

row limits, and on condition that they converge toward a common point. It drains for its own use—at least in the proportion possible—the entire cerebral activity.

In cases of spontaneous attention, the whole body converges towards its object, the eyes, ears and sometimes the arms; all motions are arrested. Our personality is captured, that is, all the tendencies of the individual, all his available energy aim at the same point. The physical and external adaptation is a sign of psychic and inward adaptation. Convergence is a reduction to unity substituting itself for that diffusion of movements and attitudes which characterizes the normal state.

In cases of voluntary attention, adaptation is most frequently incomplete, intermittent, without solidity. The movements are inhibited, yet to reappear from time to time. The organism converges, but in a languid, reluctant sort of way. Intermissions of physical adaptation are a sign of intermissions of mental adaptation. The personality has been only partly won, and at intermittent moments.

Attention consists in an intellectual state, exclusive or predominant, with spontaneous or artificial adaptation of the individual.

It will be seen, in the end, that attention in no respect resembles an independent activity; that it is bound up with perfectly determined physical conditions; that it acts only through the latter, and is dependent on the same.

As a matter of fact, in every sound human being there is always a dominant idea that regulates his conduct, such as pleasure, money, ambition [duty], or the soul's salvation. This fixed idea, which lasts throughout life—except in cases where another is substituted for it—becomes finally resolved into a fixed passion, which once more proves that attention and all its forms of appearance depend on emotional states. The metamorphosis of attention into a fixed idea is much more clearly seen in great men. "What is a great life?" asks Alfred de Vigny. "A thought of our youth, realized in mature age." In many famous men this "thought" has frequently been so absorbing and tyrannical that no one can hardly dispute its morbid character.

Hypnotism, Faith and Religion.

BY HENRY FRANK.

We may pooh-pooh it as we please from every conceivable scientific standpoint; we may argue that faith is a chimera, a mere figment of the mind, a bugaboo of religious superstition; that it is fol-de-rol and folly, stupidity and ignorance; nevertheless, we shall be forced, by absolute scientific dem-

onstrations, to return to faith and find that it is the surest of all scientific forces of which humanity has any knowledge. I am going to try to show you why.

Until the doctrine of faith was proclaimed, there was no apprehension whatsoever of the nature of spiritual forces or of the law which underlay their operation. In all ages so-called miraculous cures have been effected, and without a doubt, because of the exercise of the faith of the individual in the one who operated upon him; and yet no one, until the time of Jesus, clearly emphasized the idea that there must exist in the individual this quality of faith before the sought-for cure can be effected. You will see, friends, that in modern science we are just beginning to discern the meaning, the law and the operation of the principle [impulse] of faith. This discovery does not prove that the individual in whom the faith is exercised possesses any essentially superior qualification. It proves only—and the scientific law consists in this—that faith awakens the mental expectancy of the individual; and as his mental expectancy is aroused, his own mental forces produce the desired effect. In short, "faith is the religious synonym of the scientific term "auto suggestion."

We have heard much concerning auto-suggestion in these modern days. It has become an especial topic of discussion in current scientific literature. Most of the criticism directed against the theory is based on mistaken and erroneous premises. Some assert that Christian Science is merely the superstitious and ignorant employment of "auto-suggestion." The distinguished professor, Dr. Jno. D. Quackenbos, of Columbia University, N. Y., denounces Christian Science, simply because, as he alleges, it rests wholly upon the principles of auto-suggestion.

Auto-suggestion, plainly stated, is a suggestion of the individual to himself that, if he submits to certain conditions, he will become conscious of certain effects in his mental and physical organs.

Some years ago Professor Carpenter, in England, made a series of very remarkable experimentations, extending over a number of years, in which he sought to discover the law underlying the operations of auto-suggestion. In his day it was called odic or mesmeric force. He was able to show that all the results produced were the direct effect of expectancy. When he operated on a subject, he would either awaken in him certain expectant results or he would discover what the conscious or unconscious expectation of the subject was, and in every case the expectancy thus aroused, or latently ex-

isting, was evidenced in the effects produced. Nothing transpired in any experiment which was not ante-dated by this expectancy.

Hence the law is well established; the individual himself, whose expectancy has been aroused, works the needed cure upon himself.

It is, therefore, scarcely just to denounce Christian Science merely because it rests upon auto-suggestion, since auto-suggestion is the underlying principle on which all hypnotic experimentations rest. Perhaps this just and emphatic criticism of Christian Science may be made, that it employs a scientific law as a religious superstition, and thus befogs the minds of the simple, while it fills the temples of learning with a meaningless jargon whose very verbosity defies the gods.

Modern discoveries reveal this law of life: Man is endowed with certain capabilities which he may discover through the exercise of the established laws of his being, by which he may overcome the apparent limitations of matter, and only when he rises superior to the limited possibilities of his physical powers and reaches his extraordinary forces, is he able to a certain extent to conquer the body, the physical environments in which he dwells, and to look out beyond and above him into a "spiritual realm" which invites to hitherto undreamed-of victories.

Had it not been for the storm of denunciation incited by the professions of a Paracelsus, a Mesmer, a Gasner and others, who attracted the attention of the scientific world to what was inherent in the human organism, we could not today boast of a Bernheim, a Charcot, a Ribot, with their wonderful discoveries and clear, logical analyses, prophesying a final system of remedies for the alleviation of physical and mental disorders which bids fair to overthrow *Materia Medica* itself.

Hence we behold today the entire medical fraternity standing aghast, with eyes dilated, at the achievements of modern hypnotism. At first they railed at and spat upon it. It was awful; it was the superstitious bugaboo of medievalism; it was the invention of the devil himself. "Touch it not!" said they; it is a horror; it is one of the bubbling fountains of hell, which is full of the sulphur of damnation; and if you but put the tips of your fingers to it, it will burn through your soul and body." "Leave it alone," they cried, "for it is the most dangerous of all possible scientific pursuits." And in their wake followed the religious antediluvians, who were as much terrorized at the possibility of a scientific explanation of so-called biblical miracles as the modern pseudo-religionists, who fear lest the mantle of mystery be torn from the shoulders of their bor-

rowed mysticism.

Those who understand hypnotism in the true sense of the word, well know that that was the most ridiculous hullabaloo the scientific world ever instigated. In the scientific analysis and complete understanding of hypnotism, there is nothing whatsoever dangerous to the human race. We must, however, thoroughly comprehend its laws before we seek to exercise it. Foolish experimenting with it—approaching it from an unscientific and charlatan point of view—may indeed induce certain dangers. But so would electricity, dynamite, gun-cotton and liquid air. Fools must not rush in where angels fear to tread.

The scientific world is now beginning to understand that what is called the hypnotic power—the supposed ability of one man to throw another into artificial sleep, and make it impossible for the subject to awaken until the hypnotist elects to release him—is very largely a figment of the mind, a pure myth—an invention of ignorance.

Hypnotism is simply the operation of one mind by suggestion upon another mind; simply an exaggeration of that same process which we are exercising every day upon one another when we engage in the ordinary associations and relations of life. We have not understood the law; that is all. Gradually science is beginning to discern and grapple it. Ignorance is all that is dangerous about hypnotism. Ignorance is the only danger that ever has, or ever can, confront humanity. To fear to learn is the stoutest link in the chain of slavery. Some fools may have to be killed that wisdom may come, but the world can afford to sacrifice its fools for the sake of scientific progress. Hypnotism is the last call to Science. If she heeds not, Folly will anticipate her and the Charlatan will usurp the chair of the instructor.

When Benjamin Franklin timidly approached the forked lightning with kite and string and key, and for the moment was cast down by the shock, the unscientific world proclaimed the fact as an evidence that man should not fool with the devil, and if he does, it is at his everlasting peril. Nevertheless, the scientific world, undismayed by Franklin's temporary discomfiture, continued to experiment with this mysterious and defiant element, until it tamed and chained the monster, forcing it to do man's bidding, directing it at will hither and thither throughout the earth, henceforth to be his slave and not his master, to the glorification of human knowledge and the benefaction of the entire race.

This will be the final issue with hypnotism. It will be scientifically