strong agitation.

This convulsive state, however extraordinary it may appear to the observers, is shown to have nothing painful or contrary to nature in it, from the fact that, as soon as it is over, it leaves no unpleasant traces in its subjects. There is nothing disagreeable in the recollection, but, on the contrary, the subjects feel the better for it, and have no repugnance to enter anew into the same state.

Since the emotions they experience are the germs of the affections and inclinations, we can understand why the magnetiser inspires such attachment, an attachment likely to be stronger and more marked in women than in men, so long as men are entrusted with the task of magnetism. Undoubtedly many women have not experienced these effects, and others have not understood the cause of the effects they experienced; the more modest they are, the less they would be likely to suspect it. But it is said that several have perceived the truth, and have withdrawn from the magnetic treatment, and those who have not perceived it ought to be deterred from its pursuit.

The magnetic treatment must necessarily be dangerous to morality. While proposing to cure diseases which require prolonged treatment, pleasing and precious emotions are excited, emotions to which we look back with regret and seek to revive, since they possess a natural charm for us, and contribute to our physical happiness. But morally they must be condemned, and they are the more dangerous as it becomes more easy for them to become habitual. A condition in to which a woman enters in public, amid other women who apparently have the same experience, does not seem to offer any danger; she continues in it, she returns to it, and discovers her peril when it is too late. Strong women flee from this danger when they find themselves exposed to it; the morals and health of the weak may be impaired.

Of this danger M. Deslon is aware. On the 9th of last May, at a meeting held at M. Deslon's own house, the lieutenant of police asked him several questions on this point in the presence of the commissioners. M. Lenoir said to him, 'In my capacity as lieutenant-general of police, I wish to know whether, when a woman is magnetised and passing through the crisis, it would not be easy to outrage her?' M. Deslon replied in the affirmative, and it is only just to this physician to state that he has always maintained that he and his colleagues, pledged by their positions to act with probity, were alone entitled and privileged to practice magnetism.



It must be added that although his house contains a private room originally intended for these crises, he does not allow it to be used. The danger exists, however, notwithstanding this observance of decency, since the physician can, if he will, take advantage of his patient. Such occasions may occur daily and at any moment; he is sometimes exposed to the danger for two or three hours at a time and no one can rely on being always the master of his will. Even if we ascribe him some superhuman virtue, since he is exposed to emotions which awaken such desires, the imperious law of nature will affect his patient, and he is responsible, nor merely for his own wrong-doing, but also for that which he may have excited in another.

There is another mode of producing convulsions, a mode of which the commissioners have obtained no direct and positive proof, but which they cannot but suspect; namely a simulated crisis, which is a signal for, or produces in many others, out of imitation. This expedient is, at any rate, needed to hasten or maintain the crises which are an advantage to magnetism, since without them it could not be carried on. There are no real cures, and the treatment is tedious and unprofitable. There are patients who have been under treatment for eighteen months or two years without deriving any benefit from it; at length their patience is exhausted, and they cease to come. The crises serve as a spectacle; they are an occupation and interest, and, moreover, they are to the unobservant the result of magnetism, a proof of the existence of that agent, although they are really due to the power of the imagination.

When the commissioners began their report, they only stated the result of their examination of the magnetism practiced by M. Deslon, to which the order of the king had restricted them, but it is evident that their experiments, observations, and opinions apply to magnetism in general. M. Mesmer will certainly declare that the commissioners have not examined his method, proceedings, and the effects they have produced. The commissioners are undoubtedly too cautious to pronounce on that, which they have not examined, and with which they are not acquainted, yet they must observe that M. Deslon's principles are those of the twenty-seven propositions printed by M. Mesmer in 1779.

If M. Mesmer has enlarged his theory, it thereby becomes more absurd: the heavenly influences are only a chimera, of which the fallacy has long been recognised. The whole theory may be condemned beforehand, since it is based upon magnetism; and it has no reality, since the animal magnetic fluid has no existence. Like magnetism, this brilliant theory exists only in the imagination. M. Deslon's mode of magnetising is the same as that of M. Mesmer, of whom he is the disciple. When we place them together, we see that they have treated the same patients, and, consequently, have pursued the same process: the method now in use by M. Deslon is that of M. Mesmer. The results also correspond: the crises are as violent and frequent, and the same symptoms are displayed under the treatment of M. Deslon and of M. Mesmer. Although the latter may ascribe an obscure and inappreciable difference to his method, the principles, practice, and results are the same. Even if there were any real difference, no benefit from such treatment can be inferred, after the details given in our report and in this note, intended for the king.

Public report declares that M. Mesmer's cures are not more numerous than those of M. Deslon. There is nothing to prevent the convulsions in this case also from becoming habitual, from producing an epidemic, and from being transmitted to future generations; such practices and assemblies may also have an injurious effect upon morality. The commissioners' experiments, showing that all these results are due to contact, to imagination and imitation, while explaining the effects produced by M. Deslon, equally explain those of M. Mesmer. It may, therefore, reasonably be concluded that, whatever be the mystery of M. Mesmer's magnetism, it has no more real existence than that of M. Deslon, and that the proceedings of the one are not more useful nor less dangerous than those of the other. "(Signed) B. Franklin, Majault, Le Roy, Sallin, Bailly, D'Arcet, De Bory, Guillotin, Lovoisier."

“Paris, August 11, 1784.”

During the onslaught that followed the Royal Commission, Deslon remained calm. In considering his best modes of defence he was hoping that his learned colleagues would not be influenced by the wild excess of his adversary and would realise that insults were not arguments. He began his speech by recalling the ordinary rules of courtesy in keeping with the dignity of the assembly, and the proper respect that they should have for one another. He would answer the calumnies later when he had had an opportunity to read the indictment carefully, and he asked that the document should be placed on the chairman's table. Then after going over the main points of the theory and practice he suggested that the doctors should examine and compare two groups of patients: the first treated by orthodox methods, the second as far as possible of the same types treated by Mesmer's methods. If the faculty accepted this proposal they would add to their renown by giving proof of their zeal for truth and regard for human welfare.

Deslon's appeal to his judges' more liberal sentiments awakened no echo. Having deliberated during his absence they were ready and waiting and gave their verdict when he returned:

An injunction requiring Dr. Deslon to be more prudent in the future

Deslon's right of voting in the assembly to be suspended for a year

If at the end of the year he had not disavowed Mesmer's doctrine his name would be erased from the list of Members

The propositions of Magnetism are to be publicly rejected

The report, signed by Le Vacher de la Feutrie, is preserved in the faculty of records. But all was not lost, for it was necessary that two further meetings would have to confirm the findings before Deslon could be deprived of his membership of the faculty. As for Mesmer, no drastic action could be taken in view of the fact that he had qualified in Vienna. In a letter to the Faculty regarding the commission Mesmer wrote: The commission had one gratifying feature, that it lasted only one day; otherwise everything has already been conducted in writing between us.



Report on Animal Magnetism by The Royal Academy of Paris in 1831

The negative reports into the findings of Franz Anton Mesmer, Mesmerism, and Animal Magnetism failed to stifle the belief by many medical and lay practitioners that it was in fact a valid method of successful treatment for many physical and Psycho Somatic sicknesses. It is not commonly known that a second investigation lasting more than five years was instigated by The Royal Academy of Paris on the 28th of February 1826 and submitted to The Academy in late 1831. This investigation was conferred because of the obvious success that was resulting from the practice of Mesmerism and Magnetism all throughout Europe, more especially in Germany; where it had become a common healing methodology and could only legally be practiced by Medical Doctors. The full report can be found in the book “Animal Magnetism or Psychodunamy” written by Theodore Leger and published in 1846. The following is an extract beginning from page 161 of the book.

The committee was instituted to investigate somnambulism – to make experiments on this phenomenon, which had not been studied by the commissioners of 1784 – and to render an account thereof to you. They would, therefore, have transgressed the circle you to their operations, if, in seeking to support what they have seen on the authority of those who have observed similar facts, they had swelled their report with foreign matter.

They have related with impartiality what they saw with distrust – stated in order the observations made under various circumstances, with minute, as well as long protracted attention. They can conscientiously offer their, as a faithful description of all they have observed. The obstacles they have had to encounter are known to you. They are in part the cause of the delay attending the presentation of the report, the materials for which have been long in hand. And yet we are far from wishing to excuse ourselves, or being sorry for this delay, since it gives to our observations a character of maturity and reserve, which ought to invite your confidence in the facts we relate, and save us from the reproach of enthusiasm and prepossession that you might have brought against us had we collected them sooner.

We would add that we are far from presuming that we have seen all. We therefore do not pretend to force upon you as an axiom, that there is nothing positive in Magnetism beyond what is mentioned in our report. Instead of assigning limits to this department of physiological science, we, on the contrary, entertain the hope that a new field is open thereto; and being the vouchers for our own observations – presenting them with confidence to those who, after us, may wish to occupy themselves with the subject of Magnetism, we will content ourselves with drawing the following conclusions which necessarily result from the facts embodied in our report:

Conclusions.

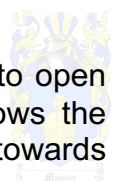
1. Contact of the thumbs or hands, frictions or certain gestures made at a short distance from the body, and called *passes*, are the means used for putting parties in communication, or in other terms, of transmitting the influence of the magnetizer to the magnetized.
2. Exterior and visible means are not always necessary, since on several occasions, the power of volition and fixed gaze have sufficed for the development of the magnetic phenomena, even without the knowledge of the magnetized.
3. Magnetism has acted on persons of both sexes and different ages.
4. The time necessary for transmitting and causing the magnetic action to be felt, has varied from half an hour to a minute.
5. Magnetism does not usually act upon persons in good health.
6. Neither does it appear to act upon all who are sick.



7. At times, when a person is magnetized effects are manifested, which being insignificant and fleeting we do not attribute to magnetism alone – such as a slight oppression, a little heat or cold, and other nervous phenomena, which can be accounted for without the intervention of a particular agency, namely, by hope or fear – the anticipation and waiting for an unknown or strange result – the weariness resulting from the sameness of the gestures – the silence and inaction persisted in during the experiments – and lastly, by the imagination, whose power is so great over certain minds and certain organisations.
8. A certain number of effects observed have seemed to us to depend upon Magnetism alone, and have not been reproduced without it. These are well- attested physiological and therapeutic phenomena.
9. The real effects produced by Magnetism are very various – it excites some and tranquilizes others. It most commonly gives rise to a momentary acceleration of circulation and breathing – convulsive movements of the fibres of short duration, resembling electric shocks – a greater or less degree of numbness – drowsiness-somnolency – and in a few cases, that state which magnetizers call *somnambulism*.
10. The existence of a peculiar characteristic, by which to recognise in all cases the reality of the somnambulic state, has not been proved.
11. It may, however, be confidently inferred that this state exists, when it gives rise to the development of new faculties, which have been designated by the terms ‘clairvoyance,’ ‘intuition,’ and ‘internal prevision,’ or produces great changes in the physiological state, as for instance, insensibility, a sudden and considerable accession of strength, and when this effect cannot be referred to any other cause.
12. Since among the effects attributed to somnambulism there are some that may be feigned, somnambulism itself may sometimes be feigned, and thus afford charlatanism the means of deception. ‘Accordingly, in observing these phenomena, which as yet present themselves only as insulated facts that cannot be reduced to any theory, there is no other means of escaping delusion then by the most attentive examination, the strictest precautions, and numerous and varied proofs.
13. Sleep, induced more or less promptly, and made more or less profound, is a real, but not constant effect of Magnetism.
14. It has been demonstrated to us, that it was induced under circumstances which rendered it impossible for the magnetized to see, or to know the means employed for bringing it on.
15. When a person has been once thrown into the magnetic sleep, it is not always necessary to have recourse to contact or passes in order to magnetize him again. The look and the will of the magnetizer have the same influence. In such a case, it is possible not only to act upon the magnetized, but also to put him in a complete state of somnambulism, and rouse him from when out of site, and at a certain distance through closed doors.
16. Changes more or less remarkable are generally effected in the perceptions and faculties of individuals who fall into the somnambulist state, by the operation of magnetism”

“(a) Some, in the midst of the noise of promiscuous conversation, hear only the voice of the magnetizer – several reply with great precision to the questions put to them by the latter, or by the persons with whom they are in communication – others keep up a conversation with all around them: however they seldom hear what is going on in their presence. For the greater part of the time, they are perfectly unconscious of external and unlooked for noises made in their ears, such as the violent concussion of copper vessels, or the fall of an article of furniture near them.

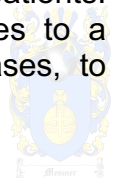
“(b) The eyes are closed, and the lids yield with difficulty to the efforts made to open them with the hand. This operation, which is not unattended with pain, shows the eyeball to be convulsed, and turned sometimes towards the upper, at others towards the lower part of the socket.



“(c) In some cases the sense of smelling appears to be annihilated. They may be made to respire muriatic acid, or hartshorn, without being unpleasantly effected by, or even conscious of it. The contrary takes place in other cases, and they are sensible of odors.

“(d) The majority of the somnambulists seen by us were totally insensible; so that attempts were made to tickle their feet, nostrils, and the corners of their eyes, with a feather – their skin was pinched so as to leave stagnant blood – pins were thrust beneath the nail suddenly, and to a considerable depth, without their evincing the slightest pain, or being conscious of what was done. Lastly we have seen one who was insensible to the most painful of surgical operations, and whose countenance, pulse, or respiration, betrayed not the least emotion.

17. Magnetism is equally intense, and as promptly felt, at the distance of six feet as at that of six inches: and the phenomena developed by it are the same in both cases.
18. Influence at a distance can only, it appears, be exerted with success on such individuals as have already been wrought upon by Magnetism.
19. We have never seen a person, when magnetised for the first time, fall into the somnambulist state. It has not, in some instances, manifested itself until the eight or tenth sitting.
20. We have uniformly seen an ordinary sleep, which is the repose of the organs of sense, the intellectual faculties, and cessation of voluntary movements, precede and terminate the somnambulist state.
21. The magnetized who have come under our observation, retain, while in somnambulism, the exercise of all their waking faculties. Even their memory appears more faithful and comprehensive, since they recollect all that has happened during the somnambulism, however often they may have been in that state.
22. When awake, they declare that they have entirely forgotten every circumstance attending their somnambulism, and can never recall them. We can have no other guarantee for this, than their own assertions.
23. The muscular powers of somnambulists are sometimes benumbed and paralyzed. At others, their movements are cramped only, and the patients walk or stagger like drunken men, without turning aside from the obstacles they meet within their path: occasionally, however, the reverse of this takes place. There are somnambulists who retain in full the power of directing their movements: nay, we have seen some stronger and more active than when awake.
24. We have seen two somnambulists distinguish, with their eyes closed objects placed before them; point out, without touching the cards, their colour, and value in the game; read written words by hand, or several lines from books opened at random. This phenomenon has taken place even when the eyelids were firmly closed by the pressure of fingers upon them.
25. In two somnambulists, we have met with the faculty of foreseeing organic changes, more or less remote. One of them announced several days, nay months, beforehand, the day, the hour, and minute of an epileptic fit, and of the recurrence of the same; the other foretold the epoch of his cure. Their provisions were realized with remarkable exactness. They seem to extend only to organic accidents, either good or bad.
26. We have met with one somnambulist, (and no more) who could designate the symptoms of disease in three persons put into communication with her. However, our researches were not directed to a sufficient number.
27. In order to establish with accuracy the points of affinity between Magnetism and the Art of Healing, it would have been needful to observe its effects on a great number of individuals, and to make daily experiments for a length of time upon the same patients. This not having been done, the committee have had to confine themselves to a description of what they have seen, and that in too limited number of cases, to presume to offer an opinion on this head.



28. Some of the magnetized patients have derived no relief. Others have been more or less benefited; one for instance, in the suspension of habitual pains; a second, in the recovery of his strength; a third, in a respite of several months from epileptic attacks; and a fourth, in the complete cure of a severe paralysis of long standing.
29. Considered as the agent of physiological phenomena, or a therapeutic medium, Magnetism deserves a place on the list of medical acquirements; and, consequently, physicians alone should practise, or direct the practice of it, as is the case in the countries in the north.
30. The committee, for want of opportunity, have not been able to verify other faculties which somnambulists are said by magnetizers to possess. But they have brought together, and now communicate, facts of sufficient importance, in their opinion, to authorize the *'encouragement of magnetic researches by the Academy, as a very curious branch of psychology and natural history.'*

Having reached the termination of their labors, the committee, before bringing this Report to a close, asked themselves whether – in the numerous precautions against surprise with which they have been armed, the feeling of distrust with which they have uniformly conducted their proceedings, and the examination of the phenomena observed – whether they have scrupulously fulfilled the duties intrusted to them. 'What other course,' said we to each other, 'could we have adopted?' What surer means could we have employed? How could we make our distrust more pointed, and at the same time more discreet than we did? Our consciences, gentlemen, answered boldly, that you could expect nothing from us that we have not done. Lastly, have we acted the part of honest, exact, and faithful observers? It is for you, who have known us for so many years; for you, who meet us in society and in our frequent assemblies, to answer this question. We await your reply, gentlemen, in the spirit of old friends, as we are to a portion of you, and on the consciousness of possessing the esteem of all of you. It is true, we do not presume to flatter ourselves that you will fully participate in our conviction of the reality of the phenomena observed by us, but which you have neither seen, followed up, nor studies as we have.

We do not, therefore, claim of you a blind belief in all the particulars of our report. We conceive that a large portion of these facts are so extraordinary that you can cannot yield us that; perhaps we ourselves should refuse you ours, if, changing positions, you should come and announce them to us, who, as is the case of you today, had seen nothing, studies nothing, traced nothing to its source. We only ask that you judge us as we would you – that is to say, under a conviction that neither a love for the marvellous, a desire for celebrity, nor any interested feeling whatever, has actuated us throughout our labors. We have been animated by higher motives – by motives more worthy of you – the love of science, and an earnest desire to justify the hopes conceived by the Academy, touching our zeal and devotion.

(Signed) Bourdois De La Motte, *Pres.*
 Fouquier,
 Gueneau de Mussy,
 Guersent,
 Itard,
 J.J. Leroux,
 Marc, Thillaye
"Husson, Reporter."

N.B. Messrs. Double and Magendie, not having been present at the experiments, have not thought proper to sign the report.



Mesmer Leaves France

Although a great deal has been written about Mesmer's expulsion from France, he was never actually expelled, more so he departed because of the French Revolution. An attempt for his expulsion was instigated but the facts are vague. The official story holds that in 1784, the "French government" charged the Faculty of Medicine, the Royal Society of Medicine, and the Academy of Sciences, to examine "animal magnetism."

Nine Commissioners were convened under the presidency of Benjamin Franklin, then in Paris, and included the astronomer, Jean Sylvain Bailly and the chemist J.K. Lavoisier, both esteemed scientists of the time who both met their deaths during the French Revolution from the invention of one of the other commissioners whose name was Guillotine. The commissioners were restricted to the activity of attempting to establish evidence of a new physical force that was claimed as the agent of the cures. But it is clear that the actual target was Mesmer himself, and that the true purpose was to get rid of him.

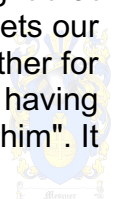
Mesmer had fallen out with his past supporter Dr Deslon, because of Deslon's insistence at using all manner of strange contraptions and excuses to support the existence of magnetism. The commission was conducted at Deslon's estate, and although Mesmer was allowed to be present he was not allowed to utter a word and only Deslon was allowed to perform the Magnetism. The commission produced three known reports, but between them the consensus among the Commissioners is quite garbled. Franklin, for example, recommended further examination of the issue. But King Louis XV1, not known for much in the way, of certitude, was somehow stampeded to order Mesmer's expulsion from France, which was effected very quickly.

The first report concluded that Mesmerism was safe and highly effective for curing both physical and mental disease, the second report was lame and rather inconclusive about anything, but the third report, which was given to Louis XV1, was damning and concluded that far from being able to cure any disease, Mesmer's ethereal fluid also did not exist. They termed him a deceiver and ascribed Mesmer's "healings" to the fantasy and imaginings of the individual, and physicians using his method were threatened with the loss of their practice. The only member of the commission to speak positively for Mesmer was the famous botanist Adrian Laurent de Jussieu.

The French Academy of Sciences and the Royal Society of Medicine had initially expressed cautious interest in Mesmerism and after many very positive findings set out in the first report, the Royal Society quickly commissioned two further reports from different sources, accepted the negative findings, decided that Mesmer was a quack and refused to have anything further to do with him. As Mesmer's clientele and reputation grew, their ire against him escalated into open attacks in magazine articles and the pamphlet press.

Mesmer, his followers, and many people he had cured responded by publishing articles and pamphlets of their own, denouncing the medical establishment of the time as a collection of jealous incompetents fighting to maintain their monopoly over medicine at the expense of public health. The resulting frenzy kept the media busy and the public entertained until the beginning of the French Revolution nine years later brought other matters to the forefront of public attention.

In what then, did Mesmer differ from the physicians of his age? In this: Mesmer thought that he had discovered the secret of directing at will, and by every means, the fluid which sets our nerves in action, and thereby of imparting to them such action as might be requisite either for the preservation of health or for the cure of disease. Mesmer, in fact, laid claim to having arrived at a better knowledge of the laws of life than the physicians who had preceded him". It was this which the Viennese physicians disputed and for which he was repulsed.



Mesmer's theory may have been a mistake, but there can be no doubt that the great end of all his proceedings was the application of a remedy for human suffering. Whatever may be said against Mesmer's theory, and the methods he employed, there can be no question that there was produced such a profound impression upon the system of the patient, as oftentimes to effect the relief or cure of a certain order of malady. Experience has augmented our knowledge; and we now know that the same curative effects may be produced without all those pretensions, which so greatly lead to the ideas of jugglery and imposture.

Moll has pointed out that an influence may be exercised on the nerves as a certainty, though perhaps very limited by distance, which was admitted also by Alexander von Humboldt, and his opinion was concurred in by the well-known anatomist and clinician, Reil. More than once the hypothesis has been put forward of electric activities being called up by mesmeric passes (Rostan, J. Wagner). Tarchanoff has demonstrated that the application of gentle stimulus to the skin will excite in it slight electric currents, and that, moreover, a strong effort of concentration of the will, with the muscular contraction by which it is invariably attended, will also suffice to produce the same. Now, since mesmerists always insist on the necessity of strong tension of the will on the part of the mesmeriser while making his passes, may not a peripheral development of electricity be induced in his person, and passed on to that of the individual he is mesmerizing.

If the first propagators of magnetism had followed the example of that ancient philosopher who contented himself with walking in the presence of one who denied motion—if they had restricted themselves to producing effects without endeavoring to account for them—the cause of magnetism might have had a more favorable reception. But they did not follow this course. Carried away by their enthusiasm, the partisans of Mesmer knew not how to set limits to their faith; they believed they could cure all diseases by one remedy: magnetism. Extending their views to the future, they thought themselves entitled to predict that the agent discovered by Mesmer would operate a considerable modification of our morals.

Not less astonishing than the enthusiasm of the magnetisers was the conduct of the scientific societies who were just as incapable of preserving sufficient coolness to pronounce without prejudice their decisions respecting magnetism. The one party denied all the effects of magnetism, or explained them on erroneous grounds; the other, on the contrary, adopted all that their leader had said and written, and thus carried their belief too far.

The opponents of magnetism had found out a word, "**Imagination**", which to them conveniently explained every phenomenon, and consequently saved them the trouble of investigating the subject minutely. If imagination could produce the extraordinary, not to say wonderful, results attributed to magnetism, surely they should have studied its powers carefully. As a member of the Academy pointed out; "The only one who spoke in favor of mesmerism was Mesmer himself," "possessed of no other secret but that of being able to benefit health through the imagination, would this not always be a sufficient wonder? For if the medicine of the imagination is the best, why should we not make use of it?"

At the time of the commissions the French Academy of Sciences was enjoying a period of unprecedented popularity. Arrogant with success, this youthful embodiment of Science showed all the characteristics of an adolescent. How could there be merit in treatments which *savants* could not understand? In the report of the Committee handed to the King on August 11, 1784, the members honestly admitted the efficacy of Dr. Mesmer's cures. Some power was at work, they said, but what was the nature of that power? Could it be perceived by any of the physical senses? It could not. Therefore they concluded that "where nothing is to be seen, felt, tasted or smelled, there nothing can exist." Hence the amazing cures which they had witnessed must be due entirely to "the imagination of the patients themselves."



Furthermore, these weighty minds affirmed, that..... Since the commission has found that the fluid of animal magnetism cannot be perceived by any of man's senses, the commission has come to the conclusion that there is nothing to show that the fluid of animal magnetism exists, and that, consequently, this non-existing fluid can serve no useful purpose. Therefore, to proceed with these methods in the presence of others cannot fail in the long run to be unwholesome.

Marie Antoinette promised Mesmer her patronage, and many of the Austrian nobility came to him as patients. But the Academies of Science and Medicine, to whom he immediately addressed himself, refused to respect his theories. In 1779 he published his French Report on Animal Magnetism, declaring that "it is not a secret remedy, but a scientific fact, whose causes and effects can be studied." He frankly admitted that he wished to gain the support of some government courageous enough to give his methods a fair trial and inaugurate a "house where the sick may be treated, and the claims I have made for animal magnetism be tested to the full."

The publication of the third Commissionaires' report caused a sensation. The Clergy attributed his astonishing cures to the Devil. The orthodox physicians denounced him as a charlatan. But the aristocracy of Paris were excited to the verge of madness by his phenomenal cures. Dr. Deslon, physician to the Count d'Artois, promptly rallied to Mesmer's support. A lady-in-waiting who had been cured of paralysis appealed to the Queen for her public recognition of Dr. Mesmer's methods. The Princess de Lamballe, the Duc de Bourbon, the Prince de Condé, and even the popular idol of the day, the young Marquis de Lafayette -- all gave him their ardent patronage. At the Queen's request the government entered into direct communication with Dr. Mesmer in order to keep him in France, and Maurepas, one of the King's ministers, offered him a pension. From 1780 to 1784 Dr. Mesmer was the rage of Paris.

According to the writings of Baron du Potet de Sennevoy; *"Paris was deluged with publications on magnetism, some 500 appeared in the space of eighteen months, so that the dispute was warmly argued on both sides, hence the commissioners were exasperated, and their decision was given against the phenomena of mesmerism. In addition, they persecuted the followers of the new doctrine, and a great number of physicians fell victim to their zeal for the propagation of magnetism. Over thirty doctors accused of believing and practicing magnetism were called up in one day to sign a document of declaration against magnetism under a penalty of being struck off the register of practicing physicians. A number of them would not tamper with their conscience, so they were struck off. This act of intolerance, by a body which should have better known how to respect itself, contributed much towards increasing the number of those who no longer favored the new doctrine. Mesmer was ridiculed on the stage, burlesque poems were published against his doctrine, and he himself was travestied in songs which were circulated throughout Paris. Magnetism was the subject of many conversations."*



Expulsion or Voluntary Departure from France?

The claim made by some historians that Mesmer was expelled from France loses credence in consideration of the letter he wrote to Marie Antoinette explaining why he was leaving. The tone and contents all but gives the queen an ultimatum if she wanted him to remain. Marie Antoinette never answered the letter, and when the allotted time arrived Mesmer left France as he had said he would.

Madam: *"I can feel nothing but the most sincere gratitude that Your Majesty deigns to take notice of me. Yet my predicament weighs heavily upon me. There are those who have told Your Majesty that my plan to quit France is inhuman and that I intend to abandon the ill who are still in need of my attention. I do not doubt that today some attribute to interested motives my refusal to accept the conditions Your Majesty has offered me.*

I am acting, Madam, neither from inhumanity nor from avarice. I dare to hope that Your Majesty will allow me to place the proof before her eyes. But more than anything else, I should remember that she may blame me, and my first consideration must be to make clear my respectful submission to her slightest wish.

With that in mind, and only out of respect for Your Majesty, I tender the assurance of my extending my stay in France until next September 18 and of continuing until that date the treatment of those who continue to rely on my care.

I appeal to Your Majesty to believe that there is no ulterior motive behind this offer. Although I have the honor to make it to Your Majesty, I set aside every indulgence, every favor, and every hope except that of acting under the protection of Your Majesty in the deserved peace and security that have been accorded me in this country since I came here. Finally, Madame, in declaring to Your Majesty that I give up all hope of an agreement with the French Government, I beg acceptance of my most humble, most respectful, and most disinterested deference. I am seeking, Madame, a government that will see the necessity of not permitting a tardy introduction into the world of a truth that, through its effect on the human body, can work changes that knowledge and skill should maintain and direct from the beginning of an illness through a proper regimen to a proper cure. Since the conditions offered to me in the name of Your Majesty would not achieve this, my fixed principles forbid me to accept them.

Where a cause is primarily concerned with the good of humanity, money should not be anything more than a secondary consideration. To Your Majesty, four or five hundred thousand francs more or less, well spent, are nothing. Human happiness is everything. My discovery should be welcomed and myself rewarded with a munificence worthy of the monarch to whom I have appealed. What should acquit me unanswerably of every false imputation, in this respect, is that since my arrival in your country I have not victimized any of your subjects. For three years I have received monetary offers every day. I have had little time to read them, but I can say, without having made an exact count, that I have permitted large sums to slip through my fingers.

My conduct in Your Majesty's country has always been the same. Assuredly it is not because of avarice or desire for empty glory that I have exposed myself to the ridicule heaped on me by turns of your Academy of Sciences, your Royal Society of Medicine, and your Faculty of Medicine. I have done it because I thought I ought to do it. After their rejection of me, I consider myself at a point where the government would surely take notice of me on its own account. Deceived in this expectation, I have decided to look elsewhere for that which I can no longer reasonably expect here. I have arranged to leave France next August. This is what some call inhumanity, as if my departure were not force on me.

Striking a balance, twenty or twenty five sick persons, whoever they may be, mean nothing compared to the human race. To apply this principle to one Your Majesty honors with her

friendship, I have to say that to give Madame the Duchess de Chaulnes alone the preference over the mass of people would be, at bottom, as wicked for me as to neglect my discovery because of my personal interests.

I have constantly found myself compelled to abandon the ill who were precious to me and to whom my care was still indispensable. This was true when I left the land of Your Majesty's birth. It is also my native land. Why did no one accuse me of inhumanity at that time? Why, Madame? Because that serious accusation would have been superfluous. Because my enemies had by more simple intrigues caused me to lose the confidence of your august mother and your august brother.

Madame, one like myself who is always mindful of the judgment of nations and of posterity, who is always prepared to account for his actions, will, as I have done, react to so cruel a check without arrogance but with courage. For he will know that if there are many circumstances in which Kings ought to guide public opinion, there are many more in which public opinion irresistibly shapes royal opinion. Today, as I have been told in Your Majesty's name, your brother has only disdain for me. So be it! When public opinion decides, it will do me justice. If it does not do this in my lifetime, it will honor my tomb.

Without doubt, the date of September 18 that I have mentioned to Your Majesty will seem extraordinary. I would like the same date of last year to be remembered, when the physicians of your kingdom did not hesitate to dishonor in my name one of their colleagues to whom I owe everything. On that day was held the assembly of the Faculty of Medicine of Paris at which my propositions were rejected. Your Majesty knows them. I believed then, Madame, and I still live in the persuasion, that after a spectacle so base by the physicians of your city of Paris, every enlightened person should no longer have failed to examine my discovery and that the protection of every powerful person should have been given to it without demur. However that may be, on next September 18 it will be one year since I placed all my hopes in the vigilant and paternal care of the government.

*At this time, I hope Your Majesty will judge my sacrifice to be sufficient and to see that I have not fixed a limit out of fickleness, or vain glory, or pique, or inhumanity. I dare to flatter myself that her protection will follow me wherever destiny leads me away from her and that as a worthy protectress of the truth she will not disdain to use her influence with her brother and her husband to win their goodwill for me. With the most profound respect I remain Your Majesty's most humble and obedient servant. **Mesmer.***

Mesmer left Paris for London, and proceeded from there to Austria, Italy, Switzerland, and Germany, continually trying to win the universal acclaim he believed he deserved. Eventually he returned to Meersburg, a village near his birthplace of Iznang. In the meantime, animal magnetism was practiced as a therapy all over Germany. In 1812 professor Karl Christian Wolfart from Berlin visited Mesmer at the request of the Prussian government in order to be educated in his methods. At the same time Johann Ferdinand Koreff (1783-1851) was already in Paris on a similar mission. Wolfart remained Mesmer's staunchest supporter, and instigated the printing of Mesmer's main work, *Mesmerismus, oder System der Wechselwirkungen*, in Berlin in 1814.

Despite the negative findings of the commission and all his jealous colleagues, it was however the French revolution that ruined Mesmer's practice. During the revolution he lost his entire fortune and fled initially to England. Then in 1798 he returned to France in an unsuccessful attempt to regain his fortune. In 1802 he moved to Versailles and made a settlement with the French government, which granted him a small pension.



In 1803 Mesmer left France for good, first living at Frauenfeld in Thurgau, Switzerland; then he retired to Meersburg, where he quietly practiced medicine from 1807. Here Mesmer apparently led a quiet and contented life, doing a little medicine, playing his glass harmonica, and remaining detached from the outside world until he died on the 5th of March, 1815. It has been incorrectly recorded that after his arrival at Frauenfeld in Switzerland, Mesmer was forbidden by the Swiss Government to practice Mesmerism and so he magnetized a tree near the shores of Lake Constance and used the tree to heal the sick. No evidence is found in support of this.

A three sided memorial at the cemetery on the hill above the ancient village of Meersburg was designed by his friend Karl Wolfart. The memorial bears a sundial in the centre of the top face and various large carved Masonic symbols on all three sides. On the eastern side, Gods eye shining over Mesmer's name; to the north-west, a representation of the solar system, with his birth date beneath the orbit of the earth; to the south west, a burning torch and a palm branch over the date of his death; and centred within the flat top is a sundial. Mesmer's grave and monument remain in well preserved condition to this day.

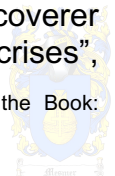
Mesmer was not a poor man. At the time of his death he was employing three servants, and he had a horse and carriage. Soon after his death and before the estate was settled, Dr. Wolfart asked the heirs for Mesmer's glass armonica, which he said Mesmer had promised him. It was sent to Dr. Wolfart, and has been lost.

Mesmer's Last Will and Testament

"In my last will I name as my universal heirs the six remaining children of my two sisters, to wit, Mathias Schorpf, forester, Crescentia Frostin, widow, Cajetan Strohmayer, Burgomeister of Meersburg, Xavier Strohmayer, doctor, Theresa Maurus, widow, Augusta Fetscherin, saddler, of Meersburg. These six shall divide my entire estate in six equal parts. Anna Maria Seeger of Riedetsweiler shall for her several years of true service rendered to me be paid one hundred gulden after my death. As for my burial, I request that my body be dissected and that the area of the bladder be specially inspected to find out the cause of pains I have suffered for many years. A Louis d'or is to be given to the dissector. As in life I held no office or title, therefore I wish to be buried like an ordinary man. This is my last will which I have signed and sealed with my own hand." Franz Anton Mesmer.

*From his summer chalet at Riedetsweiler, Mesmer re located to a cottage on the German side of Lake Constance in Meersburg; at 11 Vor Burggasse, across the lane from The Holy Spirit Hospital; a few years later he died from bladder cancer which had spread to other organs. It is from his friend Justinus Kerner, thanks to whose book, *"Franz Anton Mesmer from Swabia, Discoverer of the Animal Magnetism,"* published in Frankfurt on the Main in 1856, that we know much about Mesmer's last years. Justinus tells us that Mesmer died smiling, a strange thing indeed. Strange, too, is the tale of the magnetisable canary which would fly from its cage, always open, and perch on Mesmer's head to sing him awake every morning; perch on the sugar basin while he ate his breakfast and anticipate his need by pecking extra lumps into his coffee cup.

The end of the tale, as Kerner relates it, runs; "One evening Mesmer gave the canary bird an extra affection, the next morning Mesmer lay in repose as though he were still alive, but never again did the canary bird fly on to his head to wake him. It ate no more and sang no more and soon it was found dead in its cage". Far stranger, however, to me (Frankau) at any rate, is the impression I have gathered that when it came to clinical treatment, the discoverer of animal magnetism pinned his whole faith to the therapeutic value of the Mesmeric "crises", setting little or perhaps even no value on the mesmeric "trance". * An introduction from the Book: Mesmerism, by Doctor Mesmer (1779) and translated into English by Gilbert Frankau (1948).



Franz Anton Mesmer was a Magnetist; he was not a Hypnotist, and he gave much more significance to magnetism and the transference of the Ethereal Fluid than what he did to the trance state, as can be evidenced in the text below from Kerner. Mesmer disliked the *Somnambules*, and accused them of deliberately implying that Animal Magnetism (Mesmerism) was hypnosis. Mesmer strongly disagreed with the suggestion and those who proposed and promoted it.

** "Through Puysegur's investigations Animal Magnetism assumed a new phase during the time of Mesmer's sojourn in France. Puysegur resided at Strasburg, from whence his doctrine spread itself throughout Germany. Puysegur was the first experimenter who, quitting the simple magnetic influence upon the patient, assumed that Somnambulism and its power of inward contemplation alone, constitutes its healing power.*

A sick boy, his patient, in whom Somnambulism had unfolded the faculty of inward vision, had led him to these conclusions. In Somnambulism Puysegur believed that he had discovered the veritable Magnetism; and in this spirit gave publicity to his own discovery.

Upon Mesmer's return to Germany he found that these new ideas had spread throughout the land and this circumstance again greatly embittered his life. Regarding what he considered the dangers of Somnambulism and the Somnambulic treatment, Mesmer has written many papers which betray a wounded and suffering nature that his discovery of magnetism was poorly and ignorantly represented as the effected trance brought about by the Somnambulic treatment, worse still this being a deception to those who postulated it magnetism". *A quote from Justinus Kerner's Biography of Anton Mesmer.

Although it appears Mesmer moved far and often during his last years; Frauenfeld, Constance, and Meersburg, are less than twenty kilometres distance from each other. Lake Constance (Konstanz) is bordered by the three countries of Switzerland, Austria, and Germany. Nowadays a one hour train journey from Zurich airport or a four hour train journey from Geneva airport passes through Frauenfeld to Constance. Modern ferries operate 24 hours a day carrying cars and passengers from Switzerland to Germany on a 20 minute lake crossing from Constance in Switzerland to Meersburg in Germany. Because of the close proximity of the three countries surrounding Lake Constance some poorly researched historians confuse Mesmer as being Swiss, Austrian, or German. Franz Anton Mesmer was born near the shore of Lake Constance close to where the Rhine River flows out of the lake; in the village of Iznang which is in Germany.



Franz Anton Mesmer's Doctoral Thesis

Physical-Medical Treatise on the Influence of the Planets*

* When reading the following dissertation it is important to understand that when Mesmer refers to "stars" all of the planets and also the moon were referred to as stars in his time. It is this lack of understanding that has caused some scholars of Mesmer to incorrectly refer to the dissertation thesis as "Mesmer's astrological thesis."

Foreword

"There are people who will frown upon me and from whom I will incur reproach when they read the title of this small thesis. They will see that a man like myself, though without importance, is undertaking, after so many efforts by the distinguished Mead, to insist on the influence of the stars, a doctrine rejected a long time ago by the action of the scientific leaders of the medical profession. Moreover, I am soliciting doctors anew in order that they study this doctrine and give it their support. In order to minimise at the outset the opposition arising in the minds of such scientists, I emphasise that I do not wish to defend the theory regarding the influence of the stars which was formerly defended by the astrologers, who boast powers to predict events to come and to know the destiny of men and at the same time swindle them of the contents of their purses thanks to a skill filled with deceit.

My purpose is to solely demonstrate that the celestial bodies act on our earth. Furthermore, that all human beings who are here act upon these celestial bodies in turn; that these move, act, and that all parts are changing, and that our human bodies are equally submitted to the same dynamic action. If I can demonstrate and prove by the following treatise that the stars have an influence upon us, it will not only deserve the attention of doctors, but will demand it. To those who concern themselves with the question of knowing from the start if I have succeeded to the goal I have proposed, I rely on the judgement of those who do not allow themselves to be carried away by preconceived ancient opinions in forming their own. I rely on those who do not yield too much to those of certain authority. I rely on those who place themselves in good faith and whose intelligence is led by love of glorious truth. For those who read the works of others with the intention of finding fault therein, who search, as one says, "for a reed in the swamp," are deserving of blame.

Were these reflections of ours looked into by someone with more free time than myself and a natural bent for it, he might take the matter in hand so as to advance and amplify upon these ideas. The most important rational and methodical manner of treatment lies wherein such a person could demonstrate concisely the origins of the influence of the stars on disease, such would be most useful and desirable.

As far as I myself am concerned, I will work, by means of experiment and continuous observations, within the measure of my meagre forces, to advance this discipline and know it more fully so that all of medical science can profit from it! If my attempt does not, in the long run, produce all that it promises, at least honourable and well instructed men shall praise the good will which I have demonstrated. In case God would favour my efforts, I would then have in front of me, drawn from my work, a truly immense and inestimable profit."



On the Influence of the Planets

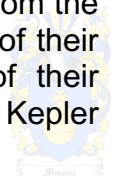
Throughout the ages, mortals, conforming to the teaching of their ongoing observations, have held the influence of the planets in great esteem. The dominant role of the planets was revealed in agriculture, navigation, and medicine more so than in other disciplines. This prevailed up to the time when astrologers appeared who began to corrupt and deform this truth in a very unbecoming manner by their arrogant and innumerable lies.

Recent philosophers, commendably occupied with extirpating the prejudice of the ancients, ended up by eradicating the superstitions of the astrologers so completely to the last trace that the latter have little more in the way of support than do demented old women who arise from rabble and are of foul character.

During this epoch the great Newton arose. He searched the true laws of nature with the aid of geometry, forced to our consciousness the structure of the world itself, and established the laws of attraction, by which the machinery of the universe is governed. Although traces of the understanding of attraction are met with among the most distinguished men of almost all ages, one can nevertheless grant Newton the greatest praise. He clarified to the highest degree the reciprocal attraction of all things. He destroyed by innumerable experiments and observations, the last doubts of the scholars of the same rank as himself because he fortunately applied the same law of attraction to the exploration of celestial phenomena. Let us see to what extent this system can be accommodated to our views, and be made to conform to reason and experiment.

All bodies are mutually attractive or extend towards one another by means of a force which goes from individual particles of matter to all other individual particles. The force by which one body has an effect on the others is accomplished by the union of the forces of the particles which compose the body. Consequently, this force increases in the same proportion as would take place with an increase in the quantity of matter, and it is constantly present in all particles and never varies quantitatively when the bodies do not vary in distance. But when the distance increases, the force decreases exactly to an extent which is square to the increased distance. One calls this reciprocal action GRAVITY and ATTRACTION, and one considers it as a universal and infallible law of nature which is expressed in this triple proposition: (1) All matter is mutually attractive. (2) This attraction is proportional to the quantity of matter. (3) At varying distances, it changes in proportion to the square of the distance. It is necessary to prove by observation of nature's phenomena that this gravity assumes a role in our planetary system.

The planets, once projected at varying distances proportional to the mass and the impetus of the initial projection (impetus primae projectionis), turn around a centre of gravity common to all the bodies which compose the system; that centre of gravity is little removed from the sun itself, because of the enormous magnitude of the sun which greatly surpasses that of other celestial bodies. In their movements, they trace elliptical lines. The orbits of all the principle planets are thus disposed so that one of the two foci coincides with the centre of the sun; because of this placement it results that the planet, in all its revolutions, sometimes approaches, sometimes moves away from the sun. The distance to the centre of the figure of ellipse varies and depends on the swiftness and direction of the initial projection; the eccentricity is greatest with the farthest planets, and least with those near the sun. A planet does not travel with equal swiftness in all parts of its orbit; it moves more rapidly as it is least removed from the sun. The times during which various arcs are of an orbit are crossed are related by the same quotient as are the areas determined by the lines which stretch (from the points limiting each arc) towards the centre of the sun; and the squares of the times of their periodic orbits present between them the same proportions as do the cubes of their maximum diameters. These laws were discovered for the first time by the very wise Kepler and were confirmed by observations of later astronomers.



Mathematicians demonstrated that these phenomena of movement belong to all bodies which move around another body, and that these are held in their orbit by the force which has its seat in the focus (of the eclipse). These truths are so clear for the mathematicians that they can be deduced reciprocally, one from the other. In each body which moves in a curve, it is necessary to consider two forces which continually act on the body: by one of them the body is brought backward following a tangent, and by the other it is pushed towards a central point; the curvilinear movement results from these forces acting simultaneously.

Thus is the force determined by which the planets are brought towards the sun, but since there is always a similar and opposing reaction to the action, it is necessary that the sun be equally drawn by the planets, and this according to the rapport which exists between their masses and that of the sun; consequently, the sun is subjected to a quasi-antagonist force and it is agitated by a small movement while the planets trace their orbits. Now this agitation of the sun has been confirmed by observation.

Since the secondary planets (satellites) turn around the sun with common movement and at the same time as do the primary planets, it is evident that the same force by which the latter are brought towards the sun also attracts the former towards the sun. The irregularities in the trajectories of the satellites - very perceptible irregularities in the case of the moon – confirm this.

The mutual influence of the primary planets is especially established by the fact that they disturb one another considerably in their journey. Astronomers have observed that Saturn deviates somewhat from its path when the planet approaches, which is the largest of the planets; therefore the mutual attraction between Jupiter and Saturn has been established by direct observation. The precise details of the perturbations caused by the above cited laws of attraction can, in fact, be deduced by long and laborious calculation. By the action of Jupiter upon Saturn, its movement of approach towards the sun increases by $1/222$. By the action of Saturn on Jupiter, its gravitation towards the sun diminishes by $1/12,512$ when this star (Jupiter) maximally approaches Mars. Besides, it follows from the mutual action of the planets that their elliptic trajectories are modified very slowly and that their axes orient themselves successively towards changing directions; these axes would be immobile if the planets were drawn solely towards the sun. Saturn, according to the observations of Flamsteed, disturbs the movement of Jupiter's satellites in drawing them a little towards itself; this fact proves that these secondary bodies gravitate towards Saturn and that Saturn gravitates towards them.

It is clearly obvious, from what has been related so far, that the seventeen bodies which compose the planetary system are drawn to each other mutually. It is also known, following certain observations that the movements of the comets depend upon the law of gravitation. Hence, it is gravitation which diverts them from a certain trajectory. However, the curvature of the path depends on the same gravitation. From this it follows that the body whose movement is determined by this gravitation traces an ellipse, a parabola, or a hyperbola, at the focus of which is found in the sun.

Computations concerning the moon lie outside the scope of this work, but I believe it is necessary to expound briefly upon the phenomena of mutual gravitation which occur between the earth and the moon, and the sun. By this means we shall comprehend more easily the overall efficacy of these gravitational forces in order to achieve a more precise comprehension of their influences. Moreover, since the irregularities to which the moon is subjected are entirely like those which disturb other planets and have the same cause, it is licit to apply all things said of the moon to the planets.



The moon moves around the earth in an ellipse, one of the foci of which is occupied by the centre of the earth. The average (median) distance from the centre of the earth to the moon is $60 \frac{1}{2}$ earth radii. The time of its revolution around the earth is approximately 27 days, 7 hours, and 43 minutes, and in exactly the same period it turns one time around its own axis. The eccentricity of the orbit undergoes several changes in successive revolutions; it increases when the moon is in conjunction or opposition with the sun (syzygy), and diminishes when it is in quadrature (90 degrees away from the sun); the eccentricity is at its maximum when the straight line determined by the apsides is in syzygy. The perturbing force in syzygy is actually two times greater than that which is manifested in quadrature; the average eccentricity is $3 \frac{1}{3}$ earth radii.

The plane of the earth forms an angle of about 5 degrees with the plane of the ecliptic. But this inclination is not constant; when the nodes come to find themselves in syzygy, the inclination is the smallest, and in quadrature it is the greatest. Moreover, in the course of movement of the moon around the earth, the line determined by the apsides and that determined by the nodes are not displayed in a similar manner, but the former is displaced in an anterograde direction, the latter in a retrograde direction; the first makes a revolution in almost nine years, and the second in approximately nineteen years. All the irregularities in the movement of the moon which we have verified are a little greater in conjunction than in opposition.

Consequently, when the movement of the moon is considered in its entirety, one can verify that the gravitation of the moon towards the earth diminishes at the approaching of the sun. When the moon is less attracted by the earth, it withdraws more from it (the earth) than it would withdraw if such a decrease of gravitation were not taking place; consequently, the distance of the moon and also the time of its revolution increase in this case, and this time is maximum, all other things being equal, when the distance between the moon and the earth is at its maximum, the earth turning in its perihelion, that is to say closest to the sun.

The earth and all the bodies at its surface gravitate towards the moon. By this force the earth is retained, in its orbit, around the centre of gravity which it has in common with the moon. Consequently, the aqueous particles located on this surface, which strain to be displaced towards the centre of the earth or towards a point in the vicinity of this centre, are also attracted towards the moon and lose part of their weight. Hence, adhering less to the rest of the earth's mass, the aqueous particles are, by force of this attraction, drawn away from the centre of the earth and raised towards the moon to re-establish an equilibrium with the remaining masses.

Thus the water acquires, thanks to the lunar action, the shape of an oval spheroid in revolution around a great axis which, if it were prolonged, would pass through the moon. It is thus clear that the water which is raised more in the meridian which intersects (the aforesaid axis) and in the opposite meridian than in the intermediate places. Because of the movement (of the earth) around its axis, all places cross the lunar meridian and the opposite meridian each lunar day, meaning that they twice cross the zones where the water is raised by the action of the moon, and twice those (places) where, by the same action, it (the water) is lowered, and thus the sea is everywhere raised and lowered two times each lunar day.

Because of these facts, demonstrated in regard to the relations between the earth and the moon, one can infer the existence of analogous facts concerning the relations between the earth and the sun; similarly the sea is raised and lowered two times each natural day. This agitation is much less strong, because of the immense distance, than that which depends on the moon, but it is subject to the same laws, and the sea is raised conjointly ten feet by the action of the moon and two feet by the sun. The movements caused by the sun and the moon are not distinct but mingled, and it is because of this action that the moon changes so

much. This variation changes each day because of the inequality of between the natural day and the lunar day. The lunar day exceeds the natural day by 51 minutes.

In *syzygy* the water is raised by the convergent actions of the two luminaries; it is, consequently, more elevated. In *quadrature*, the sea rises less since the water, when it is elevated by the action of the moon, is lowered in the same place by the sun, and vice versa. Therefore, while the moon goes from *syzygy* to *quadrature*, the daily elevations of water decrease, day by day; but they increase during the movement of the moon from *quadrature* to *syzygy*. In the new moon, other things being equal, the displacements are greater than in the full moon.

If we examine the luminaries as they leave the plane of the equator, we see that the movement (of water) diminishes; and that the minimum movement concurs with the greatest declination of the luminaries. This fact becomes evident if we envision the case where these would be at the poles; then the axis from the shape of the spheroid would coincide with the earth's axis, and all parallel sections up to the equator would be perpendicular in comparison with the access of the spheroid and, consequently, circular. When this occurs, the water in each latitudinal circle has the same elevation everywhere, provided that this water is not being subjected to variations by the movement of the earth in these particular places. If the luminaries withdraw from the pole, we see easily that the agitation (of water) progressively increases, until it is at the maximum, the spheroid having turned around on its axis in a perpendicular which finds itself then in the plane of the equator.

It is clear why in *syzygy*, near the *equinoxes*; one observes the greatest tides when the two luminaries approach the equator, where they are (during the *equinox*). The actions of the moon and the sun are greater as their bodies are less distant from the earth. Hence, when the sun is at a relatively small distance, which occurs when the sun exists in the signs of the south, one often observes a maximum elevation of both equinoctial tides, namely before the Spring equinox and after the Fall *equinox*. This fact, however, does not hold true every year, because a variation can be caused by the position of the lunar orbit and by the interval between the *syzygy* and the *equinox*.

Since these facts are established, one can more easily apply this more general doctrine to the atmosphere. Having determined the proportion of air to water, which is about 1 to 1000, we have learned that at the time of the high tide, the atmosphere becomes about 10 or 12 times higher. All the phenomena converge to prove that the ebb and flow take place in the air in the same manner as in water. It is an established observation, that the atmosphere is maximally activated during the equinoxes of Spring and Autumn. We also know that the air, whereas it is calm at any hour, is often more or less agitated by the force of the winds at noon and midnight. It is evident that the same effect occurs when the tide rises to its maximum; this happens when the moon is situated at its zenith or at the opposite place. Everybody notices that the new and full moons produce storms, and, at that time, winds suddenly appear. Such are the effects, which have no other cause than the gravitation of the moon and the sun on the earth; and, since this gravitation is not, as we have said, very different from the force which governs the relations between all other heavenly bodies, one can suppose that the action of the stars on the earth is no less important.

In every era, it has been stated that the most momentous events of nature occur near the equinoxes; they are the most heightened in intensity when new or full moons, eclipses, and conjunctions of planets or comets coincide with the equinoxes. These phenomena have caused great revolutions and have stirred up emotions on the earth. Pliney pointed out the occurrence of annual earthquakes in the Spring and Autumn, and recent scientists have confirmed the reality of this phenomena with completely reliable observations. The famous volcano Ternate erupts regularly in the months of April and September.



Baglivi observed the greatest earthquakes of his time precisely at the moment of the most remarkable conjunctions of the planets. The fury of typhoons at the time of the full and new moons terrifies sailors. A considerable number of observations show that the sudden appearances of comets announce terrible phenomena of nature; violent eruptions of volcanoes, disastrous earthquakes, floods, plagues.

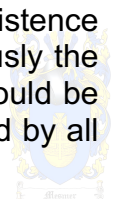
When we realise that all of these things occur in this manner, it becomes more evident that there is almost no change which happens in the heavenly bodies without its influencing the fluids and solids of our earth in agreement. Then, who would deny that the animal machine would, in these circumstances, be agitated to a certain degree by the same causes? The animal is a part of the earth and is composed of fluids and solids, and when the proportion and equilibrium of these fluids and solids are modified to a certain degree, very perceptible effects will occur from this.

Physico-chemical variations of air, the element in which we live, disturb the harmony of the physical body. Who does not know that the air – hot, cold, dry, and humid, in motion, stagnant, rendered foul by various particles – affects all living beings? If the moon can make us be engulfed by an atmosphere raised ten times higher, if it can bring together, from diverse regions, vapours which are scattered over all the horizon and heap them on our necks, if it can then be the cause of winds, heat, cold, clouds, fog, storms, who, I ask, does not clearly see that this star dominates us?

Who would not believe that the effects of aerial turbulence depend directly upon changes in air pressure? For a great massive column of air rises up and is held by the moons attraction; it is held up so that it is hindered from extending any of its effected mass into adjacent areas. Also, according to the observations of Ramazzini, the barometer does not respond to the elevation of the atmosphere. (But it appears possible) that it (the elevation of the atmosphere) has at times produced the aforementioned atmospheric phenomena (winds, heat, etc). This influence of the moon is so evident that it would seem superfluous to illustrate it any further.

There is, in addition, another kind of which acts upon the animal body, an influence which does not seem to depend upon these usual properties of the atmosphere, but rather depends directly on that force which, being prevalent in the vast spaces of the skies, affects the most interior portions of each material body, retains the enormous spheres in their orbits and deviates and disturbs them from their straight line movement. There is a force which is the cause of universal gravitation and which is, very probably, the foundation of all corporal properties; a force which actually strains, relaxes, and agitates the cohesion, elasticity, irritability, magnetism, and electricity in the smallest fluid and solid particles of our machine, a force which can, in this report, be called ANIMAL GRAVITY. Who would not that the most important changes of states are produced in our body by means of substances which, because of their subtlety, we hesitate to “matter”?

Let us take, for example, for example luminous matter; everyone knows it is likely to produce changes in the animal body. In the animal machine, the part of the nervous system which is exposed to the emanating impressions of luminous matter is small, but it is sufficient to move the entire body and produce astonishing changes in the mind and the body. We know that modification of the air which solely affects the nerves belonging to the hearing organ, but is capable of disturbing the animal's entire constitution; of savory and odoriferous matter we could say the same thing. If, in these circumstances, we affirm the certainty of the existence of a certain power which, being instilled into all parts of the body, affects simultaneously the entire nervous system, the sensorium, and even the nervous fluid, we wonder who could be surprised by the eventuality of a generalised disorder of the entire organism, provoked by all these alterations?



When we have taken all of these things into consideration, the paradox will seem less if we assert that a tide takes place also in the human body, thanks to the same forces which cause the expansion of the sea and also the atmosphere, and that our humours are agitated in diverse ways in their ducts (vessels), being perturbed, raised and carries more copiously towards the head. In plants, there is a very obvious ascension of the sap at the time of the full moon.

These things coincide with what we have been taught by various cases of sickness. The symptoms of epileptics tend to reappear at the new moon and especially at the full moon, resulting in their being called lunatics (lunaticus) here and there. Galien says, "*the moon governs the cycles of epileptics.*" Some sailors at St Thomas Hospital in London have marked the new and full moons by their epileptic attacks.

A young girl, according to Bartholin, had a face which suffered from acne which changed with various phases of the moon. A curious case published by Kerking is worth mentioning; that of a French woman endowed with a very pretty fat-cheeked face during the full moon, but whose eyes, nose, and mouth would turn to one side during the decreasing of the moon. She was then turned so ugly that she could not go out into the world until the full moon returned and she regained the beauty of her face. As noted by Pitcairn, hysterical and hypochondriac sicknesses have been shown many times to have cycles. Doctors have more than once observed cyclic vertigo, paralysis, and tremor. Piso also reported some cases of this kind.

Even a common person knows that the madness of maniacs return in accordance with the revolution of the moon. The ancients affirmed that women's menstrual cycles are started by the moon, and these purgation's recur without doubt in all women in accordance with the same law if they are not interfaced with by various causes which, in most cases, oppose the forces of this star, such as nourishment, lifestyle, and the infinite differences of temperament, and indefinable forces and influences; it happens that in the regions closest to the equator, where the lunar action is the most powerful, as we have indicated above, the menstrual cycle flows more abundantly, but it diminishes gradually as one approaches the poles.

Periodic haemorrhages in men happen from the same cause (the lunar cycle); Musgrove noted the case of a young man who had bleeding spurts for a year and a half, and this disorder always reappeared at the new moon; he also reported the case of a young man whose left thumb always bled at the full moon.

A certain Irish innkeeper suffered from haemorrhages from the age of 43 until the age of 55, losing nearly four Roman pounds (libra) from his right thumb. The haemorrhages returned almost every month; this disorder had begun at the full moon flowing the equinox of spring.

The unshaken experiments of Sanctorious must not be passed over silently: he discovered that the bodies of men, healthy and nourished in accordance with a moderate diet, increase in weight during the month, gaining one or two pounds; but towards the end of the month, they return to their customary weight in the same way as do women after a (menstrual) attack, however secreting urine (instead of blood) a little more copiously or erratically. Certain ulcers evolve in accordance with the law of the tide of moods: Bagvili mentions a certain man afflicted with a fistula of the colon which usually ejected an enormous quantity of excrement while the moon increased, but the quantity decreased regularly when the moon decreased; the famous Mead adds to this the history of an adolescent who had contracted an ulcer from venereal disease which exuded ichor at all full moons; the flow disappeared at the end of a week, but at the next full moon it always began spontaneously.



Tulp noticed that renal pains increase and decrease during lunar intervals. Van Helmont and Ployer observed that difficulties of respiration often have a monthly progressive rhythm. Galien attributed the periodic nature of acute sicknesses to the power of the moon, by virtue of which the sick person is often cured on the seventh or fourteenth or the twenty first day.

The epidemic conditions which have occurred over the years should also enter into our discussion. Epidemics, according to the observations of the ingenious Sydenham, do not have the same causes as do other fevers; he observed years which resembled one another as to the temperateness of the air, but each one was infested by a multitude of very different sicknesses, and vice versa. There exists various conditions which owe their birth neither to heat nor cold, neither to dryness or humidity: they depend rather upon some secret and inexplicable alteration occurring in the entrails of the earth, emanating substances from which the atmosphere is contaminated and which predispose the human body to one sickness or to another, there 9in the body) to be started (the sickness); this lasts as long as the condition mentioned above dominates, which, after a period of a few years, ends by disappearing and by making room for another.

These things are illustrated further by a work of the famous Ramazzini on petechial fever, which is truly a pestilential disease which raged in the city and province of Modena. "It was worthy to observe," he said, "that this fever raged after the full moon and even more so during the dark quarter, but at the new moon it decreased; my observation was consistent with those of other professors and contributed much to the diagnosis and treatment of this fever." Elsewhere he said: "The events of the 21st of January, 1693, were remarkable; during a lunar eclipse most of the sick people died, moreover, there were some sick that died suddenly at the same time as there was the greatest disturbance of the moon."

The following case of Bellonius is very characteristic. He said: "While certain doctors from Paris determined the health of a woman of rank, an eclipse of the sun began. They left the sick woman to see the sky, since they weren't expecting anything bad. But someone called them back to her, for she had fainted just at the moment that the sun was eclipsed. And all were surprised that she only regained consciousness when the light had regained its luminosity." It is no less worthy to recall that Bacon de Verulam fainted each time that the moon was eclipsed, and that he did not regain consciousness until the luminosity of the star was re-established.

We have discovered that the plague (a sickness the nature and development of which was diligently described by Diemerbroek when it (the plague) raged at Nimegue in 1636) is influenced by the lunar force; he (Diemerbroek) reported that the plague is always worsened at the time of the new and full moon and that nearly all the sick died.

There they are – the examples which we have been able to extract from the writings of past authors; examples which argue in favour of the power of the moon and the sun on men. These examples would have been truly innumerable had not doctors long since rejected, by virtue of too hasty reasoning, this truth which surpasses importance (if we envision it with justice) many other accredited truths like certain ones found in physics and in medicine. Although we could not illustrate the action of the planets with clinical cases, at the least one may infer that the changes in our bodies are not less significant. To those capable of understanding the highest degree of reasoning, one can say that the actions of the moon, earth, and the sun are analogous to those actions of other bodies through absolutely the same agencies, and change by means of the same activities.

One must not think that the influence of the stars on us only has to do with disease. The harmony established between the astral plane and the human plane ought to be admired as much as the ineffable effect of UNIVERSAL GRAVITATION by which our bodies are harmonised, not in a uniform and monotonous manner, but as with musical instruments

furnished with several strings, the exact tone resonates which is in unison with a given tone. Likewise, human bodies react to stellar configurations with which they are joined by a given harmony. This reaction is also determined with consideration given to the sex, age, temperament, and various other characteristics, etc.

Thus, with the facts constituted as they are, how few will be those doctors who will not know with unshakable firmness, from the facts themselves, that the influence of the planets must not be held to be a light matter in medicine. Moreover, he who neglects this information acts ignorantly and thoughtlessly! How many things are there in medicine which are much less important and which doctors examine and weigh with the greatest assiduity? But if some vague suspicion were to touch the minds of doctors that there be some things in nature which could disturb and change the uniform economy of the human body and furnish either a cause or a remedy to many a sickness, that would suffice to make them turn their eyes and their minds towards our doctrine in order that they not omit anything which would further their understanding of the cause.

This supposition is neither far-fetched nor badly founded, but it is almost demonstrated, in my opinion, that human bodies are indeed shaken by celestial bodies and their movements. Since human bodies are subjugated to their diverse influences, it would be more useful and judicious if doctors would occupy themselves more diligently with research on the influence of the stars. Consequently, I think that the man who could prove to be an eager recruit by his sagacity, erudition and patience, could apply his mind seriously with a view to elucidate this domain more fully; he would bring much light to the medical discipline and would win the greatest of favour of doctors.

Glossary:

Anterograde – having a direction similar to that of the general planetary course; directed from east to west.

Apsides – pl. Of apsis – in an orbit, the point at which the distance of the body from the centre of attraction is either greatest (the higher apsis) or at least (the lower apsis).

Conjunction – the meeting or passing of two or more celestial bodies in the same degree of the zodiac.

Eccentricity – deviation from the centre or the line of a circle.

Ecliptic – that great circle of the celestial sphere which is the apparent path of the sun; or of the earth as seen from the sun; the plane of the earth's orbit extended to meet the celestial sphere, and inclined to the celestial equator at an angle of about 23 degrees 27'.

Equinox – either of the two points where the celestial equator intersects the ecliptic; the time when the sun's centre crosses the equator and day and night are everywhere at the same time.

Fistula – a pathologic sinus or abnormal passage leading from an abscess, cavity or a hollow organ to the surface, or from one abscess, cavity, or organ, to another.

Humor – a liquid, fluid of any kind. For example; rain, dew, the ocean, milk, wine, tears, saliva, urine.

Ichor – a thin watery substance discharged from an ulcer or an unhealthy wound.

Libra – a unit of weight or liquid measure.

Lunaticus – a crazy person: lunatic. Also an epileptic or one who is moon struck.

Node – either of the two points where the orbit of a planet intersects the ecliptic, or where the orbit of a satellite intersects the plane of the orbit of its primary.

Opposition – the situation of a celestial body with respect to another, when differing from it in longitude by 180 degrees.

Petechial fever – (1) purpure hemorrhagica: land scurvy, a disease characterised by black blue spots, haemorrhages, of the mucous membranes, and prostration of a thyphoidal nature; it last from a few weeks to several months, and may terminate fatally. (2) Cerebrospinal fever; spotted fever; epidemic cerebrospinal meningitis; an acute infectious

disease caused by meningococcus, marked by inflammation of the meninges of the brain and spinal cord.

Quadrature – either of two points on an orbit in a middle position between the syzygies; the two points in an orbit when a celestial body is 90 degrees distant from a second celestial body.

Renal – relating to the kidney or kidneys.

Retrograde – having a direction contrary to that of the general planetary course; directed from east to west (motion is a “backward” direction).

Roman Pound – see Libra.

Syzygy – the point of an orbit, as of the moon, at which the planet is in conjunction or opposition.



Propositions Concerning Animal Magnetism

by Anton Mesmer; 1779

The 27 Propositions of Magnetism

1. *A responsive influence exists between the heavenly bodies, the earth, and animated bodies.*
2. *A fluid universally diffused, so continuous as not to admit of a vacuum, incomparably subtle, and naturally susceptible of receiving, propagating, and communicating all motor disturbances, is the means of this influence.*
3. *This reciprocal action is subject to mechanical laws, with which we are not as yet acquainted.*
4. *Alternative effects result from this action, which may be considered to be a flux and reflux.*
5. *This reflux is more or less general, more or less special, and more or less compound, according to the nature of the causes, which determine it.*
6. *It is by this action, the most universal which occurs in nature, that the exercise of active relations takes place between the heavenly bodies, the earth, and its constituent parts.*
7. *The properties of matter and of organic substance depend on this action.*
8. *The animal body experiences the alternative effects of this agent, and is directly affected by its insinuation into the substance of the nerves.*
9. *Properties are displayed, analogous to those of the magnet, particularly in the human body, in which diverse and opposite poles are likewise to be distinguished, and these may be communicated, changed, destroyed, and reinforced. Even the phenomenon of declination may be observed.*
10. *This property of the human body, which renders it susceptible of the influence of heavenly bodies, and of the reciprocal action of those that environ it, manifests its analogy with the magnet, and this has decided me to adopt the term of animal magnetism.*
11. *The action and virtue of animal magnetism, thus characterized, may be communicated to other animate or inanimate bodies. Both of these classes of bodies, however, vary in their susceptibility.*
12. *Experiments show that there is a diffusion of matter, subtle enough to penetrate all bodies without any considerable loss of energy.*
13. *This action and virtue may be strengthened and diffused by such bodies.*
14. *Its action takes place at a remote distance, without the aid of any intermediary substance.*
15. *It is, like light, increased and reflected by mirrors.*
16. *It is communicated, propagated, and increased by sound.*
17. *This magnetic virtue may be accumulated, concentrated, and transported.*
18. *I have said that animated bodies are not all equally susceptible; in a few instances they have such an opposite property that their presence is enough to destroy all the effects of magnetism upon other bodies.*
19. *This opposite virtue likewise penetrates all bodies: it also may be communicated, propagated, accumulated, concentrated, and transported, reflected by mirrors, and propagated by sound. This does not merely constitute a negative, but a positive opposite virtue.*
20. *The magnet, whether natural or artificial, is like other bodies susceptible of animal magnetism, and even of the opposite virtue: in neither case does its action on fire and the needle of a compass suffer any change, and this shows that the principle of animal (animating) magnetism essentially differs from that of mineral magnetism.*



21. *This system sheds new light upon the nature of fire and of light, as well as on the theory of attraction, of flux and reflux, of the magnet and of electricity.*

22. *It teaches us that the magnet and artificial electricity have, with respect to diseases, properties common to a host of other agents presented to us by nature, and that if the use of these has been attended by some useful results; they are due to animal magnetism.*

23. *These facts show, in accordance with the practical rules I am about to establish, that this principle will cure nervous diseases directly, and other diseases indirectly.*

24. *By its aid the physician is enlightened as to the use of medicine, and may render its action more perfect, and can provoke and direct salutary crises, so as to completely control them.*

25. *In communicating my method, I shall, by a new theory of matter, demonstrate the universal utility of the principle I seek to establish.*

26. *Possessed of this knowledge, the physician may judge with certainty of the origin, nature, and progress of diseases, however complicated they may be; he may hinder their development and accomplish their cure without exposing the patient to dangerous and troublesome consequences, irrespective of age, temperament, and sex. Even women in a state of pregnancy, and during parturition, may reap the same advantage.*

27. *This doctrine will finally enable the physician to decide upon the health of every individual, and of the presence of the diseases to which he may be exposed. In this way the art of healing may be brought to absolute perfection.*

Declination: The needle of a compass point toward the north magnetic pole declining slightly downward through the bulge of the round earth.

Virtue: The word here means "special power" or "power for good."

Subtle matter: There are, in fact, particles rather like this called neutrinos. Furthermore, radiation is used to treat cancer. Some people, therefore, are still impressed by claims that some sort of "universal" rays or particles can be "accumulated" to produce curative effects such as Wilhelm Reich's "Orgone energy" <http://www.orgonomicscience.org>

Crisis: Medical practitioners believed that some diseases rose to a crisis point after which "the fever broke" and the patients recovered, unless the crisis killed them. Under some conditions, it was thought safest to bring on the crisis early.

Women: The authorities in Paris had complaints that many young single women attended Mesmer's clinic. It was generally suspected there was some sort of sexual attraction in what went on there. The Government investigation was probably more motivated by moral concerns than by any appetite for scientific accuracy.





Eighteenth-century engraving of the salon of Dr. Mesmer

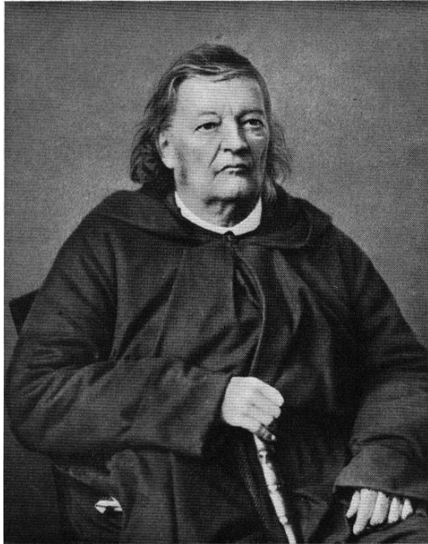
From the book Anton Mesmer by D. M. Walmsley

* Mesmer passed from this world on the 5th of March 1815, James Braid on the 25th of March 1860, and Milton Erickson on the 25th of March 1980.

- *Magnetism can be compared to a sixth sense. The senses are neither defined nor described. They are rather felt. One cannot explain to a blind man what colors are. One would need for him to be able to “feel”, them, that is, to see them. The same holds true for magnetism. It must be mainly transmitted through inward feeling. It is only feeling that can make the theory of it understandable. (Mesmer)*



Justinus Andreas Christian Kerner (1786-1862)



In 1856 Justinus Kerner wrote the biography of "Franz Anton Mesmer aus Schwaben, Entdecker des thierischen Magnetismus." (*Franz Anton Mesmer from Swabia, Discoverer of the Animal Magnetism*).

Justinus Kerner was a noted German poet and physician, born on September 18, 1786, at Ludwigsburg, Württemberg. Kerner studied medicine at Tübingen and practiced as a physician at Wildbad. In addition to books of poetry, he was the author of a remarkable record of supernormal phenomena and experiments in animal magnetism therapeutics: *Die Seherin von Prevorst, Eröffnungen über das innere Leben des Menschen und über das Hereinragen einer Geisterwelt in die Unsere* (1845). It is the story of Frederica Hauffe, "The Seeress of Prevorst," who arrived in Weinsberg in November 1826 and became Kerner's patient.

Hauffe was the picture of death; she exhibited many frightful symptoms, and fell into trance every evening at seven o'clock and often recited methods of curing for her condition. For a while Kerner ignored her somnambulant condition and declared that he was not going to take any notice of what she said in her sleep, and so began treating her by homeopathic remedies.

The medicine was ineffective, and Hauffe was fast approaching death. In trance she prescribed for herself a gentle course of animal magnetism. Kerner at first wanted nothing to do with the treatment, but he finally became convinced of it after Hauffe was cured by her own somnambulistic suggestions. Kerner then befriended Mesmer and began to study magnetism in earnest. His book, published in 1829, passed through three enlarged editions (1832, 1838, and 1846). Translated by Catherine Crowe, it was published in English in 1845 under the title; *The Seeress of Prevorst; or, Openings-up into the Inner Life of Man, and the merging of a Spirit World into the World of Matter*. In Germany the book caused a great sensation. Among those who inquired into the case of the Seeress of Prevorst were Kant, Schubert, Eschenmayer, Görres, Werner, and David Strauss.

***An extract from Justinus Kerner's book; "Franz Anton Mesmer; Discoverer of Animal Magnetism." 1856**

*After Mesmer's persecution regarding the affair of Middle Paradise, he no longer regarded Vienna as his home. In Munich the public mind appeared to be more favourably inclined for the reception of his discovery. Summoned thither, he exhibited his curative powers upon the sick with the best results; various of these sick people having in vain made use of other modes of healing, and one of them being a member of the Academy of Sciences. Thus his doctrine met with a general recognition, and he was himself received as a member of the Academy of Sciences.

In order to strengthen his own health and also to spread a wider knowledge of his discovery, in 1778 he made a journey through Switzerland and France to Paris. Encouraged by believers in his doctrine, and invited by Le Hoi, the then director of the Academy of Sciences at Paris he laid his discovery in writing before that scientific body. The Academy held an especial sitting for the consideration of Mesmer's doctrine, at which Mesmer was present, quietly keeping in the background.



Then was enacted a scene which merited to have been immortalised by the pencil of a Hogarth. There arose uproar amidst the wise assembly, whose learning was not equal to the comprehension of Mesmer's discovery, and they declared it, in spite of whatever might be urged in its favour, to be the 'product of an excited imagination, as the learned academicians have equally pronounced previously and subsequently many more other natural truths.

It must now be remembered that the same Academy rejected Franklin's discovery of the lightning-conductor, and Jenner's discovery of the cow-pox. It is also known that when the first model of a steam vessel was presented to the Emperor Napoleon, and he desired the Academy to examine and test this discovery, and pronounce a favourable opinion upon it, the wisdom of the academicians declared it to be an entirely untenable invention. Napoleon is known to have exclaimed at a later period, "How foolish was I, not to have relied upon my own simple understanding, rather than upon the wisdom of the Academy!"

We must pass over Mesmer's vain endeavours to bring his discovery under the favourable consideration of the Parisian Medical Society, as well as his repeated attempts with the Academy, and his contests and enmity with that body. Nevertheless, it must not be forgotten that in Lafayette, and through him in Washington, he possessed friends and believers. Subsequent offers from the government, which appear to have favoured Mesmer's views, he did not accept, as they appeared to him calculated — owing to the conditions attached to them — to shield his discovery from false judgment.

Believers in the truth of Mesmer's views induced his most zealous friend, Bergasse, to issue an appeal with reference to Mesmer's discovery, in the French Provinces. A copy of the appeal was found amongst Mesmer's papers, and in it Bergasse observes, that he was compelled to put it forth, in order to protect a shamefully persecuted man from the fate prepared for him by the blind hatred of his enemies." Bergasse called upon the believers in the discovery to form societies for the practical carrying out of the mesmeric theory. This scheme was put into execution; and with such result, that, in the French Provinces, more than half-a-million of francs were subscribed. This money was applied by Mesmer to the establishment of places for magnetic healing.

The sick people, whose confidence led them into these establishments, received until their recovery all attention gratis. The intention of the establishment of these schools was, that the managers of them, who had been instructed by Mesmer himself, should there exercise their power, and be enabled to watch its effects, and preserve it from extraneous influences of the Parisian Medical Society. About twenty of such schools were soon established in the most important French towns. They termed themselves the Society of Harmony.

But all this was carried out amidst the most horrible out-cries and enmity of the medical schools of the metropolis, which expelled any of their members who had dared to express themselves in any degree favourable to Mesmer's doctrine. Nevertheless, Mesmer was recompensed by the fact that during ten years he was enabled to work for the benefit of the suffering, and frequently with the most splendid success. Soon, however, France was occupied with other interests. In that great political change which befell France, Mesmer beheld his scarcely germinating institutions destroyed. His dearest friends and followers were some of them outlawed, whilst others fell beneath the axe of the guillotine; and Mesmer himself was forced, in order to avoid a similar fate, to flee from Paris. He fled, at first; it appears to the frontier of Switzerland. To Paris, however, he again returned when the first storm had passed over, probably led thither for the purpose of gathering together the wreck of his considerable fortune.



It is doubtful whether somnambulism was really known to Mesmer. The accidental discovery of that stage is attributed to one of his disciples, the Marquis de Puysegur. It was while in the act of mesmerising a peasant, a young man of twenty-three, who after only a few passes fell into a profound sleep, unaccompanied by any of the other phenomena of mesmerism. In this state the man was observed to speak to himself in an audible tone, relating his own affairs as if in conversation with another person. The mesmeriser, it is said, had such influence over him that he made him change his conversation at will, and perform the most extraordinary feats by word of command or by simply touching his body. This occurred in 1784, and the reputation of the Marquis was established in the province where he was residing, and it soon spread all over the country.

The Marquis de Puysegur revolutionized the application of mesmerism by first causing the subjects to sleep by means of gentle manipulation, instead of surrounding them with mysticism in dimly lighted apartments filled with sweet odors, and the strains of soft and mysterious music, as was the practice of Mesmer. The kindly Marquis—an excellent man with a benevolent heart that led him to devote his time, his talents, his fortune, to the relief of suffering humanity—conceived an idea of quite charming simplicity, which has been ridiculed ever since. This was to magnetise a big tree, so that people might sit under its shade and wait comfortably to be cured. Yet he developed in his subjects the power of clairvoyance, and demonstrated in it a number of ways, and he caused them to obey mental orders as readily as if the orders were spoken.

Through Puysegur's investigations, Animal Magnetism assumed a new phase during the time of Mesmer's sojourn in France. Puysegur resided at Strasburg, from whence his doctrine spread itself throughout Germany. Puysegur was the first experimenter who, quitting the simple magnetic influence upon the patient, assumed that Somnambulism and its power of inward contemplation alone, constitutes its healing power. A sick boy, his patient, in whom Somnambulism had unfolded the faculty of inward vision, had led him to these conclusions. In Somnambulism Puysegur believed that he had discovered the veritable Magnetism; and in this spirit gave publicity to his own discovery. The followers of Puysegur soon became very numerous. They published new works in which they developed the doctrine supported by numerous facts. The phenomena of somnambulism added to the attractions of magnetism. If the enthusiasm with which it was received was less vivid on this second appearance of magnetism, it was however, more lasting.

Upon Mesmer's return to Germany he found that these new ideas had spread throughout the land and this circumstance again greatly embittered his life. Regarding what he considered the dangers of Somnambulism and the somnambulant treatment, Mesmer has written many papers which betray a wounded and suffering nature that his discovery of magnetism was poorly and ignorantly represented as the effected trance brought about by the somnambulant treatment, worse still this being a deception to those who postulated it magnetism.

Affecting is it thus to observe two great discoverers and benefactors of the human race, through the narrowness of vision inherent in humanity, or through its unconquered egotism, thus blinded to the relative importance of the truth of each other's system, and through this pitiable blindness retarding the calm development of universal truth, of which each possessed a portion, and of which each believed himself the devoted servant. From Strasburg, where Puysegur's sect had arrived, Mesmer's doctrine was brought to Bremen. Lavater, giving his allegiance to Puysegur's system, had received Magnetism on the altogether mystical and religious side. Certain friends and imitators of his having exaggerated his views, the whole subject was exposed to the ridicule of the incredulous and of the utterly ignorant; and thus the very wildest ideas were entertained by the public of Magnetism and Magnetisers.



Lavater, upon his appearance at Bremen, was greeted in the papers by would-be witty comic songs of a most disgusting and silly nature. That Lavater's own views regarding Magnetism, were clear, philosophical, and calm, various passages in his writings bear testimony.

The circulation through Germany of the unfavourable opinion passed upon Mesmer's discovery by the French Academy, damaged Mesmer's reputation immensely; for especially in that age did Germany, not alone as regards dress and manners, but also in matters of opinion, follow the French nation with a pitifully servile imitation. Thus the opinion of a body of men, supposed by their learning and wisdom to be able to embrace and comprehend the whole of the laws of the world, was regarded by Germany as the utterance of an oracle. This feeling existed to so great an extent that no one dared to defend Magnetism through the terror of being culminated. The very name of Animal-magnetism was tabooed.

Dr. Eberhardt Gmelin, of Heilbronn, a contemporary of Mesmer, an intellectual investigator of his discovery, and to whom we owe the possession of six volumes of conscientiously recorded experiences; and much valuable theoretical matter, regarding Magnetism, already, in the year 1787, has said in one of his volumes, that he would willingly entitle his magnetic Researches, "Experiments in the Power possessed by Human Nature through the Means of Living Human Touch," owing to the unconquerable objection in the public mind to the term "Animal Magnetism." In fact, by calling one of his works; "Materials for Anthropology", he thus gave way to the public prejudice against Mesmer's nomenclature. In the same work he thus excellently sketches the opponents to the newest truth of his day: They step forth under the venerable forms of a bombastic orator, of a highly-enlightened and warning teacher, of a dogmatic critic, of an envious colleague, of an exasperated preacher, of a merry comedian, of a flying traveller, of a comic romance-writer, of a would-be witty writer of travesties, of a cheap and rapid annotator of almanack pictures, of a defamatory pressman, of a begging anecdote hunter, of a malicious backbiter, of a haggling pettifogger. With such weapons, and under such forms, has the endeavour been made to fling Mesmerism to the earth?"

Dr. Gmelin was a man in whom no qualification failed to render him a thoroughly competent observer of this subtle power of nature. His observations succeeded in awaking a lively interest in the subject; and that he was an enlightened and thoroughly experienced physician, as well as a clear-seeing psychologist, not even the most prejudiced opponent could deny. His works were full of instruction, even for the unbeliever, and although they might not always work conviction, they prepared the way for it. Before Reil and Humboldt's experiments, in 1778, Dr. Gmelin wrote about a fluid within, or rather upon, the nerves, bearing much relation to electricity, and which he termed nerve juice, or nerve cather; and, in 1793, after the publication of Reil's excellent writings and Humboldt's galvanic experiments, he published other important observations.

Neither did Wienholt in Bremen fare much better than Gmelin, in the opposition which he encountered from the ignorance and stubborn enmity of the learned world. He, in the years 1803 and 1806, wrote upon the subject of Animal-magnetism, at great length, in a sober, searching, and philosophical spirit, and proved it to be a special power of nature, and an extraordinary healing medium. But he also, for a certain time, bore reproaches and was utterly misunderstood. Within fifteen years, however, Wienholt treated, either directly himself or through others, eighty sick persons. The greater number of these were cases which he either beheld abandoned by medical art, or which could only hope for a protracted cure: cases of various kinds of disease, inflammatory as well as chronic, nervous as well as other tedious maladies.



There were individuals of almost every age and rank and of both sexes, married and unmarried; and the magnetic treatment affected these patients in the most remarkable manner. In some of the cases the improvement was only temporary, in others partial, in others — and these not a few — the cure was complete. Weinholt made use of electricity combined with Animal Magnetism in his experiments. In these cases the sleep-waking condition excited the greatest surprise, and became the chief stumbling block.

During the period of Gmelin's and Weinholt's activity in this field of labour, Animal-magnetism attained, through the discovery of Galvanism, to more respectful consideration in the learned world. Already, and principally through Gmelin's researches, to which we have already referred, the existence of a so-called life-atmosphere around the nerves, was believed to exist. This supposition was rendered more probable by Reil's excellent work upon the nerves, and at length was clearly demonstrated by Humboldt's galvanic experiments with animal-fibres, and thus was Animal-magnetism brought nearer to physical science. Equally favourable were the observations of Spallanzani and Fontana. On every side, old conventional opinions and doctrines which had taken deep root were seen to be attacked and destroyed by new opinions and doctrines, and thus people at length accustomed themselves to enquire with more equanimity into Animal-magnetism, and gradually discovered that it really did contain some truth.

Through Schelling's Nature-Philosophy, other worthy minds were encouraged to cast off the chains of the old systems, and take flights through the illimitable realms of nature. Thus the arrogant tone of the would-be-all-wise was not so universal, and practical physicians who formerly had been opposed to Magnetism, even deigned to operate by its means. The men who at that period principally accepted the Mesmeric theory were K. E. Schelling, W. Hufeland, Klug, Wolfart, Fr. Hufeland, Kuntzmann, Petzold, Nasse, Miller, and other physicians in Berlin.

At a later period followed that remarkable man whom, comparatively speaking, we have only lately lost. Dr. Ennemoser; and who has given forth to the world, both practical and theoretical works upon the subject. Also Eschenmayer has been an invaluable labourer in the field. Dr. Karl Passavant of Frankfort, whom we have also to thank for his researches into Life - Magnetism and Clear-seeing, which have become classical works. Also Count Zappari, and his unfortunate countryman Count Mailath, have both earned our thanks through their peculiar conception and development of the mesmeric doctrine.

It is especially through the exertions of the above-named men that Mesmer's discovery enjoyed a triumph, already before the death of Mesmer; although at a period when personally he was entirely forgotten, and now (in the year 1856), forty years after his death, a yet greater triumph exists in the appearance of magnetic table-turning, and of Reichenbach's discovery of the odyllic light and force. (In 1883, however, more marvellous has become this triumph, through the ever unfolding confirmation of the truth of Mesmer's discovery, as demonstrated by the varied phenomena of Spiritualism; that fuller development of occult force, the dawn of which Dr. Justinus Kerner was one of the first to proclaim.)

It ought not to surprise us, that Mesmer was not comprehended by the learned men of his day, seeing that he was through his views of nature, forty years in advance of his age. Nevertheless it is almost inconceivable that during all these years of the progress of magnetic enquiry, personally, Mesmer should have been forgotten, and this not alone by his opponents, but by those who honoured and practised his doctrine.



Throughout the numerous volumes of the writings of Gmelin and Wienholt upon Animal-magnetism, between the years 1787 and 1805, you may seek in vain for the name of Mesmer. And with other writers it is the same. They well knew what persecution and contempt Mesmer had drawn upon himself, by the expression of opinions which were the same as their own; nevertheless, nowhere throughout these writings does one meet with one single expression of sympathy with Mesmer: nowhere a defence of him. It seems as though they dreaded to touch upon that name of "Mesmer," so hooted at by the scientific world.

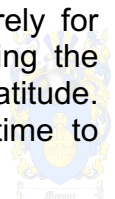
Not one of these writers took the trouble to search out the discoverer of that power of nature which they were themselves thus developing and defending, in order to become personally acquainted with him, to know what kind of a man he was, to hear from his own lips the explanation of his theory: to learn from himself the practical part of his doctrine; to be shown by himself his magnetic manipulation; in short, to drink of the knowledge which they sought at its very fountain head.

Mesmer, during the greater portion of his later life, took no part whatsoever in the discussions of the scientific world; took no interest even in the magnetic labours of his followers. He dwelt in the most perfect retirement at Frauenfeld, a blessing to the sick and the poor of that neighbourhood. He appears, however, to have deeply sympathised with the great political changes occurring in Europe. Various of Mesmer's friends in France sought to recall him into their midst from Switzerland, representing to him that his ideas would never be comprehended in that country, and seeking to induce him to publish his writings in the French language. Nevertheless to France Mesmer did not return.

Mesmer was already an old man of seventy-eight, when a circle of his zealous disciples in Berlin applied to him by letter, through Reil and Karl Wolfart, to visit them, in order that they might hear his doctrine explained to them by himself. Throughout the rest of Germany, at this period, Mesmer personally was as one dead. It is easily understood that Mesmer, who had in his earlier life declined a similar invitation, now in his old age, and when he was weary of scientific discussion, did not accede to his friends' desire. We have reason, however, to believe that from this application of his Berlin friends resulted Karl Wolfart's invaluable edition of Mesmer's writings.

With the greater portion of his fortune, Mesmer had also lost in France the whole of his papers. Nevertheless, in the later years of his life, during his solitude, Mesmer employed himself with marvellous patience in re-writing his ideas and experience in French. Many of these manuscripts fell into my hands amongst the papers discovered at Meersburg. They are the rough drafts from which Wolfart ultimately made his German translation, and which was, in 1814, published by Mesmer's authority and under his supervision a year before the great discoverer's death.

Numerous letters from Wolfart to Mesmer — but, unfortunately, not Mesmer's replies were amongst the Meersburg papers, throwing much valuable light upon Mesmer's life and views. It is most pleasant to contemplate the friendly relationship which existed between Mesmer and his translator; and to observe the sunshine which this happy relationship cast around the last years of this great man's life. From Frauenfeld, Mesmer removed to Constance, and from Constance ultimately to Meersburg, where, as we shall see in the concluding section of our memoir, he calmly sank to rest. In the summer of 1814, Mesmer removed to the village of Riedetsweiler where he had caused to be prepared for himself a dwelling in the farm of the peasant Futterer. In Constance, as well as here, and in Meersburg, he lived entirely for science, and exercised his art with the most beneficial results; everywhere assisting the suffering poor. Various individuals still live who remember him with respect and gratitude. Mesmer did not, however, long inhabit this rustic abode; he moved in a short time to Meersburg.



It is possible that he removed at this period to the neighbourhood of his relatives and to a town, because he was firmly convinced that he should not live beyond the age of eighty-one. This idea originated in the circumstance, frequently related by him, of a fortune-teller — a person who possessed the faculty of entering the magnetic condition through gazing upon any glittering substance — prophesying that he would attain the age of eighty-one, but no greater age. This individual had told him at the same time, whilst he was possessed of a large fortune, that he would lose it. This portion of the prophecy having been fulfilled, he used frequently to maintain that the former would also prove to be true: as indeed proved to be the case.

In spite of his age and the infirmity disease of the bladder from which he occasionally suffered, both his body and soul appeared full of health and power. That his ardently-pursued and long-continued magnetic manipulations produced no deleterious effects upon his constitution, was owing, probably, to his applying himself, without the interference of any uncongenial occupation, to the development of that influence of which he himself was the discoverer; and with which, through being its discoverer, he was more thoroughly permeated than any other person possibly could have been; and also, that by birth, he possessed a calm, clear, firm, and not easily disturbed nature.

He loved society, and whenever anyone was really agreeable to him, the company of this person was never unacceptable so a well beloved guest might even without offence invite himself to table. Usually Mesmer was very cheerful and conversational. His relatives, especially, were ever welcome. In their seasons of trouble he, also, thought frequently of them. Besides his relatives two intelligent young priests were his frequent visitors. One of these young men had been restored through Mesmer's assistance from a dangerous illness. Both of them were so greatly impressed and penetrated by the importance of Mesmer's conclusions, with reference to religion and to nature, that they became attached to him with a childlike reverence.

Of the learned world but few visited him. Dr. Hirzel, of Gottlieben, occasionally came to see him; and later, in the last years of his life, Dr. Waldmann was intimate with him, and bears witness to the calmness of his mind, even up to his latest breath. In the last years of Mesmer's life, the Bishop Prince Dalberg, in the outset a violent opponent of Mesmer's doctrine, became as warm a believer and friend. He, about the same time as Mesmer, came to reside at Meersburg, Mesmer thus writes to Wolfart, in Berlin, December 26, 1814: *"You will have heard that Prince Dalberg has resided here already several months. So as soon as he became aware that I was at this place he recalled his former avowal of disbelief and at every possible opportunity has shown me respect. He gives to the aristocratic residents here, every week a concert, to which I am invited. He has invited me to his table and so forth, and thus in every way he shows that I am no longer indifferent to him."*

Mesmer did not possess a garden; nevertheless he was a great lover of flowers, which he cultivated in his room, as well as shrubs, laurels, etc, which he made use of in his magnetic cures. He kept a horse and light carriage, in which he drove out daily. Probably owing to the infirmity already referred to, he was rarely seen on foot. He exhibited towards his horse, as well as to all animals, and especially towards birds, a great affection. Probably through his powerful magnetic influence, my dear friend Franz Mesmer possessed the faculty of taming and attracting animals towards himself. Stories are still afloat regarding him, somewhat exaggerated probably, which recall the history of the Brahmin, who, through magical art, caused a troop of birds to constantly hover above his head, thus accompanying him upon long journeys.



It is related that whenever Mesmer visited the island of Mainau, where it is well known that formerly a considerable number of canaries dwelt, being prevented by the wide expanse of water from escaping from the island, these birds would fly towards the trees and shrubs around Mesmer, and would only settle when and where the wonder worker took his seat. One of these canaries from the island of Mainau was Mesmer's companion at Meersburg until his death; its abode being an open cage in Mesmer's chamber.

Every morning early, the bird would fly forth from its always opened cage, perch upon Mesmer's head whilst he slept, and wake him with its song; nor would the bird allow his friend any peace, until he rose, dressed, and placed himself at the breakfast table. So long as Mesmer drank his coffee, the bird remained perched upon the sugar basin, and pecked the sugar. If Mesmer hesitated to drop a lump of sugar into his cup, the little creature remarking the hesitation, would drop the lump of sugar. When his master arose from the breakfast-table, the little canary would fly back into its cage. A slight stroke from Mesmer's hand would throw the bird into a sleep as though it were dead, whilst a stroke, the reverse way of the feathers, would awaken it.

Mesmer was, like his bird, accustomed to retire early to rest, usually about the hour of eight; whilst he prepared for sleep, the bird would thrust its head beneath its wing. The observations which Mesmer made upon animals with reference to their inner sense, their instinct, brought him into very near sympathy with them. He studied the proof of the existence of this faculty with profound interest, and expatiating on this theme, always expressed his regret that man alone of all the animal creation should neglect this inner sense, which in him is thus driven to solely assert itself in the magnetic condition, and in the ordinary dream life.

Wolfart, when speaking of his visit to Mesmer at Frauenfeld, refers to the old man's love of playing upon his glass harmonica. He says, *"Mesmer was accustomed when supper was over, after a little repose, and when twilight was gathered, to play upon his beloved harmonica when all around and within him seemed harmonious. As his playing became more and more animated, and the tones drawn forth by his hand became more intense, he would accompany the music with his voice, singing in a low tone, and guiding his fingers by the modulation of his voice, which even now in old age was a very agreeable tenor. Thus his soul entered into the music, and such a harmony of the spheres as was this music I have never since heard"*.

I may mention that Mesmer whilst residing in Paris, was intimately acquainted with the great composer Gluck, and that he frequently inspired him by thus playing upon his harmonica, and was made by him to promise that he would never play otherwise upon these musical bells than thus improvising, without notes or art. This instrument, which he had caused to be made under his own eye in Vienna, and which had followed him about through life, has after his death, been left to me as a remarkable and dear souvenir."

Books, Mesmer did not greatly read; and he has been reproached for not troubling himself with the literature of the time, as though he believed, that through the discovery of universal magnetism he had attained to the limits of science. In his old age, if he were not occupied in driving about or in writing, he was employed in modelling or in drawing. The drawings introduced in Wolfart's work are from his hand. He appears rarely to have attended church; celebrating his worship of God, quietly in his own heart. Mesmer was remarkably temperate, both in eating and drinking. He had an opinion, however, that man distinguished himself from the animals in the necessity for a variety of food, and that in consequence, man is in a much healthier and more natural condition when he is enabled by circumstances to satisfy himself not from one dish alone, but by moderately partaking of a variety of food in small quantities.



Mesmer's Last Days



On the 20th of February 1805, Mesmer felt unwell and did not visit the Cassino, as he was accustomed to do, upon the Sunday. The following day he was not worse, but gradually his illness increased, and upon the 5th of March, feeling his end approach, he begged that his friend, the young priest, Fessler, might be sent for, to play to him upon the glass armonica whilst he departed. Before his friend arrived however Mesmer, smiling, fell asleep forever in this world, seemingly filled with a presentiment of an unending, all-musical, divine harmony awaiting his soul beyond the grave. As if still alive, the body lay untouched till the morning, but the canary did not, as usual, fly forth from its cage to perch upon his head to awaken him. The bird neither sang nor ate any more, and very shortly afterwards it was found dead in its cage.

According to Mesmer's desire his body was opened and the seat of his disease discovered. Mesmer had left directions in his will that, being without worldly titles and honours, he should be interred very simply, as though he were any other common man; but the inhabitants of Meersburg determined otherwise. Both the clergy and the town citizens gave this great benefactor of the human race a ceremonious funeral; whilst numbers who were indebted to him for health and life followed the procession.

Mesmer's young friend Fessler spoke the funeral oration above his grave, in the beautiful and ancient graveyard of Meersburg, where a monument was erected to him by his Berlin admirers and disciples.



Above; Rick Collingwood places flowers and a lighted candle on Franz Anton Mesmer's grave monument at Meersburg in Germany: Jan 2009.

Top Left; A rare photo of Mesmer's funeral in Meersburg.



The Unrelenting Establishment - Medicines Blind Defiance

The Outlawing and Banishment of Mesmerism

(Taken from: *The Mighty Curative Powers of Mesmerism; Proved in Upwards of One Hundred and Fifty Cases of Various Diseases* Thomas Capern 1851)

Despite the thousands of cures achieved with Mesmerism, often in cases where scientific medicine had no remedy beyond bloodletting; and although Mesmerism was practiced throughout the greater part of Europe, and is still to this day in various guises, the hierarchy of the British and French medical establishments have always decreed that mesmerism was and is humbug and did not exist. Mesmerism was therefore banned and any doctors found practising its methods lost their medical licence and were banned from practising.

Nonetheless, Mesmerism had become well established because of its known curative powers and the negative opinions of the medical establishment were either adhered to or in some cases ignored. Twenty years after Mesmer's death in 1815. John Elliotson who was a head lecturer and doctor at one London's most prestigious hospitals.

Once again, despite the huge amount of evidence, the established self-appointed authorities of medicine launched an all-out attack upon Elliotson and Mesmerism and its practitioners. The following are excerpts of quotes and articles that were issued and published by the medical authorities and others during Mesmerisms continuing rise in popularity that peaked around 1845.

Life, Adventures, and the Death of Animal Magnetism

"Careful investigation and consideration of all the experiments have convinced us that the phenomena are not real, and that animal magnetism is a delusion. We shall, therefore, lose no opportunity of extirpating an error, which in its nature, application, and consequences, is PERNICIOUS." We cannot insert any communication in support of the EXTRAVAGANT HUMBUG of Animal Magnetism; Lancet; Sept 8th, 1838.

"The science of Mesmerism dares no longer affront the common sense of the medical profession, or dares to show its face after the last exposure." – Lancet – Sept 15th 1838.

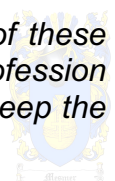
"Mesmerism is too gross a humbug to admit of any further serious notice. We regard it abettors as quacks and imposters. They ought to be hooted out of professional society. – Any practitioner who sends a patient afflicted with any disease to consult a mesmeric quack, ought to be without patients for the rest of his days." – Lancet, Oct 29th, 1842.

"If there are still any doubters as to Mesmerism being a fraud, we advise them to peruse this pamphlet (Dr Forbes Illustrations of Modern Mesmerism). It certainly is a prickly rod for one of those classes of modern quacks." – Lancet, 1844.

"Look at the chosen audience and instruments of this Mesmeric leader (Doctor Elliotson). Does he himself treat the harlotry which he dares to call science with any respect? Let the profession consider his allies and assistants, taken from the pert folly of the nobility, the weakest among the literary people, high and low ladies, quack clergymen, itinerant lecturers, and exhibiting buffoons." – Lancet; July 4th, 1876.

"We cannot publish any papers on such an odious fraud as mesmerism" – Lancet; July 22nd 1848.

"If we read the signs of the times right, we believe the one effect of the protrusion of these audacious quackeries (Mesmerism&C.) into the face of day, will be to unite the profession strongly against those who trade in them, or those medical persons and others who keep the traders in countenance." – Lancet; April 20th, 1848.



The mesmero-mania has nearly dwindled, in the metropolis, into anile fatuity; but lingers in some of the provinces with the gobe-mouches and chaw-bacons, who, after gulping down a pound of fat pork, would, with well-greased gullets, swallow such a lot of mesmeric mummery as would choke an alligator or a boa constrictor."

"We laugh at the folly; we pity the madness, of the mesmerists. Many of them are neither better nor worse than arrant charlatans – more weak dupes of knaves or of themselves – and a few are sincere, highly professional fanatics, led away by a love of the extravagant and marvellous, and trying very earnestly, but with small success, to hold the eel of philosophy by the tail."

"For our parts, we view mesmerism as a ludicrous, if not a mischievous delusion, and, without regard to persons, it should be laughed at and put down." – Dr. James Johnson; *Medico-Chirurgical Review*. April 1st, 1843.

"Nevertheless there is comfort. The world is round, saith the proverb, and all things come to an end. Pass a few short months and the delusion stands exposed; the actors are declared to be deceivers or deceived; the facts so lately boasted of are trampled upon with contempt, and the doctrines built upon them laughed to scorn. The fashionable crowd flock to a new "prima donna" or to a watering-place doctor; and the half converted physicians and surgeons never mention the subject anymore; for, although the folly will rise again, it will scarcely be in their time."

"We behold, always with astonishment, sometimes with concern, and sometimes with contempt, the credulity, real or pretend, of the magnetisers. We observed, with some little disgust, here and there a practitioner willing to become the provincial wonder, and only restrained from his prudence from declaring what a mixture of ignorance and cupidity prepared him to assert and to do. But above all, we lamented seeing the great delusion supported by one of the greatest most ablest physicians of this country, filling the most important chair in the largest medical school of the kingdom."

"Considering the high sanctions which even a temporary belief in the powers of animal magnetism has obtained in this country, we look upon its recent rise and progress, and ITS ABRUPT and SHAMEFUL FALL, as powerfully calculated to degrade a profession which is certainly, for other reasons, not rising in public estimation."

*"To devote an article to the consideration of animal magnetism, now that the English practitioners are one and all ashamed of its name, would be a work of supererogation, if the delusion, unabashed, were not yet parading itself over some parts of the continent; - and it returns to these shore, , and to our own hospitals and colleges, at any future period, were quite out of the question. But if we can quicken its decline where it now reigns in the hearts of nervous proselytes and dreaming physicians, or can assist in forming a barrier against a probable revisitation of it, we shall not think the otherwise more than due attention we have given to the wild productions which treat of it, entirely thrown away. *British and Foreign Medical Review*: - Drs Forbes and Conolly; April 1839. (On Nov 30th 1848, Dr. Conolly advertised in the newspapers that he rejected Mesmerism).*

"The journal "The Zoist" only finds countenance among the class of imposters who record their own doings in it." – *London Medical Gazette*; April 12th, 1845.

"It is with mingled regret and pity that we now receive Dr. Herbert Mayo's admission of the so called truth of Mesmerism. We cannot but feel a degree of doubt of the vigour of a mind once accustomed to the serious investigation of the sciences of physiology and pathology. We cannot but lament that the author should be content to throw away a well-earned reputation by the advancing of the claims as such things as Mesmerism and Hydropathy." – *London Medical Gazette*; Oct 12th 1849.

"If the same amount of deliberate imposture cannot be brought home to the Mesmerists of our time, it is not owing to there being a greater allowance of truth in their system, but because self-deception exists among the professors to a great extent, and probably because the dupes being the very elite of human weaknesses yield their belief without the trouble of much lying."
The Medical Times; April 13th, 1850.

"As to the cure of diseases by Mesmerism, it is contemptible." - *The Medical Times; April 27th, 1850.*

"We shall not, therefore, allow this heresy (Mesmerism) still to be propagated under the pretext of it having any pretension even to the name of science. "Judex damnatur cum nocens absolvitur"; we shall bruise the head of the serpent, and leave it to trail its wounded length, hissing but harmless, along its torturous paths for the remainder of its days."

"The Mesmeric cases reported by Mr. Capern, Mr. Mott, Mr. Parker, and Mr. Tubbs, (gentlemen who euphonious names are at present, professionally, "to fortune and fame unknown,") may be summarily dismissed. They remind us of the significant couplet in the poem of Dr. Syntax, where the bookseller, shaking his head at the manuscript of the poor traveller, reminds him-

***"We can get tours-don't make wry faces-
 From those who never saw the place
 Which may be thus travestied:-
 "We can get facts-don't make wry faces-
 From those who never saw the cases".***

The Medical Times; August 31st, 1850.

"That Mesmerism is at best a delusion, is clear, for it is adopted by no respectable practitioner of the medical profession, the only man of respectability who has adopted it being on this subject supposed by his brethren to be insane. It is monomania that has caused him the loss of his extensive practice, and has converted the esteem of his friends to pity. The North London Hospital showed its good sense by compelling this unfortunate physician to cease a lecture, and vacate his offices. No public establishment has adopted mesmerism. It has not appeared in our colleges, halls, universities, or other places of science of any description; or where it has appeared, it has only been to either die a natural death, or to be scouted by all the honest and respectable people".

"Mr. Turner, of Manchester, called for the imposition of pains and penalties. He says, "We ought to demand at once that the Government interfere most imperiously to protect the morals of the people, by putting an instrument of such weight and power within proper hands only to execute it." "I would have the legislative measure without waiting for any investigation into the extravagances of Mesmerism." – *Weekly Despatch; May14th, 1844.*

"Do not QUACKS hunt out the vices or infirmities of mankind to turn them to profit, some selecting one and some another for their purpose? Among QUACKS, the IMPOSTERS called MESMERISERS, are in my opinion especial FAVOURITES of those, both male and female, in whom the SEXUAL PASSIONS BURN STRONGLY, either in secret or notoriously. DECENCY FORBIDS ME TO BE MORE EXPLICIT.

"From these and other similar ARTIFICES, the physician should be carefully removed and guarded: and this can hardly be accomplished except by a sound education, which will teach him to thoroughly abhor all DECIEPT AND TRICK." – *Harveian Oration, delivered by Dr. F. Hawkins before the London College of Physicians; June 24th, 1848.*



"Of those forward female creatures who busy themselves in Mesmerism, and there is no doubt whatever that the power may be directed to the cure of diseases. A hospital has been opened in the vicinity of Bedford row for the cure of diseases by Mesmerism. The Palsy is one of the ailments to which this remedy has been applied with success, but it is also extensively practised in the East Indies for producing insensibility to pain while operations are carried on."

"Cessantly with every strange practice in medicine, surgery, and midwifery, and clamour in public without any modesty for this or that man-midwife who happens to be their delight, contrary to the teaching, the morals, and the innocence of Harvey, - one of this or that duke, earl, senator, knight, who trusts their wives or daughters to these indecent MESMERIC or obstetric women - of mesmeric bishops, of arch-mesmeric arch-bishops, - allow me for this one day, while I am among my brother doctors, to hold my tongue out of sheer disgust, out of modesty, out of MY REVERENCE FOR RELIGION!"

"Get out of the way you modern patrons, you homoeopaths, you hydropaths, you visionaries, you MESMERISTS. Your ways, your nature, disqualify you from patronising in with that pure old English breed of the nobleman, and the Physician."

"Do, pray, let the absurdities, the presumption, the indecencies, with which you have long oppressed and almost extinguished our divine art, be banished forever into utter darkness and silence by this adjuration at least."

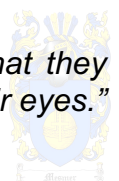
"To all who cultivate genuine medicine daily, diligently, and most laboriously, who try to preserve their good feelings and the excellence of their nature, purity, and morals - to all who prefer living in honest poverty to growing rich by the systemic quackeries of homoeopathy, hydropathy, and MESMERISM - to all these respectable fellows of the College, though humble in ambition and pocket, let us return due thanks, solemnly in obedience to Harvey, as to our benefactors." - Dr. J.A. Wilson's Oration, delivered in 1850, before the London College of Physicians.

"Resolved; That the hospital committee be instructed to take such steps as they deem most advisable to prevent the practice of Mesmerism or Animal Magnetism in future within this hospital. - University College; Minutes of the Council, Dec 27th, 1838.

"Dr Elliotson's colleague, Mr Liston, asked if he had not disappeared; maintained that the Okeys were trained, that a person would go to sleep if you ----- in his face; and declared that he would resign his professorship if that tom-fool, Elliotson, returned to the hospital. Another colleague, Dr. A.T. Thompson, said, "Thank god we got rid of him;" and boasted to his class, that, although Mesmeric patients were to be seen in the same ward with his own patients, he had never looked at one of them. We remember that this professor was hissed at by his students for speaking ill of Dr. Elliotson after he had resigned." - Zoist, Vol. li. p.283.

"After having read to them the details of an amputation which was performed unconsciously in the Mesmeric state, were violent and resolved at the next meeting to erase from their minutes all trace of such a paper having been read. The foremost of these anti-mesmerists who were assuming at the two meetings were Sir B. Brodie, Mr. Liston, Mr. Bransby Cooper, Dr. Copland, Mr. Caesar Hawkins, Dr. Marshall Hall, Dr. James Johnson, and Dr. George Gregory." - See Dr. Elliotson's remarkable pamphlet, called, "Numerous Surgical Operations without Pain in the Mesmeric State; with Remarks upon the Opposition of many Members of the Royal Medical and Chirurgical Society and others to the reception of the inestimable blessings of Mesmerism."

"Sir B. Brodie and Dr. Chambers, like Dr. James Johnson, have repeatedly said that they would not go to see a case of Mesmerism, and, if they saw one, would not believe their eyes." -The Royal Medical and Chirurgical Society, April 22nd, 1839.



Some 21st Century Scientific Evidence

WAIT for long enough and even the barmiest medical ideas turn out to be not so barmy after all. Around 1800, the German physician Franz Joseph Gall declared that the shape of the skull could reveal a person's intelligence and personality. Total codswallop, you would think: after all, the shape of the skull bears no relation to the behaviour of the brain within. But scientists at the Institute of Psychiatry in London recently found that the shape of the brain's internal structure does indeed give insights into personality disorders such as schizophrenia and manic depression.

Now it seems another great supposed German quack, the notorious Franz Anton Mesmer, may be due for a little rehabilitation. Like Gall, Mesmer was a genuine doctor with radical ideas about how the human body works. In particular, he believed we are all surrounded by a mysterious force-field that is knocked out of balance by disease. During the 1770s Mesmer became the toast of smart European society for his apparent success in curing patients of nervous ailments by strapping magnets to their bodies.

Even by the standards of the time, Mesmer's claims seemed so outrageous that King Louis XVI of France set up a scientific inquiry. His panel of experts, which included such big names as Benjamin Franklin and Antoine Lavoisier, concluded that Mesmer could not muster the slightest scientific support for his claims and he was forced to retire to Germany. Yet the awkward fact, that was evident at the time, remained that while Mesmer might have lacked a scientific explanation for why some his patients recovered, some of them undoubtedly did. In the end, Mesmer's successes were put down to his ability to put people in a kind of trance during treatment - in short, "mesmerise" them into what is now called a hypnotic state. The Mesmer debacle cast a shadow over the medicinal uses of electromagnetism for more than 200 years. But now it seems to be staging a comeback. Some researchers have claimed that fractured bones appear to heal better when exposed to pulses of magnetism, while others report measuring changes in blood circulation. The most intriguing results, however, centre on the use of magnetism to reduce pain. No one has any more idea than Mesmer about quite how this is possible, but some new experiments by scientists in Canada suggest it may have something to do with the effect of magnetism on opiates - compounds used in both drugs and the body itself to kill pain.

All experimental research into pain is difficult as humans are notoriously variable in their tolerance. Dr Martin Kavaliers and his colleagues at the University of Western Ontario, Canada, got around this by studying the effects of magnetism on the pain tolerance of land snails. By putting the snails on a plate and warming it to 40.C - about the temperature of a very hot bath - the researchers found that the molluscs could stand the heat for about five seconds before making off. After being injected with pain-killing morphine, however, the snails could stick it out for around 10 seconds longer. But when the researchers surrounded the drugged snails by a magnetic field, they found they could dictate how long the snails stayed on the plate by altering the strength and direction of the field. Somehow the magnetic field was altering the pain-killing abilities of the morphine by up to 50 per cent.

According to the current issue of New Scientist, the researchers found the effect of the magnetic field "astonishing", and are now looking for explanations. Some clues may emerge from another bizarre finding about the pain-killing effects of electromagnetism which also emerged last week. Researchers at the University of Newcastle in Australia announced that zapping nerves with radio waves can relieve the pain of injury to the neck. In trials with patients suffering from whiplash injury to the top of the spine, over half the patients treated said that they were still completely free of pain six months later - compared to fewer than 10 per cent of those left to heal naturally. Again, the researchers don't have any real explanation why. Mesmer may yet prove to be the quack who laughed last.



Modern Magnetics Research

The first Psychical Research Society (SPR) was founded in London in 1882. Several histories of the SPR exist, and from them it can easily be determined that it was established under excellent leadership. Its work commenced under the general idea that psychical research was an important science within whose scope numerous phenomena rejected otherwise could be studied within the parameters of systemic organisation. However in actuality the SPR was founded principally to examine various unusual and astonishing phenomena encountered in Spiritualism.

The full story of Spiritualism, which, in the modern West, rose and fell between 1845 and 1932, is a strange tale of epic proportions, so much so that few have ever managed to do it justice. Public interest in spiritualism went into decline during the 1930s. But during its earlier history, many astonishing mental and energetic phenomena associated with mediums often made headline news, sometimes on a daily basis.

There are two ways to remember Spiritualism, the simple way and the complicated way. The simple way identifies it as a belief involving spirits and departed souls, who, via a living medium, provide compelling evidence of their continued existence and give messages to those still living. However, had conversations with the departed been all there was to Spiritualism then it is unlikely that it would have obtained the enormous and long term celebrity that it did. It is therefore quite clear that other exceedingly dramatic phenomena associated with Spiritualism triggered its high profile. Getting a grasp on the “dramatic phenomena” is a somewhat complicated task, especially in brief form.

Astonishing Phenomena of Spiritualism

As distinguished from communicating with spirits, the phenomena of Spiritualism fell into two main categories, rather loosely defined as mental and Physical. The mental phenomena might have been discounted as such. But the physical phenomena were another matter. The list of such physical phenomena is quite long and varied, and in many cases thoroughly documented by numerous researchers of high repute, all working in different decades and in different countries. The following are but a few examples:



Movement of objects without contact, vibratory effects, increases and decreases in measured weight.

Levitation of the human body - Materialisation and dematerialisation.

Biological phenomena – influencing the growth of plants apparently by vital bodily emanations or by other unknown means.

Chemical phenomena – unexplainable lights, perfumes, catalytic action, production of water, production of photographs of invisible energies.

Electrical phenomena – discharge of electroscopes, phenomena suggestive of human energy radiations.

Thermo-dynamic effects – variations of temperature, increase of heat in selected objects, the penetration of matter through matter, detectable currents of wind and air, touches felt from invisible energies.

Perception of auras, energy fields, energy flows or streams.

Clairvoyance in all its variegated forms.

A long list of various kinds of magnetic and bio-magnetic phenomena.

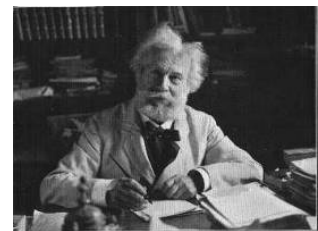
A long list of energetic phenomena transferred across spaces, around impediments, and through material obstructions.

Faced with these phenomena, around 1858 early researchers began to recognise that the human organism was somehow bound up with a “force” that operated beyond the periphery of the physical body – and yet, when directed, had an impact on physical matter. The “force” needed a descriptive name, of course, and one of the earlier suggestions was “exo-neural action of the brain” – “exo” meaning outside of. Many scientists immediately resisted this suggestion especially the brain researchers, who scoffed at such research and had no desire to become involved in any exo-neural prospects.

In explanation of this, the approved scientific view took it for granted that nothing existed outside of the body’s skin, and thus exo-neural activity was not possible in the first place. Indeed it was not until about 150 years later that the real existence of bio-electromagnetic fields outside the human skull was scientifically confirmed. In any event the term “exo-neural” was conceptually and phonetically difficult, and it is understandable why it never caught on.

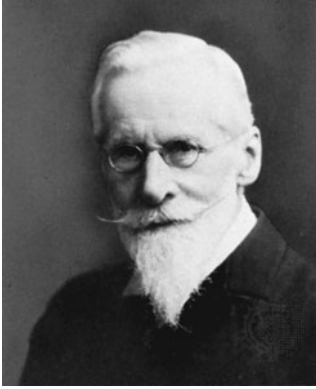
Psychic Force

In about 1861 in France, the then famous astronomer, Camille Flammarion (1842-1925), may have been the first to suggest the term Psychic as a replacement for exo-neural. However, it didn’t catch on in France until decades later and never caught on in Germany. In England though, Edward William Cox (1809-1879), a lawyer by profession, seems to have been the first to suggest the term in English. Cox may have been interested in phenomena earlier, but his concentrated research seems to have taken place only in the last decade of his life.



Cox was a member of the London Dialectical Society, formed in 1869 to examine and report on the alleged spiritual communication of mediums, whose numbers were definitely on the rise. The members of the Dialectical Society originally intended to do away with the “Claims of Spiritualism.” But in the end, their famous report on Spiritualism published in 1871-noted substantial corroboration, especially as regards the physical phenomena. Cox did not accept the “spirit” hypothesis, and instead argued for the existence of a “force” that would explain many of the forms of physical phenomena. His idea regarding the nature of this force was first presented in 1872, in a booklet entitled “Spiritualism Scientifically Examined With Proofs of The Existence of a Psychic Force”, and later he enlarged his ideas in a book entitled “The Mechanisms of Man” (1876). Cox is best remembered in the literature for his work with Sir William Crookes and their first experiments with the already internationally renowned Spiritualistic superstar, Daniel Dunglas Home (1833-1886). So extraordinary were the phenomena emanating in the presence of Home that he certainly deserved the high acclaim given to him as the “greatest physical medium in the history of modern Spiritualism.” And, perhaps more aptly put, in the history of anything anywhere. For example, he was thoroughly documented as floating in a horizontal position in and out of third floor windows.

Sir William Crookes (1832-1919) had taken a deep interest in physical phenomena. After earlier witnessing remarkable demonstrations by other mediums, and then by Home, Crookes arranged to conduct some experiments with him. Crookes was already recognised as one of the greatest physicists of his time, and had received many honours.



He had been president at different times of the Royal Society, the Chemical Society, the Institution of Electrical Engineers, etc. He had discovered thallium, was the inventor of the radiometer, spinthariscopes, the Crookes tube, etc. He was the founder of the Chemical News, and editor of the Quarterly Journal of Science. When Crookes indicated that he would enter into investigation of the phenomena of Spiritualism, the press and many important scientists received the announcement with jubilation - since it was taken for granted that Crookes would clearly show the phenomena as "humbug."

Research with the physical aspects of the psychic force went on for some time, and ultimately the highly respected Sir William Crookes prepared his report. If the mainstream scientists and the press were hopeful that Crookes would trash the phenomena, they were to be disappointed. For, as Crookes concluded in the introduction to his final report: *"Of all persons endowed with a powerful development of this Psychic Force, Mr Daniel Dunglas Home is the most remarkable and it is mainly owing to the many opportunities I have had in carrying on my investigation in his presence that I am enabled to affirm so conclusively the existence of this force."*

Sir William Crookes was ranked as one of the top scientists in England at that time. Therefore, he was not a gullible idiot, and he should have been accepted with some attention. He submitted his report to the Royal Society on June 15th, 1871. But in that "Crookes had not demonstrated the fallacy of the alleged marvels of Spiritualism," the report was refused and even the inscription of the title paper in the Society's publications was denied. It was only in the July, 1871, issue of the Quarterly Journal of Science that the public became acquainted with the first account of Crookes' observations.

The Scole Experiment

In 1999, a 260 page book titled, *"The Scole Experiment – With Scientific Evidence for Life After Death"* was written by Grant and Jane Solomon. This book chronicles, with serious research, the details of a five-year study into life after death conducted by the Scole Experimental Group in the Norfolk town of Scole in the UK. In 1993, four psychic researchers and healers embarked upon a series of experiments that turned out to be so astounding senior members of the prestigious Society for Psychical Research, including electrical engineers, psychologists, and astrophysicists were all invited to attend sessions at Scole. Amazingly these men and women of science came away convinced that discarnate intelligences were making direct contact with those who were present at the time.

Events included things like handwriting and symbols appearing on factory-sealed unopened photographic film, objects materialising, lights dancing and solid beings appearing before previously sceptical scientists. Dr Rupert Sheldrake, well known for his books on metaphysics and an attendee at many of the gatherings of the Scole group, said he found much of it inexplicable and impossible to fake. Dr. Ernst Senkowski, an experimental physicist who also sat in on many of the happenings stated, "I am convinced of the genuineness of the phenomena". Most if not all of the scientists who sat in on the events at Scole during that period came away convinced of their authenticity, including events that had happened in sessions conducted in some of the scientist's homes.

Historical Survey

(The following two chapters are taken from: "Hypnotism and the Supernormal: Simeon Edmunds 1961)

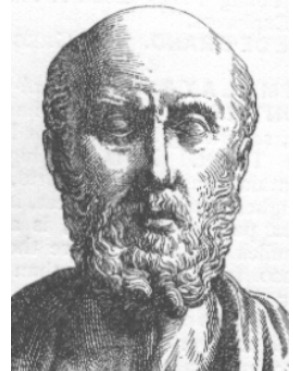
That which counts, that which lasts, is the positive truth we bring out; the true affirmation itself displaces the false idea, and without the trouble of refuting anyone, proves to be the best refutation. HENRI BERGSON



Although the word Hypnotism was not coined until 1843, its practice, in one form or another, is as old as human tradition. Ancient civilisations have left records demonstrating an extensive knowledge of its uses and effects, and the witch doctors and clever-men of primitive races owe much of their power and influence to its employment. It has played an important part in the ritual and ceremony of many religions and is the principle behind miraculous healing, sacred sleep, soothsaying, prophecy, and divination.

The yogis and fakirs of the East, like the Persian magi of thousands of years ago, place themselves in self-induced trances by fixation of the gaze. In parts of India the name of Jar-Phoonk, from the Hindustani Jarna, to stroke, and phoonka, to breathe, is used to describe hypnotic methods, which have been known to these people from time immemorial. The Egyptian Ebers papyrus, dating from 1500B.C., describes the 'laying on of hands' in the treatment of disease, and a bas-relief from an ancient tomb at Thebes illustrates a priest in the act of inducing hypnosis. The Hebrew and Christian Scriptures contain many references to phenomena akin to that of hypnotism, and it would seem to have been a common practice in the temples of the ancient Egyptians, Greeks, and Hebrews. There is evidence that its therapeutic uses were well known to the Romans, and Aesculapius recorded that he could throw patients into a long and refreshing sleep by strokes of the hand and thus subdue the insane and relieve their suffering.

Hippocrates, the 'father' of medicine, is reported by Tacitus to have said: *'It hath oft appeared, while I have been soothing my patient, as if there were some strange property in my hands to pull and draw away from the afflicted parts aches and diverse impurities, by laying my hand upon the place, and by extending my fingers towards it. It is thus known to the learned that health may be impressed on the sick by certain movements and by contact, just as some diseases may be communicated from one to another.'*



The accounts of the miracles performed by Christ are more acceptable if viewed as hypnotic phenomena, and so are the cures and exorcisms, ecstasies and stigmata, and mystical experiences of the saints. Avicenna, an outstanding physician and thinker of the tenth century, considered that the mind of man could exert an influence not only on his own body, but on the bodies of others, sometimes even at great distances. He also believed that this power could be used to cause illness as well as to cure it.



His ideas were endorsed several hundred years later by the philosopher Pomponatius who said: *'When thou art endowed with this faculty thou dost operate by employing the force of the imagination and the will, this force affects their blood and their spirits, which produces the intended results by means of an evaporation thrown outwards.'* He believed that the so called 'miracle cures' alleged to be brought about by the relics of the saints were, in fact, due to the imaginations of those cured. It was his opinion, which he believed to be secretly shared by the physicians and philosophers of the day, that if the bones of some animal were substituted for those of a saint, so long as the patients were not aware of the change the cures would be just as effective.

In the sixteenth century another physician, Paracelsus, was persecuted by the Church and hounded from place to place because he publicly stated that the power of the mind could be the cause and also the remedy for many different kinds of illness. Although the Christian Church has, throughout its history, known and made use of hypnotic power, it was its policy to condemn and attempt to suppress the use of it for purposes other than its own.



The monarchs of England and France were, for hundreds of years, credited with the power of healing by the laying on of hands. Or 'Royal Touch', and special religious ceremonies were performed while such 'healing' was being carried on. It is recorded that Dr Johnson, as a child, was taken to London in the hope that being 'touched' by Queen Anne would affect a cure of scrofula, or King's Evil.

The healer Valentine Greatrakes achieved fame largely because of his apparent power to cure this disease. Greatrakes was born in 1628 in Affane in Ireland, and became famous in England in about 1660. He claimed that all disease was caused through evil spirits and that God had given him the power to cast them out. He employed passes, similar to those used later by Mesmer, and is reputed to have effected many thousands of cures. Some of the most distinguished scientists and theologians of the day, including Robert Boyle, the physicist, examined his claims and testified to the efficacy of his cures.

Dr Alexander Bertrand, who in 1820 published a treatise on artificial somnambulism in which he rejected the theories of animal magnetism and fluidic forces, and postulated the influence of suggestion as the cause of 'mesmeric' phenomena. He asserted that the patient was made preternaturally alive to the suggestions, expressed, or unexpressed, of the operator. Like de Puysegur, he found that in many cases entranced subjects displayed a marked exaltation of intellectual powers, which sometimes even enabled them to make accurate diagnoses of their own cases. They also showed a wonderful appreciation of the passage of time.

Bertrand also discovered that full or partial anaesthesia, or insensitivity to pain, could be induced in a considerable proportion of subjects. He asserted too that a community of sensation could sometimes be established between operator and subject, and that a condition of clairvoyance, or seeing at a distance, was occasionally exhibited. He carried out experiments the result of which indicated that telepathic or *willed* instructions were sometimes as effective as verbal ones. If he gave a subject a spoken command and at the same time willed her to do the opposite, she became confused and disturbed until he revoked one of the commands and made both coincide.

At about the same time the Baron du Potet, already famous for his pioneer work in the use of mesmerism for painless surgery, demonstrated to the French Academy of Medicine that it was possible to *mesmerize at a distance* purely by an effort of will.



The academy published a favourable report on the use of mesmerism for therapeutic purposes, and its use thereafter became extensive throughout Europe. It did not receive any serious attention in England until 1837, when the Baron du Potet visited London. There he met and interested the great British surgeon John Elliotson, who, quick to appreciate the possibilities of mesmerism, carried out some experiments in University College Hospital, and was soon using it both as an anaesthetic and in the treatment of nervous disorders.



In spite of his success, Elliotson soon aroused the ridicule and antagonism of the medical profession, and under pressure the Council of the University College Hospital passed a resolution forbidding the use of mesmerism. Rather than comply, Elliotson resigned, protesting: *'This institution was established for the discovery and dissemination of truth. All other considerations are secondary. We should lead the public, not the public lead us. The sole question is whether the matter is the truth or not.'*

Elliotson continued to use mesmerism and later founded his own 'mesmeric hospital'; also the journal *Zoist*, which in addition to recording the extraordinary cures effected by mesmerism, published many accounts of what had become known as the 'higher phenomena' of mesmerism – clairvoyance, mesmerizing at a distance, thought reading and community of sensation.

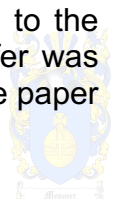
In Calcutta another surgeon, James Esdaile, after reading of Elliotson's and Mesmer's works, began to use mesmerism as an anaesthetic, and performed some thousands of operations, many of them major ones, with its aid. He was due to reduce the number of operational deaths to a tenth of their previous rate by employing mesmerism. Many of his most remarkable operations were reported in *Zoist*, as were some cases of 'higher phenomena', which he had observed.

Despite the many confirmations of Mesmer's achievements and the effectiveness of animal magnetism by witnesses of the highest integrity, the medical profession commented: *'Mesmerism is too gross a humbug to admit of any further serious notice. We regard its abettors as quacks and impostors. They ought to be hooted out of professional Society. Any practitioner, who sends a patient afflicted with any disease to consult a mesmeric quack, ought to be without patients for the rest of his days.'*

Much attention at this period was centred on the spectacular demonstrations and remarkable cures performed by a travelling Swiss mesmerist named La Fontaine, who had been arrested in Italy at the instigation of the Church, which declared that his wonderful cures were 'blasphemous imitations of the miracles of Christ'. He was only released on condition that 'he made no more blind people to see, nor deaf ones to hear'. La Fontaine came to England in 1841, and toured the country giving public demonstrations, one of which was witnessed by a celebrated Manchester surgeon, James Braid, who had gone to the performance believing mesmerism a fraud and with the intention of exposing it.

Braid was soon convinced of the reality of the phenomena, but not impressed by the theories put forward to account for them, and begun experimenting in the hope of finding the true explanation. As a result he concluded that the action of any force or fluid of a magnetic nature was not involved, and that the phenomena were of subjective origin. He introduced the word *Hypnotism* (from the Greek *Hypnos* – sleep) as being a more accurate and descriptive term than mesmerism. The word *Hypnosis* described the hypnotic state, Braid having believed that the trance state was a form of sleep. He later changed his opinion on the nature of the hypnotic state, and tried to change the word, which he realised to be a misnomer, but it stuck.

Braid found that he could induce the hypnotic trance by making his subject gaze steadily at a bright object until the eyes became tired, and later that verbal suggestions assisted the process. Tests on a blind person convinced him that gazing merely assisted the process, and he discontinued the use of it. In 1842 Braid offered to read a paper on his findings to the Medical Section of the British Association for the Advancement of Science. This offer was scornfully rejected, but such prejudice did not prevent many of its members hearing the paper read at a meeting convened by Braid himself.



Like Mesmer, Elliotson, and Sedile, Braid had to contend with violent opposition from his fellow doctors; but opposition came not only from them. Supporters of the old magnetic and mesmeric schools were equally vocal in their condemnation of his theories.

Prominent among the adherents to the magnetic hypothesis was the Baron von Reichenbach, who announced the discovery of what he termed an Odyllic force, which, he claimed, was developed by certain crystals, magnets and the human body. He also claimed that certain sensitive people were able, in darkness, to see a luminance, which he called the *Old Light*, emanating from the poles of a magnet.

In 1848, the use of hypnotism as an anaesthetic received a set back by the discovery of chloroform, which, as even the most ardent champions of hypnotism had to concede, was more certain and positive in its action, and the investigation and use of hypnotism in England came virtually to a standstill. On the Continent however, many serious enquirers continued the work, notably in France, where at Nancy two doctors, Liebeault and Bernheim, did much to demonstrate that the phenomena of hypnosis were of psychological origin. Bernheim, a Professor of Medicine, had at first considered Liebeault a fraud, but later became an ardent convert, subsequently publishing two books, *De la Suggestion* and *La Therapeutique Suggestive*, works which went far in establishing hypnotism as an important psychotherapeutic method.

The followers of Bernheim and Leibeault came to be known as the 'Nancy School', to distinguish them from an opposing school of thought led by Jean Charcot, a neurologist at the hospital of the Salpetriere in Paris, who besides retraining a belief in the power of the magnet, believed the phenomena to be of pathological origin. As his experiments were confined to a few hysterical patients he concluded that only neurotic subjects could be hypnotised, a theory easily demonstrated by Bernheim, who showed that the more normal and balanced the individual, the greater the ease with which he could be hypnotised.

A renewal of serious interest in England was marked in the year 1882 by the establishment of the Society for Psychical Research, a body of scientific and other learned men, whose object was the scientific investigation of 'that large group of debatable phenomena designated by such terms as mesmeric, psychical and "spiritualistic".' Outstanding among its founder members were Sir William Barrett, F.W.H. Myers, Edmund Gurney and Frank Podmore, and its first President was Professor Henry Sidgwick, a man much respected in the world of learning and of the highest sobriety of judgment.

Of the six subjects set down for investigation by special committees, the first three were directly concerned with the phenomena associated with hypnotism, and Gurney and Myers in particular made valuable contributions to our experimental and theoretical knowledge; so valuable indeed that T.W. Mitchell has written: '*Gurney's experiments ... were received with incredulity and few realized that he was laying the foundations on which the psychology of abnormal mental states during the next twenty years was to be based. The theoretical implications of his results was more was particularly the task undertaken by Frederic Myers ... Myers put forward a view which was far in advance of the teaching of English clinicians.*'¹ William James described their work as '*an epoch, not only in medical, but in psychological science, because it brings in an entirely new conception of our mental possibilities.*'²

At about this time Sigmund Freud was using hypnosis in his practice in Vienna. He had studied under Charcot, whose works he translated into German, and was strongly influenced by him. Later, when he found that not all patients were susceptible to hypnotic suggestion, he abandoned its use and developed his own method of psychoanalysis. It seems that Freud failed to appreciate that the deep trance was quite unnecessary for many therapeutic

¹ S.P.R. *Proceedings*, Vol. XIV, p. 179.

² S.P.R. *Proceedings*, Vol. XVII, p.19.

purposes. He afterwards admitted however, that hypnosis would be necessary as a short cut if psychotherapy were to become widely used, as his own psychoanalytic methods of treatment could take anything up to five years.

In 1892, a committee appointed by the British Medical Association was unanimous in its acceptance of hypnotism as a genuine and valuable therapeutic method, and in Paris in 1900 an International Congress of Hypnotism made similar pronouncements, in particular endorsing the theories of Liebeault and Bernheim. As a result of the surer and more scientific footing upon which it was now placed, the study and practice of hypnotism grew rapidly, and the names of those who have since added to our knowledge are far too numerous to itemise. Myers, Gurney and Milne Bramwell in Britain; Janet, Richet, Forel, Osty, Moll and Krafft-Ebing on the Continent; and Morton Prince, Boris Sidis and William McDougall in America are but representative, and further reference is made to most of these elsewhere in this book.

During the First World War hypnosis was widely used in the treatment of shell shock and other forms of battle neurosis and the work of Brown, Thom, and Hadfield was outstanding in this connection. It was Hadfield who coined the term 'hypno-analysis', a method used with conspicuous success in the Second World War, by which time hypnotherapy, as hypnotic treatment had become known, had made great strides. Since then interest has been sustained, and it is now employed in many branches of medicine including dentistry, obstetrics and gynaecology, dermatology and, of course, psychiatry.

Despite the vast amount of study and research carried out since the time of Mesmer, still little is known of the true nature of hypnotism, and little progress will be made in this respect until results of psychical research, or scientific *parapsychology*, as it is now widely termed, are taken fully into account. Then, and only then, will it be possible to attempt a true understanding, not only of hypnotism, but also of the nature of the human personality itself.



Hypnotically Induced Changes in the Voluntary Muscular System

The first muscular changes observed are usually those associated with the induction of hypnosis, in most cases the flickering and closing of the eyes. Sometimes they are held closed more tightly than is normal by pronounced muscular spasm, but at others they remain slightly open. There is occasionally a slight quivering of the eyelids which may be maintained throughout the hypnosis, and if an eyelid is lifted by the hypnotist the eyeball may be seen to be turned upwards. The extent to which these changes occur depends largely, of course, upon the method of induction.

The condition of muscular contraction known as catalepsy can normally be induced in all but the lightest stages of hypnosis, varying from just sufficient contraction to keep an upraised arm in that position, to a complete stiffening of the whole body. In the latter case it is sometimes possible, even with a comparatively frail subject, to place his head on one chair and his feet on another and then to sit on his middle, without causing the body to bend at all. These cataleptic positions can be maintained for long periods without movement, periods far exceeding those possible in the normal waking state. There is also a marked difference from normal in the movements of limbs after catalepsy; thus, an arm held up rigidly by hypnotic suggestion would eventually drop slowly and gently, whereas one held up for as long as possible in the normal state would begin to tremble and then fall in a much more jerky manner.

Apparent increases in strength during hypnosis are frequently noted. Braid, for instance, had a subject who, although normally so weak and feeble that he could not lift a weight of twenty pounds, was able when hypnotised to lift a quarter of a hundredweight with his little finger and swing it round his head with ease. Many authorities deny that any actual increase in muscular power is involved, pointing out that the full strength of the human body is far greater than is generally realised, and that hypnosis merely removes the inhibiting ideas normally present, thus enabling the full strength to be used.

In some subjects it is possible to cause the muscular tone to relax to such an extent that the limbs can be bent at the joints into the most unusual and uncomfortable positions, which will then be maintained. This condition, known loosely as 'waxy plasticity', is termed *flexibilitas cerea*. Any or all of the voluntary muscles may be paralysed by suggestion, the way in which the paralysis occurs varying with different subjects. In some the muscles necessary for the performance of a movement fail to contract, whilst in others these muscles act but are counteracted by the contraction of antagonistic ones. A hypnotically induced paralysis does not conform to the anatomical distribution of the nerves, but takes the form imagined by the subject to be appropriate.

Automatic movements of a complicated and strenuous nature can frequently be induced, and will be maintained for quite long periods. For example, a subject could be made to 'mark time', thump his chest and open and close his mouth rhythmically, and would have to continue carrying out these movements despite all his efforts to stop. An absence of muscular tedium after such violent exertions is another notable phenomenon of hypnosis.

Recent work by Professor H.J. Eysenck, of London University, demonstrates that although physical strength may not actually be increased by hypnosis, endurance certainly is. Using apparatus, which measured the pulling strength of the little finger, he found that although the first pull of a hypnotised subject was no greater than that achieved in the normal state, the ability to continue repeating the pulls was heightened, and the amount of fatigue reduced.



Hallucinations, Illusions, and Delusions

Among the more spectacular kinds of hypnotic phenomena the most outstanding are, without doubt, those produced by hallucination of the senses? These striking illustrations of the stimulating effect of hypnosis upon the imagination may be caused to occur either during the trance or, by means of post-hypnotic suggestions, at some time after its termination. The stage hypnotist, of course, owes much of his success to their use, as, for example, when he tells a group of female volunteers that there are mice running about the stage and they immediately climb screaming on to their chairs; or when he makes an entranced victim play a tune, with much feeling, on a purely imaginary musical instrument.

To the hypnotised person these hallucinations seem absolutely real, and his reactions to them are as they would be if he were faced with similar circumstances in reality. If told, for instance, that a large bull-terrier was walking up to him, the dog lover would address the imaginary animal in a friendly way, pat it, and if handed a hallucinatory biscuit, feed it; whereas someone afraid of dogs would give evidence of fear, retreating or calling for the creature to be removed. Similarly, the suggested approach of a policeman would be received with equanimity by a law-abiding citizen, but with apprehension by a criminal or a harassed motorist.

The examples just given are of visual hallucinations, but any of senses may be hallucinated in the same way. A favourite trick of the stage hypnotist, and incidentally, a very useful test of the depth of hypnosis, is to give the subject a bottle of ammonia with the instructions to 'smell this lovely perfume'. If the reaction is one of pleasure it is certain that the subject is in a quite deep state of hypnosis. The test can be reversed, and a bottle of scent made to produce the same effect on the subject as would normally be caused by some obnoxious smelling liquid.

It is possible to make a subject beautifully 'tight' by suggesting that a glass really containing water is filled with something more potent, and the effect will be the same as is normally produced by alcohol on that particular individual. If, however, the same suggestion is made to a staunch teetotaler, he will, in almost every case, refuse to drink the water. Conversely, it is possible to make the latter take real alcohol by suggesting to him that a glass of say, whisky is only a harmless soft drink. In these cases there is illusion as well as hallucination. While on this subject, it is interesting to note that a Russian psychologist, Platanof, has claimed to have given several subjects large quantities of alcohol and, by suitable suggestions, kept them perfectly sober, both during the hypnosis and afterwards. (The author has never attempted this last experiment himself, and regards it as a deplorable waste of a valuable commodity.)

If told that he is standing on an iceberg at the North Pole the subject will shiver with cold, whilst the suggestion that he is working in the stokehold of a ship will make him sweat profusely as he performs the actions of shovelling. Given the hallucination that he is taking part in a boat-race, he will not only go through the emotions of frantic rowing, but, so real is the scene to him, when told that it is over he may well collapse breathless with his heart pounding away at a highly accelerated rate.

Negative hallucinations can be produced in the same manner as the positive ones just instanced: the subject will apparently become unaware of the presence of an object or person, be unable to hear certain noises, or detect specified odours and tastes. In many cases of negative hallucination the subject will automatically add a positive one on his own account. For instance, if it is suggested to him that a certain person is no longer in the room he will not only become apparently unaware of that person, but will have a visual positive hallucination of what he thinks is behind that person.



If the person who has 'disappeared' is handed some object, it will then appear to the subject to be suspended in midair. If the suggestion is given that an observer's clothes have vanished, the subject will declare that the observer is naked. Told that lumps of salt and sugar are both tasteless substances he will not be able to differentiate (orally, at least) between them. By telling him that a gun is a 'noiseless' one, it is possible to fire it close to his ear without producing any discernible reaction.

In the case of a negative hallucination the subject must first see the object or person to be obliterated in order that this can occur. If, for example, one card out of a pack of otherwise identical ones is marked in some way, and the subject is told that when they are dealt out he will not see the marked one, before the negative hallucination can take effect it will be necessary for him to see and recognise that card.

Liégeois classified hallucinations thus:

1. Positive, where the subject sees hallucinatory objects, which act as though they were real in preventing the view of other objects.
2. Negative, where the object disappears in response to suggestion and then apparently ceases to obscure other objects.
3. Retroactive, where it is suggested to the subject that he has heard or seen imaginary things and on awakening he remembers them and believes in their reality.
4. Deferred, where the appearance of the hallucination is delayed by suggestion and appears at a suggested time afterwards. (Post-hypnotic suggestion is given in this case.)
5. Hallucinations of memory, where the subject later remembers as real something he believes he saw during hypnosis.
6. Personality changes, where the subject assumes a suggested role and speaks and acts in accordance with his conception of the part. Liégeois considered this to be a veritable hallucination.

An important seventh class, not mentioned by Liégeois, is that of motor hallucinations, where if the subject, though at rest, is told that he is making certain movements, the physical phenomena usually associated with these movements appear. The subject believes that the act is really being performed because the idea is aroused in the ideo-motor centres of the brain.

Liégeois's sixth class of hallucinations, changes of personality, are actually delusions rather than hallucinations, although the latter term is commonly used loosely to describe them. A simple example, also widely used by the stage hypnotist, is that in which the subject, when told that he is a wild animal of some kind, walks around on all fours making what he imagines are suitably ferocious noises. At the other extreme, some subjects when told they are famous historical or fictional characters will act out the parts with a quite incredible degree of histrionic ability. These delusions, together with the other hallucinatory phenomena described, can, by suitable suggestions, be made to persist after the termination of hypnosis, and this aspect is considered in the chapter on post-hypnotic phenomena.

Several different kinds of hallucination can be made to occur simultaneously, and a highly complicated 'dream' may thus be suggested to the subject, in which imaginary scenes change and events follow one another in whatever sequence the hypnotist chooses to determine. In a similar manner it is possible to cause the subject to 'relive' certain experiences from his past, although in the normal waking state these events may have been completely forgotten.

This latter phenomenon is often of great value in the treatment of psychological disorders, where it enables repressed memories to be brought to the surface. Sometimes, in certain forms of psychosomatic illness, for instance, the patient can be made to relive, and so 'work

off the experience from which his trouble arose. This process, called abreaction, a term coined by Freud, is almost invariably a highly dramatic one, and can often be most distressing.

This method of recalling hidden memories by suggesting that the subject is reliving some long forgotten incident in his past, is known as age regression, for the many experiments carried out seem to demonstrate that the process is something far more complicated than a straightforward heightening of memory. Told, for example, that he is back in time to his fifth birthday, the subject will not only remember in great detail the events of that birthday, but the day of the week on which it fell, the state of the weather at the time, and the names and style of dress of those who attended his birthday party. Further, he will react to intelligence tests as would a child of that age, and his physiological reflexes will also be appropriate.

Boris Sidis³ has recorded that an adult subject, regressed to the age of ten, became unable to write in English, but signed his name in a script used by certain Eastern Jews. The subject's brother confirmed that he (the subject) knew no other language when he was ten, and did not learn English until much later. He also stated that the subject's actual writing at that age was very similar to the specimen produced while hypnotized. It should be remembered however, that throughout the test the subject, although unable to write English, must have been able to understand it, for the instructions of the hypnotist were all given in that language.

A case has been reported in which a subject who had worn spectacles for many years complained during an age regression that she could not see properly. Removal of her glasses improved vision, and when she was regressed step by step to early childhood her eyesight became progressively better.⁴

A subject who has suffered an illness in the past can be made to reproduce the symptoms if regressed to the period at which it occurred. One middle-aged man who was regressed to the time of his third birthday evinced all the symptoms of a severe attack of asthma, including a high pulse rate and bubbling noises in the bronchi. His parents confirmed that he had suffered from asthma in his childhood and that his third birthday had been marred by a particularly severe attack.⁵

Wolberg once regressed a somnambulistic subject to the first year of his life, where he became unable to speak and exhibited definite sucking and grasping movements. Several reliable authorities claim to have made subjects recall the actual experience of being born, and Nandor Fodor⁶ asserts that 'organismic consciousnesses may even carry the memory of the violence of pre-natal intercourse. Of the genuineness of age regression Wolberg has said: 'The consensus at the present time is that regression actually does produce early behaviour in a way that obviates all possibility of simulation. This is the opinion of such authorities as Erickson, Estabrooks, Lindner, and Spiegel, Shor, and Fishman. My own studies have convinced me of this fact, although the regression is never stationary, constantly being altered by the intrusion of mental functioning at other levels.'¹

Hyper Aesthesia

The acuteness of the senses can undoubtedly be heightened by suggestion in certain subjects, even in cases where they are normally well up to the average level. A classical experiment to demonstrate heightened visual sense is that in which the subject is shown a

³ *The Psychology of Suggestion*, New York, 1898.

⁴ *Experimental Hypnosis*, New York, 1952.

⁵ *Experimental Hypnosis*, New York, 1952.

⁶ *The Search for the Beloved*, New York, 1947.

¹ *Medical Hypnosis*, New York, 1948.



number of blank cards and told that on one of them is a certain picture. The subject hallucinates the picture, and the operator then marks the back of it so that it can be identified later. The cards are shuffled, and as they are dealt out the subject will correctly indicate the one on which the imaginary picture was formed. Apparently the subject notes some very slight difference, a tiny mark, smudge, or other point de repere, which, although indistinguishable to the observer, enables him to pick out the 'picture' card.

Bergson, the celebrated French philosopher, once carried out some experiments in 'thought transference' in which the subject seemed able to identify telepathically the words being silently read by Bergson from a book which he was careful to keep behind the subject's head. It was noted, however, that the experiment was only successful when the subject was able to see Bergson's face, and subsequent tests proved that the subject was actually reading the reflections of the print in Bergson's eyes. It was estimated that the size of the reflections could not have been more than a two hundred and fiftieth of an inch high. This subject was afterwards found able to describe photographs in detail from similar microscopic reflections.

The sense of hearing can be rendered more acute and also more discriminating in the same way. Forel's warders, during night guard over suicidal and homicidal patients, were hypnotised and trained to sleep beside their charges, ignoring all sounds not concerning their duties, but awakening instantly if the patients attempted to leave their beds. By this means the warders were enabled to perform night duties, sometimes for up to six months at a stretch, in addition to their arduous daytime tasks.

Milne Bramwell carried out some tests using a stopwatch, and demonstrated that the range of hearing in hypnosis was frequently double that found in the normal waking state. Beaunis recorded similar observations, and also noted acceleration in reaction time to auditory sensations. Bramwell also reported that one subject, who could normally only play a few simple tunes on the piano with the music in front of her, and who was so nervous that she could not play in the presence of strangers, could, when hypnotised and blindfolded, play the same tunes much more brilliantly, and in a room full of people.

Braid demonstrated that hyperaesthesia of the sense of smell could also be induced in a hypnotic subject. One of his subjects, although blindfolded, could identify any person known to him in this way. Given a glove, he would recognise its owner purely by the sense of smell. If his nostrils were plugged, however, his ability to perform these feats disappeared completely.

A favourite trick of the early stage hypnotists was to take the handkerchiefs of a number of people, mix them together, and instruct the subject to return them to their respective owners. This the subject would do, even when precautions were taken to ensure that no other sensory clues were obtainable. Carpenter repeated Braid's experiment, and his subject found the owner of a glove from among sixty other persons. Moll reported that a subject of his could do the same thing with such articles as keys and coins as well as gloves. The same subject could identify the pieces of a torn-up visiting card purely by the sense of smell; pieces torn from a similar card were rejected.

That the sense of touch is accentuated by hypnosis was demonstrated by Milne Bramwell, Berger and Moll, who showed that a hypnotised subject could distinguish two skin pricks when they were so close together that in the normal waking state they would be taken for one. Delboeuf claimed that one of his subjects, after simply posing on his fingertips a blank card taken from a pack of similar ones, could pick it out from the pack again by its 'weight'.

Braid observed that some subjects could recognise objects placed half an inch from the skin and that others could walk about in an absolutely dark room without bumping into anything recognising the position of various obstacles by changes in the resistance of the air and in

the temperature. Milne Bramwell and Alcock filled two test tubes with tepid water and added a few drops of cold to one of them. When given the test tubes to hold, a subject was in this way able to discriminate between minute differences of temperature, which neither of the experimenters was able to detect, and which the subject could not appreciate in the normal state.

Anaesthesia and Analgesia

Hypnotic phenomena with rather more practical applications than those of hyperesthesia, and at the same time easier to produce, are anaesthesia, or loss of sensation, and analgesia, or inhibition of pain. A simple example is the stage hypnotist's trick of pushing a needle through the flesh of the forearm of an entranced subject, who obviously feels no pain and who is unaware afterwards that such a thing has been done. It is not uncommon nowadays to read a newspaper report to the painless delivery of a child during hypnosis, and the lay press usually makes much of such an occurrence. It is in fact nothing new, and in the time of Elliotson and Esdaile, an announcement of a birth in the newspapers was sometimes followed by the statement: 'painlessly during mesmeric trance'.

The most fantastic painless operations ever carried out with the aid of hypnosis were, without doubt, those performed by Esdaile in India. As mentioned earlier, these numbered several thousands, many of them major ones. Here are Esdaile's own descriptions of two representative ones: **Case 1.** *"S., aged 27, came to the Native Hospital with an immense scrotal tumour as heavy as his whole body. He was mesmerised for the first time on October 10th, 1846, then on the 11th and 13th, on which latter day he was ready for operation. The operation was performed on the 14th. The tumour was tied up in a sheet to which a rope was attached, and passed through a pulley in the rafter. The colic was dissected out, and the mattress then hauled down to the end of the bed; his legs were held asunder, and the pulley put in motion to support the mass and develop its neck. It was transfixed with the longest two-edged knife, which was found to be too short, as I had to dig the haft in the mass to make the point appear below it, and it was removed by two semicircular incisions right and left. The flow of venous blood was prodigious, but soon moderated under pressure of the hand; the vessels being picked up as fast as possible. The tumour, after half an hour, weighed 103 pounds, and was as heavy as the man's body. During the whole operation, I was not sensible of a quiver of his flesh. The patient made a good recovery."*

Case 2. *"Two years before, the patient, a peasant, aged 40, began to suffer from a tumour in the antrum maxillare; the tumour had pushed up the orbit of the eye, filled up the nose, passed into the throat, and caused an enlargement of the glands of the neck.... In half an hour he was cataleptic, and a quarter of an hour later I performed one of the most severe and protracted operations in surgery; the man was totally unconscious. I put a long knife in at the corner of his mouth, and brought the point out over the cheekbone, dividing the parts between; from this I pushed it through the skin at the inner corner of the eye, and dissected the cheekbone to the nose. The pressure of the tumour had caused absorption of the anterior wall of the antrum, and on pressing my fingers between it and the bone it burst, and a shocking gush of blood and matter followed. The tumour extended as far as my fingers could reach under the orbit and the cheekbone, and passed into the gullet – having destroyed the bones and partition of the nose. No one touched the man, and I turned his head in any position I desired, without resistance, and there it remained until I wished to move it again; when the blood accumulated, I bent his head forward, and it ran from his mouth as if from a spout."*

The man never moved, nor showed any signs of life, except an occasional indistinct moan; but when I threw back his head, and passed my fingers into his throat to detach the mass in that direction, the stream of blood was directed into his windpipe, and some instinctive effort became necessary for existence; he therefore coughed, and leaned forward to get rid of the blood, and I suppose that he then awoke. The operation was finished, and he was laid on the

floor to have his face sewed up, and while this was being done, he for the first time opened his eyes."

Esdaile was afterwards informed by the patient that he was unaware of having coughed, and had remained completely unconscious throughout the operation. The patient made a satisfactory recovery. Further comment on the anæsthetic and analgesic value of hypnosis would surely be superfluous, and yet not only Esdaile and his contemporaries, but hypnotic practitioners right up to the present day, have constantly been accused of being frauds and charlatans, and these accusations have come in the main, be it noted, from members of the medical profession.

Miscellaneous Phenomena

It is possible not only to inhibit pain by hypnosis but by means of suggestion, to cause it. Thus, if a hypnotised subject were touched on the arm by a lighted cigarette, if told that it was not alight he would feel no pain, but if told that an unlighted one was alight and would burn him he would react exactly as if he were being burnt by it. Many authorities claim that in this way it is possible for an imaginary burn to produce a severe blistering, whilst a real one leaves practically no mark.

Liébeault had one subject who could be made to bleed from the skin by suggestion. If letters were traced on his arm with a blunt pencil they would appear later as letters of blood. Stringent precautions are necessary in making this sort of test, for so strongly does the subject feel impelled to produce the suggested phenomenon that he will sometimes cut or scratch himself in order to ensure the desired result.

Krafft-Ebing reported success in causing a subject's body temperature to change, sometimes to the exact degree suggested. Other workers have noted that certain subjects were able to produce opposite changes in the temperature of each hand, one becoming warmer at the same time as the other grew colder.

Forel and Milne Bramwell succeeded in exciting or arresting menstruation by suggestion, and in regulating its duration and intensity. Alex Erskine, a later hypnotic practitioner, claims that hypnosis can be used for birth control. He says: 'The general question of sterility, so far, at least, as the female is concerned, presents no difficulties to hypnosis. Conception is functional. It can be prohibited just as surely as and as easily as drink or drugs can be prohibited. It can be excluded from possibility, permanently or for a specified period, and the ban on it can be removed at any time without ill effects.' Erskine states that hypnotic methods of birth control cause no interference with normal sex life, desires remaining normal and with no interruption in functions. He also asserts that the production of abortion by hypnosis is as simple as the achievement of sterility that it has been performed abroad, and that he has produced sterility in England.

Many cases have been recorded where the action of the bowels has been controlled by hypnotic suggestion, even to the extent of checking the action of aperients. Micturition and the secretion of urine, have, according to Wetterstrand, been regulated in a similar manner. The lachrymal secretion can also be affected by hypnosis, and Beaunis claimed that he was able to produce tears from one of a subject's eyes while the other remained normal.

Esdaile reported that he once stopped the secretion of milk by hypnosis for his sister-in-law, who was suffering pain from an accumulation of milk when weaning her child. Braid did the reverse. A woman whose child was fourteen months old was caused to secrete milk again, and she continued to suckle her baby for another six months afterwards. Others have stated that in cases where the secretion of milk has ceased owing to emotional causes, it can rapidly be restored by suggestion.



Masters of Mesmerism - Somnambulism - & Hypnosis

Many hypnotists past and present have contributed to the development of hypnotism, especially for therapeutic purposes, and have left or are making their mark upon the profession. The following is a list of past and present hypnotists, it contains some final examination answers, and names you are going to hear more often as you become more involved in hypnosis.

Some Historical Figures

Franz Anton Mesmer



Usually referred to as Anton Mesmer, and sometimes incorrectly as Freidrich. Franz Anton Mesmer was the self-proclaimed discoverer of Animal Magnetism. Mesmer abandoned healing magnets for hand passes (stroking), and vats (Baquette's) magnetised with the Ethereal Fluid, that were filled with water and "certain substances" to produce energetic states that often resulted in a healing catharsis. Contrary to common assumption, Franz Anton Mesmer was not a hypnotist; he was a magnetist and did not consider the trance state necessary or even a mechanism of Animal Magnetism.

Armand Marie Jacques de Chastenet; Marquis de Puységur

Born in 1751, Puységur died in 1825. He was a French aristocrat from one of the most illustrious families of the French nobility; he is now remembered as one of the pre-scientific founders of hypnotism. Puységur learned about Mesmerism from his brother Antoine-Hyacinthe, the Count of Chastenet.



One of his first and most important patients was Victor Race, a 23-year-old peasant in the employ of the Puységur family. Race was easily hypnotized by Puységur, but displayed a strange form of sleeping trance not before seen in the early history of Mesmerism. Puységur noted the similarity between this sleeping trance and natural sleep-walking or somnambulism, and he named it "artificial somnambulism". He became a highly successful hypnotist, to whom people came from all over France. In 1785, Puységur taught a course in animal magnetism to the local Masonic society, which he concluded with these words:

I believe in the existence within myself of a power.

From this belief derives my will to exert it.

The entire doctrine of Animal Magnetism is contained in the two words: Believe and Want.

I believe that I have the power to set into action the vital principle of my fellow-men;

I want to make use of it; this is all my science and all my means.

Believe and want, Sirs, and you will do as much as I.

Marquis de Puységur

Puységur's institute for training hypnosis, Société Harmonique des Amis Réunis, grew rapidly until the French Revolution in 1789. During the revolutionary era the institute was disbanded and Puységur spent two years in jail. After the Napoleon's overthrow the new generation of practitioners of hypnotism looked to Puységur as their patriarch, and came to accept his method of inducing a sleeping trance in preference to the original methods of Mesmer. Puységur, however, always portrayed himself as a faithful disciple of Mesmer, and never took credit for having invented the procedure that is now known as hypnotic induction. Charles Robert Richet rediscovered his writings in 1884, and showed that most of what other people had claimed as their discoveries in the field of hypnotherapy were originally due to the Marquis de Puységur.



James Braid

James Braid is the accepted father of modern medical and traditional hypnosis. Braid often used trance with his patients and he coined the term hypnosis. Braid popularised the “eye fixation” induction and later tried unsuccessfully to change the name of his technique from hypnosis to Neurypnology.



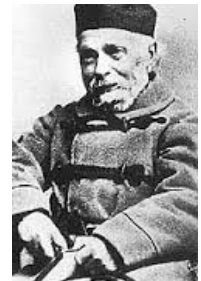
James Esdaile



James Esdaile was a Scottish Doctor and military surgeon who pioneered and used Mesmerism in the Hooghly jail in Calcutta India. He also used it in domestic and military field hospitals to heal the sick, perform surgery, and limb amputations and also control the pain and bleeding of injured soldiers. Esdaile used magnetism and Mesmerism to induce the trance state, not conventional hypnosis as is contemporary today.

Auguste Liebeault

(pronounced La Bo), was the founder of the Nancy School in France. The Nancy School was an early French suggestion-centred school of psychotherapy founded in 1866 by Ambroise-Auguste Liébeault in the city of Nancy. It is referred to as the Nancy School to distinguish it from the antagonistic Paris School that was centered on the hysteria-centered hypnotic research of Jean-Martin Charcot at the Salpêtrière Hospital in Paris. Whilst its work centered on the application of what they termed "suggestive therapeutics", they also maintained that hypnosis significantly amplified the efficacy of the suggestions so offered. Liébeault delivered a sequence of suggestions in a monotonous but penetrating tone regarding the subjects' health, digestion, circulation, coughing, etc. Using this method he could claim hundreds of cures. Initially skeptical of Liébeault's theories, methods and clinical results, the French neurologist, Hippolyte Bernheim eventually joined Liébeault and they conducted a clinic and further research together. In 20 years, they treated over 30,000 patients using suggestions under hypnosis.



Hippolyte Bernheim

Hippolyte Bernheim was born in 1840 and died in 1919. Bernheim was a French physician and neurologist, born at Mülhausen, Alsace. He received his education in his native town and at the University of Strasbourg, where he was graduated as doctor of medicine in 1867. The same year he became a lecturer at the university and established himself as a physician in the city. When, in 1871, after the Franco-Prussian war, Strasbourg passed to Germany, Bernheim moved to Nancy where he met and later collaborated with Dr. Ambroise-Auguste Liébeault) in the university of which town he became clinical professor.



When the medical faculty took up hypnotism, about 1880, Bernheim was very enthusiastic, and soon became one of the leaders of the investigation. He became a well-known authority in this new field of medicine. Albert Moll (1862–1939), an active promoter of hypnotism in Germany, went to Nancy and studied with Bernheim. Bernheim also had an influence on Sigmund Freud, who had visited him in 1889, and witnessed some of his experiments. He was well known as an antagonist of Jean-Martin Charcot (Freud was a student of Charcot).



Jean-Martin Charcot

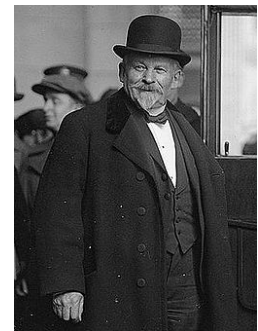


Born in Paris on the 29th of November 1825, Charcot died on the 16th of August 1893. He worked and taught at the famous Salpêtrière Hospital for 33 years. His reputation as an instructor drew students from all over Europe. In 1882, he established a neurology clinic at Salpêtrière, which was the first of its kind in Europe.

Charcot's primary focus was neurology. He named and was the first to describe multiple sclerosis. He was also the first to describe a disorder known as Charcot joint, or Charcot arthropathy, a degeneration of joint surfaces resulting from loss of proprioception. He researched the functions of different parts of the brain and the role of arteries in cerebral hemorrhage. Charcot was among the first to describe Charcot-Marie-Tooth disease (CMT). The announcement was made simultaneously with Pierre Marie of France (his resident) and Howard Henry Tooth of England. The disease is also sometimes called peroneal muscular atrophy. Charcot's most enduring work was on hypnosis and hysteria. He believed that hysteria was a neurological disorder caused by hereditary problems in the nervous system. He used hypnosis to induce a state of hysteria in patients and studied the results, and was single-handedly responsible for changing the French medical community's opinion about the validity of hypnosis (it was previously rejected as Mesmerism).

Emile Coue

Coue coined the phrase: Every day in every way I'm feeling better and better. By having patients repeat that to themselves out loud, 10 times upon waking and 10 times before sleeping, Coue studied hypnosis at the Nancy school in Paris and cured more than 1000 cases of asthma in France between 1850 and 1870. He was a humble man and cautiously aware of Mesmer's fate some 80 years earlier. He was concerned about the wrath of the French medical authorities and reluctant to accept recognition.



John Elliotson

John Elliotson was born in Southwark, London on the 29th of October 1791 and died on the 29th of July 1868. In 1831 he was elected professor of the principles and practice of physic in London University, and in 1834 he became physician to University College Hospital. Elliotson was one of the first teachers in London to appreciate the value of clinical lecturing, and one of the earliest among British physicians to advocate the employment of the stethoscope. He was a student of phrenology and mesmerism, but at the time both fields were vying for scientific authority. Study of such topics, which we now consider 'pseudo-science' was less obviously derisive to mid 19th century academia. Elliotson hoped his development of mesmerism would lead to new therapeutic applications for medical science (and so also help score 'social reform' points against UCL's 'Tory' Rival, Kings). Elliotson tended to use working class, female subjects for mesmeric research and demonstration, often from Irish immigrant communities. This was not unusual, but was perhaps his downfall. Because the effects of mesmerism took place in the subjects mind, the scientific community had to believe their testimony.



Elliotson's interest in mesmerism eventually brought him into collision with the medical committee of the hospital, a circumstance which led him, in December 1838, to resign the offices held by him there and at the university. The Lancet ran a series of trials of his mesmeric experiments at Wakely's home in Bedford Square during the summer of 1838, with a jury of witnesses drawn from the medical establishment. The results of these trials not only discredited Elliotson but helped clarify the authority and status of both Wakely and the

Lancet. Elliotson continued the practice of mesmerism, holding mesmeric séances in his home and editing a magazine, *The Zoist*, devoted to the subject. In 1849 he founded a mesmeric hospital. He died in London on the 29th of July 1868.

Valentine Greatrakes



Valentine Greatrakes was a magnetist from the pre hypnosis era, Greatrakes was well known to cure physical and mental ailments by magnetic stroking? He was born in Affane, County Waterford, Ireland. He was a farmer who served in Cromwell's army and was also registrar for transplantation. In 1662 he claimed he could cure the king's evil (scrofula) by 'stroking' or touching, but failed in a demonstration before Charles II. He resumed farming in 1668 on £1,000 a year. In 1670 Greatrakes was endorsed by the noted scientist, Robert Boyle, who was at that time the

President of the Royal Society of London. One of his more notable failures to cure was Anne Finch.

Charles La Fontaine

Charles La Fontaine was a travelling Swiss Magnetist. James Braid attended a demonstration of Magnetism by La Fontaine in Manchester England on November 14th 1841, with the sole intention of exposing La Fontaine as a fraud. Then upon discovering La Fontaine's claims to be genuine Braid, because of medicine's negative attitude towards Magnetism/Mesmerism Braid removed any aspect of those methods, and quickly came up with his own adaptation, known as the "Eye Fixation Method," which has remained a common hypnotic induction to this day. That being said the only evidence that can be found to support the belief that Braid did in fact initiate the Eye Fixation technique, is from the James Braid society.



Milton Erickson



Milton Erickson was an American Doctor, possessed with exceptional powers of humanistic understanding and subtle physical observation (minute body language), this made him a gifted Psychiatrist. Erickson is credited with and indeed did bring the use of hypnosis back to medicine in the 1950s. Since his death on the 25th March 1980 many institutes and associations have begun under the auspices of his memory. That said, with very few peers in those times to compare his abilities as a hypnotist per se, and considering Erickson didn't use "classical hypnotic inductions", perhaps Erickson was more of a brilliant Psychiatrist than what he was a

traditional hypnotist. The NLP movement regularly associates his name to their modality although factually Erickson never mentioned, studied, or partook of NLP.

Harry Arons

Harry Arons contributed greatly to improving the image of hypnosis for the medical profession and the general public. As a teenager, he came to America with his family. He said that he was trained in hypnosis by his grandfather, a friend of Rasputin, while still in Lithuania. He started out as a stage hypnotist working in the Northeast USA. In the late 40's, his book *Master Course in Hypnotism* was printed by Power Publishers and sold many thousands of copies.



Harry Arons was the Director of the Ethical Hypnosis Training Centre in New Jersey. He developed courses in hypnosis for this Centre and trained others who opened Hypnosis

Centres in several United States cities. He trained hundreds and perhaps thousands of hypnotists at these Centres.

In the 1950's he was an associate editor of the Journal of Hypnotism, the journal of the newly formed National Guild of Hypnotists which is today one of the largest, if not the largest, hypnotherapy groups in the world. In 1954, he formed the AAEH and devoted his time and energy to his new organization. In the early days of the AAEH, only health professionals could be members, but he later admitted to training "hypno-technicians," who were only allowed to use hypnosis for therapeutic purposes, and then only under medical supervision. Arons later included law enforcement employees who were properly trained in hypnosis. His textbook for law enforcement personnel was Hypnosis in Criminal Investigation. In time, the AAEH consisted of physicians, psychologists, dentists, lawyers, ministers, hypno-technicians, etc. From 1954 to the late 1980's the AAEH had substantial growth and then went into decline. From the list of organizations in the Council of Professional Hypnosis Organizations (CPHO), AAEH is still in existence headed by T. J. Farris of New Olmstead, OH. Harry Arons died of heart failure, September 9, 1997.



Ormond McGill

Ormond McGill was considered as the Dean of present day stage hypnosis. His interest in hypnosis began around age 10 and he spent many years observing and learning from the Fakirs (magicians) in India. As a boy he joined a circus, apprenticed as a magician, and spent many years practicing as a stage hypnotist under the name Dr Zomb. Ormond McGill wrote many books on hypnosis and all of them are worth reading. Ormond McGill died of heart failure in October 2005.

The Great Franquin

Harry Francis Quin "Franquin" was born in New Zealand in 1914. Coming to Australia in 1950, within a year he became a household name, and by 1953 he had taken Hollywood and the USA by storm, making international fame as a mind reader and stage hypnotist. He performed in Hawaii, the USA, Europe and Australia. Franquin lived a long and interesting life and passed away on the Gold Coast, Queensland, and Australia in 2010 at the age of 96.



Gil Boyne

Gil Boyne is an American hypnotist who was raised in the tough neighbourhoods of Philadelphia. Being a natural talent Gil took an interest in the curative power of hypnosis and became very active in the international promotion of hypnotherapy and he is significantly responsible for bringing the rapid induction to the therapeutic arena. Gil can probably be accredited with training more people in hypnosis than any other hypnosis trainer in the 20th & 21st centuries. Many accolades are given him by some of the most prominent hypnotherapists and hypnosis trainers of our times. You can find out more about Gil at his website; gil-boyne.com. Sadly, *Gil Boyne passed away on 5th May 2010 after a brief illness.*



Some Present Day Hypnotists

Martin St James



Australia's most famous hypnotist. Martin has performed all over the world including the USA, the UK, Europe, and Asia. He is an exceptionally talented stage hypnotist who hosted his show, Spellbound, on Australian TV in the late 1970s. Martin also operated a very successful chain of hypnotherapy clinics in the UK before returning to Australia. Now in semi retirement on the Gold Coast in Queensland, he has been succeeded by his son Shane. Martin has done more for hypnosis in Australia than all other hypnotists combined. Even if they are not aware of it, every lay hypnotist in Australia owes this man a debt of gratitude.

Paul McKenna



Paul is a talented English stage hypnotist from the UK. He came to prominence in 1992 with the popularity of his television show "The Hypnotic World of Paul McKenna". Then after an audience volunteer from one of his shows accused him of inducing schizophrenia and attempted unsuccessfully to sue him, Paul abandoned hypnosis for quite some time and became more involved in NLP and EFT. He has done remarkably well with a series of Books, CDs, and a television Weight Loss show for which FOX Media reportedly paid him US\$25,000,000 for a two year television series.



Tom Silver

Tom is the director of the Silver Hypnosis Institute in the USA and Taiwan. He has pioneered many rapid induction techniques, including a successful method of foreign language "mass or group hypnosis" via the use of an interpreter. In February 1995, using this method, he hypnotised over 3800 people in Taiwan and set the first "Inter-lingual Hypnosis" world record.

Marshall Sylver



Marshall is an Entrepreneurial American stage hypnotist who performs mostly in Las Vegas. Finding himself "down and out" in California in the early 1980s Marshall initial interest in hypnosis came from reading a book. He then he trained in hypnosis in with Gil Boyne in the early 1980s. Marshall had a natural talent for hypnosis and quickly found success as a stage hypnotist, he then produced a series of six hypnosis cassettes which were direct marketed as a set under the label of "Power, Passion & Profit". His excellent hypnosis skills combined with the success of this series made him a multi millionaire and gave him international fame.

Rick Collingwood

Rick has worked with some of the world's top athletes and appeared on TV and Radio shows and in Newspapers and Magazines both in Australia and all over the world. He has become Australia's most well-known clinical hypnotherapist and hypnosis trainer. Rick has trained more than 2000 students in his unique and effective hypnosis methods through Global Hypnosis Academy which he founded in 1996. Since the year 2000 he has authored and produced a series of personal hypnotherapy programs that have now sold more than one million copies across the world.



Neuro-linguistic Programming (NLP)

Global Hypnosis Academy does not agree that NLP is hypnosis. Despite its many claims; every scientific study and correctly conducted clinical trial has failed to find any evidence as to NLPs effectiveness or existence. NLP has become considerably misrepresented as hypnosis and so it is necessary to educate students of traditional hypnosis in the basic philosophy, mechanisms, and claims associated with NLP. You will find ample references and quotes from clinical studies to validate NLPs non effectiveness at the end of this chapter.

NLP: scientific paper suggests it's a "pseudoscience" that should be "mothballed"

NLP is one of those topics that has been abandoned by academia and psychology but still soldiers on in the training world. To be fair, the NLPers have retreated to a position of 'science and evidence is irrelevant'. However, as Christopher Hitchens often says, "What can be asserted without evidence can be dismissed without evidence."

I was pleased, therefore, to receive a pre-publication paper from Tomasz Witkowski that takes all of the current academic work on NLP, including that which purports to support its theory, and puts it to the test. The paper's title is, 'Thirty-Five Years of Research on Neuro-Linguistic Programming. NLP Research Data Base. State of the Art or Pseudoscientific Decoration?'

Why is NLP completely absent from psychology textbooks?

Despite its aggressive marketing and application in training, Witkowski asks; 'Why is NLP completely absent from psychology textbooks?' Rather conveniently, Bandler didn't think that empirical testing was necessary and is openly contemptuous of such an approach. However, it is important to look at the theory from a perspective that is free from the biases of its practitioners (as they believe the theory and make money from the practice) and the patients (who may be subject to manipulation and false belief).

Neuro-Linguistic Programming Research Data Base

Witkowski starts on NLPs home territory with the Neuro-Linguistic Programming Research Data Base found on the web pages of NLP Community. It is the largest of such databases and includes hundreds of empirical studies from 1974-2009, and is often used by NLP proponents to defend the empirical nature of their theory and practice. First, he applied a credibility filter to the database (the respected Master Journal List of the Institute for Scientific Information in Philadelphia) to identify the reliable journals. This took the 315 down to 63.

A qualitative analysis of these 63 articles showed; 33 relevant empirical studies, 14 that were of little or scientific significance and 16 that appear to have been included in the database by accident, as they weren't relevant. Of the 33 relevant papers; 18 were non-supportive of the NLP tenets and the tenets-derived hypotheses (54.5%), 9 supported NLP tenets and the tenets-derived hypotheses (27.3%), and 6 had uncertain outcomes (18.2%).

He then applied a national test, based on relevance and impact, to find that the papers NOT supporting NLP had more status in the academic and professional world. He concludes that, "The numbers indicate unequivocally that the NLP concept has not been developed on solid empirical foundations". His point is that the numbers alone don't tell the whole story, what matters is the weight of the evidence.



A problem uncovered in the supporting papers was the common absence of a control group, and trials that could not be seen as scientifically valid. The non-supportive papers, that showed no evidence for the eye movement hypothesis (Thomason, Arbuckle & Cady, 1980; Farmer, Rooney & Cunningham, 1985; Poffel & Cross, 1985; Burke et al., 2003) and preferred modalities (Gumm, Walker and Day (1982), and also Coe and Scharcoff (1985)), were much more rigorous. Elich, Thompson and Miller (1985) **tested claims that eye movement direction and spoken predicates are indicative of sensory modality of imagery and showed no evidence for the NLP-derived hypotheses**. Graunke and Roberts (1985) **tested the impact of imagery tasks on sensory predicate usage, again showing no evidence for NLP theory. By this point the case was clear, the case for the defence was baseless**.

Sharpley, Einspruch & Forman and Heap

Witkowski builds on the metastudies of Sharpley, Einspruch & Forman and Heap published in the 80s, to show that NLP claims are still unproven. Interestingly 11 of the original Sharpley studies (1984) are not in the NLP database. **Not surprising, as Sharpley in his first review dismissed claims of PRS, eye movements, self-reporting, predicate matching and the ability of NLP to change clients**. In his second review, building on the results of Einspruch & Forman (1985), Sharpley (1987) **he went even further, dismissing the claims made for its therapeutic benefits, namely anxiety, pacing and metaphor. Finally, NLP is dismissed as a method for improving performance by the US Army** (Swets & Bjork, 1990). **“The conclusion was that little if any evidence exists either to support NLP’s assumptions or to indicate that it is effective as a strategy for social influence.”** Heap (1988) drew similar conclusions, **after examining 63 empirical studies. PRs, eye movements, predicate matching and their role in counseling, were dismissed as baseless**. This is exactly what Witowski confirms, when considering subsequent research.

Bifurcation from academia

Witkowski’s discussion is particularly relevant. He makes the point that much of the research in the 80s was designed to test NLP on the back of its popularity. The file drawer effect would suggest that many non-supporting studies were quietly dropped. What is clear is that there was a stark bifurcation between theory and practice. **The NLP community went on to aggressively market its wares, while serious academia ignored the whole field as irrelevant and unworthy of research. This is similar to the difference between astrology and astronomy. No one is interested in testing astrology, as it is so patently weak in its hypotheses and predictive ability.**

Conclusion: Pseudoscience that should be mothballed

What is so powerful about this paper is the fact that he climbs into NLPs back yard to expose their so-called supporting evidence, and found it wanting. A damning statement is made about the status of the evidence invoked by NLP theorists and practitioners, “The base (NLP database) is commonly invoked by NLP followers and indicated as evidence for the existence of solid empirical grounds of their preferred concept. It is most likely that most of them have never looked through the base. Otherwise they might have come to the conclusion that it provides evidence to the contrary – for the lack of any empirical underpinnings”. This is pretty damning. The paper asks a key question: **“Is using and selling something non-existent and ineffective ethical?”** Witkowski’s answer is clear: that is that NLP is a **“Pseudoscience” and should be “mothballed”**.



NLP been described as “the art and science of personal excellence”. More precisely, it is a way of understanding people’s behaviour patterns, and then influencing their behaviour. As a way of gaining power over others NLP is popular with salespeople. As a way of gaining sensitivity to others, it is useful for social workers and therapists and businessmen, especially for conflict resolution. NLP is a way of excellence, then, only if excellence is defined in terms of effectiveness. Milton Erickson used precise observation of his patients to gain rapport with them and then to effect their present and their future. Richard Bandler and John Grinder and the Linguist Gregory Bateson took the essential structures of Erickson’s work (and that of Fritz Perls and Virginia Satir) and developed it into NLP, although for one reason or another Bateson is not often mentioned or given any credit for association and input.

The central concepts of NLP are: **First**, there is no such thing as a failure, only feedback. Every response is only information that can be used to tell you whether you are being effective. **Second**, people already have all the resources they need. All they have to do is to access these resources at the appropriate times. There are no problems only results. **Third**, anything can be accomplished if the task is broken down into small enough pieces. Don’t ask “why?” ask “How?” **Fourth**, the individual in any group with the most flexibility will also control that group. Look at what you can do rather than the limitations of the situation you’re in. Remain curious.

The pretentious name, and the slick packaging, in which NLP is presented, put off many people. Much is given to mnemonics, snappy phrases, (the “brain frame”, “what you resist persists”, and “the swish technique”), simple diagrams and tables (e.g. “six step reframing”), NLP offers a way of unlearning skills that you think you have, and then relearning to do them better. It also develops in the practitioner a high degree of sensitivity to others’ states of minds and body language. Although NLP is really no more than a basic form of Pseudo hypnosis, this sensitivity to others can be helpful to the hypnotherapist, because awareness of what the subject is experiencing enables a hypnotist to build trust more rapidly and securely, and, in a therapeutic context, to elicit emotions and resources, while tailoring strategies for the subject’s future benefit. NLP is related to hypnosis historically, since Erickson was a hypnotist, and it can feed back into hypnosis by developing sensitivity to others, communication skills and confidence. But internal skills are apparently accessible to any person, so in the context of NLP being a tool for deep and lasting subconscious change it is not true hypnosis in any sense of the word beyond Erickson’s view as to what hypnosis is. Traditional hypnosis and NLP are worlds apart.

NLP has another aspect – what they call “downtime” as opposed to the “uptime” skills of using the senses to develop sensitivity to oneself and others. “Downtime” is using Ericksonian skills such as mirroring, ambiguities, anchors, etc to induce a light trance (the alpha state in others). Why would you want to do this? NLP is based on the belief, shared by Erickson and others, which is that the subconscious knows best. So you take someone down into their subconscious mind in order to tap into the hidden, but available, resources in there. These subconscious resources can help a person reframe problems as opportunities, open up new horizons and so on.

NLP arouses huge enthusiasm in and among its devotees but the Academics are much more sceptical. Scientific experiments have failed to validate most of the tenets of NLP, such as that there are ways, from a person’s eye movements and speech patterns, to tell what their “primary representational system” is—which of the sense modalities (visual, auditory, kinaesthetic) they are primarily orientated towards.

If NLP works, as its purveyors and disciples attest to, then it probably does so simply because it trains people in the skills of observation and sensitivity. It’s like the central controversy over astrology: is it an art; is it a science or an intuitive divinatory practice? An astrological chart should trigger intuitions rather than be taken as a rigid system. NLP can

develop interpersonal skills without being a science. Hypnosis has much scientific and medical credibility but presently NLP has very little. Having said that it should be considered that there is a resounding difference between scientific and experiential evidence, and NLP has experientially proven effective to help people make changes and break patterns. However NLP is not hypnosis, they are two distinctly different modalities of practice.

You will recognise “hypnosis” under many different names and in many different and varied situations. The modelling of hypnotic patterning can be useful not just in psychotherapy, but also in sales, banking, nursing or whatever. In other words, an understanding of hypnosis becomes a valuable life skill and strategy tool, when it is applied properly. This same knowledge can achieve personal changes for yourself and others, which can sometimes amaze you.

NLP and Altered States

Since there are no clear definitions of hypnosis or even of trance, one suggestion has been that a person’s normal state of consciousness, is the one in which they spend that major part of their waking hours; while an altered state of consciousness for a given individual is one in which they clearly feel a qualitative shift in their pattern of mental functioning.

Another authority declares that an altered state of consciousness is any mental state induced by various physiological, psychological, or pharmacological, manoeuvres or agents, which can be recognised subjectively by the individual himself (or by an objective observer of the individual), as representing a sufficient deviation in subjective experience or psychological functioning from certain “general norms” for that individual during alert, waking consciousness.

Since the second definition is no more than an elaboration of the first, we are free to arrive at the conclusion that irrespective of the name we call it, altered states are natural.

The difficulty in distinguishing different states of consciousness is exemplified in trying to distinguish autosuggestion from hypnosis. Are these states of mind different or the same? An explanation of these intriguing states of consciousness can be encapsulated in the following: ***Consciousness is what we are aware of now – the subconscious is everything else.***

The origins of NLP

NLP began in the early 1970’s from the collaboration of John Grinder, who was then an Assistant Professor of linguistics at the University of California, Santa Cruz, and Richard Bandler, who was a student of psychology at the university. Together they studied three renowned therapists: Fritz Perls, the originator of Gestalt therapy; Virginia Satir, innovative family therapist; and Milton Erickson, the medical demi-god of therapeutic hypnosis. Initially they didn’t concern themselves with theories; they produced models of successful therapy that worked in practice, and could be taught. They set down their original findings in four books, published between 1975 and 1977.

At that time Bandler and Grinder were in close contact with Gregory Bateson, the British anthropologist, and writer on communication and systems theory. Bateson provided a profound and significant contribution to NLP, and only now is it becoming clear on exactly how influential he was.

Maps and Filters

Whatever the world is really like, we build our reality out of our unique experiences, culture, language, beliefs, values, interests and assumptions. Everyone lives in their own unique reality created from their sense impressions and individual experiences of life, and we act on the basis of what we perceive. Thus we create our own unique map of the world as we see it. The sort of map we make depends on what we notice, where we want to go, and what has happened to us in the past.

However the map is not the territory it describes

There is a story of Picasso being accosted by a stranger who asked him why he didn't paint things as they really are. Picasso looked puzzled. "I don't understand what you mean," he replied. The man produced a photograph of his wife from his pocket. "Look", he said, "Like that. That's what my wife really looks like". Picasso looked doubtful. "She is very small, is she not? And a little bit flat?"

Learning, Unlearning, and Relearning

The American psychologist George Miller, in a classic paper titled, The Magic Number of Seven plus or minus two, outlined this idea in 1956.

"Although we can consciously process only a very small amount of the information the world offers us, we notice and respond to much more without even being aware. Our conscious mind is very limited, and seems only able to keep track of a maximum of seven pieces of information at any one time. Our subconscious, by contrast, is all the life-giving processes of our body, all that we have learned, our past experiences, our personal history, and all of our consciously forgotten memories. The idea of being able to understand an infinitely complex world with a conscious mind that can only hold, at most, seven pieces of information at once, is obviously ridiculous. The notion of conscious and subconscious is as central to NLP as it is to therapeutic hypnosis".

Life learning encompasses the following

- 1. Subconscious Incompetence**
- 2. Conscious Incompetence**
- 3. Subconscious Competence**
- 4. Conscious Competence**



Joseph O'Connor and John Seymour write in their book; ***Introducing NLP***.

"If NLP were ever to be presented in a, three minute, seminar, it would go something like this. The presenter would walk on and say, "Ladies and gentlemen, to be successful in life you need only to remember three things".

Firstly, know what you want; have a clear idea of your desired outcome in any situation.

Secondly, be alert and keep your senses open so that you actually notice what you are really getting.

Thirdly, have the flexibility to keep changing what you do until you get what you want.

He would then write on the board:

OUTCOME!

ACUITY!

FLEXIBILITY!

And then he would leave.

Brains don't learn to get results; brains learn to create patterns and directions. Therefore, when you start to use your brain, you must rigorously set up the direction you want it to go – and set it up very carefully and purposefully.

Consciousness - Processing Mechanisms

We observe the physical plane through our five senses. We see things, hear things, feel things, taste things, and smell things in our environment. When we process this information we represent it back to the external world using the same senses. We think in pictures, sounds and feelings and to a lesser extent tastes and smells. Tastes and smells often are adjunct to the other three senses.

While we use all five senses to represent our world each person has one sense they draw from the most. This is called our primary representational system. The concept of the primary representational system is rooted in Neuro-Linguistic Programming (NLP). Of the five senses, auditory, visual and kinaesthetic functions are primary representational systems. It is very rare to meet someone whose primary representational system is taste or smell.

Presumably an effective way to build rapport with someone is to identify their primary representational system and then quite literally "speak the same language" with them. There are several methods for identifying representational systems. The first way is simply to let the person tell you. When we speak we choose words that reflect our representational system. They will give us a good picture of where they are coming from. Listening to the way a person describes things when they tell their story will yield a wealth of knowledge about how they see their world. Then, if we look at what they say we begin to get a mental picture of their perspective.

Another method for identifying representational systems is to watch the person's visual presentation. Observe the way a person speaks, their gestures, their posture, how they remember things etc. It should be remembered that all people operate from all primary systems, however there will always be one, or even two, which are more predominantly displayed than the others.

Visual

People who operate from the visual representational system tend to be very dynamic and often exaggerated in their gestures. They frequently look upwards. They present as upright in their posture, exhibiting a visual picture. A visual person's breathing tends to be shallower and off the top of their lungs. They are often well organised, attended to detail and well groomed. They are deliberate and exact in their actions. They are attentive to appearance. They are easily bored by the other representational systems because their minds tend to wander and move faster, however their attention is captured by visual stimuli.

Auditory

People who operate from the auditory representational system tend to be very moderate in their gestures. They frequently look from side to side and/or down and to the right. An auditory person's breathing tends to centre in the middle of their chest. They frequently talk to themselves. They are deliberate and exacting in their spoken word, often with pronounced movement of their lips. They are attentive to speech. They remember verbal sequences easily and learn by listening. They are attracted to music and sound. They respond to tone, timbre and cadence of sounds and/or words.

Kinaesthetic

People who operate from the kinaesthetic representational system tend to be slower movers and their posture is often slumped. They frequently look down and to the left. A kinaesthetic person's breathing tends to be from the bottom of their lungs, also known as belly breathing. A kinaesthetic's speech is slow and deliberate. They are easily frustrated by the speed at which a visual person operates. They rely on "gut feelings" for what they're doing. They rely on their sense of touch and respond to physical contact. They are comfortable being close to people and in physical contact with them. Touching or doing things captures their attention.

Understanding Eye Reactions

Theoretically, when asked a particular question, certain people will attempt to visualise the answer, whereas others may carry out an inner dialogue, others still will feel the question and act from gut instinct or emotion before answering. These thought processes could be identified and then used to speed up the rapport building process.

For instance, if a person predominantly uses visual eye movements then the therapist can use phrases such as 'I can SEE it from your perspective, or I can IMAGINE how you would SEE it that way.'



When a person is in a hypnotic trance, suggestions put forward in a similar manner will be readily absorbed.

The supposed seven main eye reactions to note are as follows:

Upper Left

The person is imagining a thought pictorially. This is known as Visual Construction.

Middle Left

The person is imagining a thought in a sound sense. This is known as Auditory Construction.

Lower Left

The person is experiencing or constructing a physical feeling.

Straight Down

The person is likely to be indecisive.



Upper Right

The person is recalling or seeking a visual scene. This is known as Visual Remembering.

Middle Right

The person is recalling or seeking an auditory memory. This is known as Auditory Remembering.

Lower Right

The person is engaged in self-discussion. This is known as Internal Auditory Dialogue.

Note: While there is some experiential evidence as to the validity of eye reaction representational systems, it remains within the realms of classic science, still an unproven NLP theory.

Points to Note:

The above eye movements are viewed from the hypnotists' standpoint. In other words, a Visually Constructed thought would actually result in an upper right eye movement, but from the hypnotists' standpoint, the eyes move to the upper left area. A left-handed person may exhibit the above eye movements in reverse. For instance, a kinaesthetic thought may result in a lower right eye movement, however this is quite a rare situation, and a few well-chosen questions will help to identify this. Sometimes a person's eyes may be seen to move up and down, or left and right, in what appears to be a random fashion. People who exhibit these signs are often incorrectly labelled as being 'Shifty Eyed'; however this normally indicates that a person is engaged in some sort of internal conflict or discomfort. It can also suggest that the person suffers from self-doubt.

To keep the representational systems easy don't over analyse it. The simple format is as follows;

Eyes Moving Predominately Up

= VISUAL

Eyes Centred Moving Predominantly Left to Right

= AUDITORY

Eyes Moving Predominantly Down

= KINAESTHETIC



Seeing as NLP eye reactions cannot be scientifically validated

Is This Where the Auditory – Visual – Kinaesthetic – Olfactory – Gustatory eye movement suppositions of NLP came from?



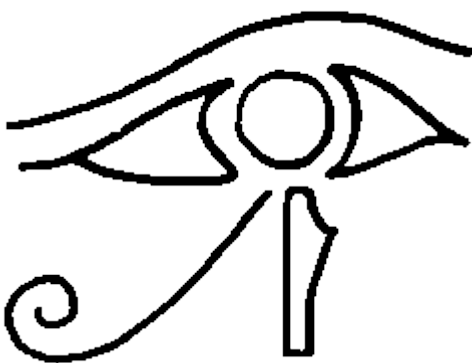
The EYE OF HORUS has a very specific meaning. The eye is represented as a figure with 6 parts. These 6 parts correspond to the six senses - Touch, Taste, Hearing, Thought, Sight, Smell. These are the 6 parts of the *eye*. The eye is the receptor of *input*. It has these six doors, to receive data.

The construction of the eye follows very precise laws. The senses are ordered according to their importance. And according to how much energy must be *eaten* by the *eye* for an individual to receive a particular sensation. All of the sensory data input is *food*.

In the Ancient Egyptian measurement system, the EYE OF HORUS represented a fractional quantification system to measure parts of a whole. [Get a book on Egyptian stuff or scan the internet for Egyptian Math see for e.g. "Understanding Hieroglyphs" by H. Wilson, ISBN 0-8442-4604-2]

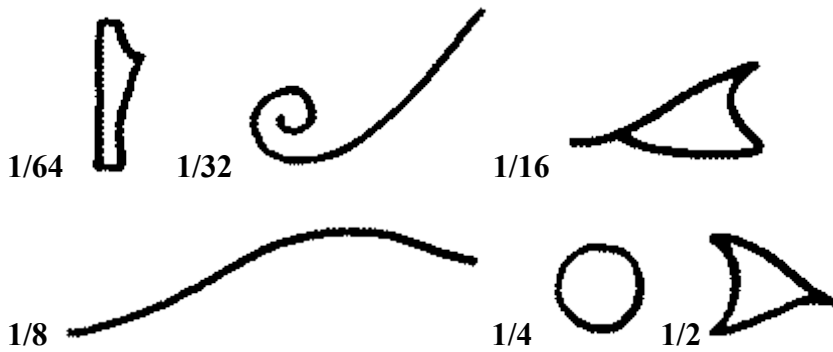
The entire eye measured 1 heqat. And each of the parts of the eye measured fractions of the heqat.

THE EYE OF HORUS



These are the parts of the EYE and their corresponding associated fraction values





The corresponding sense data are:-

- 1/64 heqat Touch**
- 1/32 heqat Taste**
- 1/16 heqat Hearing**
- 1/8 heqat Thought**
- 1/4 heqat Sight**
- 1/2 heqat Smell**

Also, in the Egyptian system there is the unit of the ro. And by definition $320 \text{ ro} = 1 \text{ heqat}$. The symbol for the ro is the mouth, it represented one mouthful; again associating these measures with food, or input data.

Now if we consider the ro as the smallest unit of input energy needed for the input to *register* as sense data. We note, $320 = 5 \times 64$ and so in terms of ro we have 5 ro to register a Touch 10 ro to register a Taste 20 ro to register a Sound 40 ro to register a Thought 80 ro to register a Light 160 ro to register a Smell

To see how the drawings of the eye correspond to the various senses note:-

1. Touch 1/64 heqat or 5 ro



This part of the EYE represents planting a stick into the ground, like planting a stalk that will take root. The Earth represents touch. Planting itself represents physical contact and touching.

2. Taste 1/32 heqat or 10 ro



This part of the EYE represents the sprouting of the wheat or grain from the planted stalk. It is the food we put into our mouth. And so represents taste. Taste is also = Touch + Shape. That is to say, the different tastes we experience come from touching different shapes. So, touch is more a fundamental sense than taste.



3. Hearing 1/16 heqat or 20 ro

This part of the EYE represents the EAR. The figure points towards the ear on the face. Also, it has the shape of a horn or musical instrument. When we hear a sound or a combination of sounds we find this to be pleasing or unpleasant. The sound has a taste for us, causing a preference. Sound requires Touch + Taste and so is a combination of the lower senses.

4. Thought 1/8 heqat or 40 ro

This part of the EYE represents thought. We often use our eyebrows to express our thoughts. And this facial feature is closest to that part of the forehead we associate with thinking. We raise our eyebrows to express surprise, for example. Thought = Touch + Taste + Hearing. If you think about it, thinking is a kind of suppressed sound. The language we think in is like the *touch* of muscle prior to giving voice. And of course, we have a *taste* for different types of thoughts.

5. Sight 1/4 heqat or 80 ro

This is the pupil of the EYE. And so no more needs to be said. It represents seeing, or the sensation of light.

6. Smell 1/2 heqat or 160 ro

This part of the EYE points to the nose. It even looks like a nose. It represents the sensation of smell.

There is a lot more to this analysis, but those are the basics.



The Breathing Rate during Hypnosis

When a subject is in trance (hypnosis) their breathing will be congruent with eye movements when they are not in trance; e.g.

1. **Breathing high in the chest indicates the subject is having a visual experience.**
2. **Breathing in the centre of the chest indicates that the subject is constructing thoughts while in trance.**
3. **Breathing low in the stomach indicates that the subject is having a feeling (emotional) while in trance.**

Note: There is no scientific evidence to support the previous breathing indications. They are gleaned from many years of experiential evidence in the practice of therapeutic hypnosis.



A Scientific Assessment of NLP

By Dylan Morgan

I am sure that we have all read and learned something about the theory and techniques of Neuro Linguistic Programming (NLP). But it is possible that some of us have not had the opportunity to study it in enough detail to determine the validity of the ideas which are involved in it.

A few years ago Dr. Heap, Principle Clinical Psychologist for the Sheffield Health Authority and a lecturer at Sheffield University, did a very careful and thorough study of all the research that has been done into certain claims of NLP, citing 70 papers in all. Specifically he was looking into the idea of the Primary Representational System (PRS), which is supposed by NLP to be a very important concept. It is claimed that people tend to think in a specific mode: visual, auditory, kinaesthetic, olfactory or gustatory, of which the first three are the most common. NLP claims that it is possible to determine the PRS of a person by noticing certain words that she or he uses which will reveal the mode. It is also claimed that the direction of eye movements is an indicator of the PRS. The reason why it is said to be important for the therapist to determine the PRS of a client is that it is supposed to greatly enhance rapport if one then matches the clients PRS.

These three assertions are capable of being put to controlled tests to determine how far they are true. Dr. Heap, who is also Secretary of the British Society of Experimental and Clinical Hypnosis, ploughed through the literature to summarise the results of many workers and found the following.

“Although the results have been mixed, the hypothesis that a person has a PRS which is observed in the choice of words has been found not to hold by the great majority of researchers. The hypothesis that a person has a PRS which can be determined by the direction of eye movements found even less support. The third hypothesis which was looked at is the practical one of whether or not we can improve our relationship with a client by matching the presumed PRS? Again the answer is a resounding NO.

There is no evidence that focusing on the presumed PRS modality adds anything to the widely recognised finding that matching general characteristics of verbal and nonverbal communication may facilitate rapport. It is interesting that one researcher, Cody, found that therapists matching their clients’ language were rated as less trustworthy and less effective.

Dr Heap Comes To the Following Conclusions

“The present author is satisfied that the assertions of NLP writers concerning the representational systems have been objectively and fairly investigated and found to be lacking. These assertions are stated in unequivocal terms by the originators of NLP and it is clear from their writings that phenomena such as representational systems, predicate preferences and eye movement patterns are claimed to be potent psychological processes, easily and convincingly demonstrable on training courses by tutors and trainees, following simple instructions, and, indeed, in interactions of everyday life.

Therefore, in view of the absence of any objective evidence provided by the original proponents of the PRS hypothesis, and the failure of subsequent empirical investigations to adequately support it, it may well be appropriate now to conclude that there is not, and never has been, any substance to the conjecture that people represent their world internally in a preferred mode which may be inferred from their choice of predicates and from their eye movements.” “These conclusions, and the failure of investigators to convincingly demonstrate the alleged benefits of predicate matching, seriously question the role of such a procedure in counselling.”

"This verdict on NLP is ... an interim one. Einsprech and Forman are probably correct in insisting that the effectiveness of NLP therapy undertaken in authentic clinical contexts of trained practitioners has not yet been properly investigated. If it turns out to be the case that these therapeutic procedures are indeed as rapid and as powerful as is claimed, no one will rejoice more than the present author. If however these claims fare no better than the ones already investigated then the final verdict on NLP will be a harsh one indeed.

This article first appeared in: *The Journal of the National Council for Psychotherapy & Hypnotherapy Register*. Spring 1993. The full work can be found in the volume, *Hypnosis: current clinical experimental and forensic practices*. Edited by Michael Heap and published by Croon Helm. It contains many other articles of great interest by reputable researchers.

More Scientific Studies Regarding the Non Efficacy of NLP

NLP – No Longer Plausible

Bertrand Russell's famous dictum

"I wish to propose for the reader's favorable consideration a doctrine which may, I fear, appear wildly paradoxical and subversive. The doctrine in question is this: That it is undesirable to believe in a proposition when there is no ground whatever for supposing it to be true."

NLP nonsense

Sharpley's 1984 literature review found "little research evidence supporting its usefulness as an effective counseling tool" no support for preferred representational systems (PRS) and predicate matching, then in a 1987 study states "there are conclusive data from the research on NLP, and the conclusion is that the principles and procedures of NLP have failed to be supported by those data". Sharpley, C. F. (1984). *Predicate matching in NLP: A review of research on the preferred representational system*. *Journal of Counselling Psychology*, 31(2), 238-248. Sharpley C.F. (1987). "Research Findings on Neuro-linguistic Programming: Non supportive Data or an Untestable Theory". *Communication and Cognition Journal of Counseling Psychology*, 1987 Vol. 34, No. 1: 103-107,105.

United States National Research Council

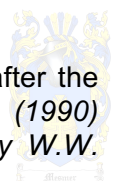
USNRC produced a report, overseen by a board of 14 academic experts, stating that "individually, and as a group, these studies fail to provide an empirical base of support for NLP assumptions...or NLP effectiveness. The committee cannot recommend the employment of such an invalidated technique". The whole edifice of influence and rapport techniques "instead of being grounded in contemporary, scientifically derived neurological theory, NLP is based on outdated metaphors of brain functioning and is laced with numerous factual errors". Druckman and Swets (eds) (1988) *Enhancing Human Performance: Issues, Theories, and Techniques*, National Academy Press.

Neuro-mythology

Barry Beyerstein (1990) asserts that "though it claims neuroscience in its pedigree, NLP's outmoded view of the relationship between cognitive style and brain function ultimately boils down to crude analogies." With reference to all the 'neuromythologies' covered in his article, including NLP, he states "In the long run perhaps the heaviest cost extracted by neuromythologists is the one common to all pseudosciences—deterioration in the already low levels of scientific literacy and critical thinking in society." Beyerstein.B.L (1990). *Brainscams: Neuromythologies of the New Age*. *International Journal of Mental Health* 19(3): 27-36, 27.

Disillusionment

Efran and Lukens (1990) stated that the "original interest in NLP turned to disillusionment after the research and now it is rarely even mentioned in psychotherapy" Efran, J S. Lukens M.D. (1990) *Language, structure, and change: frameworks of meaning in psychotherapy*, Published by W.W. Norton, New York. p.122.



Mutual exchange of myths

In his book, *The Death of Psychotherapy*, Eisner couldn't find 'one iota of clinical research' to support NLP. This is in direct contradiction to the claims made by NLP practitioners, who laud it as a great leap forward in understanding the mind. To be fair Eisner doesn't just finger NLP he also demolishes; Psychoanalytic Psychotherapy, Cathartic Therapies, Recovered Memory Therapies, Humanistic Psychotherapy, Behavioral and Cognitive Therapy, Strategic Family Systems Therapy, NLP, EFT, CBT, BCBT, DHE, EMDR, Gestalt Therapy, Implosion Therapy, Palm Therapy, Person Centered Therapy, Primal Therapy, Reframing, Thought Field Therapy, Direct Exposure Therapy, Spiritual Therapy and many others. The sheer scale of clinically unproven therapies is astounding. The Myth of Psychotherapy: Mental Healing As Religion, Rhetoric, and Repression by Thomas Stephen Szasz is similarly damning. His claim is that almost anyone can sit down with anyone else, have a chat, and call it psychotherapy. The practitioners are unaccredited, or self-accredited, and the theories scientifically unsubstantiated. It is the mutual exchange of myths.

(Quick Fix + Pseudoscientific Gloss) x Credulous Public = High Income

This is the description of NLP by Lilienfeld et al (2002) who conclude that NLP is "a scientifically unsubstantiated therapeutic method that purports to "program" brain functioning through a variety of techniques, including mirroring the postures and nonverbal behaviors of clients" and include it in their description. "Scott O. Lilienfeld, Steven Jay Lynn, Jeffrey M. Lohr (eds) (2004) *Science and Pseudoscience in Clinical Psychology*

Grandfather of CBT dismissive

Even Albert Ellis, the grandfather of cognitive behavioral therapy, famous for developing REBT (Rational Emotive Behavior Therapy) specifically identified NLP as one of those, "techniques that are avoided". This was the one therapy he abhorred because of its "dubious validity" (Dryden & Ellis, in Dobson, 2001: 331). Then again, Ellis published a book in 1965 entitled *Homosexuality: Its Causes and Cure*. Psychotherapists have a habit of seeing everything as a pathological condition that can be cured by their methods.

Hanging around in HR

Von Bergen et al (1997) showed that NLP had been abandoned by researchers in experimental psychology and Devilly (2005) makes the point that NLP has disappeared from clinical psychology and academic research only surviving in the world of pseudo new-age fakery and, although no longer as prevalent as it was in the 1970s or 1980s... is still practiced in small pockets of the human resource community. The science has come and gone, yet the belief still remains" Von Bergen, C W, Barlow Soper, Gary T Rosenthal, Lamar V Wilkinson (1997). "Selected alternative training techniques in HRD". *Human Resource Development Quarterly* 8(4): 281-294. Grant J. Devilly (2005) *Power Therapies and possible threats to the science of psychology and psychiatry Australian and New Zealand Journal of Psychiatry* Vol.39 p.437

Claims of science

With a name such as *Neuro Linguistic Programming*, and a large collection of scientific sounding terms, NLP presents itself in the guise of various legitimate research streams such as neuroscience, neuro-linguistics, and psychology. However, according to cognitive neuroscience Professor Michael Corballis (1999) "NLP is a thoroughly fake title, designed to give the impression of scientific respectability. "Professor Singer (1999) states that "NLP often associates itself with science in order to raise its own prestige" Anthropologist Professor Winkin considers such promotion to be "intellectually fraudulent" and compares NLP's association with science to astrology's association to astronomy.

There is significant evidence of the tendency of NLP proponents to avoid the proper testing of NLP. As with any other science, theory is central to behavioral science. However, Gregory Bateson in page ix of the *Structure of Magic Volume I* claims that, "The behavioral sciences, and especially psychiatry, have always avoided theory..." The co-originators have also stated, "We are not psychologists, and we're also not theologians or theoreticians".



Prof Singer (1996) states that "none of the NLP developers have done any research to "prove" their models correct, though NLP promoters and advertisers continue to call the originators scientists and use such terms as science, technology and hi-tech psychology in describing NLP". Advertising bodies in the UK have asked for NLP proponents to stop promoting NLP as a new science. NLP websites and books continue to call NLP a science.

Neuro-babble is a term used in psychology to describe what promoters of some self-development courses tend to do in their use of contrived jargon. This is related to the term; psychobabble. Neuroscience in the 1970s was just beginning to make discoveries about the brain, and it was becoming popular for newspapers to have articles about the more recent discoveries. So adding Neuro to a title tended to make it more attractive and respectable sounding. Since many may be less likely to see the difference between science and pseudoscience, it became easy to dupe consumers into joining seminars and buying into product lines. Fortunately, the public in general are becoming more aware of babble of all sorts, and with increasing levels of web knowhow and education; dubious subjects are more likely to be identified as such.

Neuro-Linguistic Programming (NLP) an Objective View

"I think the more you want to become more and more creative you have to not only elicit other peoples' (plural) strategies and replicate them yourself, but also modify others' strategies and have a strategy that creates new creativity strategies based on as many wonderful states as you can design for yourself. Therefore, in a way, the entire field of NLP™ is a creative tool, because I wanted to create something new." --Richard Bandler

Neuro-linguistic programming (NLP) is one of many New Age Large Group Awareness Training programs. NLP is a competitor with Landmark Forum, Tony Robbins, and legions of other enterprises which, like the Sophists of ancient Greece, travel from town to town to teach their wisdom for a fee. Robbins is probably the most successful "graduate" of NLP. He started his own empire after transforming from a self-described "fat slob" to a firewalker, to, (in his own words) "The nation's foremost authority on the psychology of peak performance and personal, professional and organizational turnaround." The founders of NLP, Richard Bandler and John Grinder, might disagree.

NLP has something for everybody, the sick and the healthy, individual or corporation. In addition to being an agent for change for healthy individuals taught *en masse*, NLP is also used for individual psychotherapy for problems as diverse as phobias and schizophrenia. NLP also aims at transforming corporations, showing them how to achieve their maximum potential and achieve great success.

NLP was begun in the mid-seventies by a linguist (Grinder) and a mathematician (Bandler) who had strong interests in (a) successful people, (b) psychology, (c) language and (d) computer programming. It is difficult to define NLP because those who started it and those involved in it use such vague and ambiguous language that NLP means different things to different people. While it is difficult to find a consistent description of NLP among those who claim to be experts at it, one metaphor keeps recurring. *NLP claims to help people change by teaching them to program their brains.* We were given brains, we are told, but no instruction manual. NLP offers you a user-manual for the brain.

The brain-manual seems to be a metaphor for NLP training, which is sometimes referred to as "software for the brain." Furthermore, NLP, consciously or unconsciously, relies heavily upon (1) the notion of the unconscious mind as constantly influencing conscious thought and action; (2) metaphorical behavior and speech, especially building upon the methods used in

Freud's *Interpretation of Dreams*; and (3) hypnotherapy as developed by Milton Erickson. NLP is also heavily influenced by the work of Gregory Bateson and Noam Chomsky.

One common thread in NLP is the emphasis on teaching a variety of communication and persuasion skills, and using self-hypnosis to motivate and change oneself. Most NLP practitioners advertising on the WWW make grand claims about being able to help just about anybody become just about anything. The following is typical: *"NLP can enhance all aspects of your life by improving your relationships with loved ones, learning to teach effectively, gaining a stronger sense of self-esteem, greater motivation, better understanding of communication, enhancing your business or career... and an enormous amount of other things which involve your brain."* From the now defunct <http://www.nlpinfo.com/intro/txintro.shtml>

Some advocates claim that they can teach an infallible method of telling when a person is lying, but others recognize that this is not possible. Some claim that people fail only because their teachers have not communicated with them in the right "language". One NLP, Dale Kirby, informs us that one of the presuppositions of NLP is "No one is wrong or broken." So why seek remedial change? On the other hand, what Mr. Kirby does have to say about NLP which *is* intelligible does not make it very attractive. For example, he says that according to NLP "There is no such thing as failure. There is only feedback." Was NLP invented by the U.S. Military to explain their "incomplete successes"? When the space shuttle blew up within minutes of launch, killing everyone on board, was that "only feedback"? If I stab my neighbor and call it "performing non-elective surgery" am I practicing NLP? If I am arrested in a drunken state with a knife in my pocket for threatening an ex-girlfriend, am I just "trying to rekindle an old flame"?

Another NLP presupposition which is false is "If someone can do something, anyone can learn it." This comes from people who claim they understand the brain and can help you reprogram yours. They want you to think that the only thing that separates the average person from Einstein or Pavarotti or the World Champion Log Lifter is NLP.

NLP is said to be the study of the structure of *subjective experience*, but a great deal of attention seems to be paid to observing *behaviour* and teaching people how to read "body language." But there is no common structure to non-verbal communication, any more than there is a common structure to dream symbolism. There certainly are some well-defined culturally determined non-verbal ways of communicating, e.g., pointing the back of the hand at another, lowering all fingers but the one in the middle, has a definite meaning in American culture. But when someone tells me that the way I squeeze my nose during a conversation means I am signaling him that I think his idea stinks, how do we verify whether his interpretation is correct or not? I deny it. He knows the structure, he says. He knows the meaning. I am not aware of my signal or of my feelings, he says, because the message is coming from my subconscious mind. How do we test these kinds of claims? We can't. What's his evidence? It must be his brilliant intuitive insight because there is no empirical evidence to back up this claim.

Sitting cross-armed at a meeting might not mean that someone is "blocking you out" or "getting defensive". She may just be cold or have a back ache or simply feel comfortable sitting that way. It is dangerous to read too much into non-verbal behavior. Those splayed legs may simply indicate a relaxed person, not someone inviting you to have sex. At the same time, much of what NLP is teaching is how to do cold reading. This is valuable, but an art not a science, and should be used with caution. Finally, NLP claims that each of us has a Primary Representational System (PRS), a tendency to think in specific modes: visual, auditory, kinaesthetic, olfactory or gustatory. A person's PRS can be determined by words the person tends to use or by the direction of one's eye movements.



Supposedly, a therapist will have a better rapport with a client if they have a matching PRS. When subjected to scientific scrutiny, none of this can be or has been supported by the scientific literature.

We are told that Bandler took as his first models Virginia Satir ("The Mother of Family System Therapy"), Milton Erickson ("The Father of Modern Hypnotherapy") and Fritz Perls (early advocate of Gestalt Therapy) because they "had amazing results with their clients." The linguistic and behavioral patterns of such people were studied and used as models. These were therapists who liked such expressions as 'self-esteem', 'validate', 'transformation', 'harmony', 'growth', 'ecology', 'self-realization', 'unconscious mind', 'non-verbal communication', 'achieving one's highest potential'--expressions which serve as beacons to New Age transformational psychology.

No neuroscientist or anyone who has studied the brain is mentioned as having had any influence on NLP. Also, someone who is not mentioned, but who certainly seems like the ideal model for NLP, is Werner Erhard. He started EST a few miles north (in San Francisco) of Bandler and Grinder (in Santa Cruz) just a couple of years before the latter started their training business. Erhard seems to have set out to do just what Bandler and Grinder set out to do: help people transform themselves and make a good living doing it. NLP and EST also have in common the fact that they are built up from a hodgepodge of sources in psychology, philosophy, and other disciplines. Both have been brilliantly marketed as offering the key to success, happiness, and fulfillment to anyone willing to pay the price of admission. Best of all: no one who pays his fees fails out of these schools!

When one reads what Richard Bandler says, it may lead one to think that some people sign on just to get the translation from the Master Teacher of Communication Skills himself:

"One of the models that I built was called strategy elicitation which is something that people confuse with modeling to no end. They go out and elicit a strategy and they think they are modeling but they don't ask the question, "Where did the strategy elicitation model come from?" There are constraints inside this model since it was built by reducing things down. The strategy elicitation model is always looking for the most finite way of accomplishing a result. This model is based on sequential elicitation and simultaneous installation." Many would surely agree that with communication like this Bandler must have a very special code for programming his brain?

Bandler claims he keeps evolving. To some, however, he may seem mainly concerned with protecting his economic interests by trade marking his every burp. He seems extremely concerned that some rogue therapist or trainer might steal his work and make money without him getting a cut. One might be charitable and see Bandler's obsession with trade marking as a way to protect the integrity of his brilliant new discoveries about human potential (such as charisma enhancement) and how to sell it.

Anyway, to clarify or to obscure matters--who knows which? -- What Bandler calls the real thing can be identified by a license and the trademark™ from The Society of Neuro-Linguistic Programming. However, do not contact this organization if you want detailed, clear information about the nature of NLP, or DHE (Design Human Engineering™ (which will teach you to hallucinate designs like Tesla did), or PE (Persuasion Engineering™) or MetaMaster Track™, or Charisma Enhancement™, or Trancing™, or whatever else Mr. Bandler and associates are selling these days.

Mostly what you will find on Bandler's page is information on how to sign up for one of his training sessions. For example, you can get 6 days of training for \$1,800 at the door (\$1,500 prepaid). What will you be trained in or for? Bandler has been learning about "the advancement of human evolution" and he will pass this on to you. For \$1,500 you could have

taken his 3-day seminar on Creativity Enhancement (where you could learn why it's not creative to rely on other people's ideas, except for Bandler's).

John Grinder, on the other hand, has gone on to try to do for the corporate world what Bandler is doing for the rest of us. He has joined Carmen Bostic St Clair in an organization called Quantum Leap, "an international organisation dealing with the design and implementation of cross cultural communication systems." Like Bandler, Grinder claims he has evolved new and even more brilliant "codes".

The New Code contains a series of gates which presuppose certain, and to my way of thinking, appropriate relationship between the conscious and unconscious parts of a person purporting to train or represent in some manner NLP. This goes a long way toward insisting on the presence of personal congruity in such a person. In other words, a person who fails to carry personal congruity will in general find themselves unable to use and/or teach the New Code patterns with any sort of consistent success. This is a design I like very much - it has the characteristic of a self-correcting system.

It may strike some people that terms like "personal congruity" are not very precise or scientific. This is probably because Grinder has created a "new paradigm". Or so he says. He denies that his and Bandler's work is an eclectic hodgepodge of philosophy and psychology, or that it even builds from the works of others. He believes that what he and Bandler did was "create a paradigm shift."

The following claim by Grinder provides some sense of what he thinks NLP is;

"My memories about what we thought at the time of discovery (with respect to the classic code we developed - that is, the years 1973 through 1978) are that we were quite explicit that we were out to overthrow a paradigm and that, for example, I, for one, found it very useful to plan this campaign using in part as a guide the excellent work of Thomas Kuhn (The Structure of Scientific Revolutions) in which he detailed some of the conditions which historically have obtained in the midst of paradigm shifts. For example, I believe it was very useful that neither one of us was qualified in the field we first went after - psychology nor in particular, its therapeutic application; this being one of the conditions which Kuhn identified in his historical study of paradigm shifts."

Who knows what Bandler was thinking? One can only hope that Bandler wasn't thinking the same things that Grinder was thinking, at least with respect to Kuhn's classic text. Kuhn did not promote the notion that not being particularly qualified in a scientific field is a significant condition for contributing to the development of a new paradigm in science. Furthermore, Kuhn did not provide a model or blueprint for *creating* paradigm shifts! His is an *historical* work, describing what he believed to have occurred in the *history of science*. Nowhere does he indicate that a single person at any time did, or even could, create a paradigm shift in science. Individuals such as Newton or Einstein might provide theories which require paradigm shifts for their theories to be adequately understood, but they don't create the paradigm shifts themselves. Kuhn's work implies that such a notion is preposterous.

Grinder and Bandler should have read Kant before they set off on their quixotic pursuit. Kant's "Copernican revolution" might be considered a paradigm shift by Bandler and Grinder, but it is not what Kuhn was talking about when he was describing the historical development of scientific theories. Kuhn restricted his concern to science. He made no claim that anything similar happens in philosophy and he certainly did not imply that anything NLP did, or is doing, constitutes a paradigm shift. Kuhn claimed that paradigm shifts occur over time when one theory breaks down and is replaced by another. Scientific theories break down, he claimed, when new data can't be explained by the old theories or when they no longer explain things as well as some newer theory. What Bandler and Grinder did was not in

response to any crisis in theory in any scientific field and so cannot even be considered as *contributing* to a paradigm shift much less being one itself.

What Grinder seems to think Kuhn meant by "paradigm shift" is something like a gestalt shift, a change in the way we look at things, a change in perspective? Kant might fit the bill for this notion. Kant rejected the old way of doing epistemology, which was to ask 'how can we bring ourselves to understand the world?' What we ought to ask, said Kant, is 'how is it possible that the world comes to be understood by us?' This was truly a revolutionary move in the history of philosophy, for it asserted that the world must conform to the conditions imposed on it by the one experiencing the world. The notion that one has the truth when one's mind conforms with the world is rejected in favour of the notion that all knowledge is subjective because it is impossible without experience which is essentially subjective.

Copernicus had said; in essence, *let's see how things look with the Sun at the centre of the universe, instead of the Earth*. Kant said, in essence, *let's examine how we know the world by assuming that the world must conform to the mind, rather than the mind conform to the world*. Copernicus, however, could be considered as contributing to a paradigm shift in science. If he were right about the earth and other planets going around the sun rather than the sun and the other planets going around the earth--and he was--then astronomers could no longer do astronomy without profound changes in their fundamental concepts about the nature of the heavens. On the other hand, there is no way to know if Kant is right. We can accept or reject his theory. We can continue to do philosophy without being Kantians, but we cannot continue to do astronomy without accepting the heliocentric hypothesis and rejecting the geocentric one. What did Grinder and Bandler do that makes it impossible to continue doing psychology or therapy or semiotics or philosophy without accepting their ideas? Nothing.

Do people benefit from NLP?

While there is no doubt that many people benefit from NLP training sessions, there seem to be several false or questionable assumptions upon which NLP is based. The beliefs about the unconscious mind, hypnosis and the ability to influence people by appealing directly to the unconscious mind are unsubstantiated. All the scientific evidence which exists on such things indicates that what NLP claims is not true. You cannot learn to "speak directly to the unconscious mind" as Erickson and NLP claim, except in the most obvious way of using the power of suggestion.

NLP claims that its experts have studied the thinking of great minds and the behavior patterns of successful people and have extracted *models* of how they work. "From these models, techniques for quickly and effectively changing thoughts, behaviors and beliefs that get in your way have been developed."⁴ But studying Einstein's or Tolstoy's work might produce a dozen "models" of how those minds worked. There is no way to know which, if any, of the models is correct.

It is a mystery why anyone would suppose that any given model would imply techniques for quick and effective change in thoughts, actions and beliefs. I think most of us intuitively grasp that even if we were subjected to the same experiences which Einstein or Tolstoy had, we would not have become either. Surely, we would be significantly different from whom we've become, but without their brains to begin with, we would have developed quite differently from either of them.



In Conclusion

It seems that NLP develops models which can't be verified, from which it develops techniques which may have nothing to do with either the models or the sources of the models. NLP makes claims about thinking and perception which do not seem to be supported by neuroscience. This is not to say that the techniques won't work. They may work and work quite well, but there is no way to know whether the claims behind their origin are valid.

Perhaps it doesn't matter. NLP itself proclaims that it is pragmatic in its approach; what matters is whether it works. However, how do you measure the claim "NLP works"? I don't know and I don't think NLPers know, either. Anecdotes and testimonials seem to be the main measuring devices. Unfortunately, such a measurement may reveal only how well the trainers teach their clients to persuade others to enroll in more training sessions.

On a more cheerful note, Bandler has sued Grinder for millions of dollars. Apparently, the two great communicators and paradigm innovators couldn't follow their own advice or perhaps they are modeling their behavior after so many other great Americans who have found that the most lucrative way to communicate is by suing someone with deep pockets. NLP is big on metaphors and I doubt whether this nasty lawsuit is the kind of metaphor they want to be remembered by. Is Bandler's action of putting a trademark on half a dozen expressions a sign of a man who is simply protecting the integrity of NLP or is it a sign of a greedy megalomaniac?

Visit the website address below for a more full clinical and scientific analysis of NLP:

<http://knol.google.com/k/joe-greenfield/neurolinguistic-programming/2j6nlcky7q5vo/2#>



Rick Collingwood's Opinion of NLP

I've never been strong of faith regarding the promised rapid benefits of NLP: Rapid and miraculous cures often rapidly and miraculously undo themselves. I harbour suspicion regarding the, latter day, hybrids of hypnosis that promise to undo a lifetimes worth of issues in just a couple of sessions. I refer here to the many hybrids of hypnosis such as: Private Subconscious Healing **PSH**, Neuro Linguistic Programming **NLP**, Time Line Therapy **TLT**, and Guided Visual Imagery. All of these modalities, and many others with snappy names and slick packaging, have little evidence base and often cost enormous amounts of money to learn.



Most effective psycho-somatic, mental, and emotional modalities that employ mind therapies find their origins in hypnosis. I am not referring here to Ericksonian hypnosis, because without doubt Erickson brought to hypnosis the clever and skilled use of the Metaphor. It also cannot be disputed that Erickson was a brilliant Psychiatrist with a love for humanity and an exceptional understanding of the human mind and psyche. It should also be remembered that Erickson was not an NLP practitioner and his work was only part of what was studied to come up with the theory of NLP.

However it is wise to question why Erickson's name is so often linked to the modality of NLP. To me the answer is obvious. Simply to take commercial advantage of Erickson's name and give NLP a false and undeserving significance? I think Milton Erickson would turn in his grave if he knew what distortions were birthed from his work via amateurs and imposters. Erickson's hypnosis was a medical model that has always required a deep understanding of human behaviour, the mind, and the psyche. Milton Erickson's work was intended to be used in conjunction with other medical therapies, often involving significant psychiatric and organic mental health disorders. It was not intended to supposedly turn any individual into an expert on human behaviour simply by completing a one week, one month, or even a one year training program in NLP.

Erickson's work never had anything to do with NLP, and nor was it the be all and end all of hypnosis that some present day trainers and training institutions profess it to be. I think we have moved too far away from traditional hypnosis, into an era where it has been bent and twisted so far away from what it actually is that most of what is presently offered as hypnosis or hypnotherapy misses the mark. This is misleading in both the publics' understanding of hypnosis and its effectiveness, because of these hybrids too commonly offered up as hypnosis. The wheel became buckled, it was not re invented into something better, and much of the integrity of hypnosis has been lost. Lay hypnotists should stick with the formats of traditional hypnosis because it is simply a learned process that can be extremely effective in improving certain health conditions, breaking long held and undesirable habits, and helping many individuals overcome personal and life challenges. The ability to do this does not make one a mental health practitioner.

Traditional hypnosis is true hypnosis, and its genuineness and validity is backed up by more than 3000 high quality academic research papers and clinical trials. When hypnosis is employed correctly and used skilfully it can produce some remarkable results, but it takes passion and time to learn correctly to use for effective therapeutic purposes. I think it's time to call things for what they really are, and long ago, got sick of hearing new clients say "I went to a hypnotherapist a couple of years ago and wasted my money because nothing happened".

As mind therapies have continued gaining popularity during the past twenty years, the demand for training has also increased. One of the negative results of this is that hypnosis training, and hybrid hypnosis training, is too often more focused on the business of education, instead of ensuring that the students are correctly trained in the practical application of the modality they are learning. If any therapist offers hypnotherapy as a

modality, regardless of whether they are a Doctor, a Psychologist, a Psychiatrist, or any other type of therapist? If they can't perform a rapid, instant, hypnotic induction, then they haven't been trained in genuine hypnosis.

It's always good to continue your education, but don't fall for the hard sell of an easy to learn and fast working miracle modality promising to enable you to be able to create instant and permanent change in any client in just a session or two. Be aware of the financial self-interests of any individual or training institution who tries to convince you that modalities such as Time Line Therapy or NLP are Hypnosis. **Because They Are Not.**

Some aspects of NLP can make hypnosis more effective, but you don't need to pay thousands of hard earned dollars that could be more effectively spent learning counselling skills. If you want to know all about NLP buy a book, it will save you a fortune.

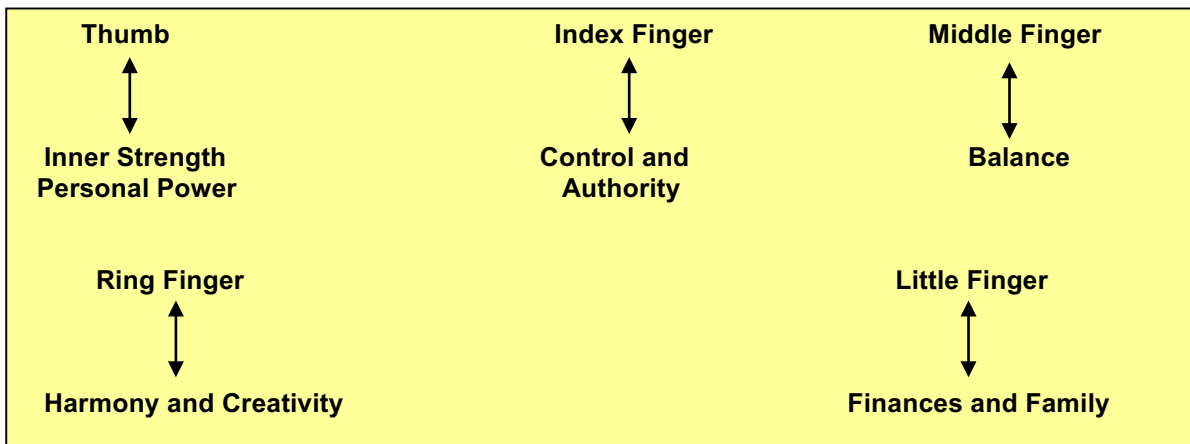
***New Belief Systems Don't Make Fundamental Truths and Realities
Obsolete!***

***After you've finished your hypnosis training; don't be suckered by glossy brochures and
persuasive sales pitches to learn something of little or dubious therapeutic value!***



Ideomotor Responses

The predominant hand, e.g. left or right, represents and reflects an individual's conscious empowerment and positivism, or fears and negativity. The non-dominant hand represents the subconscious equivalent. The thumb and fingers also represent aspects of internal subconscious communication.



During a pre-induction, if you are going to use finger signals for communication and a right-handed subject chooses a left-handed finger, or vice-versa, there may be an imbalance regarding the issues or strengths represented by that particular digit.

If a client, before trance induction, consciously chooses a particular finger, and then uses the same finger on the opposite hand during trance, this can be an indication of an imbalance between their usual conscious beliefs and their subconscious beliefs. Any such internal contradictions often result in conscious confusion, fears, constant anxiety, or an under laying fear and panic attacks.



The Dangers of Hypnosis

As for the myth of the dangers of hypnosis, Pierre Janet (1925) who first opposed hypnosis, then later became an ardent advocate, stated that the only danger to hypnosis is that it is not dangerous enough. Cheek (1958) reported that the only mechanisms by which hypnosis can do harm are not different from the tools Lady Macbeth used on her husband, which Cassius used on the honourable Brutus, or which Iago used on Othello.

For hypnosis to be dangerous it must be an identifiable separate state. To date all efforts to find neurological data in support of this contention have proven fruitless. This may only reflect the limitations of our present technology or it may be that there is no such thing as hypnosis in the first place. It may mean that what we are experiencing when we see the incontrovertible truth of hypnotic phenomena is the almost limitless potential of the human mind.

Warts can be cured by hypnotic suggestion and this is rather remarkable since warts are a viral infection. The suggestion to be effective must influence that autoimmune system in a way that prevents the multiplication of cells. It should be quite unremarkable that warts were being cured or 'bought' by crones in the middle ages without any reference to hypnosis, since all hypnotic phenomena including major surgery has been duplicated in a waking state as distinct from an hypnoidal state.

Harary (1992) puts it this way 'Hypnosis may be the ultimate psychic sales spiel – a way for us to disown powers we already have and buy them back under a fancy label'. Those who refer to the negative sequel of hypnosis are pretty much limited to a headache, on very rare occasions, which it would be equally viable to attribute to the ineptitude of the practitioner or simply happenstance. There are dangers to the practice of hypnosis, but these dangers also apply to ordinary states of consciousness where hypnosis is not involved. The danger I am referring to is the practice of "leading questions" that can implant a pseudo memory.

(*Extract from; The Australian Journal of Clinical Hypnotherapy and Hypnosis Vol 19, No 2, Sept 1998.)

Fundamentally hypnosis is not dangerous and negative abreactions are extremely rare. However for some people afflicted with certain psychiatric or emotional disorders, hypnosis is of little use and may occasionally even exacerbate some paranoid or delusional disorders. If you have no qualifications in regards to the treatment and/or symptoms of mental disorders, **don't treat them. Don't hypnotise** any person who has been diagnosed with a psychological or congenital personality disorder as there is a chance they may experience an abreaction.

Unless you are a medical doctor, or a trained psychologist or counsellor, you have no professional or moral right, nor any ability to assume a diagnosis. In cases such as this, always refer the person to their own medical practitioner and obtain a referral from them, **prior to doing any hypnosis.**

Pain: Pain is the body's alarm system. If a pain has not been medically diagnosed (except in the case of obvious physical damage from an injury or in an emergency) do not use hypnosis to treat non-medically diagnosed pain.

WHAT DANGERS does hypnosis involve? Can it be used safely by the practitioner? These are pertinent questions. The answer is that there are some dangers. However, they are minimal and are readily avoided when their possibilities are understood and simple precautions are taken.



Many physicians and dentists who have considered attending courses or otherwise learning hypnotic techniques have feared to do so after reading or hearing some psychiatric criticisms and statements about the great dangers they envision with hypnosis. It can be said emphatically that these are very greatly exaggerated. The title of psychiatrist does not qualify one as an authority on hypnosis in the absence of experience any more than the corner grocer can offer himself as an authority on nutrition.



Harold Rosen, a psychiatrist, has exaggerated the idea of hypnosis being dangerous. He has lectured throughout the country speaking to medical, dental and lay groups, warning that hypnosis should be used only by those who have had extensive training in psychiatry. If this were true, all physicians should also have such training before practicing medicine for much medical practice is concerned with psychosomatic, emotional illnesses.

Fortunately psychiatrists with long experience using hypnosis disagree completely. Erickson, undoubtedly the greatest authority on this subject, has said that hypnosis itself is not dangerous in any way, although it can be misused. He feels that hypnotherapists can learn much psychiatry from their patients as long as they respect the needs of these patients and refrain from coercing them in hypnosis.

The best indication that dangers are minimal is the fact that thousands of lay hypnotists and many stage hypnotists who know little about hypnosis other than how to induce it use it indiscriminately, yet bad results are rarely reported.

Another important point is that the professional therapist is fully covered by malpractice insurance carriers when using hypnosis in the field of work for which they are qualified. No insurance company writing malpractice insurance has had any claims because of the use of hypnosis by physicians or dentists. This was reported at a meeting of the Professional Liability Underwriters. No company knew of any difficulties having developed and no company plans restrictions on the use of hypnosis.

Psychoanalysts state that a patient undergoing hypnotherapy becomes extremely dependent on the therapist, with a greater transference developing. It is true that there may be a great dependence initially, but this is of advantage to both the patient and the therapist. As progress is made and the illness or condition responds to treatment, dependence dwindles away. A large part of hypnotherapy is the building of ego strength in the patient. Hypnosis facilitates this and then dependency needs are ended or modified. It could be pointed out that anyone continuing in analysis for three or four years with little progress certainly is displaying great dependence on the analyst.

It is true that there may be a strong need for a symptom and it may serve some purpose, such as being a defense mechanism. It is very doubtful if a greatly needed symptom could ever be removed by suggestion. Suggestions are only effective if they are acceptable. In actual practice, symptom removal by hypnotic suggestion is seldom attempted. In the old days of hypnosis, that was the only method of psychotherapy known, yet it was very rare for a new symptom to form, and the method was often successful.



When a situation calls for an attempt at symptom removal by suggestion, there is a safeguard which would prevent any danger: that is to make the suggestions permissive rather than commanding. If there is a strong need for the symptom, the suggestion would not be carried out and no possible harm would result.

Another safeguard should also be applied. With the ideo-motor questioning technique it should be asked of the patient, "Is it all right for you to lose this symptom?" If the answer given by the subconscious mind is affirmative, there is not the slightest danger. If negative, no attempt at removal should be made at that time. NOTES FROM CLINICAL HYPNOTHERAPY: Dr. David Cheek and Leslie LeCron:

What Are The Alleged Dangers? A very common idea is that if a symptom is removed by hypnotic suggestion another will form, possibly a worse one. The compulsive drinker might turn to narcotics if his need to drink were to be inhibited. This idea is based on a Freudian concept that behind a symptom there is a force seeking an outlet, the symptom providing the outlet. If the outlet is blocked by removal of the symptom, the force will seek another outlet. It is surprising how Prevalent has been the acceptance of this theory, which has no basis in fact. What is this mysterious force? It cannot be demonstrated in any way.

Strangely, this idea of danger in symptom removal is applied only to the use of suggestion. Psychiatric critics prescribe tranquilizers by the millions for depression and for other conditions. This is symptom removal by drugs. If it is by drugs it is considered safe, but if by suggestion it is dangerous of course this is nonsense and ridiculous. It is well recognized that loss of resistance to infection may be psychogenic. Use then of an antibiotic would be "dangerous" removal of a symptom.



Frequencies of Consciousness

“In the beginning was the Word and the Word was with God. All things were made by him and without him was not anything made that was made. In him was life, and that life was the light of men.” (John; The Christian Bible).

Without any religious connotations, consider what the previous statement is saying. “In the beginning was the word.” Words and all other sounds are vibration frequencies. Science and physics show us that everything is solidified into matter and/or affected by frequencies.

The frequencies you project by thought, feeling, words and your presenting tone of those words will have either a positive or a negative effect on your subject. Everything is created with and by frequencies. Even the thought of various frequencies can have a significant effect on the nervous system. Close your eyes and remember the sound of finger nails going down a blackboard and see what your nervous system does.

The human brain is an extremely complex electrical frequency receptor, composed of over a trillion brain cells, or Neurons. The brain has two sides of equal proportion, which are all but a mirror image of each other and each hemisphere performs different functions. The left-brain is mostly (conscious, academic and logical), while the right brain is mostly (subconscious and creative). The left and right sides work together as well as independently, through what are basically seven different intelligence centres.

The brain and the conscious and subconscious minds function in different ways during four alternating frequency states, which are known as Beta, Alpha, Theta and Delta. What you say, when you say it and how you say it creates positive or negative emotional frequencies within your subject. Choose your words and your tone of voice carefully.

The four brain frequencies and their relationship to levels of relative consciousness are; *(Hz hertz = cycles per second)

Beta: 13 Hz* and above.

Beta is the usual everyday awake and alert, fight or flight, logical consciousness.

Alpha: 8 to 12 Hz*.

Alpha is the pleasant dreamy state, within which you are relaxed but still mentally alert.

Theta: 4 to 7 Hz*.

Theta is the pleasant drifty, dreamy, feeling that is experienced upon very first awakening in the morning, or drifting off to sleep at night. Alpha and Theta are the most predominant frequencies experienced during vivid dreaming.

Delta: 0.5 to 3 Hz*.

When you are in Delta you are deeply asleep. This is the time when the mind is relatively inactive, with little dreaming happening. The body is usually locked up and still as it is repaired. In ancient times Mystics referred to this state as: Deaths little brother.

Infants spend their first three years predominantly in Delta. During those formative years they are sponges for environmental information which entrenches their cognitive and emotional learning and patterning.

For the purposes of hypnosis Alpha and Theta are the two most relevant frequencies



Critical Mass

Often, after what seems like a valiant effort to change, we continue to experience many of the same old problems. This causes self-discouragement and self mis-trust in our own ability to change our own lives. At this point we feel like our efforts are futile and often give up on trying to improve or change conditions and situations. We let go of future visions and regress back into old, negative thinking patterns. We dwell more on our fears, problems, and challenges instead of empowering our goals, hopes, and dreams. As a result of the relapses, things appear to get worse, and in turn our situation appears even more hopeless. The particular universal law that governs the phenomena of this situation is “Critical Mass”.

Everything is comprised of energy, vibration, and consciousness. When we explore a portion of the vast science of Quantum Physics, we learn that when something reaches “Critical Mass” there is an unstoppable shift that takes place. For instance, when an electron is increasing in vibration, the moment that it reaches critical mass, the entire electron is pulled up into a higher frequency, and nothing can stop it.

Critical Mass is 51%. When 51% of an electron is vibrating at a higher frequency, the remaining 49% is automatically absorbed into the new vibration. So how does this fact of Quantum Physics affect our ability to take charge of our own lives?

As we strive to improve our own lives, the same laws of Quantum Physics apply. When empowering a vision or a thought form (energy), whether hypnosis is employed or not, the moment that 51% of our energy, vibration, and consciousness is in alignment with the thought form or the vision, it reaches critical mass, and nothing can stop it from manifesting.

The problem is that it cannot be known exactly when we are going to reach the moment of critical mass. There are no “outer world” signs, and it may even appear as though we are far away from that instant of 51% transformation. It is usually during this transience that we feel our efforts are failing, and so we give up. Sometimes “Critical Mass” may be but one breath away, but we don’t realise that, so we get discouraged and stop working to reach our goals, and so the vision or the dream is never manifested.

In practical terms, Critical Mass means that when we are striving to create something in our lives, the moment our thoughts, words, actions, and feelings are vibrating with 51% of any particular consciousness, our life circumstances shift and we experience the relevant change.



Intuition & Human Sensing Systems

Used with permission: This article is an extract from *The Secrets of Power Vol 1. New Scientific Discoveries Regarding the Existence of Certain PSI Faculties*. Ingo Swann 1996 - www.biomindsuperpowers.com

The January 1999 issue of *Scientific American* magazine published an article entitled *Revolution in Cosmology*. The article indicated that, “New observations have smashed the old (scientific) view of our universe.”

Since that time, theorists continue trying to make sense of all the data. “Either the universe is dominated by a bizarre form of energy; or our universe is just one strangely curved bubble of space-time in an infinite continuum.”

If then, physical matter is not the basic stuff of the universe, but energy is? Then a significant question can be posed; at least for hypothetical consideration. Why should any life system emerge on any planet only in a strictly three-dimensional physical context and with sensing systems geared uniquely and only to perceiving the physical forms of matter? This question can be posed in a number of other ways. For example, since energy is the fundamental constituent of physical matter, why should life forms consist only of the matter and not the energy? Or, if life forms are fundamentally erected out of energy, why should they only possess sensory systems regarding matter, and not possess sensory systems regarding energies?

The most comprehensive, and logical, answer is that all life systems have arrays of sensing mechanisms and faculties regarding both matter and energy—and in fact it is understood that all life forms are probably more sensitive overall to energies than to physical matter. **This equates to two sets of sensing systems, one geared for perceiving the physical, the other geared for perceiving the energetic.** Of course, in the behaviouristic context, energy sensing is often explained away as subliminal responses to “cues” of body language and behaviour posturing.

Such cues play an obvious role, but the responses often occur over distances when the direct sighting of body cues is not possible. For clarity here, if one senses another’s vibes, then those vibes are emanating from the other person’s aura energy fields. In that one is sensing invisible energies in this case, such sensing is a form of telepathic energy transference. People possess energy sensing systems with regard to emotions radiating from the energy fields of others, such as emanations of love, hate, acceptance and rejection, danger, approachability, imminent illness or death.

Intuition and its associated sensing systems cannot be based only on the five physical senses. For example, the sensing of love, hate, and also sexual availability are not functions of the five physical senses, and neither is the sensing of stealth, activity, secrecy, duplicity, truth, falsehood, and even the sensing of another’s power.

Most people realise that they possess sensing systems, but they seldom realise how or why. If the prospective of multiple human sensing systems is considered, all human beings can be thought of as composites of self-propulsion, walking, talking, and thinking sensing systems. Within that context, the sensing systems can be said to exist in everyone. It is only their automatic “self-propulsion” that has been dumbed down, or become latently ineffectual. However it is entirely probable that a degree of automatic self-propulsion can at least be somewhat reactivated, by simply becoming aware of what sensing systems have actually become latent.



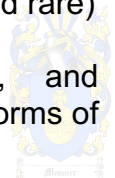
Up until about twenty five years ago, the existence of these dumbed down sensing systems, would have to be hypothetically argued via psychical and para-psychological contexts. It is no longer necessary to argue for the existence of extensive human sensing systems in hypothetical terms. The reason for this is that knowledge regarding the nature of human sensing systems has dramatically increased, not in parapsychology but, believe it or not, in the sciences proper.

It is now scientifically clear that the human possesses not just the five standard sensing systems, but also very many more of very different kinds. It should be understood, that previous scientific argument against the existence of human sensing systems and their existence, centred on one particular aspect. If sensing systems, such as those having to do with intuition etc, were to be admitted as existing, then there needed to be receptors for them.

The eye systems are receptors for light and form. The ear systems are receptors for sound. The nose systems are receptors for smell, the tongue system for taste, and the skin for tactile impression or physical feeling. That was the scientific extent of human sensing receptors until the development of the electron microscope made it possible to discover other kinds of receptors on and within the human biological organism. For clarity, a receptor is defined as “a cell or a group of cells that can receive interpretable stimuli”.

Some of the receptors that have been discovered by conventional science

1. Receptors in the nose sensing systems that “smell” emotions, and that can identify motives, sexual receptivity, antagonism, benevolence, etc. (All these are formats of what is commonly referred to as vibe sensing)
2. Receptors in the ear sensing systems that detect and identify differences in pressure and electromagnetic frequencies. (Formats of E.S.P.)
3. Skin receptors that detect balance and imbalance regarding what is external to the bio-body. (Formats of remote-sensing, a mixed form of E.S.P. and clairvoyance)
4. Skin receptors that detect motion outside the body, even when it is asleep. (A format of E.S.P.)
5. Directional finding and locating receptors in the endocrine and neuro-peptide systems. (Formats of dowsing, intermixed with formats of cognitive E.S.P. or intuition)
6. Whole-body receptors, including hair, that identify fluidic motions of horizontal, vertical, diagonal, even when not visually perceived.
7. Skin receptors that “recognise” the temperament of other biological organisms. (A format of psychic “reading”)
8. Subliminal sensory systems, which locate and identify pitch of sound, a sense of heat across great distances, a sense of frequencies and waves, either mechanical or energetic. (All being formats of E.S.P. or vibe sensing)
9. Receptors that identify, positive and negative charged particles, at the sub-atomic level. (The term utilised for this in psychical research is “micro-PSI,” which is considered rare)
10. Micro-systems transmuting various forms of mechanical, chemical, and electromagnetic energy into meaningful nerve impulses. (All commonly thought of as forms of E.S.P.)
11. Receptors that sense gravitational changes. (A form of dowsing)



12. Neurological senses for interpreting modulated electronic information by converting it into analogue signals for mental storage, interpretation, and cognition. (One of the bio-mind bases for Telepathy)

13. Bio-electronic receptors for sensing radiation, including x-rays, cosmic rays, infrared radiation, and ultraviolet light, all of these receptors are found in the retina of the eye. (Part of the basis for various forms of clairvoyance)

14. Receptors that respond to exterior electrical fields and systems. (Producing forms of clairvoyance, and Aura-reading)

The following, highly specialised, sensing systems are referred to in the new sciences as: *Human Semaphore Capacities*

15. Skin receptors for sensing perceptions of bonding or antagonism. (Thought of as forms of intuition)

16. Sensing systems for non-verbal “language” communicating. (Thought as a form of telepathy or vibe-sensing)

Combined sensing systems (neural networks) for making meaning out of at least 130 identified non-verbal physical gestures, and 20 basic kinds of non-verbal messages. They are thought of as intuitional character assessment; or a particular form of clairvoyance.

17. Receptors that trigger alarm and apprehension before their sources are directly perceived. (A particularly valuable type of psychic foresight, foreseeing, and intuition)

18. Sensing systems for registering and identifying non-verbal emotional waves. (A form of intuition and/or telepathy or clairvoyance)

The following receptors are known to be associated with the Pineal Gland if it is in good working order

19. Senses and memory-stores, cycles of light and darkness, anticipating them with accuracy, as the daily motions of the Sun and the Moon change. (A type of psychic forecasting or future seeing)

20. Sensing systems that respond to solar and lunar rhythms, solar flares and sunspots, and moon caused tidal changes, and that can sense “coming” earthquakes and storms. (A predictive form of E.S.P. especially noted in sailors, farmers, and also in Cows, Dogs, Cats, and Snakes)

21. If the pineal gland is fully functional, it acts as a non-visual photo-receptor. (The psychic equivalent of x-ray vision)

The following senses or sensing systems are similar to some already mentioned, but appear to function upon a completely different basis, and are additional to them. It is now thought that this basis is almost certainly the WATER contained in the bio-body, in the physical components of the nerve systems, and the physical part of the brain. It is not yet understood how water is used in this way to create a fluidic but elaborate series of inter-connected sensing systems.

One of the best guesses, although yet to be established, is that the vibrations of the water molecules, link together with the entire bio-body and form the equivalent of a radar or sonar antennae. These liquid antennae sensing systems appear to detect the following categories.

Divided by these categories, they can be thought of as individualised and highly refined sensing systems. (All of these categories have been thought of as intuitive).

22. Sense of non-visual wave motions.
23. Sense of non-visual oscillating patterns.
24. Sense of magnetic fields.
25. Sense of infrared radiation.
26. Sense of electrical energy.
27. Sense receptors for local and distant sources of heat.
28. Sense of geo-electromagnetic pulses, magnetic fields, especially biological ones.
29. Although the mechanisms are not all understood, the liquidic sensing receptors apparently are somehow involved in the remote sensing or viewing of anything at a distance, however great.
30. Whole body receptors (billions of them) to detect pheromones, sexual receptivity, fear, love, admiration, danger, pain in others, intentions of others, etc. (All formally thought of as inexplicable forms of intuition, E.S.P. or so-called vibe sensing and/or psychic reading)

When you have a subject in trance they subconsciously feel what you are feeling or what you are going to say or do next. Keep your own thoughts focused on a beneficial outcome for your subject. Every emotion that you feel will be transferred to your hypnotised subject on some level. (*Refer to the previous chapter, "Developing Your Hypnotic Power."*)

What happens "behind" someone's eyes by virtue of their perception is their reality. That reality is always more real and important to them than what is actually happening "in front" of their eyes.



It's All in the Mind

Reality in the third dimensional world is founded upon human beings, physically and consciously existing within third dimensional time, space, and matter.

When out of body explorers claim that they have passed through solid walls during their experiences, they are contradicting perhaps the most fundamental perceptions of human observers. Science condemns such assertions as either fraudulent or hallucinatory, because if they were accepted as legitimate, our entire conception of reality would collapse – a somewhat appalling prospect, challenging the credibility of science, religion, the churches and all other self-appointed observers.

Time is a dimension, though not a spatial one; however, it is a necessary extension to our awareness of space, and so we usually describe our reality as three dimensions of space, plus one dimension of time – the so called “four dimensional space-time continuum”. Fourth dimensional space, on the other hand, although mathematically describable, is a concept that is virtually impossible to visualise.

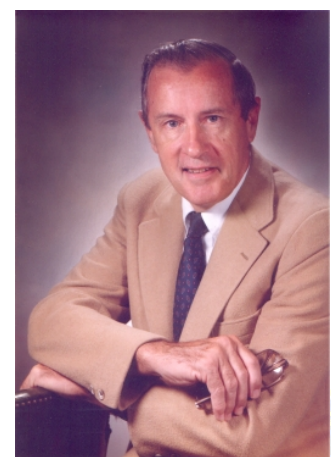
Many interesting and scientifically proven capabilities of human consciousness can be found in two rather interesting books. The first is titled, “Psychic Warrior”, written by one of the American Military psychic spies, known as Remote Viewers. The author, David Morehouse, was a participating operative of at least one of the CIA and NSA remote viewing projects, which were codenamed, Operations; “**Star Gate**”, “**Centre Lane**”, “**Sun Streak**”, and “**Grill Flame**”.

For more than twenty years, in the Cognitive Sciences Laboratory at the Stanford Research Institute, many Remote Viewers were trained how to consciously operate the left-brain in the frequency range of Theta, (4-7 Hz), then monitored and recorded as they did so. When it consciously has access to the energy that is the subconscious mind, consciousness can indeed be projected across the time space continuum, then accurately perceive and view environments, people, and happenings, in the past, the present, and also the future.

Presently available research indicates that the further the distance of time between present and perceived future events, then the less accuracy is to be expected. Because there are too many variables within the human perception of time to ensure that the future can be pre-fixed, the name “Probable Future” was assigned to what is viewed of apparently futuristic events and/or happenings. The other book was researched and penned by Jim Schnabel, a freelance science writer. This work is a fascinating and very well researched book, titled “**Remote Viewers**”, the secret history of America's Psychic Spies.

Some of the Quotes in Schnabel's Book are as follows:

1. A part time Christmas tree salesman remote-viewed his way into the heart of a super-secret National Security Agency installation buried deep inside the West Virginia Mountains.
2. The same psychic described previously unknown details of a high-tech Soviet military research facility, details of which were later confirmed by satellite.
3. A bizarre wave of paranormal visions haunted a group of scientists and physicists doing psychic research at the Lawrence Livermore National Laboratory.



4. A woman in Ohio psychically found the location of a crashed Soviet bomber in the jungles of Zaire, helping a CIA team to recover the wreckage before the Soviet's got there- and earning praise from the then U.S. President, Jimmy Carter.
5. An Army remote viewer was the first person in the U.S. intelligence community to describe the Soviet's new Typhoon-class submarine-while it was still indoors, and under construction.
6. Quote: "I never liked to get into debates with the sceptics, because if you didn't believe that remote viewing was real, you hadn't done your homework." Major General Edmund R. Thompson, U.S. Army Assistant Chief of Staff for Intelligence, 1977-1981, Deputy Director for Management and Operations, DIA, 1982-84.
7. Quote: "There were times when they wanted to push buttons and drop bombs on the basis of our information". Dr. Hal Puthoff, a former manager of the remote viewing program.

In his book "Psychic Warrior", David Morehouse wrote on page 257

Quote; "The gift spoken of in this chronicle is a precious and wonderful tool that we have been fortunate enough to see in our lifetime. I can also say with absolute conviction, that, like anything placed in mortal hands, the gift can be transformed into a curse that will plague mankind rather than serve, protect and advance it. This will be my fear so long as remote viewing remains a secret weapon of the Defence Department. The choice is ours. The secret is out: remote viewing exists, it works, and it has been tested, proven and used in intelligence work for two decades. The recent government admissions concerning the use of psychic warfare are crucial, irrefutable testimony that what I have said here is the truth.

The government of the most powerful nation on earth has admitted that it knows that humans can transcend time and space to view distant persons, places, things and events, and that that information once gathered can be brought back. I hope you can understand the significance of this information".

Such are the natural, often socially rejected, but now proven characteristics of human consciousness. This information should afford serious consideration regarding what you think that you can, or can't, do with your mind. If you want to know more; see the following websites. www.rviewer.com - www.biomindsuperpowers.com www.monroeinstitute.org

For more detailed research information from the Cognitive Sciences Laboratory at the Stanford Research Institute go to; www.lfr.org/csl/index.html .

The only known force in the universe that is not directly controlled by nature is consciousness.

The only known force in the universe that can manipulate nature to some extent is consciousness.

Everything visible, and all other things that are created not of nature, are created by consciousness.



The Effects of Colours

Colour plays a much more important role in feelings, actions, and reactions than what most people assume. When we enter a room or see an object for the first time, the subconscious mind registers its colour before any other details. The colours our eyes can perceive are like words that form a subtle language of mood, energy, and insight. Colours can exert a gentle effect on the mind and the body, or they can excite and increase mental alertness and physical energy, influencing our dispositions and our physical health to a certain degree. Colour also has the ability to trigger emotion, affect the way we think and act, and influence our attitudes.

Although most people are unaware of the fact, they subconsciously respond to the colour of the walls in their home, their car, their clothing, and even the food they eat based on their body's natural reactions to certain colours and the psychological associations that they have formed around them. The consequences of the decision to paint a room or wear a specific article of clothing goes beyond aesthetics and has an effect on deeper feelings and decision making.

The colours you encounter throughout your day can make you feel happy or sad, invigorate you or drain your vitality, and even affect your work habits. Throughout history, cultures spread over many different parts of the globe have attributed varying meanings to different colours. In China, blue is associated with immortality, while people in the Middle East view blue as a colour of protection.

There is also evidence that human beings respond to colour in a very visceral way. **Red** excites us and inflames our passions. Too much red, however, can make us feel overstimulated and irritated. **Pink** tends to make people feel loved and protected but also can cause feelings of lethargy. **Yellow** represents joy or optimism and can energize you and help you think more clearly. **Bright orange** reduces depression and sadness. **Gray** can leave one feeling neutral or flat. **Violet** and **Indigo** are both associated with feelings of intuition and spirituality. **White** is an absence of light and inspires a clean feeling. **Blue** and **Green** are known to inspire peaceful feelings, and people are often able to concentrate better and work more easily and effectively in rooms painted in soft blues and greens. The **darker tones** of colours have a more significant effect, both blue and green can make the wearer feel powerfully deep and appear responsible, serious, important, caring, intelligent, and humanistic.

There are ways to integrate colour that go beyond picking the hues of décor and the wardrobe. Meditation or visualisation with colour by concentrating on the colours that make you feel peaceful, or using a progression of colours to symbolize a descent into a relaxed state. Colour breathing involves visualizing certain colours as you in inhale and exhale. Surrounded by colours that they are attracted to and make them feel good, all individuals can create an environment that makes them feel more content, nurtured, happy, peaceful, and uplifted.

This can be very helpful for the hypnotherapist to help clear the minds and lift the spirits of stressed clients by asking them how a particular colour makes them feel and then having them imagine breathing the colour in and breathing out an unpleasant colour and letting go more and more each time they do so.



Chakras

Activating the Body's Hidden Energy Centres

1. **Base Chakra** - (The Muladhara Chakra Seat of primal energy). Survival and self-preservation instincts. Groundedness/discountedness, Security/ insecurity. Connectedness to earth. Ability to live on the physical plane. Sense of life purpose/aimlessness. Spinal column, kidneys and bones. The element is earth, and the chakra colour is red.
2. **Naval Chakra** - (The Swadhisthana Chakra Procreative instincts). Ability to connect with others on an intimate and sexual level. Giving and receiving. Expression of emotional and sexual needs in a relationship. Ability to relate sense of self to another. Confidence/lack of confidence. Ability to respond/helplessness. Warmth/lust. Assimilation of food. Reproductive organs, internal and external. Thymus. Kidneys. The element is water and the chakra colour is orange.
3. **The Solar Plexus Chakra** - (Manipura Chakra Vitality and energy). Sense of personal power and validation of this from self and others. How we feel appreciated, and how we appreciate others. Vitality/inertia. Inner security/ acquisitiveness/attachment. Sense of personal authority and self-control. Nervous system, pancreas, liver, gall bladder, stomach and adrenals. Energises the sympathetic nervous system, metabolism and emotions. The element is fire and the chakra colour is yellow.
4. **The Heart Chakra** - (Anahata ChakraLove and divine manifestation). Love, compassion and forgiveness. Validation of self and others. Ability to connect and relate to others. The radiation of warmth and love to those we meet. Hope/ Arrogance. Self esteem/vanity. Repentance. Circulation of our vitality socially and physically through the bloodstream. Heart, thymus gland, circulatory system and lungs. The element is air and the chakra colour is green.
5. **Throat Chakra** - (The Vishuddhi Chakra Purification centre). The identification and expression of the individual will. The clarification of our special needs and the expression of this to others. Speech and communication. Creative expression. Thyroid, parathyroid, throat. The element is ether and the chakra colour is sky blue.
6. **Third Eye Chakra** - (The Ajna Chakra Formless consciousness). The psychic and intuitive sense. The intuitive insight that transcends the five body senses and the limitations of time and space. Extra sensory perception. Pituitary gland. Activates the nervous system. The element is light and the chakra colour is indigo.
7. **Crown Chakra** - (The Sahasrar Chakra Lotus of a thousand petals). The spiritual urge and the desire to experience the wholeness of life and the universe. Inspiration and revelation from the higher self. Self realisation and enlightenment. Receptor for incoming cosmic rays. Unites higher self with body/ mind. Stimulates inspiration, higher consciousness, wisdom and understanding. Pineal gland, cerebral cortex, and the right eye. Colour is violet.



Past Lives

Have we lived before? The concept of reincarnation - that our souls may experience many lifetimes over centuries, maybe even thousands of years - has been present in virtually every culture since ancient times. The Egyptians, Greeks, Romans and Aztecs all believed in the "transmigration of souls" from one body to another after death. It's a fundamental precept of Hinduism.

Although reincarnation is not a part of official Christian doctrine, many Christians believe in it or at least accept its possibility. That's not at all surprising; the idea that after death we can live again as another person - maybe as the opposite sex or in a completely different station in life - is intriguing and, for many people, highly appealing.

Is there any truth to it? Is reincarnation just an idea, a fantasy? Or is there real evidence to support it? Here's some of the best evidence available, gathered by researchers who, in some cases, have devoted their lives to the subject. Examine it, and then decide for yourself.

Past Life Regression Hypnosis. The practice of reaching past lives through hypnosis is controversial, primarily because hypnosis is not a reliable tool. Hypnosis can certainly help reach the unconscious mind, but the information found there is not reliable as truth. It has been shown that the practice can create false memories. That doesn't mean, however, that regression hypnosis should be dismissed out of hand. If the past life information can be verified through research, the case for reincarnation can be considered more seriously.

- The one of the most famous cases of past life regression through hypnosis is that of Ruth Simmons. In 1952, her therapist, Morey Bernstein, took her back past the point of her birth. Suddenly, Ruth began to speak with an Irish accent and claimed that her name was Bridey Murphy, who lived in 19th century Belfast, Ireland. Ruth recalled many details of her life as Bridey, but, unfortunately, attempts to find out if Ms. Murphy really existed were unsuccessful. There was, however, some indirect evidence for the truth of her story: under hypnosis, Bridey mentioned the names of two grocers in Belfast from whom she bought food, Mr. Farr and John Carrigan. A Belfast librarian found a city directory for 1865-1866 that listed both men as grocers. Her story was told both in a book by Bernstein and in a 1956 movie, "The Search for Bridey Murphy."

Illnesses and Physical Ailments. Life-long illness or physical pain that cannot be accounted for, may have its roots in some past life trauma, some researchers suspect?

- In *"Have We Really Lived Before?"* Michael C. Pollack, Ph.D., CCHT describes his lower back pain, which grew steadily worse over the years and limiting his activities. He believes he found out a possible reason during a series of past life therapy sessions: "I discovered that I had lived at least three prior lifetimes in which I had been killed by being knifed or speared in the low back. After processing and healing the past life experiences my back began to heal."
- Research conducted by Nicola Dexter, a past life therapist, has discovered illness-past life correlations in her patients, including: a bulimia sufferer who swallowed salt water in a previous life; a fear of indoor heights caused by carving the ceiling of a church and being killed by falling to the floor; a persistent problem in the shoulder and the arm area having been caused by participating in a tug of war which injured the same arm; a fear of razors and shaving was found to have its root cause in another lifetime where the client had chopped off someone's fingers with a sword and then as retribution had their whole hand cut off.

Phobias and Nightmares. Where does seemingly irrational fear come from? Fear of heights, fear of water, of flying? Many of us have normal reservations about such things, but some people have fears so great that they become debilitating. And some fears are completely baffling - a fear of carpets, for example? Where do such fears come from? The answer, of course, can be psychologically complex, but researchers think that in some cases there might be a connection to a previous life.

- In "*Healing Past Lives through Dreams*," author J.D. tells of his claustrophobia and a tendency to panic when his arms and legs were confined or restricted in any way. He believes that a dream of a past life uncovered a trauma from a past life that explained this fear. "One night in the dream state I found myself hovering over a disturbing scene," he writes. "It was a town in fifteenth-century Spain, and a frightened man was being hog-tied by a small jeering crowd. He had expressed beliefs contrary to the church. Some local ruffians, with the blessing of the church officials, were eager to administer justice. The men bound the heretic hand and foot, and then wrapped him very tightly in a blanket. The crowd carried him to an abandoned stone building, shoved him into a dark corner under the floor, and left him to die. I realized with horror the man was me."

Physical Appearance. In his book *Someone Else's Yesterday*, Jeffrey J. Keene theorizes that a person in this life can strongly resemble the person he or she was in a previous life. Keene, an Assistant Fire Chief who lives in Westport, Connecticut, believes he is the reincarnation of John B. Gordon, a Confederate General of the Army of Northern Virginia, who died on January 9 1904. As evidence, he offers photos of himself and the general - and, indeed, there is a striking resemblance. Beyond physical similarities, Keene says that "they think alike, look alike and even share facial scars. Their lives are so intertwined that they appear to be one."

Children's Spontaneous Recall and Special Knowledge. Many small children who claim to recall past lives express thoughts, describe specific actions and environments, and even know foreign languages - none of which they could know or have learned from their present experience. Many cases like this are documented in Carol Bowman's *Children's Past Lives*.

- Eighteen-month-old Elsbeth had never spoken a complete sentence. But one evening, as her mother was bathing her, Elsbeth spoke up and gave her mother a shock. "I'm going to take my vows," she told her mother. Taken aback, she questioned the baby girl about her queer statement. "I'm not Elsbeth now," the child replied. "I'm Rose, but I'm going to be Sister Teresa Gregory." She later described her nun's habit in detail as well as her daily chores at the convent.
- When little Tommy was about five years old, a button from his pants had popped off. When his mother didn't sew it back on right away, Tommy found her needle and thread and did the job himself. "[He] sewed that button on so expertly that I couldn't believe it," his mother said. "I had never taught him to sew and he had never even seen me do it." When she asked how he knew how to do that, Tommy replied, "Well, we used to do it on my ship all of the time." He then related details of his previous life as a sailor.

Handwriting. Can past lives be proved by comparing the handwriting of a living person and the deceased person he or she claims to have been? Indian researcher Vikram Raj Singh Chauhan believes so. Chauhan has undertaken a study of this possibility, and his findings have been received favourably at the National Conference of Forensic Scientists at Bundelkhand University, Jhansi.

- A six-year-old boy named Taranjit Singh from the village of Alluna Miana, India, claimed since he was two that he had been a person named Satnam Singh. This other boy had lived in the village of Chakkchela, Taranjit insisted, and even knew Satnam's father's name. He had been killed while riding his bike home from school. An investigation verified the

many details Taranjit knew of his previous life as Satnam. But the clincher was that their handwriting; a trait experts know is as distinct as fingerprints, was virtually identical.

Birthmarks and Birth Defects. Dr. Ian Stevenson, head of the Department of Psychiatric Medicine at the University Of Virginia School Of Medicine, Charlottesville, Virginia, is one of the foremost researchers and authors on the subject of reincarnation and past lives. In 1993, he wrote a paper entitled "Birthmarks and Birth Defects Corresponding to Wounds on Deceased Persons" as possible physical evidence for past lives. "Among 895 cases of children who claimed to remember a previous life (or were thought by adults to have had a previous life)," Stevenson writes, "birthmarks and/or birth defects attributed to the previous life were reported in 309 (35%) of the subjects. The birthmark or birth defect of the child was said to correspond to a wound (usually fatal) or other mark on the deceased person whose life the child said it remembered."

But could any of these cases be verified?

- In one fascinating case, an Indian boy claimed to remember the life of a man named Maha Ram, who was killed with a shotgun fired at close range. This boy had an array of birthmarks in the center of his chest that looked like they could possibly correspond to a shotgun blast. So the story was checked out. Indeed, there was a man named Maha Ram who was killed by a shotgun blast to the chest. An autopsy report recorded the man's chest wounds - which corresponded directly with the boy's birthmarks.
- A man from Thailand claimed that when he was a child he had distinct memories of a past life - as his own paternal uncle. This man had a large scar-like birthmark on the back of his head. His uncle, it turns out, died from a severe knife wound to that very part of his head.

Dr. Stevenson has documented many other such cases, many of which he could verify through medical records.



Developing Your Hypnotic Power

Basically there are two ways of hypnotising:

1. Using the physiological method of the human energies (mesmerism).
2. The psychological method via suggestion.

(Excluding Mesmerism and Somnambulism). For most powerful results, these methods should be combined. This process of combining the physiological with the psychological is recommended throughout this text. It will make you a master hypnotist, as this combination gives you **POWER HYPNOSIS**.

A hypnotic power resides within all of us to influence others. Everyone has the power. It is an influence that you can learn to exert under volitional control. As a hypnotist, you can easily learn how to use this power for sensational effects. Power Hypnosis is the influence of mind-upon-mind so, to understand its operation, you must first learn some things about the nature of mind. Mind is nothing tangible; it is nothing you can place your finger on; it is present in everyone. You know you have a mind, but do you really know what you have?

Mind is a process for producing thoughts, and thoughts are things. In other words, thoughts are forms of energy arranged in certain patterns. Some refer to such as 'thought forms'. The more effectively you learn how to use your mind, the more powerful the 'thought forms' you can produce, and powerful 'thought forms' carry influence even across space. The brain acts like an electrical transformer in stepping up the current while the nervous system provides the wires, which conveys the current throughout the body. Mind produces thoughts, which the brain amplifies. The stronger the amplification the more powerful are the thoughts, which can influence others directly. The operation is like the process of induction, in which two coils of wire are spaced apart. One coil is electrically charged with an impulse and it is transmitted through space to the other coil. Each resonates to the same tune, as it were. In the Orient, the concept is presented in a more romantic manner. Mind is likened to a lake of still water. The hypnotist causes ripples to occur in his lake and the person towards whom his thoughts are directed obtains similar ripples in their lake.

Some have called this powerful transmission of thought from one person to another "thought projection". The mental energy used appears to be of two types: magnetic energy (referred to as "raw energy") generated within the body, and telepathic energy generated within the mind. The raw energy gives the power while telepathic energy gives the direction. The two work together as a unit in applying Power Hypnosis. The operation of the two energies in combination is what Mesmer referred to as "animal magnetism".

A 'thought form' is mental energy with a purpose. In the case of stage hypnotism it is Power Hypnosis and it is used to produce striking hypnotic results upon the stage with an eager audience watching. For a "thought form" to be powerful it must be charged with energy, and that energy comes from the hypnotist. Actually, it comes from the body of the hypnotist, for it is mostly a physical thing. That is, it is physical as far as your method of producing and experiencing it is concerned; although I rather suspect that there are more subtle aspects involved as well. Do this: Begin by looking upon your body as your personal reservoir of energy collected from the universe. Consider your body functioning like an electrical condenser to store energy, which may be discharged for specific purposes, as directed by the mind. The purpose you are learning to use it for is to hypnotise profoundly your subjects.

Now, close your eyes and think of the universe as being like a great ocean of energy, and you are like an inlet of the ocean. The energy of the universe is there for your taking, to use it, as you will. Energy is vibration and vibration is motion.

Stand up or sit in a chair, extend your arms in front of yourself, and start shaking your hands vigorously. Shake them in any direction, any way they want to go. Just shake them wildly, in absolute freedom. You start with effort, but soon the shaking will become effortless, and it will seem to occur almost by itself. As you do this, allow your mind to grow calm and experience yourself as the shaking continues. The time will come when it seems that it is no longer your hands that are shaking, rather it is **YOU** who are shaking both inside and outside.

When you become the shaking, rather than just doing the shaking, you will begin to feel yourself filling with energy that somehow seems both mental and physical, at one and the same time. After your body has become the shaking of your hands, and you have had enough of this activity for a while, relax your hands in your lap, and rest a bit. You are now ready to perform another associated process, which brings the shaking to your entire body, in an automatic way, bringing you great quantities of this vital energy.

Stand erect, close your eyes, and allow your whole body to vibrate. You will find this easy to do, as you have already started the energy flowing throughout your body. So, now just allow your whole body to become energy, allowing your body to melt and dissolve its boundaries. Just stand relaxed, loose, and natural. You don't have to do anything; you are simply there waiting for something to happen; all you have to do is co-operate with it and allow it. Your co-operation should not become too direct, it should not be pushing; it should remain just an allowing. You'll find that your body will start making movements on its own. What movement it makes depends on you; all persons are different. Possibly your head will twitch and your body may start shaking in different ways. Just allow it to take on the shaking freely, and shake any way it wants to go.

Possibly your body will make subtle movements, like a little dance. Your hands may move, your legs might move seemingly on their own, and your entire body could start shaking with subconscious movements all over. All you have to do is allow it to develop on its own; and as it does, think of the shaking as being the energy of the universe coming into you.

When you've had enough of this automatic shaking of your body, then just stop. You can stop anytime you please. Now, stand still with your eyes closed and breathe deeply and fully while directing this energy, from the brain and passing through every nerve of your body, permeating every fibre of your being. Use your imagination in doing this. In your mind's eye, see the energy you have brought into your body flowing throughout your entire body. You are alive with energy. Never be afraid to use your imagination. Now, how do you feel? You will feel yourself alive with vital energy. Test it for yourself.

Extend your arms and direct the energy into your hands and you will feel your fingers tingle, as though an electrical current were passing out of them. Bring the fingertips of each hand towards the other, spaced about an inch apart. You will experience the flow of energy between your hands. Touch your fingertips together in front of a black cloth; then separate them a little, and move them back and forth an inch each way. Observe what is there. You will see lines of "misty radiance" flowing between them. This is the "raw energy" of the hypnotist. When you place on this energy telepathic energy (or thought forms) the latter riding piggyback as it were, it is then that you have Power Hypnosis.

Telepathic energy is the product of thought. Every thought produces an electric-like discharge in the brain, and an electrical discharge produces a wave. A thought wave is much like a radio wave, only subtler, and it can be transmitted through space from one person to another. When this transmitted "thought form" is powered by the raw energy applied to the hypnotising process, the result is Power Hypnosis. Telepathic energy is not difficult to produce, as its production is an automatic function of the mind. Every thought produces it. However, it can be strengthened by attention and will.

In relation to Power Hypnosis, attention means holding the thought consistent and centred in the mind. Will, means to direct the thought to go where you want it to go and to produce the effect you wish to produce. Both processes are deliberately directed. The hypnotist causing an induction of thought from one mind to another; and/or the ripples of the “lake” of one mind upon the “lake” of another. You have learned how to generate the raw energy in yourself. Now learn how to most powerfully project the completed ‘thought form’ into the mind of the recipient.

The more effortlessly you project the thought, the more effectively it will be transmitted. Concentrate hard upon the thought and try to push it out by an effort of will into the mind of the other person. Thought doesn’t travel through third dimensional space, thought goes through hyperspace. Or, if you can understand it better, you could say that thought goes through the fourth dimension. In other words, it is here and then it is there instantly.

Will is used to push the thought

Form the thought and place it in the centre of the mind - where it is visualised

This means you mentally picture what you want to occur in the mind of the recipient of the thought (the one you are hypnotising). If you wish, you can visualise it as ripples of your thoughts occurring in your own “lake or mind” and then similarly picture the same ripples forming in the “lake or mind” of the other person. Always employ imagination in the process. The more clearly you can form a clear mental picture of the happening, the stronger will be the influence.

This is the induction process. It is optional, but I have found it effective to include a mutual hand shaking suggestion experience just prior to inducing group hypnosis.

Perform the action of violently shaking the hands as a mutual action. In doing this, the subjects can be told to hold in their minds the thought of being receptive to the energy which you (as the hypnotist) hold in your mind, while also mentally projecting the energy to the subject. This shaking of hands in unison creates both a bond of friendship and trust, combined with a resonance occurring between the hypnotist and subjects, resulting in a dynamic hypnotic situation.

To summarise: Hypnotic Power resides in all people, it is projected using in combination, within your mind, the triple processes of **VISUALISATION**, **AFFIRMATION** and **PROJECTION**.

1. In **visualising**, hold the image of precisely what you wish to occur in your mind, as you wish it to occur in the mind of your subject.
2. In **affirmation**, verbally and mentally suggest to your subject what you visualise as occurring in your visualisation.
3. In **projection**, think of what you visualise in your mind as occurring simultaneously within the mind of the subject(s).

Such is your hypnotic power. Not only does it help you on a physiological level, it equally helps you on a psychological level; as you are bound to more effectively present your hypnotism when you **THINK** this way. (The New Encyclopaedia of Stage Hypnotism. Ormond McGill).



The Hypnotic Trinity

The hypnotic trinity is an esoteric reference; that much appears to work in threes when inducing hypnosis, during hypnosis, and also post hypnosis. Three “yes set” requests before trance induction begins (the hypnotist has a client or subjects comply with 3 natural and acceptable direct suggestions before commencing trance):

Such as; “sit down, just relax, and close your eyes now.

Install suggestions 3 times during trance.

There are three levels of trance (light, medium, and deep).

Three sessions are usually needed for the resolution of an issue or the change of a habit.

Hypnosis unwinds (if it's going to, at 3 hours, 3 days, 3 weeks, 3 months, or 3 years).

Many of the bygone hypnotists died in March including Mesmer, Braid, and Erickson.



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