

Beyond Mind Power

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Based on a work by William Walker Atkinson

“The universe is a great organism... controlled by a dynamism of the psychical order. Mind gleams through its every atom... there is mind in everything, not only in human and animal life, but in plants, in minerals, in space.” - Flammerian

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CHAPTER I

THE MENTAL-DYNAMO.

I wish to invite you to the consideration of a great principle of Nature—a great natural force that manifests its activities in the phenomena of Dynamic Mentation—a great Something the energies of which I have called "MIND-POWER."

My thought on the subject is based upon the fundamental conception that:

THERE EXISTS IN NATURE A DYNAMIC MENTAL PRINCIPLE—A MIND-POWER—PERVADING ALL SPACE—IMMINENT IN ALL THINGS—MANIFESTING IN AN INFINITE VARIETY OF FORMS, DEGREES, AND PHASES.

I hold that this energy, or force, or dynamic principle, is no respecter of persons. Its service, like that of the sun and rain, and all natural forces, is open to all—just and unjust; good and bad; high and low; rich and poor. It responds to the proper efforts, no matter by whom exerted, or for what purpose called into effect. But the proper effort must be exerted, consciously or unconsciously, else there will be no operation of the force. I believe that the activities of this dynamic mental principle are intimately correlated to manifestations of the mental operations known to us as desire, will, and imagination. "We

shall learn something of the laws and principles and modes of operation of its energies and activities, as we proceed with our consideration of it, in this work. It may be difficult for you to grasp this conception of Mind-Power at the start—but it will grow upon your understanding as its activities are presented to you, one by one, like a great panorama.

My terms will be explained and illustrated by examples, as we proceed—so you need not analyze them at this point. It may be as well, however, to state that I have used the term "Dynamic" in its original Greek sense, i. e., "powerful"; "possessing power," etc.

I have postulated of my conception of Mind-Power that it pervades all space—is immanent in all things—and manifests in an infinite variety of forms, degrees, and phases.

But, it may be urged, this is nothing more than science claims for the principle of physical energy—then is Mind-Power identical with the physical energy of science!—is it nothing more than a high form of mechanical or material energy? No, Mind-Power is very far from being a blind, mechanical energy—it is a living, mental force, which I hold is behind the manifestations of physical energy and mechanical force. It is not the physical energy of science, but is something of the nature of a living will, which is rather the cause of physical energy, than identical with it. Let us take a familiar example. You desire to move your hand—and it moves. Why?

Because of the manifestation of the wonderful and mysterious force called "will" which is stored up within you, and which you have released to move the hand. You send a current of nerve-force which is really a manifestation of Mind-Power or will-force from your brain, along the nerves of the arm, which contracts the muscles of the arm and hand, and your desire is gratified. Your desire, or wish, set into motion the Mind-Power which acted upon the material substance of your body and caused it to act. What was it that flowed along the nerve-wires? Was it electricity, or magnetism? No! it was that subtle and mysterious thing that I am calling Mind-Power, and which is bound up with the will principle of mind.

Mind-Power is an actual living force. It is the force that makes plants grow—and animal bodies grow—and which enables all living things to move and act. It is the force which enables the growing mushroom to raise up the slabs of paving stone—or causes the roots of a tree to split open the great boulders, into the crevices of which they have crept. Mind-Power is not an abstraction or speculative nothing—it is an existent, living, mental, acting force, manifesting sometimes with an appalling power, and sometimes with a delicate, subtle touch that is almost imperceptible, but which accomplishes its purpose.

In order to reach a clear conception of the universality of Mind-Power, let us consider its manifestations as we see them, unquestioned, in the universe—

on the many planes of life and activity. Beginning with the more familiar instances of its operation and manifestation, let us then proceed to delve still deeper until we reach instances not so easily perceived; and then still further hack until we find it in places and in things that are generally regarded as lacking in Mind-Power and life.

And, here let me say that I hold that life and Mind-Power are always found in company with each other—there is some close relationship between the two—they are probably twin-phases of the same thing, or else twin-manifestations of the same underlying reality. There is no life without mind and Mind-Power—and no Mind-Power, or mind, without life. And, further, I claim that there is nothing without life in the universe—nothing lifeless there, or anywhere. The universe is alive, and has mind and Mind-Power in every part and particle of itself. This is not an original idea of my own, of course,—the leading scientific thinkers admit it today, and the Hindu philosophers have known it for fifty centuries. Do you doubt this? Then listen to these authorities who ably express the thought of their scientific schools.

Luther Burbank, that most wonderful man who has revolutionized our conceptions of plant-life, and who has practically held Plant-Life in the palm of his hand, says: "All my investigations have led me away from the idea of a dead material universe tossed about by various forces, to that of a universe

which is absolutely all force, life, soul, thought, or whatever name we choose to call it. Every atom, molecule, plant, animal or planet, is only an aggregation of organized unit forces held in place by stronger forces, thus holding them for a time latent, though teeming with inconceivable power. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive."

Dr. Saleehy, in his important scientific work, "Evolution: the Master Key," goes even still further in his claim of a living universe; and life accompanied by mind. He says, among other things: "Life is potential in matter; life-energy is not a thing unique and created at a particular time in the past. If evolution be true, living matter has been evolved by natural processes from matter which is, apparently, not alive. But if life is a potential in matter, it is a thousand times more evident that mind is potential in life. The evolutionist is impelled to believe that mind is potential in matter. (I adopt that form of words for the moment, but not without future criticism.) The microscopic cell, a minute speck of matter that is to become man, has in it the promise and germ of mind. May we not then draw the inference that the elements of mind are present in those chemical elements—carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, sodium, potassium, chlorine—that are found in the cell. Not only must we do so, but we must go further, since we know that each of

these elements, and every other, is built up out of one invariable unit, the electron, and we must therefore assert that mind is potential in the unit of matter—the electron itself."

Flammarion, the eminent French scientist, says: "The universe is a dynamism. Life itself, from the most rudimentary cell up to the most complicated organism, is a special kind of movement, a movement determined and organized by a directing force. Visible matter, which stands to us at the present moment for the universe, and which certain classic doctrines consider as the origin of all things—movement, life, thought—is only a word void of meaning. The universe is a great organism, controlled by a dynamism of the psychical order. Mind gleams through its every atom. There is mind in everything, not only in human and animal life, but in plants, in minerals, in space." Prof. J. A. Fleming, in his work on "Waves, Air and Aether," says: "In its ultimate essence energy may be incomprehensible by us except as an exhibition of the direct operation of that which we call mind and will."

Let us then follow the hint given by the scientists—let us proceed to examine the evidences of the immanence of life and Mind-Power in all of the things of the universe—things organic; things inorganic; and things beyond organism, shape and form—back into the very ether of space itself. And in the search we shall find these evidences everywhere—in all things. Nowhere does life and Mind-

Power escape us. Immanent in all things—manifesting in an infinite variety of forms, degrees, and phases, we find these twin-principles. I invite you to join in one of the most interesting and fascinating explorations known to modern science.

We do not need any proof to demonstrate the existence of life, mind and Mind-Power in man, or in the lower animals. The activities resulting from its presence are in constant evidence. And if we examine the plant kingdom we will see manifestations of life, mind, and Mind-Power there also. Plants not only manifest "appetency," or "the instinctive tendency on the part of low forms of organic life, to perform certain acts necessary for their well-being, particularly in the selection and absorption of the material substances necessary for their support and nutriment";—not only "instinct" or "involuntary and unreasoning prompting or impulse, and the response thereto";—but also, in certain cases, there appears mental action closely akin to conscious choice and will. I refer you to the many recent works on mind in plant-life for illustrations and proofs of this statement. And biology shows us that there is life, mind, and Mind-Power inherent in the cells of which our bodies, blood and the material of animal and plant life, is composed. These cells are "little lives," and manifest mental power and faculty. They perform their particular functions, and live, grow, reproduce themselves, and act just as do the tiny forms of animal life at the bottom of sea—the latter being but

little more than single cells, or cell-groups. The possession of memory on the part of the cells of organic matter, is an accepted scientific fact.

At this point the orthodox and conservative scientist usually stops, drawing a line between "organic" and "inorganic" matter. But the daring minds of advanced scientists of today have brushed aside the dividing line, and have moved to a position where they meet the Hindu philosophers and the occultists, and now admit and teach that life, mind and Mind-Power invade the "inorganic" world to its utmost limits, and that universe is indeed alive and possesses Mind.

Some of the lower forms of "organic" life, so-called, possess no organs, and are but masses of jelly-like matter without signs of even rudimentary organs—and yet these life-forms show evidences of desire, choice, and will. And Science has admitted the existence of life and mind in the crystals, the latter "growing" in a manner showing vital and selective energy, and even rudimentary sex. More than this, the metals and minerals, under scientific tests, have shown "responses" that are similar to the same action in organic life—showing life and rudimentary sensation, the latter of course being a manifestation of mind. Some of the cold, careful scientific records read like fairy tales to those not familiar with the wonderful achievements of recent science. I wish that I had the time and space to recount these tests—but I must hasten on. Enough to

say that in mineral and metallic forms there has been found "response" indicating the existence of "sensation" in varying degrees; and that in the crystallization of minerals and metals there has been evidenced the action of the same instinctive mental-life energy which as "appetency or instinct" builds up the bodies of living organic forms. If you wonder at this—think of the miracle which is performed every second by plants absorbing the minerals of the earth, which are then converted into living plant-cells; then we eat the plants and convert the plant-cells into animal-cells which serve as the basis of our blood, muscles, organs, and even our brains. In fact, every particle of organic substance was evolved in this way. Think over this and you will see that Nature is One in her essence, and that she is alive and possesses Mind-Power.

But we do not stop even at this advanced point. Minerals, and all forms of matter are composed of infinitesimal atoms, or particles. The particles combine by reason of some inherent "attraction" existing between certain of them, known as "chemical affinity," etc. Chemical affinity is a peculiar thing—it manifests in likes and dislikes, loves and hates; it is impossible to study these manifestations without recognizing an elementary manifestation of "like and dislike"—"love and hate." You think that this is far fetched, do you? Well, listen to these words from some of the leading scientists about this power to receive sensations, and power to respond to the

same, and maybe you will change your mind. Haeckel, the great German scientist, holds that the atoms of which matter is composed may "receive sensations," and "respond to sensations." He dwells upon this fact in his latest works "The Riddle of the Universe," and "The Wonders of Life," and writes as follows regarding "sensation in the inorganic world": "I cannot imagine," Haeckel says, "the simplest chemical and physical process, without attributing the movements of the material particles to unconscious sensation." He also says, in another place: "The idea of chemical affinity consists in the fact that the various chemical elements perceive the qualitative differences in other elements—experience 'pleasure' or 'revulsion' at contact with them, and execute specific movements on this ground." He adds, later, that the "sensations" and "responses" in plant and animal life are "connected by a long series of evolutionary stages with the simpler forms of sensation that we find in the inorganic elements and that reveal themselves in chemical affinity." Nageli, another scientist, says: "If the molecules possess something that is related, however distantly, to sensation, it must be comfortable to be able to follow their attractions and repulsions; uncomfortable when they are forced to do otherwise." And so you see that Science now is preparing to admit elementary life and Mind-Power in the atoms and particles of matter.

But we have not as yet reached the utmost limit

of scientific investigation regarding the presence of mind in the universe. "Further than the atoms!" you may ask. Yes, further than the atoms! What is true regarding the atoms, is true of the ions or electrons of which they are composed—these tinier particles are attracted and repelled; form groups and combinations which regulate the kind of atom produced; and manifest the same kind of "affinity" that is noticeable in the atoms. And more than this—these particles, as well as all forms of physical energy, are believed to emerge from the ether, that subtle, tenuous, universal substance, which, although unseen, and intangible, is held to exist in order to account for the phenomena of the universe. If there is Mind in the particles that emerge from the Ether, is it too much to claim that there must be Mind in the Ether itself! Is this preposterous! Not so! Listen to the words of the following scientific authorities on the subject:

Flammarion says: "Mind gleams in every atom. There is mind in everything, not only in human and animal life, but in plants, in minerals in space!" Cope says: "The basis of life and mind lies back of the atoms, and may be found in the universal ether." Hemstreet says: "Mind in the ether is no more unnatural than mind in flesh and blood." Stockwell says: "The ether is coming to be apprehended as an immaterial, super-physical substance, filling all space, carrying in its infinite, throbbing bosom the specks of aggregated dynamic force

called worlds. It embodies the ultimate spiritual principle and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, mental and spiritual, as they are known to man." Dolbear says: "Possibly the ether may be the medium through which mind and matter react. Out of the ether could emerge, under proper circumstances, other phenomena, such as life, or mind, or whatever may be in the substratum." And, so, we have the best of authority to support the inevitable conclusion that there must be Mind-Power even in the ether.

For my own part, I go still further, and for several years back have been claiming that the Ether and the Universal Mind-Power Principle are one and the same thing—that is, that that theoretical something that science has called "the Ether," is in reality the Universal Mind-Power Principle from which all manifestations of activities emerge—the Universal Mental Dynamo! I cannot prove this, of course—but it is logical. But my argument does not depend even upon this—for admit that there is Mind-Power in the ether, and my case is won. And in the ether it must be, even if the ether is not but another name for it. For if Mind-Power is not in the ether, from whence does it come into the particles of matter, and in matter itself, organic and inorganic?

Besting the consideration for a moment, let me say that with mind as reason, intellect, etc., I have nothing to do in this book, for this is a consideration

of the dynamic phase of mind—the Power phase—Blind-Power, or Dynamic Mentation. I am trying to show you that Mind-Power exists everywhere, and is manifest in every activity of the universe. "In every activity of the universe?" you say; "surely you do not include physical activity and energy such as natural forces etc.!" Yes, I do mean just that! "How can that be?" you ask, "what has Mind-Power to do with electricity, light, heat, magnetism, gravitation, etc.!" It has everything to do with them, in my opinion. I will explain it to you in a few words, for I cannot go into this subject at length in this book, but must hasten on to the other parts of my subject.

Here it is in a nut-shell: All the forms of natural physical energy, or forces, known as light, heat, electricity, magnetism, etc., are held by science to be forms of energy arising from the vibration of the particles of matter. Now what causes the vibration? Motion of the particles, of course! And what causes the particles to move? Just this, the attraction and repulsion existing between them! And what causes the particles to exhibit this attraction and repulsion toward each other! Now here is where we get to the heart of the matter; listen well! We have seen that the particles are attracted to, or repelled by, each other—in the matter of "likes and dislikes"; "love and hates"; or "pleasure or revulsion"; or "comfortable and uncomfortable experiences related, however distant, to sensation," etc. And these at-

tractions and repulsions are held to result from "capacity to experience sensations" and the power to "respond to sensations." And both the power to receive and experience "sensations," and to respond thereto, are manifestations of mentality, which Haecckel has compared to "desire" and "will." And if mentality is the cause of the sensations and of the response there; and the latter are the causes of the attractions and repulsions; and the latter are the causes of the motion, to and fro, of the particles of matter; and the latter, in turn is the cause of the vibrations; and the vibrations are the causes of the manifestations of light, heat, electricity, magnetism, etc.,—then am I not justified in claiming that mind and Mind-Power are the motive' force of all physical energy?

And, am I not justified in postulating the existence of an universal mental dynamic principle! I tell you, friends, that the future will show that this dynamic mental principle is the source of energy—not energy the source of mind! I know that this is revolutionary, but I believe that it will meet the requirements of the future. I have been preaching this thing for several years now—and many have been the smiles; the jeers; and the sneers. But, from the beginning, I have felt a keen appreciation of the words of Galvani, when he said, bitterly: "I am attacked by two very opposite sects—the Scientists and the Know-Nothings; both laugh at me, calling me the

'Frog's Dancing Master,' but I know that I have discovered one of the greatest forces in nature."

And, now, in conclusion, I must ask you to form a mental picture of this great universal dynamic mental principle; pervading all space; immanent in all things; and manifesting in an infinite variety of forms, degrees and phases. We can think of it only by means of symbols. Let us then consider it as a great living, throbbing, pulsating, mentating OCEAN of Dynamic Mind-Power. In the depths of that Ocean of Mind-Power there is quiet, and calm and peace—the embodiment of latent power, and potential energy. On its surface are ripples, waves, great movements of energy, currents, whirlpools, eddies—phases of fierce tempest alternating with phases of calm and quiet. And from the depths of that Ocean of Mind-Power, all mental and physical Power emerges—and to its bosom all must return. And in that ocean there is an infinite store of energy, from which may be drawn that which the human centers of consciousness and power require, when they learn the secret This Ocean of Mind-Power is our only source of dynamic energy—but we have at our disposal as much of its force as we can carry off over our channels of supply. It is the use of this power that we call Dynamic Mentation.

Now, do you understand what I mean by the Universal Principle of Dynamic Mind-Power—this Universal Mental-Dynamo?

Several years ago I told a friend of this conception,

and after he had listened to me attentively and with interest, he reflected a few moments, and then suddenly asked: " But where do I come in ?" And that is the question that many of you are asking now, no doubt. Well, while here I cannot dip into metaphysics or philosophical speculation, or even into my favorite occult sources, I will say that each of you is a CENTRE OF POWER in that Ocean of Dynamic Mind-Power and each "I" is a master of the power. You have the Whole Thing back of you—and you are free to draw upon it for all that your channel will carry to you. And you are allowed to enlarge your channel. That is enough for this time—more will follow as we proceed.

CHAPTER II

THE NATURE OF MIND-POWER.

At this point I am confronted with the question that naturally arises when one begins to consider an unfamiliar object, subject, or principle—the question of: "What is it!" "What is Mind-Power" is a difficult question to answer, for it implies a knowledge of the thing "in-itself," apart from its activities and manifestations. And this "thing-itselfness" is something that the candid, scientific thinker admits is beyond the range of his thought and knowledge. Any attempt to answer such a question must involve one in a maze of metaphysical and philosophical speculation regarding something which is by nature unknowable. And so I may as well frankly state here that I do not purpose "guessing" at the "thing-in-itselfness" of Mind-Power. For, at the best, any attempt at an answer would be merely a guess—for I do not know, neither do I know anyone else who knows!

I am acquainted with the numerous speculations of the ancient and modern philosophers and metaphysicians on the subject—I have read and studied them, and have rejected¹ them as mere theories unsupported by facts. And I have made and rejected a

dozen or more theories of my own on the subject—all vague, foolish speculations. I have studied the best of what has been written and thought regarding this "thing-in-itselfness" of mind and Mind-Power, so you see my ignorance is not the ignorance that comes from lack of thought, or lack of acquaintance with the thoughts of others—but is rather the ignorance that comes as the result of much thought, and much study of the thoughts of others—the ignorance that is only realized through knowledge. Regarding these ultimate questions, the best thinkers freely confess their ignorance knowing that, as Nordau has said, they "have plucked that supremest fruit of the Tree of Knowledge—the consciousness of our ignorance." Like Pyrrhon, some twenty-five centuries ago, they say "Uden horizo"—"I do not decide."

We do not know " things-in-themselves"—we cannot know them. If we knew the ultimate truths regarding the tiniest and most insignificant thing in the universe, we would know everything that is—for that tiniest thing is connected with, and related to everything in the universe, and that which underlies the universe—and to know the "thing-in-itself" of anything would be to know the great "Thing-in-Itself" of The All. All that we can do is to know and consider things by what they do; and how they act; and through their manifestations and activities; and the results and effects of the same—rather than by what they are in the abstract, or apart from their

activities, manifestations, and the phenomena proceeding from them. Apart from their activities, manifestations and phenomena, things are but abstract no-things so far as our understanding is concerned—airy "words" coined by the metaphysicians and philosophers in order to provide food for speculation, argument, and dispute without end. And we may as well admit the fact that all consideration of ultimate things — things-in-themselves — inevitably leads us to the conclusion that the only real Thing-in-Itself is a SOMETHING, underlying all things and yet a No-Thing, and which transcends all of our experience, knowledge, reason, thought, and even imagination. And therein lies the folly of attempting to tell "just what" anything is.

In view of the facts mentioned, and which are held to be correct by the world's best thinkers, how much saner is it to devote our attention to the consideration of things as known through their activities, manifestations, and phenomena—knowing them by what they do, and how they act; by the laws, and principles of the activities and operations-, rather than by speculations concerning their nature as abstract thing-in-themselves. This is the method of modern Science, as compared with those of speculative philosophy and metaphysics. But, "a little learning is a dangerous thing"; and "fools rush in Where angels fear to tread." And so we shall never be at a loss for ingenious theories and "solutions" of ultimate problems. We have among us some who

glibly inform us that they know "just what Mind is I" Such add to the gaiety of the nations, and therefore are useful and interesting. Did you ever hear of the youth at college, who when asked by his professor: "What is electricity?" answered "Well, sir, I did know, but I have forgotten!" The professor answered, dryly: "Now, isn't that too bad! Here is the only person in the world who ever knew just what electricity is—and he has forgotten! What a loss to the race!" Why do we not have courage enough to leave off this making of the speculative soap-bubbles with which we have been amusing ourselves, and learn to answer honestly, "I do not know!" or, at least like modern Science, learn to frankly state: Here our knowledge of the subject ends; to-morrow we may know more, but sufficient for the day is the knowledge thereof—and an inch of knowledge of facts is worth a mile of unsupported speculation and theory. As Thomas L. Harris has said:

"The theorist who dreams a rainbow dream,
And calls hypothesis 'philosophy,'
At best is but a paper financier
Who palms his specious promises for gold
Facts are the basis of philosophy;
Philosophy, the harmony of facts.
Seen in their right relation."

And, now, having confessed your ignorance and mine, let us proceed to a consideration of Mind-Power as known by its activities.

In the first place, let me say that I do not hold that

Mind-Power is identical with mind. Rather does it seem to me to be correlated to mind, particularly in the operation of mind known as desire, will, and imagination. If you like, we may consider it to be the acting aspect of mind. Mind has three aspects—the aspect of being, or substance; the aspect of thought, with the sub-divisions of reason, feeling, emotion, desire, will, etc., on both conscious and sub-conscious planes; and third, the aspect of ACTING. And it is in this aspect of action that mind is known as Mind-Power.

While it is extremely likely that there is a certain employment and manifestation of Mind-Power in the ordinary processes of reasoning, intellectual effort, etc., still Mind-Power seems to be more closely connected with the more elementary phase of mentation, such as feeling, emotion, and particularly desire and will. We know that it is possessed by the lower forms of animal and plant life; even the inorganic forms; all of which existed and employed the force before intellect and reason manifested itself in man. And so I would impress upon you that while Mind-Power may be called into operation by, and still more certainly may be directed by the intellect—still you must not make the mistake of identifying it with that phase of mind or attributing it solely to creatures possessing the same. It is a far more elementary and basic force, as you have seen in the preceding chapter.

Indeed, in order that you may understand the op-

erations of Mind-Power you may as well get into the habit of considering it as correlated to that which we call WILL, (as distinguished from intellect and reason).

By "will" I do not mean that phase or faculty of the mind which decides, determines, or chooses—although this customary use of the term is quite correct as applied to one phase of will. This deciding, choosing, determining faculty is one of the attributes of intellect and Self-consciousness superimposed upon the elemental will in the direction of guiding, directing, turning and restraining—it is the Ego at the wheel, directing the Ship of Life by the Chart of Reason, the motive-power being will, or Mind-Power. Choice in the lower forms of life and activity, simply means yielding to the strongest desire, or aggregate of strongest desires, or average of strongest desires.

No, I did not mean will in the above sense, but in the more elementary sense of the term—the original sense, for the word is derived from the root meaning "to wish; to desire strongly." And, in this elementary sense, the word "will" is used to designate that primitive, original, universal mental principle in life, which manifests in desire for action, and in the response to that desire. In this sense will may be considered as Desire-Will, both being held to be phases of the same thing—or rather the two poles of the same thing. The desire-pole of this Desire-Will is connected with that which we call emotion, feeling, etc., which arouses it into action. The will-

pole of this Desire-Will is connected with that principle of mental activity which we are considering under the name of Mind-Power—the dynamic aspect of mind. I ask that you re-read this paragraph, that you may fix this idea firmly in your mind, for upon it depends the correct understanding of much that I shall have to say in this work.

In Desire we find the first step toward Dynamic Mentation. Desire precedes action of will which releases the dynamic force of the mind—the Mind-Power. Desire is the coiling up the steel-spring of Will—there is always a state of "tension" about desire—a state of "coiled-up energy" caused by "feeling," "emotion" or similar state which has been aroused by the sight of, or memory of, or thought of, some attractive object. The "feeling" inspired by the attractive object coils up the spring of desire, and this "coiled-up" energy supplies the "motive-power of the will. But, remember this, some desires are acted upon, while others are rejected—neither men nor things act upon every desire. There is the other pole of the Desire-Will which must be called into action—and this leads us to a consideration of the matter of choice, determination, or decision, which is so often expressed by the term "Will," as I said a little further back.

This choosing or determining phase of will, is little more than an empty name or term, so far as is sense the relation between desire and will action in the cases of things and creatures lower in the

scale than man. For in these cases this choice, determination, or decision is based entirely upon the degree of "feeling," or the degree of attractiveness of the objects presenting themselves to the attention—the strongest feeling, attraction, or motive-interest winning the day. (Fear is one of the strongest feelings influencing desire, and acts usually as a neutralizer of other feelings and desires, and is most potent as a motive influencing choice or decision—in fact, one is justified in regarding fear as the negative form of desire, being really a "desire-not-to.") With the advent of reason, and intellect, particularly when the self-conscious ego appears, new elements are introduced, by reason of which man is enabled to deliberate and weigh motives, desires, feelings, emotions, etc., and thus the will of man is held to contain elements lacking in the general principle of will.

But the aspect of will with which we are much concerned is the aspect of action—the will-pole of Desire-Will. Just where desire passes into will is impossible to decide—the chances are that they blend into each other. But this we do know, that "something happens" at a certain stage of the mental operation, whereby the attention of the thing, or ego, passes from the pole of desire to the pole of will—and then, one of two things happens, i. e., (1) either the "coiled-up" spring of desire is released by the will, and the energy of desire is transmuted into the energy of will, which thus releases the Mind-

Power or dynamic quality of mind into action; or else, (2) the will refuses to be aroused, and desire slowly uncoils her spring, and the tension is relieved, gradually or at once. The will may be cultivated and developed so as to refuse to release the spring of desire into action—and in this inhibiting quality lies much of that which is called "strength of will"—it often requires more will not to do, than to do.

The aspect of "action" is the true dynamic quality of will. And with action all will is intimately and inseparably connected. As Prof. Halleck says: "Will concerns itself with action. The student must keep that fact before him, no matter how complex the matter seems." Action is the "inner meaning" and reason of the will. And it is with this phase that we are concerned in the present work. Action is the essential aspect of Mind-Power—the latter exists for the purpose of Acting. It is the essence of activity.

And so you will see that this "universal dynamic mental principle"—which I have called "Mind-Power," is not that phase of mind which manifests as intellectual, reasoning processes ;but is that phase of mind which is aroused by desire-will—and which acts. It is manifest in the universe among forms of life below the plane of reason, as well as among those on that plane, and therefore precedes Reason in evolution. It also manifests along unconscious and automatic lines, and precedes the self-conscious stage of man. It represents an elementary, primitive, fundamental, dynamic, mental force; and may, be

thought of as a raw, crude, undeveloped force: manifesting along the lines of instinctive action or appetency, rather than along the lines of intellect, reason, or the higher cognitive faculties. It is something far more elemental and basic than intellect. It is more nearly akin to the elemental life forces which we personify under the name of "Nature."

Whether or not that which we know as reason or intellect were evolved from an elemental Mind-Stuff; or whether these higher forms of mentality are something of an entirely higher and distinct nature; or whether, as the occultists hold, intelligence is the result of the influence of a Spiritual Ego (something distinct from mind) upon an elementary Mind-Stuff—these are questions belonging to other phases of the general subject of Being, with which we have nothing to do in the consideration of the subject before us. I have my own opinions and beliefs on these points, and so have each of you—we may differ regarding the same, but may still be able to examine the subject before us as co-workers, in spite of our lack of agreement regarding questions of philosophy, metaphysics, or religion. We are dealing with a natural force—a universal energy—now and here, and should examine and study its principles just as we would were it electricity, magnetism, heat or light that we were studying. I am inviting you to a scientific study, not a metaphysical or philosophical speculation, doctrine or theory. These latter things have their own good places—but they have no place here at this time.

CHAPTER III.

MENTATIVE INDUCTION.

As wonderful as is the manifestation of Mind-Power within the limits of the form of the thing, ceil, plant, animal, or person, and which produces the effects known as local action, movement, etc., there is still a greater wonder to be witnessed in the manifestation of the same power beyond the limits of the personality or form in which it originates. And it is to this manifestation of Mind-Power that I am about to apply the term "Telementation."

I may as well explain my terms at this place and time. In the first place I use the term "Mentation," in the sense of "Mental activity"; the term being derived from the Latin word *mentis*, meaning "the mind"; and the suffix "ation"; meaning "action." So "Mentation" means "mental activity." From Mentation we derive Mentative, or "relating to mental activity"; Mentate, or "to manifest mental activity"; etc., etc.

From Mentation, also, I derive the term, "Telementation," which so far as I know, was originally coined by me several years ago. The word is derived from the Greek word, *tele*, meaning "far off"; and the word "mentation." above explained. "Telemen-

tation" means "mental activity at a distance," or mentation exerted over space," or "long-range mental influence," etc. I have been led to the coining of this new term designed to take the place of "telepathy," for the reason that the latter term is improper and misleading. "Telepathy," according to its root-words, really means "to suffer at a distance," or the "feeling of the pain of another," the suffix "pathy," being derived from the Greek word meaning "to suffer." It may be used properly in connection with the sympathetic transference of pain, or disease, or similar mental state, but its use otherwise is improper. It is being discarded by the best scientific authorities, who prefer the term "Thought Transference," etc. I have thought it advisable to use the term "telementation" in this connection, believing that it meets the requirements of the case better than any other term of which I have any knowledge. I expect it to come into general use before long.

And now about the transference of mental states from one thing or person to another. I shall not attempt to go into a discussion of the phenomena of Thought-Transference in this work, for the reason that it is too well established, and too generally known to require an argument in its favor from me. To thousands of careful investigators it is an established fact, and anyone who will take the time and trouble to conduct the experiments may reproduce the phenomena to his own satisfaction. Moreover

there are instances of telementation arising in the everyday life of nearly every person, such instances being of the spontaneous order, that is, not having been expected or sought after. Those who are desirous of obtaining "proofs" of telementation, beyond their own personal experiences, are referred to the records of the English Society for Psychological Research, which contain the carefully noted reports of many very interesting cases which have been conducted by the society under the most careful supervision and scientific requirements. The circulation of Mind-Power is as real a natural phenomenon as the circulation of air, water, or the blood.

There have been many theories advanced to account for telementation, and there has been much talk of "two-minds," "dual-mentality," etc., in this connection. In this work I shall have very little, if anything, to say regarding man's "two-minds." I, of course, am fully conversant with the subject of the sub-conscious and super-conscious regions of the Mind, but I find this principle of telementation to have its roots still further back in the scale of evolution—back before "consciousness" as we know it, existed in the created forms of matter or life—back to the plane of "mind in inorganic matter"—and therefore, I shall not attempt to urge any "two-mind" theories to account for it. In fact, I believe that the mind of man is a far more complex thing than a "dual-mind" combination—there are many more planes and regions of mind than the "ob-

jective" and "subjective" minds of the "dual-mind" authorities.

I find the basis for the theory of telementation far back in the scale—in fact at the lowest extreme of the scale of things. I find it in the atoms, or in the particles of which the atoms are composed. In the first chapter of this work I called your attention to the manifestation of Mind-Power among the atoms and particles of matter, which was evidenced by action, motion, and movements resulting from "attraction and repulsion" of these atoms and particles. In other words I showed that physical forces were produced by the motions of the particles, or vibrations of the atoms, which arose from states of like and dislike; love and hate; attraction and repulsion; pleasure and pain; among these tiny particles of matter. And it is here that the elementary principle of telementation is noticeable—here is where it may be seen in full primitive force and operation. If you will think for a moment, you will see that the motions of the atoms are two-fold, viz. (1) the voluntary motion of the atom toward the other atom to which it is attracted by chemical affinity; and (2) the movement of the atom occasioned by the "attractive force" exerted by the other atom, in the same manner that a magnet "draws" the needle to it.

Haeckel has told us that there is the voluntary movement of the atom itself, in response to the "desire" awakened in it by the attraction—how does it become aware of the presence of the other atom un-

less something passes between them? And that something must be in the nature of a mentative current, for there is nothing else to pass, because all other forms of energy being produced by vibrations of the atoms arising from mental states, the Mind-Power must precede the physical energies, and must be the "something that passes between" the two atoms. Feeling the presence of the other atom, the first atom moves towards its affinity, voluntarily, and just as you move your arm or walk—the atom probably exerting a push upon the ether which must be to the atom or particle what the air is to the wing of the bird, or the water to the fin of the fish. But there is another cause of motion, as we have seen—the mutual pull of the attracting atoms.

And what manner or kind of energy is it that thus "draws" or "pulls" the other atom? It cannot be electricity, or magnetism, for those forces, as we have seen, are produced by a rate of vibration occasioned by the Mind-Power in the atoms themselves—therefore we must go back to the antecedent force, which is Mind-Power, and attribute to it the drawing or pulling force which moves the atoms toward each other.

That this attracting or pulling force is in operation between the particles of matter, there can be no doubt. No two atoms of matter are in absolute touch with each other—there is always a distance between them—a space which thus separates them—which never can be traversed or overcome. There

seems to be an individuality in these tiny particles which, although allowing them to form combinations, nevertheless prevents absolute blending or amalgamation. There is always a "keep your distance," or "thus far and no further" principle in Nature which holds every particle of matter individual and alone. Every ion, electron, atom, and molecule of matter is alone, and separated even from its closest affinity by a "touch me not" circle of influence, which is also mentative in its nature, in my opinion. Even the hardest diamond, or piece of steel, is composed of molecules close together but yet separated by this circle of influence; and every molecule is composed of several atoms between which the same law operates; and every atom is composed of many ions or electrons, which have distances between them. So true is Nature in her proportions and laws, that scientists assert that in the hundreds of ions of which the tiniest atom is composed (and which atom is invisible to the sight by reason of its smallness) there is a "distance between" observed and maintained by these particles, which bears the same proportion to their sizes that the distance between the planets of our solar system bears to their particular sizes—in other words, that the ions composing an atom are akin to a minute solar system, each ion being attracted to the other, and yet "kept at its distance," the combined pull and push of the desire and the "keep off," respectively,

tending to cause them to circle round and round each other.

And what is the force that traverses the space across which the particles themselves cannot travel? It is not electricity, or magnetism, for those forces are but the results of these circling and vibrations, and not their cause—and moreover science has not discovered electricity or magnetism between the atoms. And what holds the atoms and molecules of matter together, or rather in proximity—what causes their propinquity? Science answers: chemical affinity, and cohesion! But these terms are merely names, and science does not explain the nature of the force employed,—but it knows that it is not electricity or magnetism, or any other known physical force. I answer: It is Mind-Power exerted over the intervening spaces by Telementation that attracts and holds these atoms and molecules in their places, and yet keeps them "at their distance." Mind-Power, the existence of which in the atoms was postulated by Haeckel, and which always has been taught by the occultists.

And, so finding that telementation exists in the elementary forms of substance and physical things, I am justified in looking for its presence and manifestation from that point of the scale upward. And I believe that the vibrations of mental states, feelings, desires, etc., are transmitted from one mind to another by telementation, arousing similar states, feelings desires, etc., in the receiving mind along the

lines of what we call "induction" in physical science. But before considering induction, I would ask you to consider the following quotation from Flammarion, the eminent French scientist, who says:

"We sum up, therefore, our preceding observations by the conclusion that one mind can act at a distance upon another, without the habitual medium of words, or any other visible means of communication. It appears to us altogether unreasonable to reject this conclusion if we accept the facts. This conclusion will be abundantly demonstrated. There is nothing unscientific, nothing romantic in admitting that an idea can influence a brain from a distance. The action of one human being upon another, from a distance, is a scientific fact; it is as certain as the existence of Paris, of Napoleon, of Oxygen, or of Sirius." He further states: "There can be no doubt that our psychical force creates a movement in the ether, which transmits itself afar like all movements of ether, and becomes perceptible to brains in harmony with our own. The transformation of a psychic action into an ethereal movement, and the reverse, may be analagous to what takes place on a telephone, where the receptive plate, which is identical with the plate at the other end, reconstructs the sonorous movement transmitted, not by means of sound, but by electricity."

As I have said, I account for the transference of mental states, etc., by the theory of "Mentative Induction," which I believe to be the theory more

fully meeting the requirements of the case than any of the "dual-mind" or similar hypotheses. The term "Mentative Induction" will be readily understood by those familiar with the phenomena of electricity. The word "induction" comes from the word "induce," which means "to influence." In electrical science the word induction is used in the sense of "the process whereby one body possessing magnetic or electrical properties reproduces that property in another body without direct contact."

In text-books on physics a simple experiment is often given students to illustrate magnetic induction, as follows: A magnet is so placed that its poles project over the edge of a table upon which it rests. An iron nail, or steel needle, is held a little distance below the magnet so that it will not actually touch the latter but will be near enough to be magnetized by "induction," that is, without direct contact. The nail, or needle, will have an induced property of magnetism produced by the current from the magnet, and will support another nail, or needle, by direct contact. This induced magnetism renders the nail, or needle, a magnet, possessing all the properties of the original magnet, so long as the current flows.

And, just as a magnet may communicate its properties by induction so may an electrified body communicate electrical states in another body without actual contact. The text-books are full of examples to illustrate this law. The theory accepted by Science is that the induction is the action of the elec-

trical current through the ether, by waves of vibration. And I hold that just as the vibratory-waves of magnetism and electricity pass through the ether and produce similar properties in other bodies by means of induction, so do the vibratory waves of Mind-Power, from one mind, pass through the ether, and by induction set up similar mental states in the minds of other persons within the "field of induction."

I hold that just as the "excitement" of the particles of matter ("excitement" being merely "aroused activity") may manifest an energy that may be transmitted to another object, removed in space from the first, and then may arouse by induction a similar state of "excitement" in the particles of the second object—so may the "excitement" of the mind among the brain cells of the animal or person be transmitted by telementation to another animal or person in whom, by mentative induction, a similar state of excitement is generated or induced. I hold that there is the closest possible relationship between motive energy and emotive energy—in fact, that both are forms of the same thing. I shall not attempt to go into details regarding telementation or mentative induction at this place, for the reason that I shall bring out the principle in detail, from time to time, by pointing out the manifestations and activities of these principles. But I wish you to fix in your mind the elementary principles of Mind-Power in its phases of telementation or "long-distance ef-

feet," and of mentative induction, or the process by which "like begets like" on the mental plane as on the physical. The machinery of the mentative processes and activities being hidden from physical sight, we may understand these processes and activities better by using the illustration of corresponding physical processes and activities—particularly when the correspondences are more than mere resemblances, being operations of the same underlying natural laws. For this reason, the illustration or symbol of wireless-telegraphy will help us to understand telementation; and electrical or magnetic induction will help us to understand the phenomena of mentative induction.

And, now let us pass on to a consideration of the activities and manifestations of Mind-Power, in its phases of telementation and mentative induction, in living creatures, beginning with the lower animals.

CHAPTER IV.

MENTAL MAGIC IN ANIMAL LIFE.

I have spoken of the manifestation of Mind-Power among the atoms and particles of matter, whereby the tiny corpuscles become aware of each other's proximity, and whereby they move voluntarily in response to the desire aroused by the attraction or affinity of the other atoms; and whereby they also exert a pull or drawing power on the other atoms, and respond to the same attracting force of the other particle. Ascending the scale, we find the crystals building up their forms by drawing material from the fluids in which they are immersed, and their building upon a set pattern and style, as truly a. does the builder among the animals or among men.

Passing on to the low forms of animal life, we find tiny life-forms in the slime of the ocean-bed, which are apparently no more than tiny drops of glue-cells without a nucleus—which nevertheless perform the functions of all organic forms, being born, taking nutrition, assimilating, eliminating, growing old, and finally dying, after reproducing their kind by growth and division. But, the point that most concerns us is that although these creatures have no senses, or even rudimentary sense organs, they are aware of

the approach of other creatures, and of their food. In some way they become "aware" of these things—how, man does not know. Moreover they are possessed of the power of motion, and exert their will in the direction of moving from place to place. Some of these forms of life, when viewed under even a strong microscope are seen to move by gliding from place to place, apparently at will, and with no perceptible employment of organs of motion such as false-feet, fins, etc. They seem simply to move by pure will. How do they do this? How do they become aware of the approach of other creatures, without sense-organs, or the rudiments of the same! It seems that mentation and telementation are manifested here.

Rising higher in the scale, we find many insects seemingly endowed with the faculty of becoming aware of the presence of other insects at distances so great as to render the ordinary senses of no avail. Students of ant-life relate many remarkable instances of this kind. Ants at a distance seem to be able to communicate with their fellows, summoning assistance, and directing the movements of ant-armies. A professor in an American university has related that upon one occasion he met with an instance of telementation on the part of a colony of ants. He stated that he had placed a breeding cage of ants inside of a stone house, the latter having walls sixteen inches thick, with no windows and but one door, the latter being so sealed and protected that

it was impossible for even a tiny ant to enter its crevices. When approaching this house for the purpose of studying the progress of his ant colony, he would notice that other ants had collected on the outside of the walls, and were running about trying to get through the stone blocks. Then he tried the experiment of moving his ant-cage from one part of the house to another—first placing it beside one wall, and then another, and so on, trying all positions and places. In each case, after each change, when he would emerge from the house he would find the outside ants grouped on the stone wall as near to the inside ants as possible, changing their position from side to side according to the position of the ant-cage inside of the house. Many other instances of the possession of the power of telementation on the part of ants have been noted.

Another authority relates that a pair of foreign moths were brought to England. There were no other moths of that kind in the country. One of them, the male, escaped in a part of England many miles distant from the place to which the remaining moth, the female, was taken. The female moth was placed in a tiny cage for security, and then set out-of-doors during the night. In the morning, much to the entomologist's surprise, he found the male moth clinging to the tiny cage which contained the female. It was the same male, undoubtedly, for in size, coloring, appearance, etc., it corresponded exactly; besides which there was not another moth of that particular species

known to be in England. Similar experiments have been conducted with insects, and there is held to be ample grounds for believing that insects attract their mates by means of some mental power beyond the range of the ordinary senses.

Schools of fish seem to have some method of instantaneous communication between the individual fishes composing them, for the entire school moves from side to side, turning sharply, etc., as if it were possessed of but a single mind. Some scientists have held that many of the lower animals who live in groups, schools, etc., have mental relations similar to those of the colonies of cells which seem to have a common mind. There is undoubtedly communication over distance of the cells of the blood in animals, and the phenomenon of the school of fish, just noted, may be analogous—at any rate, there is some sort of distant mental communication between the individual fishes. The same phenomenon is noted among flocks of birds, as many know who have witnessed the flights of large numbers of birds of different kinds. Wild animals undoubtedly have some subtle sense whereby they find each other when separated by long distances. The return of cats and dogs who have been carried miles from home—and the return of birds to their original places, after their migrations, may have * similar explanation—there may be subtle vibrations from places, people, and objects, which the animals sense at a distance.

That animals exert a mental control over their

fellows by some form of manifestation of Mind-Power, there seems to be but little doubt among those familiar with the ways of animals, particularly of wild animals. There is a manifestation of something besides physical strength and prowess on the part of the animal—there is a mental something displayed! A. E. McFarlane, in a recent magazine article on the subject of "Bad Animals," says: "Put two male baboons into the same cage, and they will open their mouths, show all their teeth, and 'blow' at each other. But one of them, even though he may possess the uglier dentition, will blow with a difference, with an inward shakiness that marks him for the under dog at once. No test of battle is needed at all. It is the same with the big cats. Put two, or four, or a dozen lions in together, and they also, probably without a single contest, will soon discover which one of them possesses the mettle of the master. Thereafter, he takes the choice of the meat; if he chooses, the rest shall not even begin to eat until he has finished; he goes first to the fresh pan of water. In short, he is 'king of the cage.' "

Among the animals we find many instances of the power of "charming" or "fascinating," both of which I hold to be but varying forms of manifestation of Mind-Power in the direction of powerfully influencing the imagination, desire, or will of another by mentative induction. This mental fascination, among the animals, manifests along two lines, viz., (1) along the lines of desire operating in the direc-

tion of sex manifestation, such as the winning of mates, etc.; and (2) along the lines of will operating in the direction of overcoming the prey of the animal, such as the "charming" of birds by serpents, or of smaller animals by tigers, etc. These cases are capable of liberal illustration and proof, and natural history affords us full authority for accepting the same. I recently read an account of a naturalist, who related that one day in a tropical country he noticed a winged insect circling around and around a scorpion. After a bit, the insect made a series of desperate plunges at the scorpion, as if in a frantic desire to terminate the charm; the scorpion soon striking down the insect, and afterwards devouring it. It is related by travelers that when one comes suddenly in the presence of a lion, tiger, or leopard, his legs seem paralyzed, and the eyes of the beast seem to exert a peculiar fascination and power over him. I have seen a mouse manifest the same emotion in the presence of a cat; and the same is true of a rat in the presence of a ferret, or similar enemy. On the other hand, every observer has noticed the wonderful "charming" power that animals exert over others of their kind, of the opposite sex. If you have ever witnessed the courting of a bird, during the mating season, you will have a keen sense of the reality of the power employed. One of the birds, and it may be either a male or female, will be seen to actually "fascinate" or "charm" the one of the opposite sex, the latter lying still with quivering wings,

and a helpless expression in its eyes. When compared with the attitude of the same bird, when charmed by a serpent, the resemblance will be striking.

I have before me a book written in 1847, which relates quite a number of instances of the operation of mental fascination among the lower animals. I will give you a few of them, condensed, and abbreviated. Prof. Silliman is quoted as stating that one day, while crossing the Hudson River, at Catskill, he passed along a narrow road with the river on one side, and a steep bank, covered by bushes, on the other side. His attention was attracted by the sight of a number of birds, of a variety of species, who were flying forward and backward across the road, turning and wheeling in strange gyrations, and with noisy chirpings, seemingly centering over a particular point of the road. Upon examination the professor found an enormous blacksnake, partly coiled, and partly erect, showing an appearance of great animation, with his eyes flashing like a brilliant diamond, and his tongue darting in and out. The snake was the center of the motion of the birds. The professor adds that although the snake disappeared in the bushes, frightened at the approach of the men, still the birds seemed too dazed to escape, and perched on the nearby bushes, evidently awaiting the reappearance of their "charmer."

The same book relates an incident of a man in Pennsylvania, who saw a large blacksnake charming

a bird. The bird described gradually decreasing circles around the snake, at the same time uttering piteous cries. It seemed almost ready to drop into the jaws of the snake, when the man drove off the latter, when the bird arose with a song of joy.

Another case is related of a ground-squirrel, which was observed running to-and-fro between a creek and a large tree a few yards distant. The squirrel's fur was badly ruffled, and he exhibited fright and distress. Investigation disclosed the head and neck of a rattlesnake, protruding from the hole of the tree, and pointing directly at the squirrel. The poor squirrel at last gave up the fight, and yielding to the fascination, laid himself down with his head very close to the snake's mouth. The snake then proceeded to swallow the squirrel, when his meal was interrupted with a cut of a carriage whip in the hands of the observer, and the squirrel, released from the spell, ran briskly away.

Dr. Good is quoted as having made quite a study of the curious fascinating power that rattlesnakes manifest over small animals, such as birds, squirrels, young hares, etc. He relates that these animals seem incapable of drawing their eyes away from those of the snake, and, although seemingly struggling to get away, they still gradually approach the snake, as though urged toward him, or attracted by a power superior to their natural instincts. He goes on to state that the animal creeps nearer and nearer, until at last it is drawn into the serpent's mouth, which

has been open all the while to receive it. Dr. Barrow is quoted as relating many instances of this kind, known to peasants in all parts of the world. Valliant, the African traveler, tells of an instance in which he witnessed a shrike in the very act of being fascinated by a large snake at a distance, the fiery eyes and open mouth of which were gradually approaching the bird, the latter manifesting convulsive trembling and uttering piercing shrieks of distress. The traveler shot the snake, but upon picking up the bird, he found it dead—killed either by fear or the power of the serpent, or perhaps by the violent breaking of the spell. He measured the distance between the snake and the bird and found it to be three and one-half feet.

A case is related in one of the early reports of the Philosophical Society, in which a mouse was put in a cage with a viper, by way of an experiment. The mouse at first seemed greatly agitated, which state was followed by a condition of fascination, the mouse drawing nearer and nearer to the viper which remained motionless with distended jaws, and glistening eyes. The mouse, finally, actually entered the jaws of the viper, and was devoured.

Bruse, the African traveler, relates that the natives of an interior tribe seem to be protected by nature against the bite of scorpions and vipers. They are said to handle these creatures fearlessly, the latter seeming to be robbed of their power of resistance. He states that the creatures seem to sicken

the moment they are touched by these natives, and are sometimes so exhausted by the invisible fascinating power that they perish shortly. He says, "I have constantly observed that however lively the viper was before, upon being seized by any of these barbarians, he seemed as if taken with sickness and feebleness, and frequently would shut his eyes, and would never turn his mouth toward the arm that held him."

Personally, I have seen a somewhat similar case. When I was a boy, in Maryland, I knew of a farm-hand who was called a "snake-charmer." How he did it, I never could find out, but he would exert some kind of influence over all kinds of snakes, poisonous ones included, and would cause them to remain fascinated until with a quick movement he would grab them by the neck with his bare hands. This man generally carried a few pet snakes around with him for company. They seemed perfectly contented, and would poke their heads up from out of his pockets, in order to look at some one else with whom he might be talking. The negroes on the farm had a mortal terror of this man, and would walk a couple of miles rather than pass by his house.

The power of charming animals, dogs and wild-beasts is undoubtedly possessed by some men, in varying degrees. And nearly everyone has known of men who could "charm" the wildest horses, as if by magic. I have read of some burglars who seemed able to quiet the most ferocious watch-dogs. The

Swedish writer, Lindecrantz, tells of certain natives of Lapland who are possessed of some process of charming dogs, to such an extent that they have been known to cow the most savage great-hound, causing him to fly from them with all the signs of abject fear. Many of my readers have seen, or heard of, the horse "whisperers" found in various parts of the country, who will shut themselves in a stable with a fierce horse, and by "whispering" to him will manage to tame him completely, and make him passive to their will.

There are cases recorded in which men who have been "charmed" by a snake, have afterwards given in their experience. One of these cases relates that the man was walking in his garden when he suddenly came into the presence of a snake whose eyes gleamed in a peculiar manner. He found himself fascinated, as if by a spell, and unable to withdraw his eyes from those of the creature. The snake, he stated afterward, seemed to begin to increase immensely in size, and assumed, in rapid succession, a mixture of brilliant colors. He grew dizzy and would have fallen in the direction of the snake, had not his wife approached, throwing her arms about him, and breaking the spell. Another similar case is related, in which a man found his companion standing still on the road, with his eyes fixed intently upon those of a large rattlesnake which was regarding him fixedly with gleaming eyes, scintillating in its raised head. The man was leaning toward the snake, and would have fallen toward it in a few moments. He

was crying, feebly, but piteously, "He will bite me! He will kill me !" "Sure, he will," replied his friend, "why don't you run away? Why are you staying here?" But the man seemed perfectly dazed, and distracted, and could not answer. The companion finally picked up a stick and struck at the snake, which glided away savagely. The fascinated man was sick for several hours afterward.

When I was a boy, I had a somewhat similar personal experience, although not nearly so serious. Walking one day among a grove of trees belonging to my grandfather, I found myself standing staring intently at a snake about two feet long whose eyes glistened like large diamonds. In a moment I ceased to see anything but those awful eyes which glistened and displayed all the prismatic colors to my frightened glance. It lasted but a moment, however, for the snake glided away, seemingly as anxious to get away from me as I was to part company with him.

I cannot say whether the spell would have been broken by me, if the snake had not moved away—perhaps it might, or perhaps not. All that I remember now, after the passage of thirty-five years or more, is that I did not seem to feel fear after the first shock, my feeling and emotion seemingly being that of great wonder, and amazement arising from what I saw in those eyes.

But I have said enough regarding the manifestation of mentative induction among the lower animals. There are many interesting instances of this sort, scattered through the pages of books on animal life,

and nearly everyone who has lived in the "woods, or among wild life knows of many cases illustrating this fact which have come under his own observation. I have mentioned these features of the subject merely for the purpose of showing you that we have to deal with a general natural principle which manifests throughout all life. This book has to deal with the manifestation of this force among men. But in closing this chapter, I would ask you to notice the resemblance between the manifestation of the force among the animals, on the one hand, and among mankind on the other.

The animals employ the force for two purposes, i. e., the captivating of mates, and the capture of prey. And how do men and women use it? Along similar lines I Yes, I mean this, as startling as it may appear. For is not the use of fascination, in the direction of attracting the other sex akin to the sex-charming noticed among the birds and animals? And is not the use of fascination in the direction of influencing men and women along the lines of business, or personal interest, akin to the "charming" of prey by wild animals, serpents, etc. You may see that evolution simply changes the form of use in this and other natural qualities, and power—the force or power remaining the same, under all of the changes. And, does it not become important for us to understand, study, and guard ourselves against the employment of such an elemental force as this, which manifests along all planes of life, from lowest to highest?

CHAPTER V.

MENTAL MAGIC IK HUMAN LIFE.

Passing on from the lower animal life to the plane of human life, we find on all sides many manifestations of Mind-Power along the lines of telementation and mentative induction. Now, as never before, is this mighty force being employed for worthy or unworthy purposes in everyday human life. On the one hand we hear and see it being used for the curing of the ills to which the flesh is heir, many of which ills, by-the-way, having been brought on by improper methods of thinking; by the adverse suggestions of advertisements describing diseases, urging patent medicines, etc.; as well as by the ignorance of the masses of people regarding the effect of negative thoughts and depressing auto-suggestions. We also see Mind-Power employed through the channel of suggestion, being exerted to bring about better and more positive mental states among those who have been manifesting negative mental conditions. We also witness the exploitation of Mind-Power, under various names by numerous cults, sects, and organizations, through many schools, teachers, and Publications—under many different names, and backed up by various "authorities." We also see the

same force being improperly used in hypnotic exhibitions, and in other forms calculated to weaken the wills and positive mentality of other persons. But it is all the same power—no matter how used. Like any other natural force, it may either be used for the service of mankind, or for its hurt.

I would caution the student of this work from being misled by the many names and terms used by teachers and writers describing some form of Mind-Power, and which the said persons claim to be "something new," or "something different"—it is always the same old thing—as old as creation, and just as universal as is electricity or light. When you have become acquainted with the fundamental principles underlying this great natural force, you will be able to recognize it, always, beneath its many disguises, garbs, titles and formulas. The same old Mind-Power, you will find it.

Whether in the form of personal magnetism, or the subtle fascinating charm of one mind over another—that form of mental force that influences as if by an irresistible charm; that bewitches, allures, charms, enchants, attracts; or in what has been called fascination, in which one person is able to influence another by exercising a powerful influence upon his or her affections, emotions, passions or thoughts; or in some of the other similar forms of the exercise of an unseen, inexplicable influence upon others; or in the phenomena known as "psychologism," etc., with which all are more or less familiar;

or in the phenomena attendant upon the revival of the ancient occultism in the last twenty years, under various names and forms, the fundamental principle of which consists in forms of mental "treatments" of one kind or another, present or "absent"; or in the phenomena of what has been called "suggestion," of which we hear so much in scientific circles; or in the various forms of mind or faith cures, of which so much has been heard of late years, and upon which a number of religions and cults have been built; or in the repulsive forms of mental influence, known as Black Magic, etc., etc.—we have the same fundamental principle, and manifestation of some phase of the general phenomena of Mind-Power. The same cause is under all its manifestations—"good" or "bad," "black" or "white." It is all the operation of the one great law, or principle of Nature.

We see on all sides men who seem to exert a wonderful and mysterious mental influence upon others —upon those associated with them, or upon the public mind. Leaders spring into prominence, apparently owing their power to some mysterious influence over the minds and wills of others. Some attain Power and position—others attain wealth and social state, by reason of some inner force. When we meet certain people, we become at once impressed by a something about them that makes its power and influence felt by us. They seem to radiate a peculiar force that bends our wills captive, and causes us to

fall in with their desires, to a greater or lesser extent.

"We know that when some people enter a room, they bring with them an indefinable influence that becomes apparent to all. Certain houses and stores have atmospheres of their own, which are perceptible to those entering them. Some places are depressing to all who live or do business in them. Some salesmen impart a sense of confidence and trust at once, while others cause the reverse. Some persons attract—others repel.

Some people seem to have a way of influencing the minds of others with whom they come in contact, so that these others will rally around the self-constituted leader, and thus cults, religion, and "isms" are formed. We all know how far a strong "magnetic" leader may carry his followers. We have seen many instances of it during the past twenty years. People have followed some of these leaders like a flock of sheep. And they will always do so, until the underlying principle is understood and people protect themselves.

And all of these things go to form part of the phenomena of Mind-Power. Surely the subject is worth investigating.

Now, as never before, the subject of the mystic forces of Mind-Power is attracting the attention of the majority of thinking people. In ages past, the knowledge of the subject was possessed by but the few, who jealously guarded it from the minds of the masses, the latter obtaining but scraps of the hidden

Knowledge, and that adulterated with the grossest superstition and attributed to the particular form of primitive religion prevailing in the particular place, at that particular time. And even now, notwithstanding the popular interest in the subject, but very few have arrived at a scientific understanding of the matter, and the majority take their knowledge of the New Psychology in the capsule of dogma and theory advanced by some particular cult or sect.

Mind-Power has been known to the race, in one form or another, from time before history was written. In the earliest records we find many traces of it among all peoples. And, even today, it is known and practiced, in a more or less ignorant manner, by all races, from the people of the highest civilization known to us, down to the ignorant African Bushmen.

Many have been turned away from a serious consideration of the subject by the fact that many of its forms have been accompanied by the grossest superstition, and the most absurd repulsive ceremonies. They have failed to see that underlying all the extravagant ideas and methods of application, there was to be found a fundamental law of Nature, as real and as constant as any other natural law or force. And, inasmuch as this law is in constant operation, and all are subject to its influence and effect, does it not become the duty of intelligent people to acquaint themselves with this mighty force or law, in order that they may understand its workings; take advantage of its benefits; and protect themselves

against its misuse? Believing that there is but one answer to this question, this book has been written in order to throw light on a subject commonly left in the dark, or at least in the twilight of the human understanding.

I am fully aware of the fact that many ingenious theories have been advanced by modern writers attempting to account for the phenomena of Mind-Power. But all students of the subject are aware that these theories, cleverly as they have been designed, are more or less self-contradictory, and many a reader has thrown aside the subject in disgust after a vain attempt at reconciling the opposing views. And to make the matter worse, various cults and sects and "isms" have sprung into existence, the promulgators and leaders of which have used the accepted phenomena of Mind-Power as a foundation upon which to build airy structures of religion, philosophy, and metaphysics.

Many of these cults have practically claimed a monopoly of the great natural force, and have assumed the right to be the sole custodians of the secrets thereof, alleging that they have the "only real article—all others are base imitators," notwithstanding that all of them show that they have arrived at at least a working knowledge of the force, and are obtaining results—each obtaining about the same percentage of successes, notwithstanding the fact that each denies the other the fact of possessing the information and right to use it Is it not appar-

ent to any intelligent observer that they are all using the same great natural force, in spite of their conflicting theories- and that their results are obtained in spite of their theories, rather than because of them?

In a former work, which has served as a basis for the present one, I grouped the phenomena of the manifestations of Mind-Power under the general term of "Mental Magic," the use of the term being justified by the following facts: The word " Magic" was derived from the Persian word "mag," meaning "a priest." The Persian priests were "wonder-workers," or "magicians," the latter word being derived from the word "Magi," the name of the hereditary caste of priests of ancient Persia and Medea. This Magian order, or esoteric cult of the Zoroastrian priesthood, represented the center of ancient occultism at that period of the world's history, and its influence was felt in all parts of the world, and continues down to this time. So highly were its members respected and considered, that the term "Wise Men," and "Magi" were synonymous. The "Three Wise Men" mentioned as appearing at the birth of Christ (Matt. II) were known as the Magi, or "wise men from the East."

From the word "Magi" came the term "Magic," which Webster has defined as follows: "The hidden wisdom supposed to be possessed by the Magi; relating to the occult powers of nature; mastery of secret forces in nature; having extraordinary prop

erties; seemingly requiring more than human power, etc." So we may consider the word "magic" to mean: "mastery of the occult forces of nature," the term indicating the existence of such forces, and the possibility of the mastery or control of them. And in ancient times, "magic" was always believed to be connected in some way with the use of the mind, particularly in its aspects of will, desire, and imagination. Effects were believed to result because some magician either "willed it"; "desired it to be"; or else "imagined it would occur";—in each case the result happening as a materialization of the mental conception or wish. "Wishing" was always believed to be a magical operation, and if we examine a "wish" we see it is composed of the use of the imagination, coupled with desire, and backed up with will. And so, I felt that I was justified in using the term "Mental Magic" in considering the various phenomena resulting from the manifestation of Mind-Power.

But by the use of the term "Mental Magic," I meant more than the mere mental control of the "occult forces of nature." I meant that these "occult forces of nature" are themselves mental in character and nature, and that their control or mastery means simply the conscious use, control, mastery, and application of certain mental forces, called "occult," that are possessed by the race, and are used by all, either consciously or unconsciously. The mastery or control of these forces, means that

one may learn to "knowingly" apply that which all have been using blindly and unknowingly. And as knowledge and intelligent use always means Power, the knowledge of the principles of these forces, and the consequent intelligent application of them brings power to those acquiring it.

While it is true that that which is known as "magic" has always been mixed up with a mass of credulity, superstition, and meaningless forms and ceremonies, the close student will see that these excrescences and appendages necessarily arose from the superstitions of the mass of the people, and to the various forms of primitive religions that the race has fostered during the procession of the centuries and ages. The magicians were nearly always priests in the old days, that being the only career open to them, and one that enabled them to erect the barrier of primitive religious rites between their wisdom and the ignorance of the race.

The careful student will be able to trace the possession of something real and true always manifesting among the various forms and ceremonies of the various ancient cults. There was always to be found an esoteric or inner cult, within the mass of the exoteric or ignorant priesthood and followers of the temples. There was always the light of Truth burning in the holy of holies of the temples, for those who were sufficiently advanced to worship at its shrine.

And, among the dim records of the ancient mys-

teries that have come down to us from ancient India, Egypt, Persia, Chaldea, Babylon, Greece, and Rome, and the other old centers of civilization and culture, we may always find the underlying principle of the existence of some mighty force connected with the human mind—or more particularly, the will—that was at the bottom of the mysteries, and magic, and miracles. Back of all the ceremonies, rites, and incantations was the esoteric idea that the will was the real force employed under the mask of incantation and rites assumed to impress the imaginations and minds of the populace. Back of the amulet and charm was the working of the will of the person wearing them, which was called into effect by the faith or imagination (a real power and not a fancy as many believe) of the man ignorant of the real force.

As the writer on this subject in the Encyclopaedia Britannica has truly said (although he was ignorant of the truth underlying the silly forms): "There being an evident relation between an object and the thought of it, it becomes one of the chief practices of the sorcerer to try to make things happen by thinking about them." And the same writer in another place speaks of: "The element in Magic, not depending upon 'spirits,' depends upon imagined powers and correspondences in nature, of which the adepts avail themselves in order to discover hidden knowledge, and to act upon the world around them by means beyond the ordinary capa-

bilities of men. Thus by mere effort of will," etc., etc.

And the student who will look under the surface, and read between the lines, will be able to see the evidence of "Mental Magic" underlying all the forms of magic, mystery, and wonder-working miracles of all times and ages, and people—of all kinds, character or name. Behind all the masks he will see the features of this use of the Mind-Power of man - always the same, in spite of the fantastic and grotesque masks and trappings.

I could fill pages with recitals of the many disguises under which Mind-Power masquerades, but I must hurry on the telling "how," and I can do no more than to hastily call your attention to the many evidences of the use of this power in all parts of the world, and in all times. The ancient mysteries of Egypt, Greece, etc., were systems of forms and ceremonies, wherein were hidden the use of Mind-Power. The sick were brought to the temples and healed. The minds of the populace were filled with the thoughts of victory impressed upon them by the will and subtle suggestions of the priests. What we know in these days as "Mental Suggestions," including that which we now call "affirmations" or "auto-suggestions," were understood and skillfully used by the priests, or magicians, in order to control the people.

And it must not be for a moment supposed that these forces were used for evil purposes. On the

contrary, the priests were the real governing classes—the powers behind the throne—and they felt the responsibility of power, and endeavored by their knowledge of the occult forces of the mind to lead the people in the right path. Of course, selfish men there have always been, and we hear of cases away back in the early days of history where this power was prostituted for evil and selfish purposes, just as power is always capable of wrong application.

In all ages we learn of the healing of the sick by mental power, for Mental Healing presents an unbroken line from the earliest days down to the present, concealed often under fancy trappings, but the same in principle always. And what we call "Mental Suggestion" has always been in force in the hands of the leaders of the race to influence, for good or evil, those under them. The great leaders of men have always been adept in the use of Mind-Power, although many of them have never suspected the sources of their power.

To many it may seem almost sacrilegious to state that the highest uses of Mind-Power, such as leading the race up to higher ideas, aims and accomplishments—to success, happiness and health—are merely higher forms of the same force that is used by the ignorant and repulsive savage in his rites, and dark practice. But it is true. Mind-Power is like any other great natural force—it is above good or evil. It is neither good nor evil, but may be used for either. This is true of electricity, steam,

explosives and every other natural force. And we might as well look this fact squarely in the face, and govern ourselves accordingly.

The same force that is used by the modern "healer," when he or she "treats" a patient for health, success, or some other desirable quality, is the same used by the black Voodoo; the Congo sorcerer; the Salem witch; the Hawaiian "Kahuna," who prays people into sickness and death; the medicine-man of the American Indian, with his charms and incantations ; the wizards and enchanters of the Middle Ages; the practitioner of "adverse treatments," or "malicious mental magnetism," of the modern cults. The same force pervades all, just as the same life-force flows through the saint and sinner; the angel and demon; the dove and the serpent; the lamb and the tiger—Nature's one force through all.

And just as Mind-Power is brought into operation through the prayers of the faithful or all religions, before their shrines, images and holy objects, so may the force be brought into operation through the fetiches, conjurations, enchantments, charms, spells and devil-worships of the ignorant and depraved minds. The secret is this: The power does not come from the supposed source, but from within the mind of the man employing it. And, still more startling, to the uninitiated, is this statement, which is equally true: The power of the mind of the Person affected is the real cause of the effect, rather than the power of the mind of the supposed causer,

the latter merely calling into operation the power of the mind of the person affected.

Passing from the past to the present age, we see in greater use than ever this wonderful Mind-Power. No longer the property of the few, the information has filtered out among the masses, through various sources, and we see the force in use on all sides. Often, the persons using it have not the true knowledge of its real nature, and such persons often involve themselves in a terrible whirlpool of effects by reason of a selfish and base employment of this power. Many are playing with this force like children playing with dynamite.

It is one of the purposes of this book to call the attention of such people to the nature of the force they are employing, and the possible, nay, probable, results of a misuse of it. Not that they are punished for such misuse, but rather by reason of it. Black magicians are invariably caught in the meshes of their own nets—are entangled in the psychic machinery of their own manufacture—and are blown up by their own psychic high explosives.

In concluding this little consideration of the subject, I would call the attention of the student to the fact that now, for the first time in the history of the world, Mind-Power is being employed for furthering commercial aims and ends. Mental treatments for wealth and success are commonly known and advertised; instructions in the use of suggestion for commercial purposes are furnished both

personally, and in correspondence courses; the laws and principles are explained, partially, at least, in books written for the instruction of those selling or advertising goods, and otherwise soliciting the patronage of the public.

It is true that the few strong men in business life have always made use of this force, consciously or unconsciously, but never before has it been taught generally as a part of a business education. It has been reserved for America to recognize the force, and to boldly apply it in this way, i.e., to the making of dollars. And other countries are fast falling in line. And in view of this fact, is it not time that those who know of the real nature, principles, and laws of this force should give to the world their knowledge, that the race may know with what they are dealing—and may be enabled to extract the good from it by proper use, and, seeing the evil possibilities of improper use, may avoid such prostitution of one of nature's greatest forces.

Many students of the occult have sought to keep from the general public a knowledge of the fundamental principles of the great law of nature underlying the phenomena of Mind-Power. They have claimed that it was "dangerous" for people generally to know that such a force existed and could be used. They have held that such knowledge should be carefully guarded by the few, and that its very existence should be denied to the many.

This may have been good reasoning in the earlier

days of the world, when the masses were grossly ignorant, and when the only knowledge was locked tip in the minds of the caste of priests and other leaders of the race. But the argument no longer applies, for the general intelligence of the race has refused to allow any locked doors in the Temple of Knowledge, and has insisted that all doors be thrown open to them. The result has been that a considerable body of occult knowledge has been opened to the gaze of the public, and they are clamoring for more. Much of the knowledge possessed by the public regarding Mind-Power is but quasi-knowledge—half-truths—and. the time has come when the whole truth should be taught.

The time has arrived when the public should be made acquainted with the great force underlying the phenomena of Mind-Power. People should be instructed regarding this force; its laws and operation; its intelligent and proper use, with directions designed to protect people against its improper use against them, on the part of others—this latter a most important matter in these days of occult and psychic investigation on the part of the public, and the attempted base and selfish uses to which some are putting the occult mental forces of Nature.

It is too late to deny or ignore the existence of the mighty mental force in Nature that underlies the various forms of phenomena that go to form the outward phase of Mind-Power, good and bad. Too

much has been witnessed by the public concerning these matters for them to be hushed by the old cry, "There's nothing in it but imagination." On the one hand they have witnessed the various "treatments" of the healers, tending toward the cure of disease, the attainment of success, etc. And on the other, they have heard whispers of "adverse treatments," etc., and have heard of, or read, the various courses of instruction in hypnotism, mesmerism, etc., etc., and have seen evidences of the good and bad effects of what has been called "suggestion," in all of its forms. And they are beginning to realize that all of these things, differing as they may seem, have a common root in some one natural force. And they are demanding, like the man from Missouri, to "be shown." And they have a right to demand this.

The race has always recognized the existence of a mighty force of Nature which man has employed, consciously or unconsciously, in the direction of influencing his fellow men; other forms of life, and even the so-called lifeless things around him. In the earlier days this use of the force was called "magic" (black and white); mystical art; divine Power; miracle; fascination; charming; enchantment; wonder-working; necromancy, etc., and in its more base and evil uses, black art; witchcraft; sorcery; voodooism, etc. For it must be remembered that this great force of nature is capable of base as well as of noble use.

Like any other great natural force—like electricity; the power of explosives; steam; the X-rays; radium, etc.—this great force is capable of the highest and most beneficial uses by man when properly applied and is also capable of being applied to the most harmful purposes. Different as are the results arising from the varying applications, the force is the same in each case. The forces of Nature are not possessed of a sense of good and evil—their function and purpose is to act in obedience to the laws of their nature without regard to the question of good and evil to those by whom, or against whom, they are employed. This may seem like a terrible thing, but a moment's thought will satisfy you that it is true of all natural forces, and the question of good and evil, and its reward or punishment, belongs to another plane of life.

But, it may be asked, why do I wish to inform the public about a force, unknown to many, which is capable of evil as well as of good use and results. The answer is simple. Ignorance is no protection against anything, for the knowledge is always possessed of the few who may use it on the ignorant many without suspicion; the greater publicity is given to a thing, and the better it is understood, the better may its good effects be obtained and the less the danger of its improper use—forewarned is forearmed. If a thing is good, the greater publicity given it the greater the good—if it is evil, the

brighter the searchlight turned upon it, the less danger is there attendant upon it.

The danger of all evils lies in the darkness of concealment, not in the daylight of publicity. "Turn on the Light" has always been the watchword of progress and civilization. And more particularly is this so at this, the first decade of the Twentieth Century, when the interest in occultism and kindred subjects has made a number of people acquainted with Mind-Power, and has acquainted them with its uses, under various names and theories. And in many cases it is being practiced upon people who are unfamiliar with the subject, and therefore it is time that some one should "turn on the light," that it may be seen by all men and known for what it is—capable of the highest and the lowest uses, but a great force of Nature.

And with this exposition of it, goes the remedy and protection against improper use, as well as the knowledge of its wonderful proper uses. If it be a bane—here is the antidote. But it is not necessarily a bane, any more than steam, electricity, and explosives are a bane to mankind. What would he thought of people who would suppress knowledge of all natural laws, because of the possibility of improper use? Ignorance is no protection. Truth and fact must be followed to the end, and it will be discovered that, in Nature, every force that may be possible of hurtful use, may be guarded against by natural means.

So much for the unpleasant side. But there is a very pleasant side to this subject of Mind-Power. This force has come to man just when he most needs it. He has used the so-called mechanical forces to clear away the obstacles that Nature put into his way in order to develop him into a Man, and now he turns to higher forms of energy and work—he is crying for new worlds to conquer. And these new worlds will be conquered by the mind, rather than by the muscle. Great things are before the race, and one of the greatest forces in Nature in the work of the building up of the Super-Man, will be this force called Mind-Power. By it man will be enabled to fight off the forces of ignorance and materialism, and to draw to himself knowledge from the Universal Mind that will enable him to accomplish the heretofore Impossible.

In this book I shall treat Mind-Power as I would any other great force or energy of Nature, i. e., in a scientific manner, stating the principles plainly and without concealment, and also giving in full what I and other experimenters along the lines of this subject have learned of the methods beneficial, and the reverse, concerning the applications of these principles. In the case of the beneficial application, full directions will be given that the student may avail himself of the force to the fullest extent. In the cases where the subject of the harmful use of the force is alluded to, the student will be instructed how the same may be prevented, obviated, and neu-

tralized, so that full protection is assured. This is what I should do in lessons upon electricity, steam, or explosives—and that is the course I purpose following in this work.

It is possible that this course may bring upon me the adverse criticism of those who believe "that the public is not ready for such knowledge," and that "such things should be reserved for the few." To such people, and all others, I would say that I have no sympathy with such an attitude, and I believe that the race is ready for all the Truth, and that that which is proper for the few is proper for the many. I believe that the greater the degree of knowledge the greater the degree of power and advancement. I believe that ignorance is not happiness; and that to keep a man ignorant of a natural fact, in order that he may escape its effect, is like allowing him to smoke when seated on a keg of powder rather than to acquaint him with a knowledge of explosives—or, to use another figure, to advise him to bury his head in the sand like an ostrich, rather than to look upon the approach of a possible danger. I do not believe in such sophistry! I do not believe in Ignorance! I do not believe in Darkness ! Therefore, I propose to "turn on the light!"

CHAPTER VI.

THE MENTATIVE-POLES.

Whatever Mind-Power may be, in its ultimate nature, it is true that in its "working nature" or phase of operation it seems to work along similar lines to those followed by electricity. Like electricity, Mind-Power undoubtedly has two poles, or phases. Like electricity, it travels in currents. Like electricity, it operates by induction. Like electricity, it is vibratory in its manifestation. And, like the higher forms of energy—super-electrical in nature—it possesses radio-activity, or radiant energy—that is, like many other forms of radiant energy, it is constantly throwing off streams of active energy, in the shape of " rays"; " vibrations," or " waves." Recent scientific discoveries have proven this, and in the next few years the world will be startled by additional discoveries along these lines. Already we are receiving hints of "Mental Photographs," or "Radiographs," and before long we shall have "Tele-Mentometers," that will register the tele-mental waves.

The brain I regard as in the nature of a "transformer" of the Universal Mind-Power, or possibly as a "converter" of the force into mentation- The

brain cannot create Mind-Power; its office is merely to "transform" or "convert" the existent energy into usable forms and phases. Science agrees in the belief that in all brain-processes there is an employment of some kind of energy, and a "burning-up" of brain substance. Just as there is a constant "burning-up" of the elements of an electrical battery in the production of electricity, so is there a "burning-up" of brain matter in the production of Mentation. And yet Science teaches us that no electricity is ever "created"—simply a portion of the universal electricity is "converted" or "transformed." And I believe that the same holds good in mental action in the brain.

And now it is time for us to begin our consideration of the two Mentative Poles.

In this book I shall hold to the fact there is evident in the manifestation of Mind-Power, in any and all forms, two distinct poles, or phases. I find myself compelled to coin two more terms for these poles or phases, for there are none now in common use. I shall call these two Mentative Poles respectively "The Emotive Pole" and "The Motive Pole." The word "Motive" means: "That which acts; wills; moves; chooses; controls." The word "Emotive" means: "That which manifests feeling; emotion; agitation; passion; sensation; etc.:" These definitions apply to my use of the terms in these lessons. You will be able to fix these two ideas connected with the

Mentative Poles by thinking of the Motive Pole as "Will"; and of the Emotive Pole as "Feeling."

The Emotive Pole manifests actively as Desire-Force.

The Motive Pole manifests actively as Will-Power.

These two poles play a most important part along the lines of telementation. Not only does desire cause the response of one's own will, but both desire and will are active forces in themselves; and act and react upon the desire and will poles of mentality of others. We shall see many evidences of this as the lessons progress. In fact, the entire theory and practice of Mind-Power depends upon this underlying principle.

Your strong Desire-Force is able to rouse the will of another mind in response thereto. It may likewise set up vibrations in that other mind, awakening there similar desires. Your Will-Power may arouse desire in the mind of another, and cause action in accordance therewith. It may also overpower the will of another, and lead it captive. Your combined will and desire pouring out in the mentative current may produce a combined effect upon the minds of others by telemental induction. These two poles of the mind are both active and powerful in their effect. Both may be roused into intense activity, according to well-known laws, as we shall see. Let us take a few moments' time and

consider the subject of Desire-Force and Will-Power, before we proceed further.

Those who have studied the phenomena of Mind-Power have generally accepted the theory that the effect upon other people was produced by the "thought" of the sender, and all the teachings upon the subject have been along this line. I, too, fell into this error, and for many years taught of the power of "thought," etc. But I have come to modify my views on the subject.

Of course, everyone who has paid any attention to the subject knows that thought-transference is a fact, telementation being an established reality. But there is a very great difference between the fact that "thoughts" may be sent and received like telegraphic messages, on the one hand, and that persons may be influenced and affected, and bent to the desire or will of another on the other hand. It is like the difference between thinking and doing in ordinary life. One may send his thoughts so that another may receive them—but what of this? What has this to do with the doing and compelling? It is evident that the real force must be looked for in some far more elementary and vital operation of the mind, than logical and reasoning thought. What is thought? Webster defines it as "An exercise of the mind in any of its higher forms; reflection, cogitation." Nothing very dynamic about this, surely. We must look for something in the mind having more elementary force and power.

Let us think a moment. What part of the mind seems to produce the greatest moving power and strength! Is it not chiefly that region of the mind that produces what we call emotions—feelings—desires—cravings—passions? Does not this part of the mind really cause the greatest incentive action on our part? Is not the whole moving-force largely summed up in the two words DESIRE and WILL! Think of this a moment.

Why did you do this thing, and that thing? Is it because you thought about it by cold, logical reasoning, and acted upon the impulse given thereby? Or, was it not because you wanted to do it—desired to do it—felt like doing it? Is not always the feeling or desire precedent to and the originator of the action? And, as for thought, is it not used merely as an instrument to think up the best ways of manifesting the feeling or desire? Think of this—is it not so? Did you ever do a thing (except under compulsion) that you did not desire to do? And was not the desire the preceding cause of your every action?

DESIRE is the great inciting power of the mind. Desire is "that which incites to action." And you always act upon the strongest desire—subject always to the restraining influence of the reason, and the restricting or impelling influence of the will. I will tell you more about this wonderful thing, the will, in a moment or two, but let us now think of desire, for that is the real emotive-power.

Desire originates in the sub-conscious regions of

the mind, and often we can feel her there, before she emerges into consciousness, stirring us up with feelings of vague discontent and unrest. After a bit, gathering enough force, she emerges into the conscious field, and then begins to demand expression. Now remember, that when I say desire, I mean all kinds of desire, high and low. Many people think of desire as only the craving of a low nature, but desire really means a feeling that wants something—and that something may be the very highest aspiration of the human mind.

Now, this desire in all of its manifestations has a mighty power of attraction and influence. It manifests as the Law of Mentative Attraction which is constantly drawing toward us the things we desire, and also drawing us toward them. Not only is this true on the conscious plane, but even on the subconscious, Our desires constitute our nature, and our nature is always operating the mighty power of Mentative Attraction.

The trouble with the most of us is that we allow our Desire-Force to be scattered, and diffused, thereby lessening its attractive power. It is only when we learn the secret of concentration and focusing the Desire-Force by the will that we are able to get results above the average. The will is the director and controller of the Desire-Force, and upon its training and management depends the powerful use of the latter.

Desire-Force not only has its effect upon the per-

son, and others near him, but it may be, and often is, sent for thousands of miles where it affects and influences others, in ways. Desire-Force is the mighty force which makes many of the phases of Mind-Power possible. It spreads out from the mind of the person affecting and influencing others even at other parts of the world, if concentrated and directed by the will. It is a force beside which the X-ray and electricity fade into insignificance. It moves not merely blind, lifeless things, but the living minds, thoughts, emotions, passions and actions of men. It is the force that rules the world, and its destinies. Like any other great natural force it is capable of being used for good or evil. It is neither good nor evil—it is either or both, according to the mind in which it originates.

What phase of mental effort is more apt to be a motive-force—the cold, lifeless thought about an abstract metaphysical proposition, or a mathematical problem, on the one hand; and a warm vital wave of "feeling," emotion or passion, such as love, hate, ambition, aspiration, courage and desire on the other? And remember that these last mentioned all belong to the "feeling" side of the mind, and all are manifestations of elementary desire.

Desire is at the bottom of all feeling. Before we can love or hate, there must be desire. Before we can have ambition or aspiration there must be desire. Before we can manifest courage and energy there must be desire. Desire for something must

underlie all life action—desire conscious or subconscious. Abstract thought is a cold, bare thing, lacking vitality and warmth—desire is filled with life, throbbing, longing, wanting, craving, insisting, and ever pressing outward toward action. Desire indeed is the phase of our mental action that is a motive force.

And not only does desire incite us to action—move us to accomplish its ends, but it also, when sufficiently strong, surges out from our minds in great waves and clouds of invisible and subtle energy or force, and travels here and there toward the object of its inner urge—affecting, attracting, drawing, forcing the desired thing into submission to its cravings and demand. In the presence of some strong man or woman—that is, in the presence of one whose desire burns fiercely and strongly, and whose will has learned to concentrate the Desire-Force—one may actually feel the impact of the elementary principle of mind as it vibrates in great waves from the brain and nervous system of such a one. "Who has not met people who actually seemed to be living desire and will?"

The source of Desire-Force exists in every person, and it may be developed to a wonderful degree. The desires of many of you—of the majority of the race, in fact—never get further than the faint, "want to" stage. These people "wish" for things in a faint, pink-tea way. They never want a thing hard enough to stir their Desire-Force into action and

make the thing come to them, or else make it take them to the thing. The majority of people do not know how to desire. They do not know what it is to be filled with that intense, eager, longing, craving, ravenous desire that fills them with a new and mighty force, and makes them demand things instead of merely asking for them. They are like sheep, pigeons, or rabbits, and sit meekly around while the strong ones of the race—the ones filled with masterful desire—walk around and pick up every good thing in sight. And it serves them right, too, for they are not exercising the force which Nature has given them for the purpose of self-protection and use. They have had the elementary vigor and virility bleached out of them by the "refinements" of one phase of civilization, and have nearly lost all that goes to make up manly men, and natural women. They have become beggars—mendicants of nature, instead of masters of her.

The forces of Nature are at the disposal of the man of vigor and determination and desire. Such a one has but to knock at the door of attainment and have it opened to him. Instead of doing this, the majority of us sit around the doorsteps whining that the door shall be opened to us. In the name of Human Power, friends, get up, and fill yourself with powerful desire, then march up to the door and smite it fiercely with your mailed fist, demanding masterfully, "Open for me, the Master I" And, lo! it will fly open at your call.

I have shown you that Desire-Force is the great force underlying the phenomena of Mental Magic. But Desire-Force without the aid of the will is like steam unconfined and undirected, and gunpowder fired in the open air—both wasted energy. The will is the lever and director of the great power of desire and without its aid the latter is almost inoperative and ineffectual. Let us examine into the operation of the will.

The will has two offices in connection with desire. These two offices may be spoken of as (1) the directing office; and (2) the protecting office.

The will acts as the arouser, director, restrained concentrator, and manager of the great occult force of desire. What is generally known as Will-Power is often in reality merely Desire-Force strongly concentrated and directed to a focus by the power of the will. Remember this, please, for it will enable you to form a better idea of the subject of Will-Power. Often when you hear Will-Power spoken of, whatever is attributed to it is really said of and attributed to Desire-Force controlled, directed, and focused by will. The effort of the will is operated in the direction of this directing, focusing, concentrating, etc., and in the degree that the will is trained to do this so is the degree of "Will-Power" of the individual. Not only is the will able to do this, but it is able also to direct the Desire-Force into the mind of other persons, awakening similar vibrations there, and then by its own power the will

is able to direct the Desire-Force of the other persons into action, taking away that office from the will of the other persons, if their will be not strong enough in its protective office to resist the attack.

The idea of Will-Power is more familiar to the minds of people than is that of Desire-Force. All recognize the wonderful power of the will, and know of many instances of great accomplishment by reason of its power. And, yet, how few have stopped to consider that unless there was a preceding desire, there could be no manifestation of will. Unless a person desires, that is, wants to do a thing, he will manifest no Will-Power. But, on the other hand, one may desire to do a thing, and unless the will is aroused and applied, no action will occur. Desire arouses will; and will may stimulate desire. The two act and react upon each other. The two should work in unison, and the trained individual has both under control and pulling well together, like a well-trained team.

Will-Power is more than a mere determination to act, although that mental attitude and action is manifested in Will-Power. It is a living force. Desire is the sister, and will the brother twin. And both, together, manifest that which we know as Dynamic Mentation.

Will-Power is more than a mere mental faculty-it is a mighty attribute, the influence of which may extend far beyond the mind of the person manifesting it. The greatest feats of the occult magi-

cians depended upon telementation operated by trained Will-Power. And the so-called "great" men of history, ancient and modern, had their source of strength in this Will-Power, which they trained and developed to an extraordinary degree.

The exercise of will shows itself in two ways, (1) the mastery of one's own mind; and (2) the mastery of the minds of others. The second is well nigh impossible unless the first be accomplished. One must first train his mind so that he will hold it firmly in the grasp of the will, and prevent it from jumping this way and that way, instead of moving ahead to its purpose. When one has so trained his mind to be obedient to his will, that it can be held steady and "one-pointed", as the Hindus say, then is he in a position to direct his mentative currents upon others to the best advantage. But so long as his mind is in a stage of disorganization, one faculty pulling this way, and another that way, and so on, he cannot hope to concentrate upon others the force that is being wasted in keeping order at home. When the mind is mastered by the will, then may new territory be conquered.

The term, Will-Power, is commonly used in connection with the manifestation of firmness, or determination. The determined will is known as a mighty factor toward attainment and accomplishment. And I think it well to consider this fact at this point, for back of all outward manifestations of mentative influence along active lines, lies this de-

terminated will of the individual. The more determined and firm the will of the individual, the stronger the mentative influence emitted and emanated by him. This statement should not require proof, for its truth is apparent to all who have made a study of man and his powers. It has been recognized by writers in all times. Here are a few quotations that will tend to fix the matter firmly in your mind, and create in you a desire to manifest the determined will—the lever that directs and concentrates Mind-Power.

Buxton said: "The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination or a purpose once fixed, and then victory or death. That quality will do anything that can be done in this world—and no talents, no circumstances, no opportunities will make a two-legged creature a man without it."

Donald G. Mitchell said: "Resolve is what makes a man manifest; not puny resolve, not crude determination, not errant purpose—but that strong and indefatigable will which treads down difficulties and danger, as a boy treads down the heaving frostlands of winter; which kindles his eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants."

Disraeli said: " I have brought myself by long meditation to the conviction that a human being

with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfillment"

Sir John Simpson said: "A passionate desire and an unwearied will can perform impossibilities, or what may seem to be such to the cold and feeble."

John Foster said: "It is wonderful how even the casualties of life seem to bow to a spirit that will not bow to them, and yield to subserve a design which they may, in their first apparent tendency, threaten to frustrate. When a firm, decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom."

As we have seen, the use of the will as the projector of mentative currents is the real base of all mentative induction, under whatever name it may manifest. And the phase of will known as tele-mentation is the form the results of which strike the observer with the greatest force. The will currents of a strong man reach out far beyond the limits of his brain, and influence people and things, causing them to be inclined toward his wishes. Many men have worked their will upon others far removed, and much that is known as thought-transference, telepathy, mental influence, etc., is really this working of the will currents over space. What occultists have called "thought-forms," etc., are really manifestations of the energy of the will. Will is a living force, that can be projected and operated at a distance. It has a property of reacting upon

others, and permeating them with a mental essence not their own, unless they repel the invasion or fortify themselves against the aggression.

Desire and will are more elementary forms of mentation than thought. They underlie thought. Without desire and will there can be no thought. They ever precede thought; and are closely allied to the essence of what we call "feeling." Many people live almost altogether on the feeling plane, and exercise but little thought. The infant feels, desires and wills before it can think. Desire and will are really the medium from which thought is evolved.

A modern writer on mysticism has said: "There is no force in the universe except will-force," meaning, of course, the great natural force of energy called will, of which desire and will in man are expressions. Desire is a natural force, and can be used, managed, controlled and directed just as can be any other natural force. And what we know as Will-Power is the positive phase of directed desire. The Orientals have trained and cultivated this Will-Power to degrees that seem miraculous to the Western mind, and by this trained Will-Power they perform the so-called "miracles" that confound the Western scientist. But even the West has its men of "Iron Will," whose influence is felt on all sides, and whose power is openly acknowledged by the public. In the East these men are generally hermits and sages, while in the West they are generally

"men of action," leaders, "captains of industry," etc.

Mind-Power is the essence of all mentative induction. It includes the positive, forcing, impelling, compelling, driving phase called will as its motive pole, and as its emotive pole it has that attracting, drawing, pulling, luring, charming, fascinating, something that we call desire. Mind-Power manifests in the phases of both desire and will, as we generally use these terms, for it is composed of the elements of both. Will may be said to represent the masculine side of Mind-Power, and desire the feminine side. It may help you to fix in your mind the attributes, characteristics and nature of these two phases of mentative energy by associating them with the idea of masculine and feminine.

I wish that you would learn to think of the Desire-Force as the warm, ardent, fiery, forceful energy, underlying the manifestations of Mind-Power; and of the Will-Power as the cold, keen, strong, directing, controlling projector of the energy. By fixing these mental images in your mind, you will be better able to manifest the two phases as occasion arises.

Besides its office as the director of the energy, the will serves a very important office as the restrainer of Desire-Force. When under the control of the "I" of the person, and taking the suggestion of reason and judgment, it is able to prevent one from expressing undesirable or hurtful desires.

It refuses to project the Desire-Force, or to allow the desire to take effect in action. It also turns back the desire upon itself, and refuses to allow it to manifest. It is the utmost importance that the individual acquire a mastery of his will, for by doing so he will be able not only to express his desires with the greatest force and effect, but will also be enabled to restrain hurtful desires, and to prevent their manifestation upon the plane of action.

And the will has still another important office. It acts as a protector. The will repels the influence or vibrations of another mind, and renders its possessor immune to undesirable thought-waves. It creates a protective aura around the individual, which will turn aside the thought-waves or vibrations which may reach him, whether such be sent directly to him or whether they are the vibrations emanating from minds of others and unconsciously sent forth. The will when properly used acts as an insulator for attacks upon the desire pole of one's mind, and prevents the vibrations from reaching their mark. And if it be well trained and strengthened it will be able also to resist the most powerful attacks upon it by the wills of others, and will beat back the vibrations which would force their way into its stronghold to take it captive.

CHAPTER VII.

DESIRE AND WILL IN FABLE.

I herewith reproduce "The Fable of the Mentative Couple," a hit of writing in the lighter vein perpetrated by myself about a year ago. My excuse for writing this tale, and for reproducing it now, is that it carries with it a decided moral, and teaches an important truth. It brings out the distinction existing between the Motive and the Emotive phases of the mind, and beneath its flippancy is concealed some good, sound psychological truth.

I ask that you read it, in connection with what I have just told you regarding the offices of the will, desire, imagination, etc. It will show you, in figurative style, the operation of the two poles of the Desire-Will. And it will show you how the emotive pole or phase, if left unguarded by the protective faculties, will be led into all sorts of trouble. It will also show you how the protective faculty may be disarmed and overcome by a diversion of its attention from its task. There are several important psychological facts brought out in this little fable, and a number of important "morals" to be deduced therefrom. I trust that you will seek for the truth and principles underlying the trifling words of the fable.

Just as important truths may be conveyed in the fairy tales of the child, so may just as important facts be taught by the fairy tale fable of the Mentative Couple intended for the "grown-ups."

Each of us, man or woman, has a Mentative Castle, in which dwells a Mentative Couple—Volos and Emotione. And Volos often strays away, leaving Emotione unprotected. And the fascinating stranger often puts in an appearance. And Emotione often is beguiled by his wiles. And Volos often is fooled by having his attention and interest distracted by clever schemes, leaving Emotione unprotected again.

So, while recognizing the value of Emotione, learn to keep Volos at home at the gate of the castle, and do not allow him to be "side-tracked." Heed the advice of the wise man of the fable. There is an important lesson for you in this fable if you will take the trouble to find it

THE FABLE OF THE MENTATIVE COUPLE.

Once upon a time there lived in the land of Mentalvania, in a wonderful building called The Mentative Castle, a man and a woman, called "The Mentative Couple." They were happy though married. They lived in harmony, because they were useful to one another, and neither was complete without the presence of the other—and neither did his nor her best work, unless the other was present and assisting.

Well, now, the man was called "Volos" (which

is the same as the English name "Will"), and the woman was called "Emotione," which in the language of that country meant something like a combination of emotion, desire and imagination.

Now, the chronicle informs us that these two people had natures entirely different from each other, as has been said. We are told that Volos was of a stern, inflexible, strong, positive nature; apt to stick to a thing once begun; full of the "will-to-live" and "vitality"; full of determination and spirit with a strong dash of the "let-me-alone" and "get out of my way" in his make-up; with a taste for meeting difficulties and overcoming obstacles; with a goodly habit of reaching out and taking hold of what Emotione wanted and needed; and a powerful lot of self-respect and self-reliance in him. He was apt to be firm although his firmness was not the stubbornness of the mule. His general keynote was strength. He was a good warrior and defender of his castle. But Emotione was of an entirely different type, temperament, and character. She was most impressionable, imaginative, emotional, credulous, fanciful, full of desire, curious, sympathetic. Bad easily persuaded. While Volos was all willing and thinking, Emotione was all feeling.

Volos was a strong character, but lacked certain qualities that make for success—but these qualities Emotione possessed, and she supplied the deficiency in Volos. Volos had to "figure out" everything, while Emotione had intuition, and jumped at a conclusion

in a way remarkable to Volos, who couldn't understand the process at all. When he would ask Emotione for an explanation, she would say, lightly, "Oh, just because" which answer would often provoke profane and irreverent discourse on the part of Volos. But, nevertheless, he learned to respect these "because" of Emotione, and found that they helped him in his business. Emotione would dream out things, and see things a long way ahead, and then Volos would proceed to put these plans into operation. Volos couldn't see very far ahead of his nose, while Emotione could see miles beyond, and years ahead. And besides this faculty of Mental imagery that came in so useful in Volos' business, Emotione also possessed a burning and ardent desire for things, which she managed to communicate to Volos, thereby causing him to get out and do things that otherwise he would never have dreamed of doing. Emotione was like fire, and Volos like water. The water would hold the fire in check, but at the same time the Fire would heat up the Water and the result would be the Steam of Action. And, so, you see these two—this Mentative Couple—formed a fine co-partnership, and prospered mightily.

But, alas! the tempter entered Eden—and the attractive stranger meandered in the direction of the Mentative Castle, and when he reached there trouble occurred. And this is what happened:

One day Volos was absent from the castle, being

engaged in some arduous enterprise. And consequently the castle was unguarded. Volos had provided against this by instructing Emotione that she was to keep the castle gate closed tight, when he was away from home, and never to gaze without in his absence, for there was some mysterious danger lurking without when he was away. Emotione had faithfully followed the directions of her liege lord, although her womanly curiosity was piqued thereat. Many the time she had heard strange blockings at the castle gate, but she heeded them not, and even refrained from looking out of the little peep-hole in the gate—though this last was much against her inclination, for she could see no barm in "just looking."

But, to return to our tale. This particular day when Volos was absent from home, her curiosity was too much for Emotione when she heard the strange blockings at the gate. And, breaking her rule, she ventured to peep without. Looking down she saw a most attractive stranger, with a fascinating smile on his lips. He looked almost as strong as Volos, but he seemed to have a dash of the woman in him, besides. He had the strength, but also the charm that Emotione recognized as being a part of her own nature. "Ah" sighed Emotione, "here is a man who can understand me." The fascinating stranger smiled sweetly, and looking her in the eyes, masterfully asked to be admitted. "No, no" replied Emotione, "I cannot let you in, for

Volos told me not to." "Ah, fair lady," said the Stranger softly. "Volos means all right, but he is rather old-fogyish, and behind the times. He does not 'understand,' as do you and I. Pray, let me in." And, like Mother Eve, Emotione took the bait.

Well, to make a long story short, when Volos came home he found that Emotione had subscribed to a set of "Villevaux Modern Art," a beautiful work published by the De Luxe Bros, of Fifth Avenue, to be issued in 824 weekly parts, at the nominal price of \$6 a part—739 parts of which were already out, and would be delivered shortly. She had also given a number of side orders for manifold wares, which had dazzled her untrained and unguarded fancy. Volos cried aloud to the gods of his land—but it was too late, the contracts had been signed.

But this was but the beginning. Volos did not understand just what was the matter, and contented himself with scolding Emotione, whereat she wept bitterly. But the poison went on with its deadly work. And when Volos again was absent from home, the habit reasserted itself, and when the fascinating stranger again called at the castle, he was admitted. And when Volos returned, he found the castle furnished from dungeon to watch-tower with costly rugs, and furniture, and various other articles, bought from "Morganstern's Popular Installment House," at \$1,000 down and \$100 per week. He also found that the castle had been lightning-rodged from ground to turret, on each wing, tower.

and annex; and that sundry promissory notes, containing a law-proof, judgment-confessed clause, had been given in exchange therefor. And then Volos swore by the Beard of Mars, the war-god, that he would have no more of this—he would remain at home thereafter. And he did.

But the subtle stranger was onto the game, in ail of its details. And this is how he played it on Volos, even though the latter remained at home.

A few days after Volos had determined to remain at home, there came a band of mountebanks, singing, dancing, and performing juggling tricks. Volos sat on the great stone beside the open castle gate, and his attention was attracted by the sounds and sights. Faster the dancers whirled—louder beat the drums—sweeter grew the singing—more bewildering grew the feats of jugglery—until poor Volos forgot all about the open castle gate, so rapt was he at the strange sights, sounds, dances, and feats of jugglery. Then one of the mountebank gang (who was really the attractive stranger disguised in motley array) slipped, unseen, past Volos, and in a moment was engaged in eager conversation with the impressionable Emotione.

Volos watched the crowd until it moved away, and then entering the castle, and closing the gate behind him, was confronted by Emotione, in tears, for she dreaded the coming storm. "Alack a-day, woe is me," she cried, "I am again in trouble, O, Volos, my liege lord! I have just ordered from the fasci-

nating stranger, who slipped past you at the gate, a baby-grand, self-playing, automatic, liquid-air-valved, radium carburetter, piano-playing, Organette, upon which I may play for you all classes of music, ranging from Vogner's Gotterdammerung to the popular "Merry Widow Waltz" with feeling, depth of expression, and soulful understanding, according to the words of the fascinating stranger who took my order."

"Gadzooks!" ejaculated Volos, "Fain would I cry aloud the name of that production of Vogner's just mentioned by thee. And by my halidom, e'en shalt thou soon be performing the waltz just mentioned by thy false red lips! Zounds! Of a truth I have been stung again by that fascinating stranger. I must gaze no more upon these fleeting scenes of merriment and amazement, lest I be again decorated with the asses' ears. Aha I Volos is himself again, and the next time the fascinating stranger appears upon the scene, he shall be smitten hip and thigh with my trusty battle-axe, and my snickersee shall pierce his foul carcass!"

But, alas t even once more was poor Volos deceived and trifled with—once more poor Emotione fascinated by the stranger. And it came about in this way.

On the day of his last undoing, Volos sat on the open step, in front of the narrowly opened castle door. "No man shall pass me now," cried he. But fate willed otherwise. For as he sat there, there ap-

proached many people who took seat upon the steps before the gate, and engaged Volos in long heated, and wearisome discourses regarding the outlook for the crops; the presidential campaign; the Japanese question; race-suicide; the new theology; how old was Ann; the problem of the final outcome of the collision between the irresistible force and the immovable body; the canals on Mars; what Roosevelt will do with his big stick when his term expires; and many other weighty, interesting and fascinating topics of general interest. Most agreeable were these visitors, and most considerate of Volos' feelings were they. And although they seemed to differ from him at the beginning of each argument, still they courteously allowed him to convince them inch by inch, until they finally acknowledged that he was invincible in argument, and invulnerable in logic. "Tis passing strange," quote Volos, "but nevertheless 'tis true—that I always find myself on the right side of every question. And the wonder grows when they all admit it in the end. Verily, am I developing into a wise guy!"

And, pondering thus, he fell sweetly asleep from the rigor of the disputes; the flattering attentions shown him; the joy of the victory; and the exceeding amount of attention and interest he had expended, for human nature has its limitations, even in the case of one so strong as Volos. And while he slumbered, the fascinating stranger (who was really the leader of the argumentative visiting commit-

tee), crept into the house and unloaded upon Emotione a choice collection of gilt-edged mining stock (pure gilt, all the way through in fact); a bunch of flying-machine bonds, and a 5,000 monkey-power, vestibuled drawing-room, observation-car Automobile called the "Yellow Peril." And when Volos discovered what had happened he wept aloud, crying bitterly, "Odds-bones; s'death—of a cert am I the Baron E. Z. Mark." And thereupon he sent for the wise man who dwelt in the next barony.

The wise man came, and after hearing the story said: "My children, yours is a sad case, but matters may be adjusted without a visit to Sioux Falls, and without the raising of the question of alimony. The trouble is as follows: "Volos, without Emotione, has no desire or incentive to do things. He has no wants to satisfy, and therefore does nothing. He needs Emotione to supply the desire. And without her he has no feeling— he is nothing but a hard-shell clam. Therefore he needs her to supply the feeling, for verily, and of a truth, feeling is the spice of life. And without her he has no imagination, and cannot see beyond the end of his nose—and what is life without imagination? Gadzooks, one might as well be a mummy!

"And on the other hand, Emotione without Volos, is a consuming fire of desire; an unrestrained imagination; an intuitive faculty degenerated into the basest superstition, most deplorable credulity, and the idlest fancy. Volos has no desire, emotion, or

imagination of his own—and Emotion has no will of her own. "Verily, cannot it be seen by all that this couple needs one another the worst way. Each, alone, is but an incomplete half. United they stand —divided they fall. In union alone is there strength for them.

"And more than this, each, without the other, falls a prey to the wiles of some fascinating stranger. We have seen how Emotion was fascinated and controlled by the stranger who gained access to the castle. But I have also seen (by my magic art) that when Volos was away from home on important business, and not having Emotion along to keep him straight, he fell a victim to the wiles of the Desire and Imagination of a fair stranger across the river, and did her bidding, and used his will to perform her tasks, instead of those desired by his own Emotion. Verily, are these people quits with one another and should now begin over again. True it is that harmony will be theirs only when they are together.

"And this is the secret of the undoing of Emotion. Without the will of Volos to protect her, direct her, and advise her, Emotion allowed her desire, imagination, and emotion to run wild and unrestrained. And so she became so impressionable as to allow herself to be mastered by the will of the stranger, who took advantage of the same and gathered to himself many choice orders for things. And even when Volos sat by the door watching the

players, dancers, and jugglers, his attention was so centered on what he saw, that the fascinating stranger slipped through the gate—it was even as if Volos had been absent from home. And, again, when Yolos allowed himself to become engaged in weighty discourse with the visiting committee, and used up his energy and force in argument and dispute with them—and when he permitted himself to be 'jollied' into a false security by these United Brethren of the Blarney-Stone—he relaxed his vigilance, and allowed himself to become tired, drowsy and sleepy, and so fell into a doze at his post, and the stranger again entered and took Emotione's orders for goods. "And this then is the Remedy (as my successor, Lawson of Boston, will say in the centuries to follow) —this is the Remedy. Each person of this Mentative Couple must stick close to the other. Volos must have no 'important business' across the river, which will allow Emotione to be without a protector and adviser. And Emotione must stick close to Volos, and satisfy her curiosity, imagination, emotion and desire, by setting him to work out things for her—to do things dreamed of by her—to get her things she desires—to express the things felt by her. This is the secret of success, dear Mentative Couple—mutual work by desire and will, working in unison and harmony—each faithful to the other—each guarding the other from the fascinating strangers that beset each when separated. Now, then children, stick close to each other!"

And saying this, the Wise Man vanished from sight.

And the moral of this fable of the Mentative Couple is this: That the mind of every man and woman is a Mentative Castle, wherein dwells a Volos and an Emotione. And what happened to the couple in the fable, may happen, and does happen, to many in everyday life. The will, straying from home, and paying attention to other attractions leaves the castle unguarded, and the fascinating stranger enters. And, again, the will has its attention distracted by passing objects of interest, and forgets the castle door. And again, the will allows itself to be fatigued, tired, and jollied by useless argument, and talk, and cogitation, at the instigation of the designing fascinating stranger, and the latter slips past the gate. And in each case, inside the gate is Emotione unprotected and innocent, true to her own nature, credulous, imaginative, fanciful, desireful, and emotional—is it any wonder that she "orders goods" that are not wanted by the family.

And the remedy of the wise man as given to the Mentative Couple may be, and should be, applied by every man and woman in his or her Mental Castle.

And this then is the moral of the fable.

And thus endeth the fable of the Mentative Couple, Who dwell in the Mentative Castle, in Mentalvania, in the days of old when brave knights held their away and fair ladies had their way.

THE END OF THE FABLE OF THE MENTATIVE
COUPLE.

CHAPTER VIII

MIND-POWER IN ACTION.

And now let us consider the subject of the operation of Mind-Power, in the phase of its employment, consciously or unconsciously, to affect the minds of others. It is true that this subject will be considered in detail in the chapter on Personal Magnetism and Telementation, but it will be well for us to take a glance at the general workings at this point. I shall cover the points briefly, the elaboration being made at the proper points in the lessons.

In the first place, let us consider the matter of mentative induction. As you have seen, the currents of Mind-Power flow in vibratory waves from the mind of the individual, and act upon the minds of others according to the laws of mentative induction. They thus set up corresponding vibrations, and therefore corresponding mental states of feelings, in the minds of such people. In other words, these vibrations "induce" or set up by induction in the minds of others, mental states similar to those existing in the mind of the mentator.

These induced mental states are similar in quality and nature to those in the original mind. But, of course, they are less in degree, for a part of the orig-

inal energy has been dissipated in many directions, and then again, a certain amount of force is lost according to the degree of resistance in the receiving mind. If the receiving mind sets up, consciously or unconsciously, a considerable resistance to the vibrations, it will either entirely neutralize or repel them, or else rob them of much of their power. If, on the contrary, the receiving mind be in its nature more or less in accord with the vibrations, it will set up little or no resistance, and the induced condition will be very nearly as strong as the original impulse.

The ether, or fine substance filling space, is constantly filled with these mentative currents, of all kinds and degrees, streaming out from the minds of all kinds of people. These currents, of course, come in contact with each other, and often either combine or else act to neutralize each other. For instance, currents of a certain degree or kind of vibration (that is, of a certain mental state) when they come in contact with other currents of similar vibration, will tend to coalesce and combine, there being a harmony and attraction existing between them. But if they are opposing vibrations they will antagonize each other and act in the direction of neutralizing each other's force. If they are of equal strength, both will lose power, but if one is much stronger than the other it will lose only in the inverse ratio of its strength, and the weaker will suffer likewise. That is, the weaker will lose twice as much power as

the stronger, and the stronger will lose only half as much as the weaker—supposing that the stronger is of twice the strength of the weaker.

In this way is accounted for the well-known fact that places, towns, cities, etc., have their own "personal atmospheres," which affect persons living in them or visiting them. These "personal atmospheres" of towns arise from a combining, neutralizing, etc., of the various vibrations arising from mentative currents from the minds of the people living in the town. An average vibration is struck, which is strongly felt by all within the "field of induction" of that town. A little thought will make it clear to you that this is a correct statement of the mental conditions manifest in various towns, cities, etc., all over the world.

Each place has its own individuality, which soon makes its impression on those taking up their abode in it. It is more than geographical and atmospheric conditions, although, of course, these play their parts, as we all know. The average mental state of the people living in the town strikes the key-note. The stronger vibrations affect the average, and give a mental tone to the place. The best proof of this effect being caused by mental vibrations is found in the fact that two towns only a few miles from each other, each having the same atmospheric and geographical conditions, will manifest entirely different mental atmospheres.

People often ask: "If it be true that the ether

is filled with mentative currents, why are we not affected more than we are?" The answer is that they are affected more than they imagine, but they are still affected much less than one would suppose at first thought, for the reason that the currents conflict with each other and rob each other of their force. And then again, Nature instinctively affords a safeguard and sets up additional powers of resistance. Just as Nature protects the hearing sense of those who are surrounded with many and constant noises, until they fail to hear anything but an unaccustomed noise—just as she operates upon the smelling sense of the chemist until he fails to notice the odors which are most apparent to the stranger entering his shop—so does she give additional unconscious resisting power to people situated within an active field of mentative induction.

Bring a person from a quiet place into a bustling, active city, and he is apt to be swept off his feet at first with the "spirit of the place"—he will either be swept into its prevailing life with an almost irresistible impulse, or else he will be repelled by reason of the inharmonious mentative currents. In either case, however, he will be intensely aware of the vibrations. But, the same man, after a time, will fail to be so affected—he will be better able to resist the vibrations and will manage to live with a greater peace and poise than at first, although he will, of course, alter his nature more or less in harmony with the prevailing tone of the place. He will "feel"

the vibrations less as time goes on. Some people have so developed this resisting power that they are almost immune, while others have so little power of resistance that they are swept here and there by each strong wave of mentative energy that reaches them—they are always in some field of induction and being swayed by its vibrations.

This phase of mentative induction explains the phenomena of those great waves of feeling that sweep over a country, such as the emotion that followed the sinking of the *Maine* in the harbor of Havana. You will remember the first shock that came to you when you read the account in the morning papers. Then there came upon you a growing sense of some impending event of great moment, mingled with a feeling of horror and indignation, followed by an almost irresistible desire to join in a movement to avenge the outrage. This latter feeling grew perceptibly as wave after wave of feeling passed over the country in mentative currents, setting tip increased mental feeling by induction. Older people will remember many similar waves that swept over the land in past days.

These things are common, and give you a clue to the apparent mystery of the action of mobs composed of a number of individuals who combine in numbers and then commit acts that no one man of the lot would think of perpetrating singly or individually. The conscience of the mob is apparently a thing apart from the individual consciences of the

units composing it. After the excitement—the morning after—many, if not all, of the persons concerned, felt a sickening horror and wonder at their work. A mob is a cyclonic center of mentative currents, resembling a whirlpool or whirlwind, with an active center and a less active circumference.

Great waves of religious fervor noticeable in communities during the progress of "revivals" are accounted for in the same way. A few active revivalists start a whirlwind of fervid feeling and emotion, and it spreads out in constantly widening circles, increasing until a climax is reached, and then a diminishing strength is apparent, which gradually settles down into the accustomed mental state of the community.

These whirlwinds or whirlpools of emotional excitement, of whatever kind, are, of course, strengthened by the constantly repeated suggestions of those participating in it, which with the constantly growing volume of mentative energy being thrown forth serves to add fuel to the fire. This force would go on forever, steadily gaining in strength and volume, were it not for a provision of nature which causes the law of rise and fall; increase and decrease; that universal law of rhythm, to manifest in this as in all else in her domain. Everything has its rise, its climax, and its decline.

So much for these general waves of mentative energy, or mentative currents. But there is another

phase to be considered—many phases, in fact. Let us examine them.

First there are mentative currents, arising from the strong centered desire of some person, who forming a strong mental image, by means of visualization, creates for himself a center of desire-force, which guided by his will-power attracts to himself all that will fit into his plans. He constitutes himself a mentative center, around his visualized idea, and constantly sends out strong mentative currents charged with the strongest, most ardent desire-force, guided, directed, and projected by his developed Will-Power. He thus sets into operation the great mental Law of Attraction, of which the early writers on Mental Science talked so much. These mentative currents, charged with desire, spread out, and soon begin a rotary movement like a whirlpool, sweeping around and around, always drawing in toward its center persons and things tending to fit in with the plans of the center.

The original desire in the man's mind is reproduced in kind in the minds of thousands of people by the law of mentative induction, and they all fall in with the plan, the degree, of course, depending upon the degree of positivity or negativity of the receptive mind, multiplied by the degree of positivity of the mentator. The great plans of the so-called "Captains of Industry" are carried out by reason of this law.

Many of these great centers of Desire-Force,—these

successful men, who attract to them that which they want, and those whom they need—do not realize the nature of the force that they are using, but there are a constantly increasing number who do know it, and they are "working it for all it is worth." Many of these steady, cool business leaders are really deeply versed in occult laws. If the true facts of the case were to creep out, there would be the greatest sensation that the country has ever known.

Then there is still another phase of the matter. I allude to the cases of men who (generally consciously, but sometimes unconsciously) are focusing their mentative currents directly upon some person or persons who are necessary to their plans and desires. They are filled with desire to have these persons do thus and so, or not do thus and so, as the case may be. These men, according to their degree of concentration and will-power direct to the other person or persons strong mentative currents of Desire-Force, and by mentative induction set up vibrations of a corresponding rate in the minds of these others, the degree of effect produced, of course, depending upon the degree of negativity of the recipient. This effect is produced in two ways, both according to the law of mentative induction.

The first way is to set up corresponding desire vibrations in the mind of the other, so that it will in turn cause his will to carry out the desire. A variation of this is to direct the desire-force toward the will of the other, and thus "entice" or "charm" the

other's will into compliance with the desire of the sender. This will be understood if you will remember what I have said about the resemblance of the desire pole to the feminine, and the will pole to the masculine. You will see an illustration of this in every phase of mentative influence.

The second way is for the will of the sender to force its way past the will of the other and boldly "make love" to the desire of the other, and endeavor to "seduce" it by mere strength and persistency until it accedes to his wishes. The variation of this is seen in the case where the attacking will boldly grapples with the will of the other, and by sheer superiority of power overcomes it and makes it captive and obedient. This latter is very rare, except in cases of personal interviews between the two persons, aided by telementation between interviews.

You will notice that the phase in which the desire pole of the mentator does the work is along the lines of feminine action, the force being of a charming, fascinating, drawing, coaxing nature; and where the will is employed, the action is decidedly masculine, the attack being made boldly, and with a show of strength, the subtlety of the desire attraction being absent. The giants in the art of mentative attraction combine poles in their attacks and work, and thus in the words of "Uncle Remus": "Dey cotch 'em comin', and dey cot h 'em goin'," like "Brer Fox."

Then again, there is the use of mentative induction, in what is known as "Personal Magnetism," which we will see in other chapters of this book. In this phase the mentator pours forth his mentative currents, either in a general way, or else in a concentrated, directed manner, toward the other, in a personal interview. This is the secret of what is called "personal magnetism," and also of that unaccountable (to the uninformed) manner which some people have of overpowering others by sheer "strength of will." The "personal magnetism" phase of personal influence is the phase of feminine activity; and the "force of will" phase is the phase of masculine activity.

Then there is that form of mentative induction called "mental suggestion," which I take up in later chapters. Although suggestion has to do with words, etc., rather than with mentative currents, still the principle is the same—the mental state is "induced" by words or physical things which are the result of feeling and mental states, just as is the phonographic record the result of the original speech which it is able to reproduce when the diaphragm is brought in contact with it by means of the needle. And then there is very little mental suggestion that is not accomplished with mentative currents—very little, indeed.

In closing this lesson I wish to caution my readers to refrain from manifesting or feeling anything like fear at what I have said about the use of mentative

energy by other people. Remember, that fear in itself is the most negative influence and most weakening mental state known. It renders negative the most positive man if freely indulged in. No matter how potent may be these mentative currents, there are none that may not be rendered impotent, and ineffectual by your own will-power set in motion by your own desire-force. Each and every one of you have within you, and under your own control, a force that will render you perfectly and absolutely immune from undesirable mentative influence, no matter who may use it against you.

Nature has blessed all of us in this respect—it makes no bane without its antidote, and does not depart from its rule in this phase any more than in any other. It supplies the means of self-protection to everyone, and always furnishes the defensive weapon to match the offensive one. As a matter of fact, you are defending yourself constantly, although you may not know it. Much of this defensive work is done along subconscious lines, but you are doing much of it consciously by the use of your will and spirit of individuality. You are using the mental "No!" all the time—that is, unless you are some poor creature who is afraid to say "No!" even mentally, and if you are that, then this book is doubly needed by you.

I shall instruct every student of this book, in many different ways, as we proceed with the lessons in this art of self-protection. No one who studies

this book need ever again fear any undue influence on the part of others. I purpose to make mental masters of you, and to teach you to throw off the bonds and shackles of mental slavery. I intend to make you strong, positive individuals, instead of weak, negative personalities.

There is nothing to be afraid of except fear—so the sooner you cast off fear the better you will be, and the more advanced on the road to mastery. While this is not the place for exercises, still I want each and every one of you to start right in now and form a mental attitude of fearlessness and strength, that you may begin at once to send forth mentative currents of that rate of vibration. If you do so—and you will, I know—then you will begin to notice an improvement at once. You will begin to realize your increasing power, and you will also see that others are beginning to feel it. Begin today—this moment—to radiate mentative currents of strength and power in all directions. Stimulate the currents by arousing a strong, intense, burning desire to be strong and to radiate strength vibrations—then back thii up by the application of a strong, steady, masterful and dominant will—and then "the trick will be done."

But right here, remember, first, last, and all the time, that it is not a mere matter of thinking—but a matter of feeling. Thoughts are cold, but feelings are warm, alive and vital. Therefore you must not merely think "I Am Strong," or say it like a par-

rot—but you must stir up your nature to its depth, until you can really feel that you are indeed strong and possessed of the radiant energy of mentative force. Feeling is living thought. Everything that is worth while was produced by this feeling thought. Feeling — Desire—Emotion—Passion—Wanting—Willing—Demanding—these are the things that have creative power. So do not deceive yourself with this "holding the thought," or any such nonsense of which you have heard so much until you get sick at the mention of the words. It is not simply "holding the thought," it is "holding the desire," and backing it up with the will, that does the work To create a thing you must want it with a burning, eager want that brooks no denial—backed up by a will that knows no such word as "can't" or "no."

CHAPTER IX.

PERSONAL MAGNETISM.

Perhaps the most interesting manifestation of Mind-Power along the lines of telementation and mentative induction, at least to the beginner in the study of the subject, is the phase known as "Personal Magnetism." We may as well begin by considering the use of the word "magnetism" in connection with mental influence, etc. We often hear of "personal magnetism"; "mental magnetism"; "magnetic personality"; "magnetic attraction"; "magnetic influence," etc., etc., used in the sense of mental attraction; personal influence; fascination; charming; psychological influence, etc. Let us see just why the term is used. The explanation involves an interesting bit of little known occult history.

The word "magnetism," of course, arises from the word "magnet." Now here is an interesting bit of history. You will find in the dictionaries that the term "magnet" was given to the lodestone, or natural magnet, because it was first discovered near Magnesia, a town in Asia Minor. This explanation is most amusing to those familiar with the records of the old occult brotherhoods, for the latter know that instead of the magnet being named after the

town, the town was named after the magnet, the latter being known centuries before the town of Magnesia was built.

The natural magnet was known in China, India, and Persia thousands of years ago. Its name "magnet," arose from the same Persian word as "magic," namely, "mag," signifying the esoteric priesthood or Magians. The name was given because the power of the natural magnet resembled the mental power exerted by the Magians, and the stone was called literally "the Magian Stone," or the "Magic Stone," hence the words "magnet" and "magnetism." So you see we come by our use of the word in a perfectly natural way.

An interesting fact (and one that goes to prove that minds work in accustomed channels) is to be noted in the circumstance that the mysterious phenomena of Mesmerism, etc., noticed in Europe and America during the past century or so, came to be naturally called "Animal Magnetism"; "Personal Magnetism," etc., the mind of the public intuitively connecting the phenomena with that of the magnet, which it very much resembles. And, in our day, we speak of people being "very magnetic," "lacking magnetism," having a "magnetic presence," etc., etc. And so history repeats itself. The magnet which was originally called the "Magian or Magic Stone." because its force resembled the mentative attraction manifested by the Magi or Magians, serves to give a name to similar manifesta-

tion of mental force centuries after. The "magnet" gives back to the Twentieth Century Magians the name it borrowed from the Magians of Ancient Persia. It has repaid the debt.

While the phase of Mind-Power which has to do with the operation of the force upon distant minds and objects is perhaps the most startling, still that phase which is called "Personal Magnetism" is one of the most important and remarkable. Its very frequent occurrence often causes us to overlook it, but it is the phase which is effectively used by those who understand it, and the one against which it behooves us to guard ourselves.

All have noticed that some individuals seem to have a "winning way" about them, and are able to induce others to fall into their way of thinking, and to do what they wish done. The so-called "magnetic" man is able to sway audiences or individuals by his mystic power, and one often fails to realize just how it was done when he recalls the words spoken, or reads them in cold type the morning after. The secret lies not alone in what is said, or even in how it is said, but rather in how great a degree personal magnetism was emanated by the speaker.

Many persons who have dealings with the public in the direction of selling goods; securing subscriptions; selling life-insurance, etc., etc., have acquired a degree of the art of using personal magnetism, often being unconscious of the force they are

employing. And many large employers of agents have schools wherein the agents are taught the psychology of suggestion, personal influence, etc., and more or less of personal magnetism although under some other name. And, more than this, every person who is in earnest, when talking to another person manifests more or less personal magnetism, unconsciously, or consciously.

"While the statement may bring down upon my head the wrath of those who believe that the phenomena of the "old-fashioned revival" are due to the "workings of the Spirit," I do not hesitate to affirm that all students of psychology know that the greater part of the fervor is due to emotional excitement produced by personal magnetism, manifesting along both the lines of mentative currents and suggestion. Anyone who has ever attended a negro revival or camp meeting has carried away with him a memory of the effects of a certain kind of personal magnetism upon a certain type of emotional minds.

And not alone in the field of "emotional religion" does this force manifest itself so strongly—it is just as plainly demonstrated in the case of "emotional politics." Let any man sit down and sanely consider the performances of the average man of the rank and file of either of the political parties during a campaign. See how men are swayed by emotional appeals to their prejudices and party spirit. See how they allow themselves to be blinded by glit-

tering promises and statements, without a shred of reasonable argument, until they become fanatics.

Their emotions are skillfully played upon by the leaders and speakers, and the current of personal magnetism, and suggestion, spreads over the body of the party until they become a mob possessed of certain fixed ideas that have taken possession of them. Families are split by factional differences, and hatred reigns when love formerly had its abode. The excitement grows fiercer and fiercer, until at last the day of the election is at hand, and the country goes into a paroxysm of emotional excitement. Then the result is announced.. The next day every one Buffers from a relapse, and the country begins to laugh over what has happened.

After the sting of defeat has worn off, and the elation of victory has melted away, it is found that the country is moving along about as usual—not going to the dogs because some man is defeated, nor taking great leaps forward because some other man has been elected Town Supervisor, or President, as the case may be. The people play their parts year after year—that is the majority of them—being swayed by emotional excitement rather than by reason, thought, or intelligence. And the men who pull the mental strings grin to themselves as they think over "what fools these mortals be," and prepare themselves to pull the same strings again upon the next occasion, and to make their sheep-like follow-

ers again dance to the tune of "My party, right or wrong, my party."

And in both revival and political campaign the moving spirit is the same. Our old friend, personal magnetism, operates through the force of a few "feelings" conveyed from the minds of the few to the minds of the many, aided and abetted in its subtle influence by its mate, mental suggestion. Gaining force under the force of the desire and will of each person who adds his force to the original impulse it swells in volume until, like the rolling snowballs, it grows to mammoth proportions and sweeps all before it.

You have often heard that "enthusiasm is infectious." Did you ever wonder why? Have you ever wondered why you enjoyed a theatrical performance more when the house was filled than when only half its seating capacity was used? Have you ever understood the cause of the wave of enthusiasm that has swept over the large audience, including yourself, until you felt all in a mental glow? Have you ever realized that what is known as "the psychology of the crowd," by which term is meant the influence that can be gained over a crowd, whereas the separate individuals composing the crowd could not be so affected, is due to personal magnetism and mental suggestion which is started into operation and then spread from mind to mind by the added desire and will manifested in mental states and their associated physical actions!

And there is another fact to be remembered while we are considering audiences and crowds. I allude to the fact that the speaker is affected by the personal magnetism of the audience, which flows back upon him, giving him increased power to send again to them his own ideas, awakening fresh emotional excitement in them. It is action and reaction always.

It is of the greatest importance that one understands the causes of these "mental epidemics/" for when the cause is once understood one is far less liable to be carried away by emotional excitement spread in this way. Many sober, sensible people have been swept off their feet by these waves of personal magnetism, and have done and said things that would otherwise have been impossible for them. They have allowed the personal magnetism to reach their minds through the emotive-pole, arousing ideas and desires that otherwise would have been impossible.

We have seen, or heard, of respectable citizens, including the members of the so-called learned professions, lawyers, doctors, teachers, preachers, joining in mobs and allowing themselves to be carried away by the personal magnetism and suggestion of the more excitable members thereof, and participating in acts that afterwards seemed like horrible nightmares to them. The emotional nature is always very near the surface, in the majority of men, and it would be ever guarded from outside arousing in-

fluences. The motive-pole of the mind—the will-power, should ever be on guard to resist this invasion of the emotive pole—desire-force. And so should the will ever be on guard to neutralize the personal magnetism of others who in personal interviews seek to bend the minds of their hearers to their ideas, and by thus arousing desire mould them so as to work their wills upon them.

In all of these cases of personal magnetism, and mental suggestion whether along the lines of personal influencing, appeals, artful suggestion, etc., as well as in the cases of "mental epidemic," the effect is produced by the mentator, or suggestor, obtaining the voluntary attention of the other or others, and thus holding his will engaged, and his emotive pole of mind thus unguarded, while he pours in his mentative currents, or suggestions (usually both) into the emotive pole of his bearers. He thus induces in them the desires, emotions and feelings which act as motive forces, causing them to act according to his wishes and will.

The person affected is rendered unable to reason correctly, or intelligently, for his will is "on a vacation," and his reason is swayed by his desires, emotions and feelings thus induced, the necessary support of the will being lacking. The will of the man sending the mentative currents, or mental suggestions, is in control, instead of the wills of the hearers and persons influenced. In the cases of widespread "mental contagion" the influence spreads from

mind to mind ,along the same lines, and according to the same laws.

I trust that what I have said along these lines will appeal to the student in the direction of causing him to interpose a resistance to these currents and suggestions in cases such as I have mentioned. The remedy is in his own hands—simply the interposition of the will, in the manner of which I shall speak as we proceed. Surround yourself with an armor of will-power which will act as a shield against influences of this sort, and which will beat them oack upon their senders. If people but understood this law they would cause these selfish mentative currents to be reflected back upon the sender until he was swept away in the whirlwind of his own raising.

It is apparent to all students of human nature that there is a wonderful difference in the degrees of what is called "personal force" observable in .different persons with whom we come in contact. Some are very "forceful," and others are quite "forceless," and others form varying degrees between these two extremes. This difference in "personal force" depends upon the degree of dynamic "positivity" or negativity" in the "magnetism" of each person.

The man who is able to manifest a strong degree of Mind-Power along the lines of motive polarity, or will-power, becomes dynamically "positive." I use the word "positive" in this connection in the sense ot Webster's.definition; "having the power to di-

rect action or influence." Passing down the scale, through varying and lessening degrees of "positivity," we reach the case of the man who is almost devoid of this power of manifesting Mind-Power—and his condition we call that of dynamic "negativity." By "negative," as I use it here, I mean: "non-positive; lacking the power of direct action or influence."

Now, every person has his own degree of dynamic "positivity." Each one is dynamically positive to some others, and dynamically negative to others still—unless indeed one has reached the limit of positivity or negativity, which limit cannot be definitely fixed. Two persons meet each other. At once there ensues a silent, quiet struggle between their dynamic mentation, depending for its intensity upon the importance of the meeting. Still, in any and all events, the struggle ensues, usually unconsciously. It may be over in a moment, or it may last a long time, but from that struggle, sooner or later, one or the other must emerge a victor, unless, as is rarely the case, they are of equal degrees of positivity. And there is no mistake about the result—each one recognizes himself as the victor, or the defeated, and adjusts himself to his relative position.

I do not mean by this that the degree of dynamic positivity is fixed permanently in either person. For the contrary is the case. One of the persons who is really stronger, usually, may be weaker at

that particular time owing to his will being fatigued, or by reason of his having relaxed his will-power, as is often the case. And in such a case, the defeated one may be the victor at the next encounter, or may even rally his energies in a moment later and turn the tables. One may have a strong will, in moments of activity, and yet in moments of passivity he may relax it very much. And, a still more important fact: One may so increase his will-power that he will be able to completely dominate those who formerly over-mastered and even over-awed him. All of us know of instances of this kind in our own personal experiences.

At the extreme dynamic positive pole are to be found those wonderfully forceful men who seem to dominate all with whom they come in contact. These people fairly paralyze the wills of those around them, and induce emotive states almost at will. When in deep, earnest, mentative effort, they seem to actually "plunge" their will into the mind of the other persons, and set themselves up as the dominant force therein, taking the others' wills captive and holding them obedient to the master will of the positive man. Such men are of course rare, and whenever they exist they make a strong mark on the history of their times, local or general. I do not like to quote Napoleon Bonaparte as an example, for he has been used to illustrate almost everything. But still, the mind intuitively flies to him in thinking of the dominant will. Napoleon had a marvelous will—an

almost superhuman will. It was manifested not only on the world at large, but also upon those closest to him in the way of personal contact. This man worked his will on those around him, and forced his desires upon them, also. He dominated everything and everybody, and his contemporaries, even his enemies, testify to this marvelous personal power. He is a very good example of this extreme positive type.

Passing down the scale, we see men of strong personal force in all walks of life. These men formerly played the part of warriors or rulers of kingdoms, but the increasing importance of commercial life in the world's affairs has developed and brought forth a new type of these positive men, who now show themselves as "captains of industry," prominent figures in "frenzied finance," makers and rulers of the great "trusts" of this country, and others. A little lower in the scale of personal force we find men of marked power, but still a little less strong than those above them. And so we pass down, through the varying degrees of the scale, meeting the average man and woman, and then on to the "weaklings" of the race. At the extreme negative end of the scale we find those impressionable creatures, known to students of experimental psychology as "somnambules," or "impressionables," who have merely to be told to do a thing, in an authoritative manner, in order to have them attempt to do it, or at least to feel impelled to do so.

There are many people upon whom the phenomena of extreme mental suggestion may be produced while they are wide awake. They will feel the "burn" on their hands, caused by your finger, if you hut suggest it to them in the right way. They will be unable to draw apart their hands, which have been fastened together by your strong suggestion. They will be drawn backward, or forward, by your suggestion. There are many people of this kind, some more impressionable than others, but all quite impressionable, who will be driven this way or that way by those who understand the subject. Fortunately, this fact is not generally recognized, or else we should hear of still more cases of "strange influence," etc., in the newspapers. But the subject is becoming more widely discussed and known now, and it is only a question of time when the law will be compelled to take cognizance of it.

Fortunately, however, the extreme negative condition may be overcome by one, by developing his will and learning the principles underlying the subject. Knowledge of the nature of the subject robs the force of much of its effect, the latter depending largely upon the passive ignorance of the subject. Give him the proper instruction, and he will be able to interpose a resistance. Every man has his present place on the scale, but he may improve his position!

Personal magnetism bears a close resemblance to that which in olden times was frequently called

"Mental Fascination." "Fascination" means "the act of fascinating, or state of being fascinated." The word "fascinate" springs from the Latin word "Fascinate," meaning "to enchant; bewitch, charm by eyes or tongue; captivate, attract," etc. The definition of the English word, "fascinate," is as follows: "To act upon by some powerful or irresistible influence; to influence by an irresistible charm; to allure, or excite, irresistibly or powerfully; to charm, captivate, or attract powerfully; to influence the imagination, reason or will of another, in an uncontrollable manner; to enchant, captivate or allure, powerfully or irresistibly."

The above definition is condensed from a number of the best dictionaries, and gives the essence of the idea embodied in the word. In this work I use the term "Personal Magnetism" in the Bense of: The action of Mind-Power in the direction of powerfully influencing the imagination, desire, or will of another. This is my own broad definition which includes all the varied phenomena.

CHAPTER X.

EXAMPLES OF DYNAMIO MENTATION.

The story of dynamic mentation runs along with the history of the human race, for it has always been known to man in some form. Coming to primitive man along with other inheritances from still lower forms, it was used from the beginning. Its earliest forms were similar to its employment by the lower animals, such as has been mentioned in a preceding chapter. The positive minds of the race influenced and dominated the more negative ones. Without understanding its laws, the positive barbarians discovered that they possessed a stronger power of inducing mental states among their negative companions, and were thus enabled to work their will upon them. Many of the leaders of barbarian races owe their positions of prominence and leadership to this law of mental induction.

But along with the rise of leaders there was manifested a similar rise in power and influence of the priests. All races have had their priests, and have today. A priest is a man whose office is that of a mediator between men and their divinities—one who claims to represent the supernatural entities in their dealings with men—a religious, or spiritual "mid-

dle-man," as it were (I use this expression in all seriousness, and with no desire to speak lightly of the priestly offices, which have played an important part in the history of the race). The priests, not being occupied with warfare, or agriculture, and by reason of their support being contributed by the people, found plenty of time to "think," a somewhat rare privilege in the early days (and even in these times, for that matter). And, so, there gradually arose, among all peoples, a priestly caste that possessed the bulk of intelligence of the race. These priests soon began to recognize the importance of Mind-Power, and they studied its underlying principles and laws of operation. This of course gave them an additional hold on the people, and a power over them. There seems to be no doubt but that even in the early days of the race, the priestly caste held a very wide knowledge of the laws and practice of dynamic mentation.

In the heart of Africa today, we find the Voodoo men, or conjurers, or medicine men, well versed in the application of Mind-Power. It was also known among the early American Indians, although their degenerated descendants seem to have lost the knowledge, except in a few instances. The power of the priesthood among primitive races, is based almost entirely upon some form of dynamic mentation. And, as we see the race ascending in the scale, so do we see the priests displaying a broader and fuller knowledge of the subject in question. The history

of the oriental races show that a full knowledge of the operation of Mind-Power has been possessed by them for thousands of years. In the pictured stories of the Egyptians, the traces of which appear in their ruined temples and other buildings, we see that they understood the art perfectly. In ancient Persia and Chaldea, the art arose to great heights. In fact, among all of the advanced ancient races of men, we find an important place given to the subject before us.

Among the Ancient Mysteries, and the various ceremonies of the temples, of the early races, we see many instances of the use of this power. Back of the rites and ceremonies were always the underlying principle and application. In the early use of the force, its employment was largely along the lines of healing. But still we read in the pages of early history of many instances of mental fascination, pure and simple. That which was afterward called Mesmerism, hypnotism, etc., was well known to the ancients, and, in fact, some of the recorded results coming down to us from the past, have never been equalled by modern experimenters. Some of the feats of the modern Hindu magicians, or fakirs, have never been equalled by Western hypnotists.

Ancient history is full of instances of the operation of dynamic mentation among the people of the early days. It is related that Julius Caesar, while quite a young man, fell in with pirates near the Isle of "Rhodes, who captured his ship, and took him

prisoner. They held him for several weeks, while awaiting the ransom money being raised by his relatives. Plutarch writes that while the young Caesar was the captive of the pirates, he asserted his mastery over them to such an extent that he seemed a ruler rather than a prisoner. When he wished to rest or sleep, he forbade them to make any noise, and they obeyed him without question. He abased them and ordered them around like servants, and they did not seem able to disobey him. He did not hesitate to threaten them with death when he regained his liberty, and they did not resent it—and he afterward made good his threats.

It is related of Alcibiades, the Athenian, that he once made a bet with some of the young Athenian nobles, that he would publicly box the ears of Hipponikos, a venerable and greatly respected citizen. Not only did he bet that he would do this thing, but he also claimed that he would afterward compel the old man to give him his favorite daughter in marriage. The day following, when Hipponikos came out, Alcibiades walked up to him and gave him a resounding box on the ears. The old man seemed dazed and bewildered and retired to his home. A great public outcry arose, and the young man seemed likely to fall a victim to the indignation of the citizens. But the next day Alcibiades went to the home of Hipponikos and, after making a pretence of baring his back for punishment, he man-

aged to induce in the old man a feeling of good humor and mirth, and obtained his pardon and goodwill, the latter increasing daily thereafter until finally he grew so devoted to the young man that he offered him the hand of his daughter in marriage, which was accepted. Any one who is acquainted with the recorded character of the Athenians will realize what a wonderful occurrence this was. It was a striking exhibition of dynamic mentation, without a question.

All the great generals of history have possessed this quality. Caesar, Alexander the Great, Napoleon, Frederick the Great, and the modern mystic-warrior, Gen. Gordon, all managed their men in a mysterious and wonderful manner, so that their troops worshiped them as almost gods, and went to their death willingly and joyfully. The single instance of Napoleon, when he returned from Elba, and confronted the Bourbon army drawn up to capture him, should satisfy any one of the possession of the greatest dynamic power by this wonderful man. You remember that the troops were drawn up confronting Napoleon, their muskets leveled at his breast in obedience to the command "Aim!" Napoleon, who was on foot, marched deliberately toward the troops, with measured tread, gazing directly into their eyes. Then the officers shouted, "Fire!" A single shot would have killed Napoleon, and would have brought to the man who fired it a fortune from the Bourbon King. But not a man

obeyed the order, so completely were they under the spell of Napoleon's fascination. Instead of firing, they threw down their guns and ran joyfully toward the Corsican, shouting. "Vive l'Empereur!" Their officers fled, and Napoleon, placing himself at the head of the troops, marched on to Paris. Other troops flocked to his standard at each point where he confronted them, although they had been sent out to capture or kill him. By the time the gates of Paris were reached, he was at the head of an immense army. The fascination manifested by this man was one of the most marked instances of its possession of which we have any record. And it seems to endure to this day—almost a century after his death. The very mention of his name makes one's blood tingle.

All great leaders of men, statesmen, orators and politicians have the power of dynamic mentation developed to a considerable degree. If you have ever come in contact with a man of this sort, you will always remember the impression he made upon you. Every man who knew James G. Blaine will remember his "personal magnetism," of which so much was said during his lifetime. Anyone who heard the famous speech of Wm. J. Bryan, at the Chicago Convention, in which he made use of the famous expression: "Thou shalt not press upon the brow of Labor the crown of thorns; thou shalt not crucify Mankind upon a Cross of Gold," needs no further proof of the reality of dynamic mentation.

Bryan was almost unknown to the majority of the delegates, and no thought of nominating him was entertained by them. But his "magnetism" was so great that it swept the convention like a mighty tidal-wave, carrying all before it, and Bryan was carried around the hall on the shoulders of the delegates, who afterward made him their nominee for President. And although defeated twice, this man still possesses a wonderful fascination over hundreds of thousands of people in this country, who would rally around his standard at any time that he would sound the call. Henry "Ward Beecher, at the great meeting in England, manifested the same power. The whole meeting was against him, and drowned his words by hoots, yells, and other noises. But Beecher looked them straight in the eye, and gradually cowed them into subjection, and then talked to them for two hours, and fairly carried the meeting by storm. He was but one man facing thousands of other men hostile to him, and determined to prevent him from speaking. But the single man won—by his dynamic will. It was not alone the "words, in these cases—it was the Mind-Power behind the words.

Fothergill relates the following remarkable incidents in the life of Hugo, Bishop of Lincoln, which is another illustration of one phase of dynamic mentation:

"Perhaps no exhibition of heroism was ever more remarkable than when Hugo, Bishop of Lincoln, bearded Richard Coeur de Lion, in the church of

Boche d' Andeli. In pursuit of war in Normandy, Richard demanded more supplies from his barons, and the bishop refused to supply any men; the see of Lincoln was bound to military service, he admitted, but only within the four seas of Britain. Richard was not a man to be lightly crossed, and Hugo was summoned to Normandy. So enraged was the king with the spiritual peer that when he presented himself in Normandy to answer the charge against him, two friendly barons met him to urge upon him the necessity for sending a conciliatory message to the king before entering his presence. The bishop declined the advice. The king was sitting at mass when the prelate walked up to him and, despite the monarch's frown, said, "Kiss me, my lord king." The king turned away his face. Hugo shook him and repeated his request. "Thou hast not deserved it," growled the king fiercely. "I have," returned the prelate, and shook him all the harder. The king yielded, the kiss was given; and the bishop passed calmly on to take part in the service. Mere indifference to death could never have produced such a result. There was something more. As well as utterly fearless, Bishop Hugo possessed a will-power of most unusual character, of which several instances are on record. Not only did he face the king and justify his refusal to supply men in the council chamber afterwards; but he went further, and rebuked him for infidelity to his queen. The Lion was tamed for the moment. The king acknowledged nothing, but restrained his passion,

observing afterwards, 'If all bishops were like my lord of Lincoln, not a prince among us could lift his head among them.' Such is the story as told by Froude. Yet Richard was the last man to permit a liberty to be taken with him, as his whole history showed.

"Hugo was such a remarkable illustration of what high will-power can do, that another story may be related of him. King Henry Plantagenet had made Hugo Bishop of Lincoln; yet shortly afterwards, on preferring a request for a prebendal stall for a courtier, his request was refused. Hugo had already braved his wrath once, and the king, despite the episode of Thomas a Becket, was savagely angry. Henry was with his suite in "Woodstock Park, and sat down on the ground pretending to be mending his glove when the bishop approached him. The king took no notice of his spiritual peer. After a brief pause Hugo, pushing aside an earl, sat down by the king's side. Watching the royal proceedings he remarked— 'Your Highness reminds me of your cousins at Falaise.' Falaise was famous for its leather work, and it was at Falaise that Duke Robert met Arlotta the tanner's daughter, the mother of William the Conqueror. This reference to his ancestry was too much for the king, who was utterly worsted in the discussion which followed."

Can anyone doubt the existence of the subtle force of Mind-Power in the instances just related! There Was Mind-Power behind the words, actions and courage of Hugo—without it he would have failed

CHAPTER XI

DYNAMIC INDIVIDUALITY

For the purpose of illustrating the personal qualities of the dynamically positive man, along the lines of Personal Influence, I shall proceed to describe these qualities as existing in a person whom I will call the Dynamic Individual. Let us consider this man as an actually existent individual, in our treatment of him. You must endeavor to imagine him in this way, that you may understand his qualities. He is a very positive man, magnetically—one of the examples of a strong, forceful man of affairs, who is constantly meeting people, and having relations with them. How does such a man act, talk, look, move and conduct himself. Let us see!

In the first place, let us consider his appearance. He may be tall or short; dark or fair; stout or slender—these things do not count. But, notice this, that no matter which of the characteristics just mentioned he may possess or lack, he has a certain "air about him" that all may recognize, once they have seen it in any one. Let us notice this "air" carefully, for it may give us a clue.

The principal feature about this "air" of the Dynamic Individual is its suggestion of self-confidence

and fearlessness. Our man seems to have a certainty of an inward power and force about him. Not the blustering, self-important air manifested by the pinchbeck imitators of our man, but a calm, contained, poised consciousness of strength and self-confidence. Our man seems to feel that there is "something in him" that gives him a strength and firmness unknown to the majority of people. Every such man has this inner consciousness, and I shall tell you what it is.

As I said in the first chapter, there exists in Nature a Universal Dynamic Mental Principle. In this principle each individual is a Center of Power. This Dynamic Principle in its outward manifestations of one pole of its energy, at least, resembles a universal will. That is, while its inner nature cannot be known, yet in the outer aspect of one of its poles of energy it resembles a universal will in operation everywhere. And, so, we are justified in thinking of it as Universal Will-Power.

The more positive a man becomes, in dynamic mentation, the closer does he become in contact with this Universal Will. And the closer he is to this Universal Will, the more positive does he become. It is a case of action and re-action. "To him that hath shall be given" applies in this case. The quality of dynamic positivity draws one to the Universal Will, and the nearness to this will renders one more and more positive.

But there is this to be noted in connection with

this truth, When a man feels the sense of power that comes from a mental relation with the Universal Will, and allows the energy to flow through him, and to manifest in his acts, he has a reservoir of will-power back of him which is inexhaustible and never failing. But if, in his conceit arising from some successful action, he begins to think that the power is due to some "personal strength," then he becomes "conceited" and "the pride of personality" grows upon him. This is where he makes his mistake. By this personal view of the matter he fences himself off from the Universal Will and limits his force to that portion which is locked up within his own mind, induced there by the will of the universe. Such a one separates himself from the source of power and puts up a barrier between himself and the universal supply. This is in accordance with the inner teachings of the great schools of occultism, and which teachings agree perfectly with the latest theories of modern Science. There is a great ocean of Universal Will, in which we are but centers of activity, and if we will but open ourselves to the power and will contained therein, we will have an unfailing store of power upon which to draw.

Let us pause for a moment and see what forces are combined in this active mentative center. In the first place we see that the dual aspect of the Mind-Power manifests itself always. That which we have called the Desire-Force, and that which we have called the Will-Power, appear as the two men-

tative poles. You know this well, for you have studied the previous chapters wherein this point is brought out and illustrated. But here is an aspect of the matter that I did not bring out in those chapters. I allude to the resemblance of the two phases of Mind-Power, i. e., Desire-Force and Will-Power, to the physical phenomena of magnetism and electricity respectively.

Desire-Force, like magnetism, manifests in a drawing, pulling, attracting power; while "Will-Power, like electricity, manifests in a pushing, compelling, driving power. Desire-Force, like magnetism, tends to draw things inward and to itself; while Will-Power, like electricity, tends to drive things outward and away from itself. This dual manifestation of energy is seen all through Nature in all of its manifold forms and conditions. There is ever the drawing in to a center—and there is ever the pushing outward from the center. And this law manifests upon the mental plane as well as upon the physical plane.

We have heard much of people being "magnetic," that is, having the power to attract persons to them—but that is merely one phase of the operation of dynamic mentation. We do not hear so much about people being "electric," and yet the term is just as proper and applicable as the term "magnetic." "Electric" people are the people in whom Will-Power is strongly developed and manifest. These people "get after" others and make them do things.

They are the active, energetic, forceful men and women who get behind things and push them along. All great leaders possess this phase of energy to a marked degree. The mere mention of the matter to you will cause you to think of instances of people who possess mentative "electricity." There are men who are able to make the crowd around them do their bidding—they are able to work their will upon the mass of people. These men are seen to possess a strange power, but very few understand it. It is entirely different from the fascinating, alluring, charming, attractive personality of the "magnetic" man, for it forces, and compels by sheer force of character and will, instead of drawing and attracting. You will see why I have spoken of these two phases as masculine and feminine respectively when you consider their different manner of manifestation.

But, while both of these forms of power, the "magnetic" and the "electric," have their strong points and advantages, I hold that the highly developed Individual must have both of these phases developed highly. In short, instead of being merely very "magnetic," on the one hand, or very "electric," on the other hand, the ideal man must be "electromagnetic." In other words, he must have both sides of his mentative energy highly developed and in full operation. In this way he is able to manifest a combined influence which will make him a very

giant of dynamic mentation—A DYNAMIC INDIVIDUAL.

I would advise all who wish to become dynamic individuals to cultivate the mental image of the Universal Will—think of it as a great ocean of Will-Power, in which you live, and move, and have your being. Feel yourself in touch with it. Think about your relation to it, constantly, and you will find that your mind will gradually open out to admit of the inflow of its power. And when you learn to know the real source of power, then you will no longer deceive yourself and attempt to shut off the flow of the Universal Will by erecting petty personal barriers of conceit.

This inner consciousness of the dynamic individual especially if he understands its true nature, will react on a man's personal manner and appearance and cause to manifest in him that calm, serene, positive "air" of power, will and strength, that the great leaders of men always possess. And that "air" is in itself a mighty suggestion to others, for the world has learned to associate it with power and ability. Just as the feeling manifests itself in action, so will the outward action tend to induce the inward feeling, as I have told you. If you will endeavor to imitate and reproduce the outward carriage, manner, "air" and demeanor of this dynamic individual, you will have taken a step toward inducing a corresponding Mental State in yourself. But do not regain satisfied with this—go right to the fountain-

head and receive your power direct from the Universal Will.

But there is something else about the dynamic individual which is different from Will-Power. The will is a cold, keen, powerful force, devoid of color—it is like a great natural force devoid of feeling or emotion, although acting in response thereto. What other great force is manifesting strongly in our dynamic individual Desire-Force. Yes, that is the other great force within him—Desire-Force. No matter how strong a will a man may have, even though he gets in the closest touch with the Universal Will, he will accomplish nothing unless he be possessed of a developed desire. One must "want" to do things, before he wills to do them. Let us see what this Desire-Force is.

The Universal Mind-Power seems to be a strong something, containing within it all the force and energy there is in existence. It does not seem to have the attributes of personality about it, except when it becomes manifested in personal minds, or centers of power. When a personal center, or personal mind, is established in the Universal, then there seems to spring into manifestation a creative desire, which constantly urges toward outward expression.

This Desire-Force is seen all through Nature, in all of her forms, and is inherent in all that we call Life Energy—that is, the energy which prompts the building up of form and shape. This Desire-Force

causes the seed to sprout and the plant to grow—the cell to multiply, and the higher forms to evolve from the lower. It is the essence of the great Creative life Energy ever manifest in Nature. It is essentially a feminine principle, and is constantly desiring to "give birth," "bring forth," "create." It stirs the will into action, and never is satisfied unless it is performing creative work, mental or physical.

Now, there are persons who seem to possess but very little of this Desire-Force, except on the physical plane. Their mental plane manifests very little of this force, and consequently they accomplish little or nothing of the world's work, and merely carry out the desires of others. But there are others who have this force manifested most strongly within them. They are possessed of a craving, longing, desiring force that impels them to "do things." That is, it fills them with ardent desires, along mental lines of creation, which are ever crying out for satisfaction. The strong men and women of the world have this Desire-Force highly developed, and its effort toward expression is what causes these people to accomplish things. Now do not mistake me. This desire is not always in the direction of "owning things," but rather in the direction of "doing things." It is true that when one's desires are along the line of accumulation, the force will be bent in that direction; but it may be less along these lines, and in that case the accumulation will be a mere incident of the "doing."

Our dynamic individual has a great deal of Desire-Force within him. He "wants" to do certain things, and he wants to do them very much. He wishes to accomplish certain ends, and the desire becomes an ardent, glowing force that stirs up the desires in those around him, and at the same time incites his own will into action. His Desire-Force combines with his will, and wonderful things are accomplished.

When you come into contact with a man of intense desire, you can fairly feel the force emanating from him. Our dynamic individual has learned to concentrate his Desire-Force. When he wants some particular thing, he forgets about the minor things, and focuses his desire upon the particular thing craved by him, and thus draws it toward him with intense energy. The will drives, forces, impels and compels, with a "push"—the Desire-Force draws, induces, pulls toward one, with an irresistible "pull." When our dynamic individual meets you, and wants you to do something, you can feel the pull of his Desire-Force, drawing, coaxing, inducing, alluring, and attracting you toward him and his objects.

One who wishes to "do things" should keep the flame of his desire burning bright. He should continually pour upon it the oil of suggestion, and place before it the lantern-slides of the mental images of the thing desired. If you will study the man of strong desire, you will see that he draws everything

toward him that he wants. He has a "pull" upon things and leaves nothing undone in the direction of his want. He is hungry and thirsty with desire, and he seeks satisfaction wherever it may be found, his wits being sharpened by the intensity of the desire. And he draws people to him by the very strength of his Desire-Force. You will find that people will instinctively fall in with the suggestions and urgings of the strong desire man. People, as a rule, are "drawn" rather than "pushed" or forced into a thing. The seductive, drawing, charming, fascinating force of men is that of Desire-Force, not of Will-Power. Yes, again I say to you that he who would succeed must, of necessity, keep his fire of desire burning bright and fierce, else it will not awaken into action his own will, nor stir the desire in others.

We talk much about Will-Power, and its possession, but the majority of men fail because they do not desire things hard enough. They must want things "the worst way," and then they will bend everything toward getting them. This is true in the case of both good and evil desires—the law is the same in both cases, and operates along the same line. We are acquainted with the disastrous consequences attendant upon the possession of evil desires, and have seen many instances of the harm wrought upon others by reason thereof. But did you ever stop to think that the same degree and intensity of desire, turned in the right direction, would

accomplish wonders of good works? If you will put into your plans of proper attainment and aspiration the same degree of energy that the evil man puts into his schemes of selfish gratification, you will be able to move mountains of difficulties.

This Desire-Force in the dynamic individual is that which causes us to feel that "he wants this thing, and is going to have it." You know the feeling, if you have come into contact with strong men. And they draw their own to them by the exercise of this elementary force of Nature. They learn that by mentally drawing to themselves a supply of the Universal Energy they are enabled to transform it into Desire-Force, as well as Will-Power—the emotive pole is charged, as well as the motive pole. Both draw from the same source, and both have a constant source of supply. And both may manifest a wonderful degree of this transformed energy, in the shape of Will-Power and Desire-Force. In our dynamic individual, both poles are fully charged, and in active operation.

Now I have said enough about the theory of the dynamic individual. I shall ask you to read over what I have said above several times—in fact reread it until you thoroughly understand it. And then I shall take you on to the practical work and exercises calculated to develop in you the qualities of that individual. Taking it for granted that you have carefully considered what I have just said, I

shall ask you to perform the following exercises, etc.:

EXERCISE I. In order to realize the reality of the statement that you are a centre of Mind-Power, you must first enter into a realization of the existence of a Great Ocean of Mind-Power itself. Do not pass over this lightly, for it is most important. You must begin to create a mental picture of the Universe as a Great Ocean of Living Mind-Power, vibrating with life and force and power. Endeavor to make this mental picture so clear that you can "see it with your mind's eye," and until it becomes a reality to you. Picture yourself as alone in the Universe and surrounded on all sides with a vibrating, pulsating sea of energy, or power. See that power is locked up in that ocean, and that the ocean exists everywhere. Shut out from your mental field all other persons, things or conditions. Imagine yourself as alone in the great Ocean of Power. You must practice frequently upon this mental picture until you are able to visualize it distinctly. This does not mean that you have to actually see it, just as you do this printed page; but that you should be able to actually feel it. You will begin to understand just what I mean after you have practiced this a little. This Great Ocean of Mind-Power must become real to you—and you must practice until it does so become.

The importance of the above exercise may be understood when I tell you that it will be impossible for

you to manifest more than a moderate degree of power until you are able to realize yourself as a real centre. And it will be impossible for you to realize yourself as such a centre until you realize the existence of the Ocean of Power itself. For how can you think of yourself as a centre of power, in an Ocean of Power, until you realize the existence of the Ocean itself? The Universal Ocean of Mind-Power contains within itself all the Mind-Power, force and energy that there is. It is the source from which all forms of energy arise. It is filled with an infinite number of tiny centres of energy, of which you are one. And in the degree that you draw upon it for strength, so will you receive strength. By all means endeavor to clearly visualize this Great Mind-Power Ocean, for it is the source of all the force with which you are filled and which you hope to acquire. Enter into this great realization, friends, for it is the first step to power.

EXERCISE II. The second exercise, which will tend to increase your vibration as a centre of Power, is as follows: Picture yourself clearly as a CENTRE OF POWER in the Mentative Ocean. While seeing the Ocean on all sides of you, you must see yourself as the Centre of it. Do not be frightened at this idea, for it is based on the Truth. The highest occult teaching informs us that the Great Mentative Ocean has its centre everywhere and its circumference nowhere. That is, that being infinite in space, there is no finite spot that is really its centre and yet, on

the other hand, every point of activity may be called its centre. Being extended in every direction infinitely, its circumference is nonexistent. Therefore you are most certainly justified in considering yourself as a centre of the Ocean of Mind-Power. Each dynamic individual is such a centre, and each has his world circling and revolving around him. Some have a small world, and some have mighty ones. There are centres so mighty and exalted that the human mind cannot grasp their importance. But even the tiniest point of activity is a centre in itself. So hesitate not, but begin to form a mental picture of yourself as a centre of power.

Practice this exercise until you can clearly feel yourself as a centre of power. You must learn to think of yourself as a focal point of force in the great Ocean of Mind-Power. Just as the great body of electricity manifests itself in tiny points of activity, so does Mind-Power express itself in you who are a point of activity within itself. In urging you to perfect yourself in this realization I would impress upon you the fact, known to all advanced occultists, that in the measure of your realization of this mighty quality of the Ego will be the measure of the power possessed by you. All of the strong men of our times, and of all ages, have had this realization, intuitively or instinctively; that is, although they may not have known the philosophy or science of the matter, they have felt this sense of the power of the Ego in themselves, which gave them the confidence to do things

and the Will-Power and Desire-Force to carry out their undertakings. It is this feeling of inherent strength that makes men strong and successful and positive. And this feeling and realization may be developed and unfolded within any one, providing he wants it "sufficiently." By the exercise of your desire and will you may build up this realization of power, and in the building up there will come to you a constantly increasing stream of desire and will. In the measure of your expression will be the measure of your impression from the source of all positive impression.

EXERCISE III. The third exercise consists in the realization of the nature of the Power. This force, energy or power with which you are being filled, and which you are now attracting toward your centre, consists of the electrical manifestation of Will-Power and the magnetic manifestation of Desire-Force. These two constitute the dual phases of the one force—Mind-Power. And, therefore, you must begin to realize that these qualities are within you in order that you may be able to express them, and thus gain the additional and increased power (that comes to those who do express them. You must begin to realize that you have a will which is capable of impressing itself on the things, persons and circumstances of your world—and you must begin to realize that you have a desire which attracts to you the things, people and circumstances of your world, and which, in fact, draws to you the very material from

which, your world is made. When you realize this dual force within you, it will begin to express itself automatically. The act of realization causes the mental machinery to begin to work smoothly and effectively. Therefore picture to yourself this dual force within you. See yourself as influencing, and acting upon the world around you. See yourself as a power in the land. And also see yourself as an attracting force, drawing to you that which you need and want and require, consciously and unconsciously. Picture yourself as a Dynamic Individual. You are an individual because you are a centre of power. You are dynamic because you possess the Electric Will and the Magnetic Desire—the twin-poles of Mind-Power.

Carry with you this thought constantly and repeat it often to yourself and you will find it a source of Power—you will find the Power pouring into you when you say or think it. When you feel weak, or when you feel the need of additional Power, use this Statement of Power: "I AM DYNAMIC!"

And when you say it, or think it, you must picture to yourself just what you mean by the statement, hence the importance of knowing just what is meant. Do not pass over this Statement of Power as unimportant, but try it in actual practice and you will realize what a Battery of Power you have become. Those around you will soon become aware of a new sense of power within you.

Keep this Statement of Power to yourself. Do not

invite the ridicule of those around you by telling them the source of your Power. Do not bother about them—if they are individuals themselves they will understand without being told; and if they are not all the telling in the world would not make it clear to them. Hoe your own row and mind your own business—and let them do the same. No one can build up his individuality except from within. And each must work out his own salvation and climb the ladder of attainment for himself. And the sooner that people learn this the better will it be for all. Don't be a leaner, or a leaning-post. Don't lean on anyone else—and don't let anyone lean on you.

There has been too much of this foolish business about living other people's lives for them, or letting other people live your life for you. Each man or woman must grow into an individual by his or her own Work and life. There is no such thing as vicarious individuality. Don't be afraid to "assert the I"—to claim your rightful heritage and birthright to be an individual, and not a parasite. And don't be afraid to shake off and trim off the parasitic persons that have encumbered your own unfoldment toward individuality. Let the parasites take root in the earth, just as you have done; let them fasten their roots in the great body of strength and power instead of in the mental body of someone else; let them stop their second-hand nourishment and learn to draw from the first source. This is the only way, and the lack

of the knowledge of it is filling the world with weaklings instead of with individuals.

Therefore think of these things; hold them well in mind when you make your Statement of Power: "I AM DYNAMIC !"

In considering the qualities that go to make up the person in whom Dynamic Mentation is likely to be strongly developed, I may mention the following:

(1) Physical Well-Being; for there is a certain strength about a man or woman in strong, robust health, that must be taken into consideration. It is true that some persons not physically well, but unhealthy, have exercised strong powers, but this was in spite of their lack of physical health, and owing to a strong will which allowed them to master even this obstacle. But, all else being equal, there is a power about a strong, healthy, vigorous person that makes itself felt.

(2) Belief in One's Self; for without this no one manifests positivity. Believe in your own power and ability, and you impress others with the same belief. Confidence is contagious. Cultivate the "I Can and I Will"

(3) Poise; for the calm, well-poised, imperturbable man has an enormous advantage over one lacking these qualities. The man who meets any emergency without "losing his head" has something about him that makes him looked up to as a natural leader—he has one of the qualities of positivity. Cultivate the calm masterful mood.

(4) Fearlessness; for fear is the most negative emotion in the being of man. Fearlessness is a most positive quality, just as fear is the most negative. Cultivate the "I Dare-I Do!"

(5) Concentration; for this "one-pointedness" focuses the Will-Power upon the object. Do one thing at a time, and do it with all the power that there is in you.

(6) Fixity of Purpose; for you must learn to know what you want to do, and then "stick to it" until it is done. Cultivate the Bull-dog quality—it is needed.

To those who recognize the need of the above mentioned qualities, but who lack them, I would recommend the careful study and determined application of the principles stated in the chapters of this book, entitled, "Mental Architecture,**" "Making over oneself" and "Mind-Building", respectively.

CHAPTER XII.

MENTAL ATMOSPHERE.

Our dynamic individual places himself in a receptive attitude only toward the great Universal "Will, and in a positive attitude toward all else. In this way he really becomes a most active center of Power, which becomes manifest to all with whom he comes in contact. He may not realize just what he is doing, and may know nothing of the truth herein stated, but, still he feels that he is "in touch with something"

that aids and assists him and which gives him strength and dynamic force. He may talk about his "luck," or his "lucky star," or he may secretly believe himself specially favored by Providence (this is a secret belief of the majority of successful men) —but the fact remains that every positive and successful man feels, underneath it all, that he has SOMETHING back of him. And this belief takes form in action and causes him to manifest that "air" of calm, positive power and self-confidence noticeable in such men in every instance.

You will readily see, from what has been said, that the "Personal Atmospheres" of persons depend upon the character of their mental states, and are the result of the mental currents emanating from them.

Every person has his or her own mentative aura, or body of radiant mentative energy, which flows from them in all directions. These mentative atmospheres affect the people with whom one comes in contact. You know people who seem to carry with them an atmosphere of "feeling" which affects a roomful of people, or even a building. This atmosphere may be positive or negative in its effect—that is, stimulating or depressing. All of these things arise in the way which I have mentioned. It is related of Rachel, the great French actress, that although she was not beautiful in form or face, still she had that indescribable charm of personality about her that caused every one to consider her a beautiful woman, so great was her fascinating charm.

That which so many call "Personal Magnetism," as distinguished from Personal Force, consists of this mentative atmosphere, or radiant mentative energy, which induces in all within its field a feeling of similar emotion or vibration. The charm of the "fascinating person" is accounted for in the same way. It is all a matter of the mentative currents inducing feeling in others. The power called "Fascination," which has been known in all times and countries, arises from the same cause. It operates by the strong mentative currents pouring from one's mind, and inducing mental states in others.

The mentative force emanating from each individual creates a mental atmosphere around him which often extends a considerable distance from

his body, especially in the case of strong individuals, whose mental atmosphere is felt when they enter a room or public place. Persons whose personality is weaker have a mental atmosphere extending only a few inches from their bodies, and which is scarcely perceptible to those coming in contact with them.

The man who feels himself to be a dynamic individual carries with him an aura of mental atmosphere of positive strength, which is plainly felt by those coming in contact with him. People say about such a man that he "has something about him" which impresses them, but which they fail to understand. It will be worth your while to study this mental atmosphere of some strong man with whom you come in contact, for now that you have the secret of the matter you may take some valuable lessons from him.

I cannot very well describe this "air" to you, for unless you have met a man of this kind you will not understand it. But it is a very different thing from the pompous, self-sufficient, self-important, fussy air and demeanor manifested by the cheap imitators of these great men. The dynamic individual does not tell you how great, or smart, or important he is—he leaves that for his cheap imitators; he makes you feel his strength by his very manner and atmosphere, without saying a word. He has that "something about him" that people notice and wonder at. And that "something" comes from his conscious or unconscious relation to the Universal Will.

The "little fellow" who thinks he is one of the "big ones" believes that his strength comes from his personality, and sooner or later he stumbles because of this error. But the real "big ones" of life know better; they may not understand it all, but some way they feel that there is a "something" back of them from which they are able to draw strength and power, and believing this, they are filled with courage and daring and radiate their power on all sides. They may talk of their "lucky star" or "special providence," or else believe themselves to be "specially favored of God" (as is the case with at least one of the "bigmen" of modern finance), but no matter what may be their special interpretations of this "something," they all recognize its existence and trust to it. And this conviction and realization gives to the strong individuals that air of calm, positive power and self-confidence that impresses those with whom they come in contact and which forms their mental atmosphere.

And in giving you instructions in the art of building for yourselves a positive mental atmosphere I can do no better than to refer you back to first principles and again bid you to realize that you are a dynamic focus—a centre of power—in the great Universal Will, having the dual attribute of Will-Power and Desire-Force. In short, that you are a living dynamo.

If you will but get this realization firmly fixed in your mind you will automatically create for yourself

a most positive mental atmosphere that will be felt by all with whom you come in contact. So first, last and all the time build up this realization. Say to yourself, "I AM DYNAMIC!"—then think it out; dream it out; act it out. And, of course, always realize what all this means. You are the channel through which is pouring the Universal Will-Power and in the degree that you allow the current to so flow through you, so will be the power you are able to manifest.

When you wish to manifest a special degree of power just let this statement: "I AM DYNAMIC !" flame out in vivid letters in your mind. When you feel that you are being approached by some other person of strong will, whom you do not wish to influence you, just bring this statement into effect, and you will actually see the effect of it upon the other person. He will feel your strong mental atmosphere and will cease trying to affect you. And even when there is no special need for making the statement of power it will be well for you to keep it burning bright within you, for by so doing you strengthen your realization, and your mental atmosphere reflects the inner mental state.

So much for the general mental atmosphere. As we proceed we shall see that the dynamic individual creates special mental atmosphere around him by his mental states, depending upon his will or desire at the time. Not only does his will and desire affect other persons directly by means of mental currents,

but mentative induction is also set up by the mental atmosphere, without any special effort on his part.

In this place I wish to call your attention to the importance of always maintaining your positivity as a means of mental training. Do not allow yourself to become negative to others, even where there is nothing lost by so doing, for by this neglect you create a negative habit which will cause you trouble to overcome later. If a person comes into your presence and his personality seems likely to dominate or overpower yours, by all means interpose a mental resistance right then and there. It is not necessary for you to manifest the same in words, for that would make you ridiculous in many cases; nor is it necessary for you to give any special physical expression to your mental state. Simply look the person in the eye, carelessly and without any special effort, at the same time making the mental statement, "I AM DYNAMIC !" and you will find that your positivity will rise until it is equal with his, and your feeling of negativity will disappear. In exceptional cases you may add mentally, "I AM MORE DYNAMIC THAN YOU !"

It will be well for you to practice the creation of special mental atmospheres in order to establish the habit and thus render it easier to avail yourself of the same on special occasions. Opportunities of all kinds will present themselves to you in everyday life. The gist of the matter is to surround yourself with a mental aura of such a nature that people will act toward you as you wish them to do. A few examples

may help you to get a clearer idea of what I mean, so I herewith give you the same.

I know a lady, living in Chicago, who was constantly complaining that people were "always running over her" on State Street (the crowded retail street of the great Western metropolis). She said that they were always crowding her off the sidewalk and pushing, humping and jostling her in a most annoying manner. She asked me for instructions as to what thought she should use to prevent individuals from so acting. I answered that I did not think it was necessary to consider the separate individuals in the case, but that she should "treat" the crowd as a whole, by means of a protective mental atmosphere. I then advised her to build up a mental atmosphere around this statement: "People respect my rights; they will not unduly impose on me in the street; I deny the power of the crowd to impose on me." And she followed this advice, and in a short time had built up a protective mental atmosphere which acted almost magically upon the crowd, who stepped aside and gave her a full right-of-way on the pavement. She would simply go on her way calmly, serenely and undisturbed, and the crowd let her alone. I must add that I think that the original trouble arose from a subconscious dislike of crowds and an extreme shrinking from people, the result being that this dislike acted almost as does fear, and really attracted to her the interference of people. The new

mental atmosphere dispelled the old one and gave her an additional positivity besides.

In this connection I would call your attention to that remarkable psychological fact that fear acts as an attracting force, in a negative way. If you want a thing very much you attract it to you—and if you fear it very much you do likewise. This apparent contradiction has bothered many students of the subject, but it seems very plain to me. I think the explanation is that in both cases a vivid mental picture is held, and the attraction results along the line of visualization, which always tends to materialize the mental image.

Another case, from actual experience. Another lady, also a resident of Chicago, complained that the clerks in the great department stores would not treat her courteously, but would keep her waiting without paying her any attention, and in other ways would treat her like a "human door-mat." She said she would not have minded this so much if other women were treated likewise, but that while she was ignored others would receive the greatest attention, the clerks "falling over themselves" to wait upon them. I told her that she had gradually built up around her a mental atmosphere of expectancy—that she had fallen into the habit of expecting such treatment, and consequently she got what she expected. I think that in the beginning she had manifested a timid, "humble," meek, "worm-of-the-dust" state of mind when she entered the big stores, which somewhat over-

awed her. And then, after this drew upon her the neglect of the clerks, who seem very ready to wipe their feet on human door-mats, she grew to regularly expect the shabby treatment. It was not a matter of dress, or anything of that kind, for she dressed well—and, for that matter, I know women who dress poorly who never get any such treatment, for they understand the underlying mental laws too well for that. It was simply a matter of a negative mental atmosphere.

I told her to "brace up" and create a new mental atmosphere, around this general statement: "The clerks like me; they like to wait on me; they give me every attention; they do this because they like me, and also because I insist upon it as my right !" The charm worked in a short time, and now the good lady reports that the clerks not only treat her well but even take the trouble to call her attention to desirable selections, special bargains, and all the rest of it. The cure was perfect.

I call your attention to the above statement—please note that the first part of it operated along the lines of Desire-Force, and the latter part along the lines of Will-Power. The statement of the first-mentioned lady (the one who objected to street-crowding) was altogether along the lines of Will-Power. I ask the students to study and analyze each of these cases, because by so doing they will be able to apply the principles in cases coming under their own observation, and also in their own cases.

I once directed a lady who complained that she was unpopular, and that "nobody loved her," etc., etc., to apply a similar method. She created a new mental atmosphere around her along the lines of the general statement: "People like me; they find me attractive; they love me, and like to be in my company." After a time she reported that from a state of "wall-flower-dom" she had become quite a favorite, and in fact was at a loss to adjust herself to the changed conditions, finding somewhat of an embarrassment of "likings" and "lovings." This was a case of Desire-Force pure and simple.

Now do not imagine for a moment that in the above cases, and hundreds of others known to me personally, the desired result was obtained merely from repeating, parrot-like, or like a phonograph, the words of the statement. This talk of the power of mere words, and all the rest of such talk, has wearied me greatly. I have seen and heard so much of this nonsense since I have become acquainted with certain people who consider themselves "in the New Thought" that I dislike to use the words "statement" or "affirmation." These people have imagined that by the mere repetition of words they could work miracles. Pshaw! What nonsense! They remind me of the Chinese, and certain other people who write long prayers on slips of paper and allow them to flutter in the breeze, hoping that the gods will accept their prayers at face value while the prayer-makers are amusing themselves elsewhere.

Sometimes they attach little bells to the prayers in order to attract the attention of the gods. Others paste the prayers on water-wheels, turned by the streams, thereby claiming credit for a prayer at each turn of the wheel. Cheap praying that! Oh, don't laugh—some of you are just as foolish. You have been making your statements and affirmations in the same spirit, and now feel disappointed because "nothing happened." Of course nothing happened; how could it be otherwise?

I have said over and over again—and now say it over again another time—that the words of themselves are nothing; the real virtue lies in the feeling behind the words. If there is no feeling there is no result. In order to get the results you must erect the framework of words, and then build around it the structure of feeling, and expectation, and visualization. That's the way to do it. The words are merely the skeleton—the flesh and blood are the feelings and materialized visualizations.

The ladies mentioned above, whom I have used as "typical cases" to illustrate the principle—did not rest content with words, for I wouldn't allow them to do so. I kept after them, insisting upon their using the proper mental exercises and methods — that's what did the work. And now I shall give you the same instruction and directions that I gave them—adapt them to your own cases and you will be likewise successful.

The kernel of the process of creating the mental

atmosphere lies in what is called "visualization." Visualization is simply the creation of a strong mental image of the thing desired, the perfecting it each day until it becomes almost as clear as an existing material thing. Then the visualization tends to materialize itself—that is, it begins to build around itself actual material conditions corresponding with the mental framework. The statement of words is the pattern around which the visualized mental images form themselves. And the mental image is the framework around which the actual material conditions form themselves. The lady above mentioned made her mental image of the street conduct of the crowd—and the people unconsciously felt it and built themselves around it. So in the case of the lady in the department store, and the others mentioned. The mental image manifested itself as a mental atmosphere, and gradually materialized.

The thing to do in visualizing is to bring the positive imagination to see and feel the thing as actually existent. Then by constant practice and meditation the mental atmosphere becomes formed, and the rest is all a matter of time. See yourself as you wish to be. See others as you wish them to be. See conditions as you wish them to be. Think them out—dream them out—act them out. And materialization will follow upon visualization, even as visualization followed upon the statement.

In this connection, however, I must call your attention to the fact that the degrees of receptivity of

other people to your mental atmospheres and mental pictures depend entirely upon their degree of positivity. They respond only in the degree that they respond to other mentative influences. The strong avoid influences to which the weak yield, in this as in every other phase of the phenomena. But do not let that cause fear on your part. You may make yourself positive—you have had the instructions given you, and it is now your own work to do the rest.

I might write a whole book on this subject of visualization in the phase of forming mental atmospheres—but I have herein given you the underlying principles, and have also given you a few illustrative examples—you must do the rest yourselves. If you have carefully read this book, and have studied between the lines as well as the lines themselves, you will have grasped the little details of the matter which will not be apparent to those who have not done so. Each will find in this book that for which he or she is ready—and not a bit more. I think the careful students among you will readily understand just what I mean by this. If you do not understand, then I cannot help you out, and you must wait until you unfold in understanding. But I would say that a re-reading of this work is advisable—several readings, in fact. Each time that you re-read it you will find something new that you had previously overlooked, and each reading will discover many hidden meanings now suddenly made plain.

The man who wishes to be successful in his dealings with his fellow-men must surround himself with a positive mental atmosphere. He must create an atmosphere of self-reliance and positivity that will overcome the negativity of those with whom he comes in contact. This positive mental atmosphere is that subtle influence that emanates from the strong men of affairs, and which affects, influences and controls people to a greater degree than the flow of words which many affect, believing it to be the key of success. When you come in contact with one having a mental atmosphere of this kind you are affected by it, consciously and unconsciously. And if it has this effect on you in the case of other persons, why should you not reach out and possess this power yourself? Why should you not be a positive instead of a negative?

The directions and exercises given in this chapter, coupled with the instruction given in other chapters of the book, should enable you to develop around yourself a most positive mental atmosphere, that will make you a power. But it all depends upon yourself—you must exercise your will and desire, just as you would do were they muscles that you wished to develop. The rule operates in the mental as well as in the physical world. In addition to the exercises given in preceding chapters, I would suggest that the following may prove useful to some of you, in special cases, in forming the positive mental atmosphere. I shall merely give you the verbal frame-

work, and you must build around it the mental picture, which in turn produces the mental atmosphere. But, remember, even in practising these exercises never lose sight of the main Statpment of Power," I AM DYNAMIC !" for that statement will impart life, vitality and energy to the other mental images and statements.

Here are the statements referred to—the verbal framework around which you are to build your mental picture that you wish to materialize on the objective plane. You will find them useful in many cases:

MENTAL FRAMEWORK.

I. I surround myself with an atmosphere of success.

II. I am positive. I have a strong will. I make a positive impression on those coming into my mental atmosphere.

III. I am fearless—absolutely fearless—nothing can harm me.

IV. I kill out all worry and discouragement—I radiate hope, cheerfulness and good nature. I am bright, cheerful and happy, and make all around me feel the same way.

V. I am well poised, calm and self-controlled.

VI. I have a perfect mastery over my temper, emotions and passions, and all recognize this to be a fact

VII. I am at ease here, and all bashfulness and timidity has departed. I am calm, at ease and feel at home.

VIII. People like me—I am surrounded with a mental atmosphere that causes people to like me.

IX. I am master of my surroundings—nothing disturbs me—nothing affects me adversely—I am master.

X. I am surrounded with a mental atmosphere of protection. No one's adverse thoughts, currents or suggestions can penetrate this protective armor. I am safe from mental attacks. I am safe, strong and positive.

In using any of the above statements be sure to follow my advice and instructions regarding the mental images, etc., which put flesh on these verbal skeletons and make a living force out of the dry' bones of words. Remember the importance of mental imaging and visualization in this matter of creating mental atmospheres.

CHAPTER XIII.

CHANNELS OF INFLUENCE.

In the last chapter I spoke of the effect of mental atmospheres with which people surround themselves. You will notice that in my discussion of that part of the subject I spoke only of the general influence exerted upon others, and not of the direct personal influence exerted by one man upon another in personal intercourse. Let us now consider the channels of direct personal influence.

As I have told you elsewhere, every time two people meet there ensues a silent mental conflict, or struggle for supremacy, from which one or the other emerges a victor, and which victory is fully recognized by both of the parties to the proceeding. This mental struggle is usually the combat between the general mental powers of the two, without regard to special mental states induced at the time. But the man who is skilled in the art of dynamic mentation goes further than this, for he recognizes that he may concentrate his mentative energy into definite shape and form, and focus the force of his mental imagery direct upon the other person, with such force and power that the second person will feel the dynamic strength exerted.

This direct personal influence operates along the lines of both Desire-Force and Will-Power of course. I have explained elsewhere how the Will-Power may be used to awaken desire in another; and how it may also capture the will of the second person. I have also explained how Desire-Force induces a similar desire in the second person; and also how it is often used to captivate the will of the other person. It is not necessary for me to repeat these things—you are supposed to be fully acquainted with them, from your study of this book. And so I shall proceed to a consideration of the channels of expression of personal influence, and the methods usually employed by those using it.

THE INSTRUMENTS OF EXPRESSION.

These channels of influence may be classified as follows:

1. Suggestive channels, consisting of (a) the suggestive manner, and (b) the suggestive tone, and (c) the suggestive word;
2. The instrument of the eye;
3. The instrument of the touch; and all of these three forms are, of course, merely the channels or instruments by which, and through which, the Mind-Power expresses itself—the channel through which pours the mentative energy. Let us consider them in the above order.

In the chapters on "Mental Suggestion," you will find stated the active principles of that phase of the

subject, with which you should thoroughly familiarize yourself. You will see there that suggestion is the outward symbol of the inward mental state, and that it is the inner state that gives vitality to the suggestion. Get this idea fixed firmly in your mind, and always think of the force behind the suggestion. I have explained to you, also, that when one receives a suggestion through a physical agent, there is induced in him the mental state corresponding to the one originating that physical suggestion.

For example, if you feel yourself filled with confidence, energy and fearlessness, your outward appearance will reflect that inner state, and the outer appearance will become a suggestion to others.

These others will instinctively feel that your inner state is as I have stated. And, this being so, a physical suggestion made stronger than usual will produce a deeper impression on others than would any ordinary suggestion.

In view of the above, you will see why it is that those familiar with the subject deem it important to cultivate the suggestive channel instruments. Beginning with (a) the suggestive manner, you will see why it is that we are impressed with the manner of a man who manifests energy, self-confidence, and power in every motion. And also, why we have confidence in a man whose manner indicates that he is a person used to being trusted by others—accustomed to having confidence reposed in him. And so I might mention hundreds of examples tending

to show that if a man's manner conveys the impression that he is used to being treated in a certain way, and that he is accustomed to acting in a certain way, we are very apt to accept the suggestion of manner, and fall into line with the rest of people. And if the man happens to be a good actor, we may be imposed upon and fooled by his suggestive manner.

Not only does this law hold good in the case of the manner and appearance of success, strength, confidence, etc., but it also operates along the lines of the appearance and manner of failure, weakness, and distrust. Do you not know of cases wherein you have felt that certain persons were not worthy of confidence; or were not to be depended upon where strength of character was required; or were not likely to succeed. Of course you have, and you acted upon the suggestion, too.

In illustrating this point, I have frequently used the illustration of the two dogs, the one carrying himself in a manner betokening self-respect and an ability to prevent and resent undue liberties, and the other carrying his tail between his legs, in a manner and appearance indicating that he expected to be kicked and cuffed. The first dog is almost invariably treated with respect, even by the most mischievous youngsters; while the second one almost always invites to himself the kicks, tin cans and brick bats of the young hoodlums of the neighborhood. And this illustration is as true in the case of people as in the case of dogs. Better take the hint !

But, you may say, how is one to acquire the proper suggestive manner? My answer is that there is but one sure way, and that is to begin to think out the part; visualize it; and act it out. In other words, if you wish to convey a suggestive manner of confidence, you must begin to think "Confidence" from morning until night. And you must also begin to visualize "Confidence" when you have the chance to do so—that is, you must make a mental picture of yourself as manifesting Confidence. And you must also begin to act out the part.

Now about this "acting out," I would say that I mean not only the "playing the part" in your interviews with people, but I also mean an actual series of rehearsals in private, just as you would perform if you were preparing to play a part on the stage, in public. You must form a mental image of how you would look and act if you were filled with confidence, and were approaching people. You will find that practice will improve you very much in this way, and that you will soon acquire a manner that will be like second-nature and will really serve to give the suggestion of your manner to others with whom you come in contact. And, more than this, it will actually tend to build up confidence in yourself. Imagine yourself as approaching strange people, and then act out the part the best you know how, improving a little in ease, and smoothness of action each day. Think of how the actor on the stage impresses you—and then remember that the manner was ac-

quired by constant practice, and work. And you may do the same, and may manage to impress other people just as the actor does you. And what is true in the case of "Confidence" is true regarding any character that you wish to play. Any and all characters may be played out in this way, and an appearance and manner acquired which will give the suggestion to others. I wish I could make you realize how much there is in this method. If you could realize how some men have used it to acquire qualities that have enabled them to prey upon the public, you would realize how important it might be for you for legitimate and honorable use.

In this acting out, you must remember that the practice will make you so perfect that the part will appear natural when you play it in public. But without practice, an attempt to play it in public will make one ridiculous. Remember the illustration of the real actor, and you will have the secret of acting out. And also remember this, that in the measure that you "throw your mind" into the part, so will be your success. When you practice, you must throw your mind into the acting, just as you would if you were in earnest. It is the mind back of it all, remember.

The second suggestive channel or instrument is "the suggestive tone." This, too, may be acquired by acting out. You must practice until you are able to express your meaning with "feeling" that all who hear may be impressed. You should begin your

practice by choosing some simple words in everyday use—"Good morning!" for instance. Try it now, and see how roughly, clumsily and crudely you give the morning greeting. Then try to imagine that you are full of good cheer, energy, and brightness, and then throw your feeling into your "good morning," and see how different it seems. Practice this awhile and you will soon acquire a natural, cheery, bright, and invigorating tone when you say "good morning." You will not need a teacher in elocution to tell you how to do this. Try to feel the part, and you will express it naturally. Make your feelings more flexible, and your tones will reflect them. After you have mastered the simpler terms of expression, work up to larger sentences, and speeches. Try them on the chairs in your room, in imagining that people are seated therein; speak to them feelingly and with expression until you acquire the art. You will not realize how much you may gain by such practice until you actually try it. I wish that you could hear the testimony of Rome people who have acquired this art.

There is nothing more important in personal influence than a good suggestive tone. Think of the people whom you know, and then remember what an influence their voices have on you. Not only the quality of the voice, but the tone. You readily recognize the difference between the tone of the hesitating, timid, self-doubting person, and that of the confident, self-reliant individual. There is a subtle

vibration about the tone of the latter that causes one to feel confidence and respect, and which exacts obedience in a quiet, calm way, devoid of bluster or rant.

If you will but think a moment, you will see that much depends upon the tone. You will see that when you say to a person, "You can!" the tone in which you say "can!" goes a long way toward producing the response. And so it is with the suggestive tone, no matter what it is made to express. It always impresses upon one that the speaker using it means what he says. And that is why many public men practice year after year in mastering this instrument of influence—the suggestive tone. Again would I refer you to the example of the actor—see how he manages to throw feeling into his tone. And you may do likewise, if you will but practice in earnest, and throw your mind into the work. Think of the thing you wish to express—visualize it—and then act it out in your tone. You will be surprised at the rapid progress that you will make. Remember always, though, the tone is but the instrument of expression of the mind back of it.

Many people make the mistake of "speaking with the muscles instead of with their nerves," as one writer has expressed it. In other words, they seem to throw muscular force into their tones, instead of nervous energy, and in so doing they make a great mistake, for the former has a dull, non-penetrating effect, whereas the latter vibrates subtly and reaches the feeling part of one's mind. Feel, feel, feel, when

you wish to speak impressively, and your tones will reflect the same, and induce a corresponding feeling in others.

The voice is a mighty indicator of the mental state within. Excepting the eye, no outward form of expression of character responds so quickly and fully to the inner mental state as the voice. The voice and eye are the two principal outward avenues of expression of the mental states within, and both register the subtle changes and degrees of the inner state. If you will stop to think for a moment and consider the different voices of the people you know, you will see that in nearly every case the voice gives one a clue to the character or prevailing mental states of the speaker. Not alone the quality of the voice but the tone. Every reader knows the difference between the tones of the hesitating, timid, self-doubting person, and that of the confident, self-reliant individual. In the tone of the latter there is noticeable that peculiar something that denotes power and authority, and inspires attention, interest and respect, without need of vulgar self-assertion or blustering speech. Let us listen to the tones of our dynamic individual.

First, it is under the control of his will. It is loud or soft, as he wills it to be—it never runs away from him. If the person to whom he is talking raises his voice to a strident pitch, our individual does not follow suit. On the contrary he puts a little more force into his tone, but keeps the pitch the same, and before long, by his will, in his evenly pitched tone, be

will actually force down the pitch of the other to a normal degree. I have seen many instances of this fact, and have noticed that the temper of the other person is toned down in accord with his decreasing pitch of voice. A calm, even positive tone, in which the will is apparent in self-control and in forceful effect, will master the tones of others pitched in a fiercer key; and in the mastery of the voice of the other you will often effect a mastery of his will. By making captive the outer expression you often capture the inner man.

There are two very good reasons for one studying the voice of the dynamic individual, as follows: (1) Because it is by his voice that he manages to make some of the most powerful suggestions upon others; and (2) because by the expression in his voice, or rather the inner impulse causing the vocal expression, he causes to flow out strong mentative currents which affect and influence the other person. So in its inner, and outer, aspects the cultivation of the voice is quite desirable.

You will find that the dynamic individual particularly if he is engaged in an occupation necessitating his giving orders, and directions, or advice, to others, has developed a voice resembling in many details the "suggestive voice" habitual to the practitioner of mental suggestive therapeutics. The reason is plain. Both the man of business affairs and force, and the suggestionist, have accustomed themselves to speaking in a forceful, firm, positive man-

ner, and thus fairly "driving home" their ideas expressed in words. The man of affairs does not know just why he does this, but his tone is the outward expression of his forceful mental state. And this is likewise true of the suggestionist, although he may have deliberately cultivated the suggestive tone at the beginning of his practice.

It is somewhat difficult to correctly define and explain the suggestive tone, although if one once hears it he will never forget it. But I will try my best to make it plain to you here. In the first place, the suggestive tone is fairly charged with the mental idea back of the words. Each word has an inner meaning, and the suggestive tone carries this idea with it, so that the hearer gets the full mentative benefit and influence of it. Do not imagine that this tone is theatrical, or tragic, or unnatural. It is none of these. It is a forceful, natural tone. Its expression is that of "being in earnest" and meaning just what you are saying. You know how you would speak if you were earnestly telling some one to do some important thing, upon which much depended. "Well, that's the tone, modified of course by the particular circumstances and necessities of each case. It must be in earnest— must be more or less "intense"—must have focused in it the "feeling" behind it, in such a way as to awaken in the mind of the hearer the feeling back of the words.

The voice of the dynamic individual is flexible, and adaptable to any mood or phase of feeling that

he wishes to induce in his hearers. It may be positive and masterful, along the lines of suggestion by direct command, or authority. Or it may be subtle and insinuating, along the lines of suggestion by association or imitation- Or it may assume a teacher-like tone, along the lines of suggestion by repetition, in which the statement is made in a quiet, convincing way, as a teacher makes his statements to his class, the repetition of which brings conviction to the mind of the hearer. Or it may take on that peculiar caressing tone which, is noticed in magnetic men of a certain type, who allure, charm, fascinate and draw to them other people by reason of their subtle power of "charming." This power, which finds its expression largely in the voice always reminds me of a female Jeopard or tiger, for the feline is mingled with the feminine in a peculiar way. This tone of the voice can be best described as "caressing"—when it is exhibited by one well versed in its use every word seems to be a soft caress, and has a peculiar soothing effect upon the hearer, lulling his will to sleep and opening his emotive mentality to the suggestions and mentative currents of the speaker.

In short, the dynamic individual, in his use of the voice, has acquired to a certain degree the art of the actor and orator. He is able to express "feeling," real or assumed, by his voice, so that a corresponding mental state is set up in the minds of his hearers. And one may acquire this art. By practice a vibrant, resonant, expressive voice may be culti-

vated, and used, too, with the greatest effect in personal magnetism. As an instance of this let me cite you the case of Nathan Sheppard, the well-known lecturer and authority on public speaking. Mr. Sheppard relates that when he first made up his mind to devote himself to public speaking he was told by his tutors that he would be a perfect failure in such a profession, because, as he says "My articulation was feeble; my organs of speech were inadequate; if I would screw up my little mouth it could be put into my mother's thimble." These facts were enough to discourage any man, but Sheppard rose above them, and determined to apply his will to the task of conquering these disadvantages, and mastering the subject of public speaking. And he succeeded marvelously. By pure will-power he, as he says, "increased my voice tenfold; doubled my chest, and brought my tmoratorical organs somewhat in subjection to my will." He became one of the best public speakers of his time. So there is hope for all of you, if you will but manifest persistency and earnestness in your application of the will.

The third suggestive channel is "the suggestive word." I may be able to explain this more clearly when I call your attention to the fact that each word is a crystallized thought. In every word there is an imprisoned thought. And when you lodge a word in the mind of another person, the crystal covering fa dissolved, and the released thought manifests itself. And, this being so, it becomes important for

one to carefully choose the crystallized thoughts, or words, which he wishes to implant in the mind of another. You should study words until you are able to distinguish between those which carry a live, active, feeling thought, and those less strong.

Take the word "strong" for instance. Does it not make you feel strength when you hear it forcibly and feelingly pronounced? Take the word "kind," and see what feelings it arouses in you. Pronounce the words "lion" and "lamb," and see the different feelings you experience from the differing sounds. Take the word "crash," and see how it suggests the crashing, crunching, tearing, startling thing for which it stands. Compare the sound of the words "rough" and "smooth"—and you will see what I mean. The only way that I can point out to you to acquire the use of suggestive words is to study words themselves. Listen to the words used by others, and note their effect on you. Take a small dictionary and run over its pages, and you will soon have a collection of good, strong, effective terms for handy use when occasion demands. A man does not have to be "highly educated" in the usual sense of that term, in order to use strong, suggestive words. Some instinctively choose vital words, charged with feeling, and such make their words felt. Think over this matter.

In the use of all the three suggestive instruments, or channels, remember that the object is to make others feel the mental state you are expressing. This is the whole thing in a nutshell.

CHAPTER XIV.

INSTRUMENTS OF EXPRESSION.

Next in order in our list of instruments of channels of mentative expression is the eye, that most wonderful of all the human organs, and which is as much an instrument for the expression of Mind-Power as it is an instrument for receiving the sense-impression of sight. Let us consider it in its former aspect.

In the first place, the eye is one of the most potent and effective instruments of suggestion, although I have not included it in that class. The expression of the eye will induce mental conditions in others along the lines of suggestion, and those who understand and have mastered this art of using the eyes have at their disposal a wonderful instrument of suggestive influence. Those of us who have ever met a very "magnetic" man, or a "charming and fascinating" woman, have carried away with us a lively recollection of "the expression of the eyes" of such a person. Actors and public speakers, as well as those whose business it is to meet and impress people, often make a close study of eye-expression in order to produce a heightened effect along these lines.

And what kind of an eye has our dynamic individual? Need you ask this question? What would you

expect? Of all the physical avenues of expression of the mental state within, the eye is the most potent and nearest to the "soul within." The eyes have well been called "the windows of the soul," and they give a clearer idea of the inner man than all else combined. And, therefore, we may expect our magnetic man to have an eye that reflects the power within him. And we are not disappointed, for even a hasty glance will show that he has what people call "an expressive eye." It manifests every mental state, at the will of its owner. Now stern, now tender, now commanding, now loving, now masterful, now caressing—it is an obedient instrument of the will operating it. And it produces the most wonderful suggestive effect upon those coming under its spell. As an inducer of mental states, the eye has no equal among the physical agents—even the voice, wonderfully potent though it be, must yield precedence to it. It is more than a physical agent—it is a direct avenue for the passage of mentative currents.

Very dynamic people, when aroused by deep interest, emotion or desire—combined with will—seem to have a constant stream of mentative energy flowing from their eyes, which is felt by those within their field of influence. I need not call your attention to the wonderful power of eye, for you are fully acquainted with it from personal experience. You know how power shows itself in the eyes of people. In cases where the will has been developed to a very high degree, it is true that the mentative energy can

be so concentrated by a very earnest and powerful glance that an actual physical effect may be produced.

I have known and heard of cases in which a powerful glance halted people in their tracks. Cases of this kind are told of Napoleon, and others of developed Will-Power. Andrew Jackson is said to have so paralyzed the will of a noted desperado by his glance that he surrendered meekly and accompanied his captor, although fully armed and heretofore deemed absolutely fearless and dangerous. The desperado afterward said that he could not understand just why he had not killed Jackson where he stood. It is related in some of the ancient histories, or tales, that one of the old Greeks paralyzed an enemy by a single burning glance. You have all seen people flinch and quail before the masterful glance of one possessed of a developed Will-Power. You, personally, know how this feels.

Fothergill says: "The steady conflict of the eye is familiar to many of us. The boy looks at his mother to see if she is in earnest in her threat; when older he likewise looks at his schoolmaster to read his purpose. Two men or women look at each other steadily; no word is said, yet the conflict is over soon, and one walks ahead of the other ever after."

Oliver Wendell Holmes describes an "eye-battle" as follows:

"The Koh-i-noor's face turned so white with rage that his blue-black mustache and beard looked fearful seen against it. He grinned with wrath, and

caught at a tumbler, as if he would have thrown its contents at the speaker. The young Marylander fixed his clear, steady eye upon him and laid his hand on his arm, carelessly almost, but the Jewel felt it was held so that he could not move it. It was of no use. The youth was his master in muscle, and in that deadly Indian hug in which men wrestle with their eyes, over in five seconds, but breaks one of their two backs, and is good for three-score years and ten, one trial enough—settles the whole matter—just as when two feathered songsters of the barnyard, game and dunghill, come together. After a jump or two at each other, and a few sharp kicks, there is an end of it; and it is 'Apres vous, monsieur,' with the beaten party in all the social relations for all the rest of his days."

The following rules for the cultivation of eye-expression were obtained from one of the leading authorities in this line in America. I herewith give them in detail, for those who may desire to practice them. I know of none better for the purpose.

EXERCISES IN EYE-EXPRESSION.

"Begin by studying your eyes in a mirror. You will see that in the center of the eye-ball there is a black spot; this is called the "pupil" of the eye. The larger circle surrounding the pupil is called the "iris." The white of the eye surrounds the iris. The upper eyelid moving over the eyeball produces a variety of expressions, each giving to the face ft

totally different appearance, or expression of suggestive meaning. All recognize the meaning of these different expressions, but very few of us understand the mechanism producing the impression. Standing before your mirror, study these various expressions. The following exercises may help you.

"1. Hold the upper lid in such a position that its edge rests half-way between the pupil and top of the iris. This gives an expression of Calmness.

"2. Rest the edge of the upper eyelid at the top of the pupil. This gives an expression of Indifference.

"3. The edge of the eyelid resting at the top of the iris gives an expression of Strong Interest.

"4. The edge of the eyelid resting half-way over the pupil gives an expression of Deep Thought.

"5. The edge of the eyelid resting just above the edge of the iris, and thus showing a narrow strip of white between the edge of the lid and the edge of the iris, gives an expression of Emotional Activity.

"6. The above position, exaggerated so as to show as much of the white as possible between the edge of the iris and the edge of the lid, will give an expression of Emotional Excitement.

" Practice the above expressions and positions. With a little practice nearly every one may easily acquire the art of expression in the first four exercises, but the last two are more difficult of acquirement. The last exercise—Emotional Excitement—especially, is found to be quite difficult of at-

tainment, and but a small percentage are able to produce the expression without considerable practice. Practice these movements until you can reproduce them without the aid of the mirror, just as a man may learn to shave without a mirror, by constant practice before one. The exercises will not only enable you to express the different mental states easily and freely, but will also tend to strengthen the muscles and nerves of the eyes themselves, providing that you proceed gradually and do not overtask the eyes at the beginning. Do not scowl, or contract the brows in the practices. A few minutes at a time is all that you should use in practicing.

"When you have mastered the above exercises, especially Nos. 5 and 6, you may try the following, which is the most difficult of all:

"7. Rest the eyelid in the position of Strong Interest (No. 3), and then at the same time lift the edge of the under lid to the lower edge of the pupil. This position gives the expression of Close Scrutiny.

"You will be surprised at the added power of expression that the careful practice of the above exercises will give you. You will be able to manifest more suggestive feeling, and will induce emotional states of feeling in others. A little practice will give you such convincing proof of this that you will not need urging to further perfect yourself in them. The expressions of Emotional Activity and Emotional Excitement especially will produce a

startling result if used on appropriate occasions when you wish to exhibit the appearance of the deepest emotional excitement and force."

DEVELOPMENT EXERCISES.

The following Development Exercises are highly recommended by the same teacher who has devoted years to study and experiment along these lines:

"1. Open the eyes quite widely, but not so widely as to strain them, and hold them in that position for a few seconds, gazing into your mirror, which must be directly in front of you on a level with your eyes. While gazing open them a trifle wider still, without straining, and throw an intense expression into them. Do not move the eyebrows, but allow them to remain normal.

"2. Resume the above position, and then change to the expression of Strong Interest (see previous exercises), looking at yourself in the glass just as you would in looking at another person with that expression.

"3. Resume position 1, and then gradually change to the expression of Emotional Activity (see previous exercises), gazing at yourself in the mirror.

"4. Resume position 1, and then gradually change to the expression of Emotional Excitement (see previous exercises), gazing at yourself in the mirror.

"5. Resume position 1, and then gradually change to the expression of Close Scrutiny 'see

previous exercises), gazing at yourself in the mirror.

* 'In the above exercises you must act as if the reflection of yourself in the mirror were in reality another person whom you wished to influence. The better you act this out, the better will your results be.

"6. Practice the expression of Strong Interest on persons to whom you are listening, until you feel that you have awakened a response in them, I may add that the expression of DEEP IKTEBEST consists of but the same expression heightened by more feeling behind it; and the expression of LOVING IKTEBEST is the same, "only more so." This "more feeling" may be either real or assumed, as in the case of the good actor.

"7. Practice the expression of Close Scrutiny upon other persons upon appropriate occasions in which you desire to appear as taking a deep, critical interest in some proposition, undertaking, theory, etc. Many persons have built up a reputation for being 'good listeners' and 'keen observers' by this practice. I mention it for what it maybe worth to you. I am merely giving you the ' rules of the game,' not necessarily advising you to play it."

And now I have reached that part of my subject in which I must speak of the power of the eye to convey mentative force. Owing to some law of nervous mechanism not fully understood as yet, the eye is one of the most effective mediums for the passage of mentative currents from one person to another.

I shall not attempt to indulge in any special theory on the subject but shall proceed to the description of the facts of the case. I may add, however, that advanced occultists inform us that portions of the human brain, during a manifestation of strong emotional effort, or exercise of will, resembles an incandescent surface, glowing and phosphorescent. And that also there are seen great beams of this incandescent energy streaming out from the eyes of the person, and reaching the mind of other persons. And more than this, these "beams" of energy transmit mental states, thoughts, etc., of the person, just as scientists have found that "beams of light" will carry waves of electricity, and have thus been able to send telegraphic, and even telephonic messages over such beams of light.

One who has mastered the fascination of the eye, is able to convey most readily to others the mentative currents which tend to produce similar mental states by mentative induction as explained elsewhere in this book. If you will but remember the above illustration of the "beam of light" along which the electric and magnetic current travel, and will form a mental picture of these tentative beams from the eye, you will understand the process much better, and you will at the same time tend to give to your own mentative beams a substantial reality, along the lines of visualization. That is, when you wish to use these mentative beams, you should imagine them as actually existing in full force and

reality, this will have a tendency to give them a material reality, and thus render them a highly efficient medium for the passage of your mentative currents.

And now, right here is the best place to instruct you in the proper use of the eye in what has been called "The Magnetic Gaze," but which would be more properly styled "The Dynamic Gaze." There has been much nonsense written on this subject, and in some of my own earlier writings I gave directions along these lines which I am now able to replace with more approved methods, and later discoveries coming from the study and experimentation of myself and others along these lines. I am willing to improve upon my own methods as well as upon those of others—I have no false pride upon this subject, and if tomorrow I find that I can improve upon my work of today, I shall do so and give my students the benefit of the change, instead of stubbornly "sticking to it," just because I had once stated a theory, fact, or result. There is no standing still in scientific work—he who stands still really goes backward.

The former instructions regarding the "Magnetic Gaze" told the student to concentrate his gaze "at the root of the nose" of the other person, that is, right between his two eyes. Now this was all very well, but there is a far better plan. This focusing the gaze between the eyes of the other person, really results in "crossing" your gaze, and thus robbing it of a portion of the direct electro-magnetic power

that it possesses. You may prove this by holding up a pencil before your eyes, and focusing your eyes upon it as you draw it nearer and nearer to your eyes. The nearer you get to the pencil, or to the other person, the more will your gaze be "crossed" and the effect impaired. A gaze from a pair of "crossed eyes" is not nearly so dynamic as one from a pair of straight eyes, giving out a direct, forceful impression.

The new "Dynamic Gaze" is performed as follows: You do not focus your gaze at a point between the two eyes of the other person, but, instead, you gaze directly and straightly into his two eyes with your two eyes. You will find this difficult, and tiring, if you perform it in the ordinary way—and herein lies the "secret." Instead of focusing your eyes upon his, as if you really wished to see the color of his eyes, you must so focus your eyes that you are really gazing through him, as if he were transparent and you wished to see something beyond him. A little practice before a mirror will show you what I mean better than I can explain it to you in words. Practice at "gazing through" objects will aid you in acquiring this gaze. Try for instance focusing your eyes upon the wall opposite you as you raise your eyes from this page. Then as you look at the wall slowly pass your hand before your eyes at a distance of about two feet, but don't change your focus—don't see the hand plainly, but keep

your gaze focused on the wall, as if you could see it through the hand.

This gaze must not consist of a blank, vacant, stupid stare, but must be intense and earnest Practice on objects as above stated, and with your mirror, will aid you in perfecting the gaze. It will help you if you have some friend with whom you can practice it.

The other person will not be aware that you are not "seeing" him, and are "gazing through" him—to him it will appear that you are giving him a very deep, intense, steady, earnest glance. He will see your pupils dilate, as they always do when looking at a distant object, and your expression will be one of calm, serene power.

And another important point about this gaze is that you may maintain it a long time without tiring the eyes, and without the eyes watering or blinking. You may out-stare another person, or animal, in this way, without fatigue, while the other's eyes grow tired and weak. So much is this true that the results of my own investigation of the subject have convinced me that the animals who manifest "fascination," really focus their eyes beyond the object in just this way. If ever you get a chance to observe an animal fascinating another, you will see that I am right in this theory.

This "gazing through" the other person is accomplished by a certain "accommodation" of the eye, as oculists and opticians call it, and while you are

performing it you cannot examine distinctly, or "see" distinctly the eyes of the other person, because your focus is different. To show you why you are able to maintain this gaze such a long time without tiring your eyes, I would remind you of the ease with which you may maintain the expression of being "wrapped in thought," "day-dreaming," "lost in a brown study," "just thinking about things," etc., with which you all are familiar. In such a mental state you are able to "gaze into space" for a long time without the slightest fatigue, while a few seconds' focusing your eyes upon a near-by object will tire them very much indeed. And then, again, you know how long you are able to gaze at an object far out at sea, or far across the desert, or far down or across the mountain, without tiring your eyes. The whole secret is that short-range focusing upon an object tires the eyes much more than does "long-range" gazing into space. This being the case, it will tire you far less "seeing through" a person, than gazing at him and "seeing" him at short range.

In practicing the maintaining of the gaze for a long time, I would advise against tiring the eyes by gazing at short-range objects. Better practice at gazing, at distant objects until you are able to maintain the gaze a long time, as you will be able to do after a little practice. In fact, I advise you to practice the "gazing into space," because proficiency in that will enable you to perfect the "Dynamic Gaze." After

you have practiced this "gazing through" method a bit, you will be able to look at an object a couple of feet away, and gaze right through it—that is, you will not consciously "see" it objectively, although apparently staring hard at it.

Avoid all exercises tiring to the eyes, and proceed slowly working from trifling successes to more important ones. You will be surprised how a little intelligent practice along these lines will give you a penetrating glance, firm, earnest, and full of "magnetism" and "fascination," without the slightest sense of strain, fatigue or effort. You have long wished for such an expression—here it is for you.

====End of Volume 1====

