

reach the involuntary mind of those who are highly suggestible (example Mesmer's patients), but the success of the whole work depends upon the ability to reach the involuntary mind of those who are apt to reason on every suggestion received, and to influence them to accept suggestions for their benefit.

*Suggestive condition* is one in which a suggestion has an exaggerated effect, and to get this condition we remove all auto-suggestions, and thus get the patient's mind centered on suggestion given through the senses.

A somnambulist does not reason as rapidly as other individuals and has not the degree of voluntary attention. His mechanism of reason works slowly, and when a suggestion is given it seems to absorb his whole attention; this being the case he finds it easier to acquiesce in a statement rather than refute it. No matter how absurd it is he finds it easier to act out a part than to resist the suggestions of the operator. When left to himself to give an explanation for his actions, unless he has committed himself already, he will say he found it easier to follow the suggestions of the operator than to do otherwise, although he knew all the time that what he was doing was absurd, or he may say he did it simply to please the operator. In giving suggestions to such persons we must be careful not to give too positive suggestions to the patient if we want to find out what benefit he is receiving.

*Attention* is said to be the focusing of consciousness. It may be directed inwardly upon mental objects, or outwardly upon external objects. Thus we have natural and voluntary attention. All animals and man included are born with the natural attention. To hold this attention for any length of time an object or subject must be interesting. A dog will follow a rag shaken in his face, but his attention is quickly given up to the next impression which arouses his curiosity. One of the most potential differences between man and the lower animals lies in the fact that man is capable of developing his voluntary attention, and thus he is enabled to overcome the dictates of his natural attention and inclination. It is the development of this ability to control the attention or inclination which constitutes "will power," and in the same degree in which voluntary attention is developed do we find reason present.

The old idea of suggestion was that a patient could be made to accept any suggestion given whether true or false. Some physicians,