

THE PHYSIOLOGY OF FASCINATION: 150 YEARS LATER
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On October 23, 1855, the father of hypnosis, British Physician and Surgeon Dr. James Braid published his last monograph: *The Physiology of Fascination and the Critics Criticized*.

I read Braid's papers while preparing for the American Board of Medical Hypnosis examination years ago and I was struck by his visionary insights about hypnotic interactions. So, at last year's ASCH meeting in Anaheim, I opened my mouth and made a mistake, as I often do. I suggested to Sheryl Daniel, given this important anniversary, that she find a speaker to commemorate the occasion.

I was not thinking it should me. I am not being strategically self-deprecating here. I am being *really* self-deprecating. I would love to hear how Dabney Ewin, Ernest Rossi, David Spiegel, Jeffrey Zeig, Karen Olness, and so many others whom I consider seasoned and thoughtful...how *any one else* would view the legacy of Dr. Braid on the 150th anniversary of his last monograph. Not me.

When I learned that I was to give this talk, I was desperate. I attempted to channel Dr. Braid with a Ouija board but all I got was an automated response

that, since his death, Dr. Braid's ongoing investigations have exposed no evidence supporting *post-mortem* communication and therefore he would not agree to appear at this meeting or to be interviewed.

That was that. Here I am. This is what you get.

And maybe it is not so inappropriate. I am a primary care pediatrician, running a practice in a moderate-sized city in upstate New York. Our weather is a lot like Braid's England. More importantly, I came to this field of hypnosis and psychophysiology as a frontline, community physician skeptically attempting to make sense of the phenomena of mind-body interactions that I reckon with daily in the families who come to me for help. So did Braid.

In 1841, Braid was drawn to the phenomena of Animal Magnetism as "a complete skeptic." He writes:

"From all I had read and heard of mesmerism...the phenomena being capable of being excited in so few...these few individuals in a state of disease ...or delicate constitution or of ...susceptible temperament, and ... the phenomena...when induced being said to be so exaggerated, or of such an extraordinary nature...I was fully inclined to join with those who considered the whole to be a system of collusion or delusion, or of excited imagination, sympathy or imitation."

Certainly this fits with my pre-medical impression of hypnosis: a group of phenomena demonstrated for entertainment wholly at the cost and ridicule of the so-called volunteer on the stage and for the benefit of the Mesmerist/hypnotist. But my first impressions of stage hypnotists occurred more than a century *after* Braid's exposure, generations of acculturation and medical progress later.

In 1841, Victoria is Queen. The United Kingdom has occupied Hong Kong. US President William Henry Harrison makes history by dying in office after a term of one month. Charles Dickens, James Fenimore Cooper, Edgar Allen Poe and Balzac are publishing new books. Engels is writing about the state of the proletariat in Manchester. In Somerville, Massachusetts, Dr. Charles Thomas Jackson discovers that ether can be used as an anesthetic (that must have been *some party!*). In France, Louis Pasteur has just begun his experiments that will lead, 20 years hence, to the *germ theory of disease*. In Essex, Joseph Lister is 14 years old and more than fifty percent of surgical patients die of postoperative sepsis. Sigmund Freud will be born in 15 years.

How did this singular man at this singular point in history give birth to these fertile ideas?

- A neurophysiologically-based theory of mind-body phenomena;

- An appreciation of the significance of focused attention and suggestion in the origins of these phenomena, bringing human imagination into the realm of science;
- A methodology for evoking the patient's innate potentials rather than imposing unproven insensible forces on the patient;
- a new family of terms: hypnosis, hypnotist, to hypnotize; and
- The framing of the new field of psychophysiology, another term he coined.

So I will talk with you about Dr. Braid.

- First, I will summarize and highlight his history and contributions, particularly his final work.
- In this I will attempt to read between the lines. What can we glean from Dr. Braid's writing about the person behind them?
- And finally, given those implied learnings, I will take a risk and attempt to channel Dr. Braid in order to ask what he might say about us, the state of our field and our organizations, and our future.

Braid's biographer, physician and surgeon John Milne Bramwell, speculates that Braid was born "about 1795," at Rylaw House in Fifeshire, where his father was the proprietor. Neither Bramwell nor the UK's James Braid Society has much on Braid prior to his professional education. This is disappointing because, as a pediatrician, I am particularly interested in how who we were shapes who we

become. When I started this research I hoped to find clues to the intellectual rigor and creativity Braid brought to his practice. What was it in young Braid's childhood that inspired him to look beyond the daily practice of surgery and medicine to matters of mind and body? I can't tell you. I wonder if he knew.

We know that he matriculated at The University of Edinburgh from age 17 to 19. He inspired his son, James Braid Junior, who studied medicine at the same university 30 years later. The 1908 National Biography – the last century's equivalent to *Who's Who* – informs us that Braid apprenticed with Dr. Anderson of Leith then, upon receipt of his medical degree, he was employed as surgeon to the miners at the Earl of Hopetoun's mines. Later, while in practice with Dr. Maxwell in Dumfries he was called to assist a Mr. Petty of Manchester who had been injured in a stagecoach accident in Braid's neighborhood. Apparently, Mr. Petty was so moved by Braid's attention that he persuaded him to move to Manchester "where there was more scope for his talents." I wonder what Mr. Petty saw in Braid? In Manchester, Braid became distinguished for "his special skill in dealing with dangerous and difficult diseases," and "his warm-hearted and cheerful disposition." Sounds to me, like Braid had both passion for his work and the ability to engage his patients

I presume that most of us here can remember the time, early in our professional lives when we were first struck by the power of this skill set, this field of study, we call hypnosis. I also presume that, for the majority of the ASCH membership who

are mental health care professionals, hypnotherapy was introduced as part of your curricula and you who are here chose to follow it. For those of us who went to medical or dental school, despite the 1958 mandate from the American Association of Medical Colleges that hypnosis be part of our program of study, exposure to hypnosis was less likely than exposure to sleep itself. For me it happened at an Academy of Pediatrics Meeting in Colorado, 14 years ago, when, after speaking on the psychophysiology of stress in children Dr. Tom Boyce from UCSF showed a videotaped brief hypnotic encounter with a boy who had conditioned nausea whenever he got on the school bus. My career changed at that point as my mind created new pathways, both consciously and not. Each of us here today, can identify cherished mentors who modeled technique and gave us direction. We all gratefully stand on others' shoulders.

I venture down this apparent tangent because I have been unable to imagine fully Braid's frame of mind on the evening of November 13, 1841 as he began to study the phenomena demonstrated by the mesmerist Lafontaine (1803-1892). The self-confident Lafontaine came from a theatrical family and would demonstrate his most dramatic phenomena on a particularly susceptible member of the audience or a "good" subject he had brought with him. As I mentioned, Braid was skeptical. But something drew his curiosity; something piqued his interest. Was it to expose charlatanism? Was it intellectual integrity and pursuit of reasoned science? Was there something about his nature, having been described as a kind and compassionate physician, which caused him to search

out the subject's innate abilities rather than those of the mesmerizer? Am I engaging in too much projection here? Absolutely.

After that first demonstration, Braid returned for a second, then a third. About this Braid wrote:

“Six nights afterwards, one fact, the inability of the patient to open his eyelids, arrested my attention. I considered that to be a real phenomenon, and I was anxious to discover the physiological cause of it. Next night, I watched this case again....with intense interest, and before the termination of the experiment, felt assured that I had discovered its cause, but considered it prudent not to announce my opinion publicly, until I had an opportunity of testing it's accuracy, by experiments and observation in private.”

In these careful experiments Braid first endeavored to separate hypnotism from Mesmerism by developing a consistent strategy for inducing hypnotic phenomena. Braid's technique resulted in catalepsy and somnambulism with more consistency than the idiosyncratic methods of the Mesmerists. His practice was to use upward gaze to accelerate fatigue while narrowing concentration, a now common form of induction. This resembles the eye roll of the Hypnotic Induction Profile, except he requests his subjects to limit the levitation of gaze by staring at an object. His first published description of this method reveals a very careful clinician:

“Take any bright object (I generally use my lancet case) between thumb and fore and middle fingers of the left hand; hold it from about eight to fifteen inches from the eyes, at such a position above the forehead as may be necessary to produce the greatest strain upon the eyes and eyelids, and enable the patient to maintain a steady fixed stare at the object. The patient must be made to understand that he is to keep the eyes steadily fixed on the object, and the mind riveted on the idea of that one object. It will be observed that, owing to the consensual adjustment of the eyes, the pupils will be at first contracted: they will shortly begin to dilate, and after they have done so to a considerable extent, and have assumed a wavy motion, if fore and middle fingers of the right hand, extended and a little separated, are carried from the object towards the eyes, most probably the eyelids will close involuntarily, with a vibratory motion. If this is not the case, or the patient allows the eyeballs to move, desire him to begin anew, giving him to understand that he is to allow the eyelids to close when the fingers are again carried towards the eyes, but that the eyeballs must be kept fixed in the same position, and the mind riveted to the one idea of the object held above the eyes.”

Braid goes on then to describe methods for inducing catalepsy, intensification or diminution of senses, muscle tone and awareness including progression to “a state of depression far greater than the torpor of natural sleep.”

In time, after analyzing the results of repeated experiments, Braid arrived at this conclusion:

“...it is a law in the animal economy, that by a continued fixation of the mental and visual eye, on any object which is not itself of an exciting nature, with absolute repose of the body, and general quietude, [patients] become wearied; and, provided they rather favour than resist the feeling of stupor ...[they enter] a state of somnolency, accompanied with that condition of the brain and nervous system generally, which renders the patient liable to be affected, according to the mode of manipulating, so as to exhibit the hypnotic phenomena. As the experiment succeeds with the blind, I consider it not so much the optic, as the sentient, motor and sympathetic nerves and the mind through which the impression is made.”

Braid's controversial deduction was that:

“The phenomena are induced solely by an impression made on the nervous centers, by the physical and psychical condition of the patient, *irrespective of any agency proceeding from or excited into action by another*—as anyone can hypnotize himself by attending strictly to the simple rules I lay down... It is also well known, that...the phenomena arise spontaneously in the course of disease.”

Simply put: Braid reasoned that the phenomena are innate to our minds in response to our experiences, not magic, not magnetism.

For this, Braid was attacked bilaterally. The Mesmerists were incensed that he undermined the foundational beliefs that they were possessed of magnetic powers. On the other side, the conservative medical, religious and lay community regarded his phenomena with incredulity, certain that some trickery was afoot and that Braid was just another Mesmerist in surgeon's clothing.

As testimony to his intellectual integrity, Braid did not claim to understand the neuroscience underlying his view of animal economy. In his 1843 book, *Neurypnology; or the Rationale of Nervous Sleep*, Braid writes,

“As to the *modus operandi* we may never be able to account for that in a manner so as to satisfy all objections; but neither can we tell why the law of gravitation should act as experience has taught us it *does* act.”

Despite constant attacks on his work and character, Braid persevered, openly inviting critical analysis, and answering personal attacks with respectful, published dialog. Contrast this with Mesmer's response to controversy ninety years prior. To his detriment, he closeted his work and developed a secret society of animal magnetists. Braid seemed fueled by the power of the natural phenomena he studied to heal and relieve suffering and so repeatedly

admonished his critics to relieve themselves of personal prejudice in pursuit of science and therapeutics. Wrote Braid:

“I trust, therefore, it may be investigated quite independently of any bias, either for or against the subject, as connected with mesmerism; and only by the facts which can be adduced. I feel quite confident we have acquired in this process a valuable addition to our curative means; but I repudiate the idea of holding it up as a universal remedy; nor do I even pretend to understand as yet, the *whole range of disease* in which it may be useful... Whether these extraordinary physical effects are produced through the imagination chiefly, or by other means, it appears to me quite certain, that the imagination has never been so much under our control, or capable of being made to act in the same beneficial and uniform manner, by an other mode of management hitherto known.... Most unwarrantable and novel attempts have been made, not only to extinguish the farther prosecution of Hypnotism, but also to misrepresent all I had either said or done on the subject and thus damage me, as well as Hypnotism, in the public estimation.”

Menke writes, “Science liberates useful tools trapped within secret places and elaborate rituals.” For the fourteen years after his exposure to Lafontaine’s mesmerism, Braid performed hundreds of experiments, demonstrations, lectures and published eight papers exploring the phenomenology of trance and thereby

extricating it from the vague notions of magical forces and magnetism in which it was born.

Braid's most concise summation of his work was his last monograph, published in October, 1855. This concluding work is the most prophetic. Of it Maurice Tinterow, author of *Foundations of Hypnosis*, writes:

“In the *Physiology of Fascination*, ...Braid indicates that he had a perfectly clear concept of the suggestion technique, the credit for the discovery of which is usually given to Bernheim. ..Braid introduces monoideism to describe the condition in which the mind is possessed by a dominant idea. One cannot fail to note the relationship between this concept and the “*idée fixes*” propounded by Janet some years later...[and] Braid describes cases of self hypnosis.”

[end quote] Even more, as we will see, Braid, perhaps unknowingly, establishes a base for inquiry into the subconscious effects of psychological trauma as an etiology for disease. Similarly, the same groundwork supports the investigation of hypnotic methods for treatment of such conditions. *Ultimately, Braid's persistent faith that hypnotic ability resides wholly within the patient forms the seed of the concept of individualized patient-centered therapies.*

As the monograph's title suggests, it is comprised of two parts: *The Physiology of Fascination* is the final summation of Braid's theories of hypnosis. *The Critics*

Criticised is Braid's last foray into rebutting the lashing he has received over the years in the primary Mesmeric journal, *The Zoist*. The writing style of this ultimate paper differs from Braid's previous work. It has a force of confidence that reaches beyond his previous technical, sometimes timid descriptions of his technique, to wax poetic.

The Physiology of Fascination opens this way:

The power possessed by serpents to fascinate birds has always been a source of interest and admiration to the curious. That a crawling reptile, such as a serpent, doomed to move pronely on the earth, should possess the craft and power, by the mere fixed gaze of its glaring eyes, irresistibly to draw down from their proud aerial perch the very fowls of heaven, which cleave the air with rapid wing far beyond the reach of the sportsman's tube, seems to proclaim this as one of the most remarkable of nature's laws, which has ordained that extremes should meet. The question therefore arises, by what means is this remarkable result effected? Is there magnetic attraction in the eye of the serpent by which the bird is drawn? Or is it the result of any poisonous emanation projected by the serpent? Is it voluntary, or an involuntary process by which the creature approaches and falls an easy prey to its fell destroyer?

Braid goes on to use this example to describe how a dominant idea fixes attention, stills the mind and *involuntarily* – a term we can now take to mean *subconsciously* – compels a trance state. He writes:

The law upon which these phenomena are to be explained ...is simply this – that when the attention of man or animal is deeply engrossed or absorbed by a given idea, associated with movement, a current of nervous force is sent into the muscles which produce a corresponding motion, not only *without* any conscious effort of volition, but even in opposition to volition...and hence they seem to be irresistibly drawn, or spell-bound, according to the purport of the dominant idea or impression of the mind at that time.

He goes on to cite misattributions of these phenomena:

It is also upon the same principle that some individuals may [seemingly] be brought so much under the control of others, through certain audible, and visible, and tangible suggestions...The whole of these phenomena of “electro-biology,” the gyration of the odometer of Dr. Mayo,...the movements of the divining-rod...”table-turning,” the fascination of serpents, the evil eye and witchcraft, and the charm by which the fowl may be fixed and spell-bound—all come under the same category, namely, the influence of a dominant idea, or fixed action of attention absorbing or putting in abeyance for the nonce, the other and great controlling power of the mind—the *will*.

Through these examples Braid links his new concept of monoideism with subconsciously governed motor phenomena. Braid credits his friend and colleague, Dr. W.B. Carpenter with coining the term *ideomotor*. This then is the origin of ideomotor signaling, a century later to be employed by Erickson then Cheek.

To promote accurate terminology and minimize confusion, Braid tried to make the case for limiting the use of his terms derived from hypnosis to those phenomena occurring in a sleep-like state. Braid proposes that monoideism replace hypnosis. Braid failed to make monoideism stick. By this time, his book *Neurypnology* had been translated into German and French and was widely read throughout Europe. The nomenclature of hypnosis was too entrenched to change. This why we are not the American Society of Clinical Monoideism pronounced ASCM (pronounce "ASS'EM"). This is a good thing.

Braid's desire to refine the language of the field reveals both his empiricism and his creative vision. He closes this section on terminology with this:

...as a generic term, comprising the whole of these phenomena which result from the reciprocal actions of mind and matter upon each other, I think no term could be more appropriate than *psychophysiology*.

[end quote] With the publication of this new word, the new discipline completed its gestation and was born.

Braid succinctly extricates hypnosis from the morass of mesmerism in this way.

Hitherto it had been alleged that the mesmeric condition arose from the transmission of some magnetic fluid, or occult influence, fluid or force, projected from the body of the operator, impinging upon, and charging the body of the patient... I was...able to demonstrate the fallacy of this *objective influence* theory by producing analogous phenomena simply by causing subjects to gaze with fixed attention...It was thus clearly proved that it was a *subjective influence*, resulting from some peculiar change which the mind could produce upon the mental and physical functions, when constrained to exercise a prolonged act of fixed attention.

[end quote] With the introduction of this term “subjective influence” Braid suggests that the mind can be influenced both positively and negatively by adverse or therapeutic suggestions in hypnotic states, either induced or occurring naturally. He conceives that *maladaptive dominant ideas* can be at the root of physical ailments and therefore the *transformation of dominant ideas with hypnosis* can be therapeutic, depending upon the predisposition of the patient, not the therapist. Understand that this brilliant formulation predates Janet, Charcot and Freud. In Braid’s words:

[various diseases] “may be speedily and safely relieved and cured by judicious and suitable manipulations and suggestions, which are not at all amenable to ordinary medical treatment...The most striking cases...for

illustrating the value of the hypnotic mode of treatment, are...of hysteric paralysis, in which, without organic lesion, the patient may have remained for a considerable length of time perfectly powerless of a part, or of the whole body from a *dominant idea* which has paralyzed or misdirected his volition...Assuredly, such cures are as important as they are interesting and surprising, because such cases...resist ordinary modes of treatment for paralysis...but still the rationale [for treatment] is simple enough ...the influence of an expectant, dominant idea, *either exciting or depressing natural function, according to the faith and confidence of the patient.*

Braid closes *The Physiology of Fascination* with this:

Is it not an important boon, therefore, which science has achieved in discovering such a simple, safe, speedy, and certain mode of curing such afflictions; and that the same principle of a strongly excited dominant idea, which is so fatal to the unhappy fascinated bird, can by judicious management be turned to such salutary purposes for the relief and cure of suffering humanity?

Finally, in *The Critics Criticised*, Braid dispenses with criticism aimed at him from writers in *The Zoist* who have claimed that he has yet to prove that he does not influence his patients with his own magnetic forces since he is always in the room with them, staring at them with his eyes. Braid responds carefully and at

great length with examples of successful self-hypnosis among his patients, again asserting that *the patient owns his or her own influence*.

Having forcefully recapitulated and defended his contribution to this new field of inquiry, still assailed by conservative medicine and the Church on one side and the mesmerizers on the other, Braid undoes Descartes... and closes this way:

I have long felt convinced that the *odium mesmericum* was as inveterate as the *odium theologicum*; what then must be my perilous position, when so hardly and inveterately assailed by the *odium mesmericum* and *theologicum* combined? Still however, I entertain a confident hope that time, which is the great reformer, will ultimately give in her verdict in favour of my psychophysiological theory.

Braid gave us

- an understanding of hypnotic phenomena as evocative rather than imposed,
- the pervasive power of monoideism,
- suggestion technique,
- a careful elucidation of physical manifestations including ideodynamics, and even
- the early evolution of the role of subconscious forces in healing.

But I believe that Braid is least recognized for his greatest contribution: *the birth of psychophysiology*. He asserts:

“The ...phenomena are due entirely to this influence of dominant ideas over physical action, and point to the importance of combining the study of psychology with that of physiology, and *vice versa*. I believe the attempt made to study these two branches of science so much apart from each other, has been a great hindrance to the successful study of either.”

When I first read this 150 year old proclamation, I wondered: How far have we come?

Now.

If we had, as I dreamed, invited Braid to speak here; if we could have channeled Dr. Braid, over his objections, to reflect on our present course in the field he nurtured in its infancy...what would he have to say?

First, he would be tearfully grateful for organizations like The British Society of Clinical Hypnosis, our ASCH, and the ISH and its other component societies and the various Hypnosis Boards. Given the years of acrimony he endured, how alienated must he have felt then? How warmly he would be received, now? Imagine his astonishment and sense of affirmation to find hearty, growing professional societies dedicated to intellectual discourse, investigation, publication and high standards of ethical practice and training. We would tell him that next year's annual meeting in Orlando is entitled "Hypnosis in the

Mainstream.” What would he say about Disney World? He would probably quote Shakespeare as did Huxley, “Oh! Brave new world that has such people in it.”

But after the toasts and the reception, he would ask, “So, who are you all *really*?” He would look at our membership and query why mental health care professionals outnumber physicians and surgeons in this organization? Modern psychology was literally in its infancy when Braid first published in 1843. William James was only a year old at that time. Braid might view the landscape of modern western medicine, the hegemony of pharmaceuticals and procedures and the paucity of psychological integration, and exclaim with exasperation, “Where are all your physicians and surgeons? There was a new territory for exploration in the field of psychobiology. Why is it not *yet* the mainstream? Why are so few of your colleagues here? Did the physicians and surgeons give up? “

I would probably consider explaining health insurance, reimbursement, the pressure to prescribe, direct to consumer advertising... but then realize they were all inadequate arguments. After staring at the floor for a while, I would say, “Yes.”

I wonder what he would think of the debates about the validity of hypnotic susceptibility, state versus trait, role enactment versus physiological change. Given his view of hypnotic phenomena deriving from a universal principle of

animal economy in response to dominant ideas and his belief that variations in ability to enter hypnosis have more to do with the skill of the operator than the capacity of the subject, I suspect that he would reject the notion of a range hypnotic susceptibility. He might be more inclined to speculate that, while the complexity of modern social ecology – with television, video games, and advertising -- requires more adaptability and flexibility of technique on the part of the therapist in order to *evoke* hypnotic ability, the innate psychophysiology that permits hypnosis is immutable.

With this perspective, I would like to think that he would be titillated by Milton Erickson's creativity and inventiveness. Because Braid suspected that "noxious influences" – traumatic events -- could affect the mind without the patient's awareness, he would be fascinated by the skill with which Erickson could evoke change by facilitating completely individual hypnotic responses, quite different than the relatively uniform approaches that Braid necessarily studied. And because Braid seemed a kind and compassionate man, drawn to reveal the innate physiology behind mesmeric phenomena, I believe that he would have been moved by Erickson's steadfast faith in each patient's ability to heal themselves from within their own subconscious capacities.

Braid would be intrigued by biofeedback technology's potential role in providing accuracy and specificity to mind-body phenomena. He would be even more excited by the advances in psychobiology: from the pathways of stress mediated

by the hypothalamic—pituitary-adrenal axis explicated by Hans Selye, to the brain body chemical messengers researched by Candice Pert, to the field of psychoneuroimmunology first explored by Robert Ader and David Felten. These pioneers and their colleagues would begin to give Braid the answers to his questions of *how* the mind influenced the body and affected disease states.

But Braid would be most enthralled by modern neuroscience's understanding of consciousness and in Ernest Rossi's work and his book, *The Psychobiology of Gene Expression*. First, of course we would need to fill him in on Darwin, who began to publish his papers on *principles of natural variation and selection* in 1859, a year before Braid's death. Mendel took seven years to publish his seminal work on the cross-breeding of peas in 1865, so he was planting seeds as Braid passed. Then we would ask Dr. Braid to sit down and have a stiff drink before we explained how Watson's and Crick's elegant illumination of genetic structure birthed molecular genetics, ninety years after Braid's death.

Once Braid regained consciousness, we would ask Dr. Rossi, as only he could do, to share his understanding of the research showing how Braid's notion of "fascination," wonderment, intensity, creativity *and hypnosis* stimulates activity dependent gene expression, synaptogenesis, and neurogenesis: the remodeling of the brain and its conduits to the body. Blissful, Braid would raise his glass, smile and say, "We still fail to know gravity's secrets, but now unveiled is the machinery beneath the *physiology of fascination*."

Of course we would need to bother Braid with the compelling work of Gary Schwartz, author of *The Living Energy Universe*, and other human energy scientists that study the impact of electromagnetic forces on biological systems. This field provides evidence that intention, belief and expectancy can be transmitted as insensible electromagnetic forces, and that these forces may effect psychophysiological change: Mesmerism reborn. Braid, no doubt, would want to study the data and perform experiments himself before responding. But for those of you who are familiar with Gary Schwartz, his conversation with Braid would be great to overhear.

As I review these areas of Braid's fascination, I have come to a chilling realization. The contemporary areas and opinions that most pique his interest *are exactly the same as mine*. Perhaps I *am* channeling Braid! Wow.

So I would have to ask, "Dr. Braid, where would you wish the field that you fostered to go?" It seems too speculative to guess what *specific* directions he would indicate. We all have our biases. But given his history, I imagine he might say this,

"Do not allow hypnosis to become the *odium scientificum*. Beware of those that claim they have all the answers or know how to direct the patient. Do not hold beliefs too dear. Follow the phenomena, not your theories. Keep the science fresh. Stay humble."

I have been unsuccessful in discovering the actual date of birth of the little baby James Braid in “about 1795.” The “warm-hearted, cheerful” *Dr.* Braid died at home in Manchester, England, five years after the publication of this last paper, on March 25, 1860, aged about 65 years, cause of death unknown. *That* anniversary is a week from next Friday. Make a note in your palm pilots, or whatever magical device you own, for that date, ...to take time out from your busy schedule to pause...to raise a candle about 8 to 15 inches from your eyes...above the horizon,... in a position to produce gentle fatigue,...rivet your gaze upon it... then, when you wish, let the eyelids close...in a vibratory way... while keeping the eyeballs steadily upward,.... and as you relax, become intensely focused... on the *fascination of discovering new truths.*

I close with this poem:

The Brain—is wider than the Sky—
 For—put them side to side—
 The one the other will contain—
 With ease—and you beside—

The Brain is deeper that the sea—
 For--hold them—Blue to Blue
 The one the other will absorb—
 As sponges—Buckets—do—

The Brain is just the weight of God—
For—Heft them—Pound for Pound—
And they will differ—if they do—
As Syllable from Sound—

So wrote Emily Dickenson, in 1862, two years after Braid's death.

Thank you.