

Beyond Mind Power

Volume 2

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CHAPTER XV.

USING THE MENTATIVE INSTRUMENTS.

In the use of the eyes for the purpose of conveying mentative currents, you should always remember that the feeling is the real power behind these currents of power, and that the brain is the dynamo from which the currents originate. The brain, you know, is the great transformer, or converter of the mentative energy, and acts just as does a dynamo in the direction of sending forth great waves of power. Consequently, if you wish to send out mentative currents for the purpose of inducing feeling in others, you must first have feeling generated in your mental dynamo.

It will be well for two people to practice the eye exercises together, but in the absence of a friend in whom you have confidence, you may obtain excellent results by practicing before your friendly mirror. In either case, you must first arouse in your mind the feeling that you wish to express in mentative currents. Put your feeling into your glance, and it will be felt.

EXERCISE 1. Look into the eyes of your friend (or your own in the mirror) and then say mentally: "I am stronger than you." Throw into your glance as much of the feeling of strength as you can.

EXERCISE 2. Say mentally: "I am more Positive than you—I am outgazing you," throwing as much positivity as possible into your gaze, the same being inspired, of course, by our feeling.

EXERCISE 3. Say, and feel: "You are afraid of me—I am making you feel my strength," throwing the feeling into your gaze.

After you have acquired the faculty of making your strength felt by above exercises you may use the same upon other people when the occasion renders it advisable. If you are addressed by some person whom you think is trying to master you mentally, or whose strong influence you wish to ward off, you may use the above method on him. As a rule the person who is doing the talking has a slight advantage over the listener, all else being equal. The speaker is the more positive because he is expressing more power. But you may counteract this, if you are the listener, by simply sending him a glance, accompanied by the feeling of "I scatter your force into bits—you cannot affect me!"

In resisting an attack of this sort, keep your mouth closed, with the jaws tight, for this "bite" denotes strength and firmness, and brings into play the parts of the brain manifesting these qualities, and thus charges your mental currents with these feelings. At the same time gaze firmly and steadily into the eyes of the other, using the "Dynamic Gaze." I would bid you remember that the person standing has an advantage over the one sitting. Avoid the

sitting position when the other person is standing—do not give him this advantage, but take it yourself if you can.

In speaking to persons and requesting them to do something, you should accompany the verbal request by a mental command. For instance, if you say 'You will do this for me, won't you?'(this is the suggestive form of questioning, remember) you should accompany the question with the command (made mentally) with the proper glance, "You shall do this." If you are the person requested to do something that you do not wish to do, you should answer, "No, I do not care to do this," or "I do not see my way clear to do it," or "I am unable to oblige you," etc., etc., but at the same time you must send the mental answer, with its accompanying glance, "I will not do it, and you cannot make me,"

A well-known teacher along these lines several years ago, taught his pupils to gaze into the eyes of persons whom they wished to affect, at the same time saying mentally: "I am looking at you. I am looking through your eyes into your brain. My will power is stronger than yours. You are under my control. I will compel you to do what I wish. You must do what I say. You shall do this. Do it at once." It will readily be seen that this will generate a powerful mentative current, if there is a sufficiently strong feeling—will and desire—behind it. But right here I shall give you an antidote for this kind of influence. In all cases where you are attacked

mentally in this way you may dissolve the Force by a positive denial.

The positive denial is the powerful force that scatters into tiny bits the force directed against one. It is a destructive agent, just as is the positive statement a constructive or creative one. One who understands the scientific use of this destructive force may undo the mentative work of others, to a surprising degree. By a strong, positive denial, you may scatter and disintegrate any mentative influence directed against you. This formula will give you a general idea of it. Suppose that you are repelling a statement such as given above. In that case you should say mentally, accompanying it with the proper glance, with feeling back of it: "I deny positively your power over me. I deny it out of existence. I will not do your bidding, and I deny your right and power to command me. I deny your power, and I affirm my own."

You may cultivate this power to use the positive denial by practicing on an imaginary person whom you may suppose is trying to influence you. Imagine the strong, positive person before you, trying to influence you and then start in to practice the positive denial on him, until you feel that you have beaten him off, and have sent him flying away in retreat. These imaginary mental battles will develop a great power of mentative resistance in you, and I advise you strengthen yourselves along these lines, if you feel that you are weak. You may improve on the

above exercise, by imagining that after your enemy is in full retreat you follow him up and pour statement after statement into him, changing your position from a defender into an attacking force.

These imaginary rehearsals will do more for one than people think possible. They are like stage rehearsals that make perfect the actors. They are the fencing lessons from which the swordsman gains skill, and strength. Practice, practice, PRACTICE makes perfect in everything—in mentative work as well as physical. There are good psychological and occult reasons behind this method and practice, but I shall not enter upon that field at present—this book is intended to give you the "how" of the subject, rather than the "why."

In personal conversation with another you will find it of the greatest value to see as clearly as possible a mental picture, chart or map, of what you are saying to him. By so doing you will impress most forcibly upon his mind that which you wish him to see, and feel. In this statement is compressed the secret of effective speaking. In the degree that you see and feel the thought that you are expressing in words, will be the degree of impression made upon, and mentative induction produced in, the other person. The secret of course lies in the power of visualization.

You may find an evidence of your increasing mentative influence by trying the psychological experiment of "willing" people to move this way or that

way, by gazing intently at them. In this experiment it is not necessary for you to gaze into their eyes. Gazing at their back, preferably at the upper part of the neck, at the base of the brain, will answer. You may try "willing" persons to look around on the street, or in public places, etc. Or you may "will" that they turn to the right or left of you, when approaching each other on the street. Or, in stores you may "will" that a certain clerk, from out of a number, will step forward to wait upon you. These and many similar experiments have an interest to the majority of students, and are accomplished with comparative ease, after sufficient practice. The whole theory and practice consists of a steady gaze, and the mental command, and will, that the person will act so-and-so, together with the earnest expectation that he will obey the command, and the mental picture of Ms doing so. That is all there is to it.

In the use of the eye as a mentative instrument, remember first, last, and all the time, that desire and will are the phases of the mentative energy, and that in the degree that desire is kindled, and will is exerted, so will be the power expressed by yourself, and impressed upon others. Bead this book over a number of times, until you have fully grasped the underlying principles. Then commit its exercises and instructions to memory. Then practice frequently, and perfect yourself in the methods pointed out, until you render them "second nature." You will be conscious of a gradual growth and develop-

ment, along the lines of mentative power and influence. The flame of dynamic mentation once lighted, it will never die out—tend the flame carefully, keep the wick trimmed clean, and fill the lamp with oil, and it will ever burn bright and emit heat and light and power.

The last mentative instrument mentioned in a previous chapter is "the touch." There was a time, in my early stages of experimentation and psychological research, when I laughed at the idea of the touch playing any real part in the work of mental influence. Of course I saw the effect of the touch in certain phases of psychological work, but I believed that it was all "merely suggestion," but I soon learned that the touch was really a most potent instrument of mentative energy. I now explain it by the idea of the nerves being like the wires upon which the electric current travels. The brain is the dynamo, or converter of the energy, and while the latter travels in waves and currents without any wires (just as do the waves of the wireless telegraph) still if there is a wire to be had, then it follows the lines of least resistance and takes advantage of the nerve-wire. Certain parts of the body have nerve-cells very highly developed in them—are in fact miniature brains. In the cases of some persons of sensitive and trained touch, there exist little clusters of nerve cells at the ends of the fingers, that act like miniature brains. The lips are also highly developed in this respect, as the well known phenomena of "kissing"

evidences. The fingers and hand are excellent polar mediums for conveying the mentative energy that pours down over the nerves from the brain, and through which it passes to the other person.

The use of the touch of the hands as a channel for conveying mentative energy depends greatly upon the development of the hands by the individual. Those who understand this matter, develop the conductivity of the hands by "treating" them, as follows : Think of your hands as excellent conductors of mentative energy, and imagine that you can feel the energy pouring down the nerves of your arms, and out of your hands, obeying your will, when you shake hands with people. You will soon develop your hands to such a degree that some sensitive persons will actually "feel" the current passing into them. Always accompany the passage of the current with the thought or feeling that you wish to induce in the other person, just as you do when you use the "Dynamic Gaze." In fact, the gaze and the hand-clasp should be used together, when possible, for by so doing you double the effect.

When you shake hands with a person throw mind and feeling into it, and do not fall into the mechanical, lifeless method so common among people. Throw your feeling down to your hand, and at the same time make a mental command or statement appropriate to the case. For instance, grasp the person's hand with feeling, and interest, saying, mentally, at the same time: "You like me." Then, when

you draw your hand away, if possible let your fingers slide over the palm of his hand in a caressing manner, allowing his first finger to pass between your thumb and forefinger, close up in the crotch of the thumb. Practice this well, until you can perform it without thinking of it—that is, make it your natural way of shaking hands. You will find that this method of shaking hands will open up a new interest in people toward you, and in other ways you will discover its advantage. You never knew a "fascinating" person who did not have a good hand-clasp. It is a part of the fascinating personality.

There are many persons, well grounded on the psychological principles underlying the subject, who use the hands as a medium for mentative energy, without shaking hands. For instance, they sit near the other person and place their hands so that their fingers will point toward him, at the same time willing that the current flow through the fingers and toward the other. They also use their hands in conversation so as to have the tips of their fingers pointing toward the other. This last plan becomes highly effective when used with the appropriate gestures, for it is akin to the mesmeric "pass" of the hands. In this connection I would say beware of the person who is always trying to put his hands on you—beware of the "pawing over" process. Avoid it in the ordinary way, if possible, or else deliberately practice the positive denial toward the person, holding the idea and mental statement that "I deny the

power of your magnetism—I scatter it by my denial."

In concluding this chapter, I would especially caution, young women, and older ones for that matter, against allowing men to be familiar with them in the direction of "holding hands," or similar practices. Not only does this "familiarity breed contempt" but there are good psychological reasons why the practice is to be condemned. You have seen what part the hands play in "magnetizing" as it is called, and is it not clearly discernible how one may use the hands in this "petting," and all that sort of thing, in order to psychologically affect another person? I am not speaking now of the caresses indulged in by honorable true lovers—for all the talk in the world would not change that sort of thing—but I am alluding to the indiscriminate "pawing over" on the part of strange men that some young girls allow. There is a danger in this sort of thing, and I want you to know it. If you have daughters, or young female relatives, warn them against this thing, and tell them the reason why.

And the same thing is true of the man who is always patting other men on the shoulder, or resting his arm around them, or else "taking hold of them" in a friendly caressing way during a conversation. Such men may not know the psychology of the thing, but they have found out that this sort of "patting up" makes other men more impressible, and amenable to their influence, and so they prac-

tice it Make them stop it, either by moving away, or by positive denial.

Now, once more, remember the power of this positive-denial as a disperser, and disintegrator of adverse influence. If this book taught you nothing else, it would still be "worth while" to you because of this one point of instruction. For this positive denial is a mentative armor that will protect you—a mentative sword that will defend you—a mentative lightning flash that will clear the mental atmosphere. Learn the secret of positive statement, and positive denial, and you are clad in an invulnerable armor and are armed with the weapon of power—and so you may, like the "Warrior Bold" go "gaily to the fray."

But, after all, the secret of influence in our dynamic individual lies in his mental states. The outer forms are but reflections of the inner. If you will cultivate the connection between your mind and the great Universal Will—the Universal Mind-Power—then your will becomes so strong that the outward expressions will come of themselves. But in mounting-the first steps of attainment, it becomes important for the student to pay attention to the outward characteristics, because by so doing he makes a clearer mental path for the acquisition of the desired mental states. By the very laws of mental suggestion he is able to imitate these outward expressions, and thus induce in himself the mental states, which, in time, become habitual. I do not mean that

one should allow the suggestion of the other's appearance to move him in this way—this is not the idea. What I mean is that one may by auto-suggestion so reproduce the outward characteristics associated with a desired mental state or, quality, and by acting them out actually materialize into reality the mental states themselves. Remember the rule—mental states take form in action—and action reproduces their associated mental states. It is a rule that works both ways. The voice makes the phonographic record—and the latter reproduces the sound. I remember this illustration, for it will help you to get the right conception of the psychological law underlying the phenomenon.

There is a certain point to which I would direct your attention at this stage. I refer to the well-known psychological fact that "mental states express themselves in physical action." Every mental state has its associated physical action. And these actions when perceived by another person, are apt to induce similar mental states in that person, along the lines of mental suggestion. But there is another law, less understood by the public, and that is that "the manifestation of physical action tends to induce in the mind of the person performing it, the mental states generally associated with the production of the action."

Let us take a common example, to illustrate the operation of these two related laws. Let us suppose that you are holding a mental state of anger, fight,

combativeness, etc. In that case you will find that your brows will frown; your jaws will be fixed in a savage "bite," and slightly protruded; and your hands will be clenched—the mental state has taken form in physical action. Very well, then—you all recognize this fact.

But there is the law reversed. If you will frown deeply; clench your fists savagely; fix your jaws in a fighting trim, etc., and will maintain that physical attitude for five minutes, at the same time allowing it to manifest in your walk, etc. (as it surely will) without interference, you will find yourself growing into a mental state of annoyance, combativeness, etc., and if you keep it up long enough, you will be "mad in earnest." So true is this that if you carry the thing far enough, and run into someone else, you will be very apt to "get into a row" with him. And, still more remarkable is the fact, the person that you "run into" will be very apt to take up the mental suggestion of your manner, and will also "feel fighty." It would not take much to stir up trouble between the two of you.

And, still more remarkable, if you continue this physical attitude until it produces the mental state, you will find that you are inducing similar mental states in those around you, by the agency of mentative currents. So you see the close connection between physical action, mental states, suggestion, and telementation! They act, and re-act upon each other. What has been said of the mental state of anger ap-

plies equally to any intense feeling or mental state. Like begets like, along all the lines mentioned.

Now, all this means that the man who is possessed of a strong mental state will manifest, unconsciously, the physical actions which will affect others, along the lines of mental suggestion—he will not have to study the question of what suggestions to use, providing he "feels" sufficiently strong to automatically manifest the actions. But when a man does not "feel" sufficiently strong to manifest the suggestive actions, he may produce the same effect by "acting the part" (without being actually involved in it) by first reproducing the physical actions, which will thus induce a sufficiently strong mental state to manifest itself both along the line of suggestion, and also along the line of personal magnetism. Every good actor induces feeling in you in this way, along both these lines. And you may do the same if you want to—many dynamic people are doing it every day.

On this subject, so far as I have gone, I have given you a most important secret of psychological influence, in a plain, practical way—so simple in fact that there is a risk of many of you entirely overlooking its importance. Better go back over this part of the lesson again—many times—until you are able to catch its inner meaning, and are able to read between its lines. It's quite worth while, I assure you.

Of course, some of my kind critics will take me to task for teaching this "acting out" idea. They will call it "inculcating principles of deceit," etc., etc.—and will then go on their way admiring "magnetic"

personalities, and regretting the absence of "tact" in other persons who have rubbed them the wrong way. I have noticed that these hyper-critical people are generally hypo-critical as well.

I have known many good men who were not "dynamic," and the world "turned them down," and often "jumped all over them." And I have known quite a number, not quite so good, who possessed quite a goodly degree of dynamic force, and the world received them with open arms, and showered its praises and rewards upon them. But this does not mean that one cannot be "good" and "dynamic" at the same time. There are plenty of "good" men who are highly "dynamic"—and there are plenty of "bad" men equally so. And there are plenty both good and bad, who lack "dynamic-force." But, note this fact, please—that the good men, and the bad men, who are highly "dynamic," generally manage to "get there," along their own line of life. And both the good and bad who lack "dynamic-force" are generally stranded along the wayside. Dynamic-force is neither good nor bad—it is a natural force—and is used by all. In this respect it is like any other natural force.

And, then again, this hook is not for the purpose of teaching the "bad" use of "dynamic-force," rather than the "good." It states the principles and the law, as they are. It is true that the bad man may take advantage of the law and use it for bad purposes; but so may the good man take advantage of it and make himself a greater power for good.

"dynamic-force" is just as effective in the "preacher" as it is in the "confidence man"—and just as effective in the salesman and business man, and everyday person, as it is in either the preacher or the confidence man. It is a natural quality, and has nothing to do with "good and bad"—any more than has elocution, oratorical ability, or personal appearance.

If the good folk prefer to leave this important subject for the bad folk, that is their own concern, not mine. Personally, I feel like the old preacher, who was remonstrated with by some hide-bound old parishioner regarding certain musical innovations that had been introduced in the church service. The old preacher looked kindly at the old veteran "conservative" of the flock, and said: "Well, brother, it may strike you in a different way, but to me it seems wrong to allow the Devil to monopolize all the good music—I believe in giving the Lord his share of it." And I say "Amen I" to this idea.

If "dynamic mentation" was as much used to further the interests of right, as it has been to further the interests of wrong, the old world would get down to a little easier motion. If the preacher would make his talks as "dynamic" as the actor does his plays, and the lawyer does his appeals to the jury, there would surely be "something doing" in church work, and the prevailing emptiness of the pews would be cured. If "goodness" was made as attractive as "badness," the Devil would be placed on the retired list

CHAPTER XVI.

MENTAL SUGGESTION,

Before beginning our consideration of the subject of Mental Suggestion, let me call your attention to the following general statements regarding Mentative Induction (in which general subject is included the sub-divisions called Personal Magnetism; Mental Suggestion; and Telementative Induction) respectively:

(1) Mental States may be caused by Mentative Induction.

(2) Such induced mental states may be caused by the Mentative currents of Personal Magnetism; or by the Mentative currents of Telementation; or by Mental Suggestion.

(3) Mentative currents are waves or streams of vibrant Mind-Power, emanating from the minds of people, and carrying with them the vibrations of mental states; the vibrations tending to induce similar mental states in the minds of people within the field of induction.

(b) There are two poles of Mind-Power, i. e., the emotive-pole, manifesting desire, feeling, emotion, etc.; and the motive-pole, manifesting will, etc.; the acting force, affecting other minds, manifested by

these two poles being called Desire-Force and Will-Power, respectively.

(c) Desire-Force tends to awaken similar vibrations in the minds of others, thus producing similar desires—or it charms the wills of others and causes them to carry out its desires—its action and nature bearing a strong resemblance to feminine mental power.

(d) Will-Power tends to awaken desire in the minds of others by sheer mastery and forcefulness—it also acts in the direction of combating and overpowering the wills of others, and taking them captive—it also directs, masters, concentrates, or restrains one's own Desire-Force, on occasions—its action bears a strong resemblance to masculine mental power.

(e) When the mentative currents are emanated, and Mentative Induction is manifested, when the projector and recipients are in the personal presence of each other, we use the term Personal Magnetism. When the same manifestation occurs when the projector and recipients are not in the personal presence of each other, then we use the term Telementative Induction. But the principle employed is the same in each case—induction through telementation being the operative principle. In Personal Magnetism, however, Mental Suggestion usually assists in the induction of mental states. For this reason, Mental Suggestion should be studied in connection with Personal Magnetism, being supplementary thereto.

(4) Mental Suggestion induces mental states, by reproducing the original mental states of others; or one's own previously experienced mental states, including the experience of the race-ancestors, inherited and recorded in the sub-conscious minds of their descendants.

Suggestion operates along the lines of acquiescence, imitation, association, and repetition, always acting through physical agents for inducing mental states.

In Personal Magnetism, the mentator pours out his mentative currents, generated by his will or desire, or both; either in a general Way, or in a concentrated, directed manner; in a personal interview, and thus influences the mind of others by induction —this is usually, or always, accompanied by Mental Suggestion, using physical agents, such as the voice, eye, manner, etc., which heighten the effect produced.

And, now, with the understanding of the above-stated general principles, let us proceed to a consideration of the subject of "Mental Suggestion."

Every student of psychology and mental science has heard and read much of that phase of mental phenomena called "Mental Suggestion." Much has been written and taught about it, and the term has been claimed by some teachers to cover all phases of mental influence. I do not entirely agree with those extreme advocates of suggestion, however, for I find much in the subject that calls for a further explanation. But, nevertheless, I feel certain that mental

suggestion plays a most important part in almost every instance of this class of phenomena and must be seriously considered by all careful students of the subject. Combined with mentative induction by means of mentative currents, it accounts for nearly every phase of the phenomena of mental influence. Therefore I shall devote several chapters to the consideration of its underlying principles, laws and method of application. I feel that no one can be a successful practitioner of telementative influence or personal magnetism who is not a good suggestionist, because the very "knack" of projecting strong suggestions is necessary for the forceful projection of mentative energy and mental currents.

"While all who have examined the subject are aware of the force and effects of mental suggestion, few have found it possible to correctly define or describe the term, or to explain it to others. But I feel assured that my theory of mentative induction, and the two poles of Mind-Power will enable you to form a very clear and comprehensive knowledge of the underlying laws of the subject, so that, understanding it, you will be able to apply its method of application to the best advantage.

"Mental Suggestion" is the term used to designate the process of inducing or exciting mental states or ideas, by means of the imagination, by the agency of words; actions; outward appearances; or other physical symbols.

I divide the phenomena of Mental Suggestion into

two general classes or phases, i. e., (1) Active Suggestion, and (2) Passive Suggestion, as follows:

By Active Suggestion I mean the induction or excitement of mental state or ideas in others "by means of positive command, affirmation, statements, etc., bearing directly upon the desired mental state. By Passive Suggestion I mean the induction or excitement of mental state or ideas by the subtle insinuation, introduction, or insertion of ideas into the minds of others, which insinuated ideas act in the direction of inducing the desired mental state. Active Suggestion is associated with the use of the motive-pole of the mind of the suggestor; and Passive Suggestion is associated with the emotive-pole of the suggestor. One is the masculine method and the other the feminine.

And here is a good place in which to direct your attention to a very important fact concerning the operation of suggestion in inducing mental states in others. I allude to the fact that suggestion operates along the line of "emotional mentality," "feeling," or "imagination," and has nothing to do with judgment, reason, argument, proof, etc. It belongs clearly to the "feeling" side of the mind, rather than to the "thinking" side. One's reason may be appealed to by clever reasoning, argument, logic, proof, etc., and an effect gained—but this belongs to an entirely different phase of mental action. The induction of mental states in others by means of suggestion has to do entirely with the "feeling" or "im-

aginative" phase of the mind. It deals with the production of "emotional mentality" rather than with "rational mentality." This is a most important point, and one that should be thoroughly understood by all students of the subject.

It is true that suggestion may accompany an appeal to the reason or judgment of the person influenced, and, indeed, is generally so used; but, strictly speaking, it constitutes an appeal to a part of the mind entirely removed from reasoning and judgment. It is emotional, and imaginative first, last, and all the time. And it operates along the same lines as the mental induction produced by mentative currents, as we shall see.

And now, with this preliminary understanding, let us pass on to a consideration of the meaning of the terms used. There is nothing like a clear understanding of the terms employed in treating of a subject. If one understands the "exact" meaning of the terms, he has progressed very far to an "exact" understanding of the subject itself, for the terms are the crystallized ideas involved in the subject. To understand the full and complete meaning of the terms of any subject is to know the whole subject thoroughly, for no one can understand a term thoroughly until he knows it in all of its relations—all that pertains to it.

Let us start with the word "suggestion" as used by the writers on mental suggestion. Some authorities give the broad, general definition of "anything

that is impressed upon the mind through the senses," but this I consider entirely too sweeping, for this definition would make the term cover knowledge of all sort, no matter to what part of the mind it appealed, for all knowledge of the outward world is obtained through the senses.

Other authorities define the term as "anything insinuated into the mind, subtly, cautiously, and indirectly," this definition fitting nearly the one favored by the dictionaries in defining the word "suggestion" in its general sense, which is as follows: "a hint; a guarded mention; an intimation; something presented to the mind directly; an insinuation; etc." But this last definition of mental suggestion does not fit all the phases of the subject. It fits admirably into the phase known as Passive Suggestion, which operates by direct, forceful command, statement, etc.

And so I must give my own definition of the term to fit my conception of and understanding of its meaning. I, therefore, here define my use of the term "a Mental Suggestion" as follows: A physical agency tending to induce or excite mental states or ideas through the imagination. This is a broad, definition, which, I think, will cover all the observable phenomena of Mental Suggestion.

I use the word "physical" to distinguish suggestive agents from the "mental" agents inducing mental states by the operation of mentative currents, telementation, etc. Of course this distinction will

not please those who would claim all "mental" action as a form of the "physical," or vice versa. But as I have to draw the line somewhere, I prefer to draw it between the "physical" agent and the "mental," and I think that the majority of my readers will approve of this position. The word "agent" means, of course, "an acting power or cause," etc. The word "inducing," as I have used it, has been defined in the previous lesson. The word "excite" means "to call into activity in any way; to rouse to feeling; to kindle to strong emotions." The imagination is "that phase of mind which creates mental images, or objects, or sensation previously experienced."

In my use of the term "physical" in the above definition I include all words, spoken, written, or printed; mannerisms; physical actions of all kinds; physical characteristics and appearances, etc., etc. All of these physical manifestations act as "agents" inducing mental states under favorable circumstances. By "mental states" I mean states of "feeling or emotion." By "ideas," I mean "images of objects conceived of by the mind."

It may be urged that the use of "words, spoken, written or printed," may be employed, and are employed, in every appeal to the mind of another, whether the appeal be along the lines of suggestion or argument, reason, etc. Certainly t And in that sense they act as suggestions. Arguments appeal to judgment and reason—but not to feeling, emotion or

imagination "which are, on the contrary, excited or induced by suggestions or other forms of emotional induction. One may present an idea to the mind of another, in a bold, forcible, logical manner, accompanied by argument or proof, but this is an appeal to reason and judgment, not to "feeling or emotion," which belong to an entirely different field of the mind. Then again, many personal appeals, which are apparently made to reason, are really made to the emotional side. One may subtly insinuate into an argument or conversation an appeal to the feelings or emotion of the hearer, in the shape of an idea in the nature of a hint, or indirect mention. Such idea will be "felt" by the listener, who will accept it into his mind, and before long he will regard it as one of his own thoughts—he will make it his own. He will think that he "thought" it, whereas, really, he simply "feels" it, and the "feeling" is induced. This is a case of "suggestion."

In ordinary social intercourse you will find that women are adepts in this subtle form of insinuating suggestion, as compared to men. Men will blurt out statements and ideas, and attempt to "prove" them, but the woman will gently "insinuate" the idea into the mind of the other person, so that, without having proven a fact, she will have managed to create a definite idea of feeling in the mind of the other by "suggestion." I think I need not give examples of this fact—it is apparent to all who have mingled with people.

And really this "suggestion" resembles the mental suggestion of the psychologists very much. It is true that the practitioner of mental suggestion, in his "treatments," often makes use of direct, forceful statements, such as: "You are strong, cheerful, well and happy," but you will notice even here that he does not "argue the point," or attempt to "prove" his statements. He simply affirms and asserts the fact, and by constantly repeated suggestions he finally causes the mind of the other person to accept the statement. So you see a "suggestion" may be either a subtle insinuation or a bold, positive statement—but it is never an argument, or process of proof.

The word "impression" is good, as applied to the effect of a suggestion, but I prefer to stick to my own terms, and therefore I shall consider that the effect of mental suggestion is caused by induction. "What," you may say, "I thought that induction was a term used when a mental state was set up in one by mentative currents from the mind of another?" Yes, this is true, but my last statement is true also. An induced mental state is one set up by outside influence of some kind, whether that outside influence be a mentative current or by suggestion through a word, a look, a sight or anything else. The word "induce," you know, means: "to lead; to influence; to prevail on; to effect; to cause," etc. And any mental state that is induced by an outside influence comes clearly under the term.

Any physical agent that tends to induce a feeling in the mind of another may be called a suggestion. Even the well-known instance mentioned in the text-books on psychology comes under this rule. In that instance it is related that a soldier was carrying Borne bundles and a pail to his barracks, when some practical joker yelled to him in an authoritative voice, " Attention !" Following the suggestion, which induced in him the "feeling" preceding certain habitual actions, he dropped his pail and bundles with a crash and stood at "attention," with eyes front, chin out, protruding breast, stomach drawn in, and hands at his sides with little fingers touching the seams of his trousers. That was a suggestion! Do you see the point!

The lives of all of us have been moulded largely by induction through suggestion. We accepted this suggestion, or that one, and it changed the whole current of our lives. Certain things induced certain feelings—called into activity certain mental states—and action followed close upon the heels of feeling.

There are varying degrees of suggestive power just as there are varying degrees of what is called the "suggestibility" of persons—that is the tendency to accept suggestions. There are people who scarcely ever act from motives originating within themselves but whose entire lives are lived out in obedience to the suggested ideas and feelings of others, The development of the Will-Power regulates the degree of suggestibility. The man of the strong will is not so

easily affected by a suggestion as is one whose will is weak, and who accepts without resistance the suggestions coming from all sides. But note the apparent paradox, persons of weak will may have their wills so developed and strengthened by scientific suggestive treatment that they may become veritable giants of will.

The careful student may feel inclined to ask me, at this point, why I speak of suggested" ideas," when I have said that suggestion has to do with mental states of feeling and emotion. Are not "ideas," he asks, something connected with thought rather than with feeling? The question is a proper one, and I must meet it. The word "idea" comes from the Greek word, meaning "to see." In its general use it means a mental image, or a general notion or conception held in the mind." An idea is "symbolic image held in the mind." It is a symbol of something thought or felt.

Ideas are not formed by thought alone—feeling contributes its share of these mental images. To tell the truth, the majority of people scarcely "think" at all, in the highest sense of the word. Their reasoning and logical faculties are very rudimentary. They accept their ideas at second hand or second-hand—their thoughts must be pre-digested for them by others, and the handed-down "idea" is the result. The majority of ideas held in the mind of the race arise from feeling and emotion. People may not understand things, but they have experi-

enced feelings or emotions regarding them, and have consequently formed many ideas and "ideals" therefrom. They do not know "just why" an idea is held by them—they know only that they "feel" it that way. And the majority of people are moved, swayed and act by reasons of induced "feelings," rather than by results of reasoning. I am not speaking of intuitional feelings now, but of the plain, everyday, emotional feeling of people.

Do you know what a feeling is? The word, used in this sense, means: a mental state; emotion; passion ; sympathy; sentiment; susceptibility; etc." And "emotion" means an excitement of the feelings. "Feelings" belong to the instinctive side of our mind, rather than to the rational or reasoning side. They spring up from the subconscious strata of the mind, in response to the exciting cause coming from without. The instinctive part of our minds are stored with the experiences, feelings, emotions and mental states of our long line of ancestors, reaching away back to the early beginnings of life. In that part of the mind are sleeping instincts, emotions and feelings, our inheritance from the past, which await but the inducing cause to call them into activity. The reason or judgment, by means of the will, act as a restrainer, of course, according to the degree of development of the individual. And these outward agents, if of a "physical" nature, are suggestions of all kinds.

Look around you at the world of men and women.

Then tell me whether they seem to be moved principally by reason or feeling. Are their actions based upon good judgment and correct and careful reasoning? Or are they the results of feeling and emotion! Do people do things because the things are considered right in the light of reason, or do they do them "because they feel like it?" Which produces the greatest motive force—an appeal to the reason of a number of people, or an appeal to their feelings and emotion? Which sways a gathering of people; the votes of a people; the actions of a mob—reason or feeling? Which moves even you, good student, reason or feeling? Answer the questions honestly, and you will have the key of suggestive influence!

CHAPTER XVII

FOUR KINDS OF SUGGESTION.

Mental suggestion produces its effect upon the minds of people along one or more of four general lines or paths of action. All the phenomena coming under this head may be placed in one or more of the four classes. These four paths, or lines of action, along which Mental Suggestion operates, are as follows:

1. Obedience
2. Imitation;
3. Association;
4. Repetition.
- 5.

I shall now proceed to consider these four paths, or lines of action, separately, in order, and in detail. Beginning with the first mentioned line of action, let us consider:

SUGGESTION THROUGH OBEDIENCE—Suggestion operating along this line consists of the induction of mental states, etc., by the agency of a positive statement, assertion, assumption, authoritative attitude, etc., which so impresses itself upon the mind of the person suggested to that he sets up no opposition or resistance, but acquiesces quietly to the suggestion made to him.

The most common form of this first method of Suggestion is seen in the very general acquiescence to real or pretended "authority " on the part of the majority of people. When such people hear a statement made, positively and in a tone of conviction, by some person in authority, they accept the statement, and the feelings arising from the accepted statement, without resistance, and without any attempt to submit the matter to the exercise of their, reason. And this is true not only when the person speaking has really a right to speak authoritatively, by virtue of, his knowledge, experience, wisdom, etc., but also when some pretender sets up an appearance of Authority, and speaking in a positive style, assuming the "Thus saith the Lord" manner, impresses his hearers with the idea he wishes to suggest to them. And then the good folk meekly acquiesce without question and allow their feelings to be aroused accordingly, for the feelings are generally followed by actions in accord therewith.

It is astonishing, from one point of view, to see how obedient to this form of suggestion the masses of people are. They will allow their mental states, feelings and emotion to be induced by the impudent statements, and claims of cunning, shrewd and designing men, as well as by ignorant self-deluded fanatics, who thus influence and sway them. These self-constituted authorities utter their oracular statements and opinions in a tone of absolute certainty, and the crowd takes them at their own Valuation. It seems

to be only necessary for some positive man to attract the attention of the people and then make some bold claim or statement, in the proper manner and tone, and with their appearance of authority, and lo! some of the people, at least, fall into line.

Did you ever think that people as a rule are "obedient animals?" Well, they are, providing you can manage to impress them with your authority. It is much easier for them to acquiesce than to refuse to do so. They find it easier to say and think "Yes" rather than "No." Their will is not often called into action by their reason and judgment, it being too often entirely under the control of the feeling and emotional side of them.

There is a fundamental law under this phase of suggestive action, and in order to find it we must go back to the beginning of the race, perhaps farther. In the earlier days among animals and men, there were natural leaders, who ruled by force of might of body or mind. These natural leaders were implicitly obeyed by the masses, who had learned by experience that it was better for the tribe, or herd, as a whole, to be governed by their strongest and sharpest-witted members. And so gradually this dominant idea of acquiescence and obedience to authority developed and became a fixture in the race-mind. And it is firmly planted in the mind of the race today, so much so that only the strongest minds are able to free themselves from it to any great extent. It is authority here, and authority there, in

law, letters, religion, politics, and every other field of human endeavor. People do not begin by asking themselves: "What do I think about this matter?" but instead start off by saying: "What does So-and-So think of it?" Their "So-and-So" is their authority, who does their thinking for them, and they take their keynote from him or her. The authority induces their mental states for them.

If these leaders and authorities were really the wisest of the race, it would not matter so very much, although even then it might prevent the development of individuality in the masses. But the worst feature is that the majority of these "authorities" don't know, and know that they don't know, but the people haven't found them out. They assume the manners, air, appearance, etc., of "the real thing,"¹ and the people being accustomed to these symbols of authority, and mistaking the imitation article for the real, are impressed by the authoritative utterance and accept the suggestion.

This fact is well known to the classes that prey upon the public. The "confidence men" (in and out of the criminal class) assume this air of authority, and their suggestions are accepted by the people. They are good actors—that is one of the requisites of the suggestionist, and these people understand the law. They proceed upon the theory accredited to Aaron Burr—that remark, you may remember, was that "the law is that which is boldly asserted and plausibly maintained." And so these folk keep on

"boldly asserting," and "plausibly maintaining," and find that "it generally goes."

To see a principle in its naked simplicity one should look for its operation in extreme instances. And the extreme instance in this case is the hypnotic "subject" who has surrendered his judgment entirely to the mind of the operator. The "subject" will acquiesce in the most absurd suggestions from the operator and proceed to carry them into effect. And suggestion, you know, is the active factor in hypnotism, the hypnotic condition being only a psychological condition in which the effect of suggestion is heightened.

But one does not have to go to the ranks of the somnambules for striking illustrations, for such are to be found in all walks of life among people who have no individuality of their own, but who seem to live and act entirely upon the "say so" of others. They have no quality of initiative, but must always be told just what to do, and how to do it, by others. These people will accept almost any kind of suggestion, if made by others in an authoritative tone and manner. They do not have to be persuaded by argument, but are fairly driven and ordered to do things by stronger-willed persons. They are impressionable and "sensitive," and seem to have no wills of their own. These people are very suggestible, and every day's history records many startling cases of the effect of suggestion through acquiescence on the part of such people.

The key-note of this form of Suggestion is a positive statement or command, given with the air and appearance of authority. The secret of the effect is the tendency upon the part of the majority of people to acquiesce in an authoritative statement or command, rather than to dispute it, and the tendency toward thinking "Yes" rather than "No!"

This form of suggestion is to be observed in the highest degree among those who have always depended upon others for orders, or instruction, and who have not had to "use their own wits" and resources in life. Unskilled laborers and the sons of rich men belong to this class as a rule. These people seem to need someone to do their thinking for them, even in the smallest events of their lives, and are most suggestible along these lines. Then the degree of suggestibility along these lines decreases as we ascend among people who have had to "do things" for themselves, and who have not depended upon others so much. It is the slightest among people who have had the ordering of others to do, or who have had to depend upon their own wits in getting through life—the men of marked degree of initiative have scarcely a trace of this form of suggestibility. "Initiative," you know, is a term for "doing things without being told"—using one's own wits and resources—the true "American Spirit" (which so many Americans lack).

The degree of power in giving this form of sug-

gestion depends materially upon the development of will on the part of the suggestor, and also upon his assumption of the appearance, manners, air and tone of authority, the latter requisites being the outward symbols. If one has the Will-Power strongly developed, the symbols will appear of themselves as a natural consequence. But to those who have not the developed Will-Power, and whose authority is more or less "counterfeit," the assumption of the outward symbols becomes a matter of great importance, and these people devote much study to the cultivation of these outward forms. And these "counterfeit" symbols—the art of the actor—serve their purpose to impress and suggest to the crowd, and their assumers set up a very brave front and obtain a very fair degree of success in the part they are acting—that is, until they come in contact with a man of real Will-Power, when they gracefully retire after the first clash of mentative swords.

To those who are negative and who are too susceptible to this form of suggestion, I advise the cultivation of Will-Power, which will be fully taught in the later chapters of this book, entitled "Mental Architecture," etc. Nothing but the cultivation of the will will render one positive and impervious to suggestive influences of this sort.

The second line of action of Mental Suggestion is that called:

SUGGESTION THROUGH IMITATION.—This form of Mental Suggestion is very common—perhaps the

most common of all the forms. Kan is essentially an imitative animal. He is always copying the actions, appearances and ideas of others, thereby going to prove his descent from the monkey-like ancestors, in whom this trait of character was largely developed. Personally, I believe that those traits of imitation may be traced back to the early days of the race, or before, when animals and men were in a wild state, and exposed to constant danger of attack of enemies. Then a motion of fright on the part of one would be communicated to the others of the tribe, and gradually the trait of instinctive imitation was developed, the traces of which are still strongly with the race, even to this day. "We may find instances of this trait all around us. When we watch a tight-rope walker, our bodies instinctively sway in imitative motion. When we watch the faces of actors on the stage, our own faces work in sympathy, more or less. And so it goes on all around us, and in us—ever the tendency toward imitation. Children manifest a great degree of this trait and copy and acquire the mannerisms of those around to a surprising degree of detail.

This form of Mental Suggestion is very common. People are constantly taking up the suggestion of the mental states, feelings, and emotions of those around them, and reproducing them in their own acts. The majority of people are like human sheep, who will follow a leader everywhere and along all sorts of paths. Let the old bell-wether jump over a

rail, and every sheep in the flock will do likewise—and they will keep on jumping over the same place. at the same height, even if the rail be removed before the whole flock gets over. We are constantly doing things simply because other people do them. We are constantly aping after others. In our fashions, styles, forms, etc., we are servile imitators. Larry Hehr shows a vest button hung by a thread and all the young apes in the land follow suit. Funny? isn't it?

This law of imitation plays an important part in the phenomena of Mental Suggestion along these lines. Somebody does a certain thing and at once other people take up the suggestion and copy the original actor. Let the newspaper record a certain crime and many others of the same type follow closely after. Let there be a suicide, and many others follow, usually adopting the same methods. Let there be a number of cases of some kind of folly and dissipation, and immediately there is "an epidemic" of the same thing. Let the papers say much about the appearance of a new disease, and at once a number of people manifest symptoms of it. Diseases get to be quite the fashion in this way. The feelings and emotions of the instinctive part of the mind are called into sympathetic action along the lines of imitative suggestion, and physical effects follow shortly after.

Shrewd men take advantage of this tendency of the human mind, and, by getting a few people interested

in certain things, they manage to set the fashion, and the crowd follows like sheep. Get people talking about a thing, and the contagion spreads until everybody is interested in the matter. The majority of people are more or less susceptible to this form of suggestion, the degree depending upon their habit of thinking, judging and acting for themselves. The man or woman who has ideas of his, or her, own, is not so apt to be impressed by every wave of popular fashion, style and thought as those who maintain a more negative attitude toward the minds of others. The method of curing an undue tendency toward imitative action is to start in to build up your individuality, and to develop positivity, along the lines mentioned in the concluding chapters of this book. The third line of action of Mental Suggestion is: SUGGESTION THROUGH ASSOCIATION —This form of Mental Suggestion is very common. It is based upon the acquired impressions of the race, by which certain words, actions, manners, tones, appearances, etc., are associated with certain previously experienced mental states. Mental States take form in physical action and expression, as we know. A man feeling in a certain way is apt to express himself by certain actions or in certain words. These actions and words thus become symbols of the mental state producing them, and consequently they produce upon the mind of the person seeing or hearing them the mental image connected with that mental state. And this mental image is calculated to induce a

similar or corresponding state in the mind of the person seeing and hearing. So that these symbols are really Mental Suggestions, since they tend to induce mental states.

I wish to remind you that every written, printed or spoken word, or words, is the outward and physical expression of some inner mental state of the person uttering or writing the words. The words are the "outward and visible signs" of an "inward feeling"—remember this always. Mere words, in themselves, have no suggestive value—the value depends upon the meaning impressed upon them by the mind of the person using them accompanied by an understanding of their meaning by the person hearing or reading them. The word "horror," for instance, or "uncanny," has a definite meaning to persons familiar with it. It bears a direct relation to a mental feeling, or emotion, and is the physical and outward expression of the same. One may say the word over and over again to a person who has never heard it, or to one of another race who does not understand the term, and no suggestive effect follows. But speak the word to one who is accustomed to connect and associate it with a definite feeling that they have experienced, and the feeling will be produced, or "induced," if the circumstances of the use of the word be favorable. The word "love," used properly, will awaken in the mind of its hearers feelings corresponding with the term. And these feelings must have been experienced before, either directly or indi-

rectly, before they may be induced by suggestion. Feelings experienced by one's ancestors leave a record in one's subconscious mentality, which may also be induced by the appropriate suggestion.

Personally, words seem to me to be like the wax record of a phonograph. The record is covered with minute impressions produced by the sound-waves entering the phonograph. Place this record in its place in the phonograph and start the latter in motion and lo! the minute impressions on the record will reproduce or "induce" in the diaphragm the same kind of sound-waves that originally caused the impressions. In this way a word, which is the physical symbolic record of feeling, will produce its associated feeling in the mind of the person hearing or reading it.

And, as I have said, the feeling produced will depend largely upon the understanding of the meaning of the word held by the person receiving the impression. For instance, in the case of the word "love," let us suppose that the term is strongly and feelingly suggested to a number of persons at the same time, and in the same way. You will find that the feeling induced in the one person will be that of love of parents; in another love of children; in another love of husband or wife; in another love of God; in another an exalted affection for some person of the opposite sex; in another the low animal passion for one of the other sex; and so on, each experiencing a feeling occasioned by his or her association of the

word with some feeling previously entertained. The same word may induce a feeling of the greatest pleasure in one person, and the greatest horror or disgust in another—the difference depending upon the association of the word in the mind of the two persons.

I have dwelt upon these facts in order to make clear to you that there is no magic power in words in themselves, and that all their force and effect depends upon the associated feeling of which they are the crystallized physical and outward former symbol. The word is the body—the feeling is its soul.

And so it is with the suggestion of appearance, manner, surrounding, etc. Each of these depends for force and effect upon some accustomed association with some inner feeling, which feeling is reproduced or induced by the outward symbol of the thing. We associate certain things with certain feelings, and when we see these things we are apt to experience the feeling indicated. People have been overcome by the sight of a picture, or a scene in a play—a song—a poem—or suggestive music.

And here is where the art of the suggestionist comes into play. He watches closely and discovers that certain words, tones, manners, appearances, actions, motions, etc., are associated in the minds of people with certain feelings and ideas. And so when he wishes to reproduce, produce, or induce in others these ideas or feelings, he simply reproduces

the associated physical symbols, in words, manner, motion, or appearance, and the effect is produced. The conjurer makes certain motions with his hands which you have always associated with certain actions, and you feel that the action itself has been performed—but the conjurer omits the action, and you are fooled. The "confidence man" assumes the appearance, manners and actions which you have always associated with certain qualities of character and you feel that he is what he seems to be—but he isn't, and you are fooled. This "play-acting" of people is all a form of suggestion, and you are fooled because you accept the symbol for the reality, unless you understand the game. The actor assumes the actions, tones, dress and words of certain characters, and if he is a good actor you forget the reality and laugh and weep, and otherwise feel that what you see is reality, although you really know underneath it all that it is only a play. And all this is mental suggestion, remember.

Remember, now and always, that a mental suggestion operates by the presentation of the outward symbol associated with the feeling to be induced. Put the right record in the phonograph and the corresponding sound is produced or induced. Do you see it? This law underlies all the phenomena of Mental Suggestion—understand the law of suggestion and you have the master-key to the phenomena.

Oratory, and other forms of appeal to the feeling by spoken words, gives us a typical example of the

operation of this form of Mental Suggestion. The orator; the lawyer; the preacher; each uses words calculated to induce mental states, feelings and emotions, in the minds of his hearers. Such a one soon begins to learn the suggestive value of words, tones, and expression. He avoids the use of cold, abstract words, and drifts into the use of those which are symbols for deep feeling and emotion, knowing that these word symbols uttered with the proper tone and expression will induce the feelings for which they stand in the minds of the hearers. The hearers' emotions and feelings are played upon, in this way, like an instrument. The emotion or passion, whether it be love, fear, hate, greed, patriotism, courage, jealousy, sympathy, etc., etc., is awakened by the skillful use of the words, tones, and expression which stand as symbols for these feelings.

If you will remember how you were touched by an address that afterward seemed to you to be hyperbolic and flamboyant—without argument, proof or sense—then you will realize how you were made the subject of Mental Suggestion through association. The skillful salesman operates upon you in the same way. So does his twin brother, the advertising man. The revivalist has this art reduced to a perfect science.

Words—words—words—inciters to action; inducers of feeling; symbol of mental states, and reproducers of mental states—despise them not; sneer not at them, for they have brought down low the

mightiest of minds, when properly used. Even when written, their potency is great. Countries have often been made captive by a clever phrase, which when analyzed meant nothing in reason—merely an awakener of feeling. Let me make the catch-phrases of a country, and I care not who makes its laws!

The man best adapted to employ this form of suggestion is he who is more or less of an actor—that is, who possesses the faculty of throwing "expression" and "feeling" into words, actions and manner. Good orators, pleaders, salesmen, and others have this faculty largely developed. It belongs to the feminine side of the phenomena, for it has the "charming," drawing, leading aspect, and works by the employment of the emotive-pole of mentation, rather the will or motive pole, as in the case of the first mentioned phase of suggestion—that of authoritative statement or command. It operates not by heating down the will of the other person, but rather by inducing a sympathetic rhythm of feeling and emotion, which overpowers his own will, and causes it to act accordingly.

One should ever be on guard against this kind of influence. The best way to escape it, is to adopt the policy of never acting immediately in response to an appeal of this kind. Rather wait until the effect has worn off, and then submit the matter to the consideration of your reason and judgment. Of course, the cultivation of will-power will act as a shield or armor, protecting you from the subtle vibrations of this kind,

for this form of suggestion is usually accompanied by strong mentative currents from the mind of the speaker. Fence yourself off from a too ready response to sympathetic appeals along the emotional lines. Let the head stand by the heart, ready to prevent its running away with you.

Men should have the reason in the ascendant, not the emotional nature. When you feel yourself being carried off of your feet, by some emotional excitement, steady yourself and ask your mind this question: is this a mental suggestion?" The question will tend to bring you to your state of equilibrium. When you know what a Mental Suggestion is, then you wilt learn to recognize them, and be on the lookout for them. This state of mind will act as a strong neutralizing agent for the most skillfully put suggestion. Have your torpedo nets out, no matter how secure you may imagine yourself to be. One caution more—be especially cautious, and slow to accept a suggestion when you are worn-out, tired, or in a passive, pleasurable state—that is, whenever your will is resting; or else exhausted. On these occasions, "when in doubt, say No!" You will save yourself much regret by remembering this bit of advice. It is based on a proven psychological law. I have learned this law by bitter personal experience. Remember it!

Let us consider the fourth line of action of Mental Suggestion:

SUGGESTION THROUGH REPETITION.—This form of

Mental Suggestion is quite common, and the study of its manifestations is quite interesting, for it brings into operation a well known psychological principle, which has its correspondences in the physical world—"constant dripping will wear away the hardest stone."

You know the story of the man who told his favorite lie so often that he believed it himself? Well this is a psychological fact. People have started in to make a certain appearance of truth, in words, or manner, by assuming something to be true that was not so. Then they kept on repeating the thing, adding a little here, and a little there, until the thing got to be "a fixed idea" with them, and they actually believe it. And if a person can suggest himself into accepting a false belief in this way, you can see how it will operate on others.

The secret of the operation of this form of suggestion lies in the psychological facts of "weakened resistance through repetition of the "attack," and the "force of habit." The first time an unaccustomed suggestion is made, the mind sets up an active resistance ; but the next time it is presented, the suggestion is not quite so unfamiliar as before, and a lessened resistance is set up; and so on, until at last no resistance is interposed, and the Suggestion is accepted. You know the old verse:

"Vice is a monster of so frightful mien,
That, to be hated, needs but to be seen.
But seen too oft, familiar with her face.
We first endure, then pity, then embrace."

And this rule holds good with suggestions. We first resist them; then endure them; then accept them—unless we understand the law.

The psychological fact involved in this form of suggestion is that impressions upon brain-cells become deepened by constant repetition. It is like sinking a die into a cake of wax—it goes deeper at each pressure. The mind is very apt to accept as true anything that it finds deeply impressed upon its records. It has become accustomed to finding these deep impressions only when they have been made by repeated efforts of its own intellect, or judgment, or experience, and so when it finds these deep impressions that have been placed there by repeated Suggestions of others, it is not apt to discriminate. It finds itself "feeling" these things that have been repeatedly impressed upon it. Like the cuckoo's egg in the robin's nest, these illegitimate mental impressions are nurtured as one's "very own."

There is a constant struggle for existence upon the part of the ideas, or mental images impressed upon me. The strong crowd out the weak. And in the majority of cases, the strongest ones are those which have either been impressed in a vivid manner, or else by repetition. The second time you meet a man, you may have trouble in remembering him; but the third time it is easier; and so on, until at last you forget "that he ever was a stranger. And so it is with these suggested ideas—you grow familiar with them through repetition; they lose their strangeness to

you; and at last you cease to concern yourself about them. A strange thing is generally inspected, examined, viewed suspiciously, etc., but after the strangeness has worn off you cease to exercise the former caution. "Familiarity breeds contempt"—and also lack of caution. Suggestion gains force by each repetition. This is one of the fundamental laws of suggestion, and one that all should remember.

If you would take mental stock of yourself, you would find that you entertain a vast number of feelings, ideas and opinions, which you possess simply through this law of repeated suggestion. You have heard certain things affirmed, over and over again, until you have come to accept them as veritable facts, notwithstanding that you possess not the slightest personal knowledge of any logical proof, concerning them. Shrewd moulders of public opinion employ this law, and constantly repeat a certain thing, in varying words and style, until at last the public accepts it as a proven and unquestioned fact.

Many a man has gained a reputation for wisdom, merely because his friends repeatedly affirmed it, and the public accepted the suggestion. Many a statesman has had a reputation built up for him by friendly newspaper correspondents, whose constantly repeated suggestions have caused the idea to crystallize into a material form in the public mind. And many a reputation has been destroyed by the repeated shrugs, sneers, and insinuations of gossips and evil-wishers.

Advertisers understand this law, and keep the repeated suggestion of the merit of their wares constantly before the public mind, until it becomes gospel with the people. "If at first you don't succeed," and "Never take No! for an answer," are two axioms very dear to the heart of the man who uses suggestion "in his business."

Do not be deceived by this subtle form of suggestion. Do not imagine that an untrue thing becomes true because it is repeated often. Do not allow your judgment to be lulled to sleep by this drowsy repetition of the slumber-song. Keep awake—keep wake!

An understanding of this law of suggestion will throw light on many things that have puzzled you heretofore. Think over it a bit, when you have time

CHAPTER XVIII.

HOW SUGGESTION IS USED.

Let us now consider the various forms of application of suggestion in everyday life. They are several and for convenience I separate them into three forms, or groups, i. e., (1) Involuntary Suggestion; (2) Voluntary Suggestion; and (3) Auto-Suggestion. Let us now consider the first form:

INVOLUNTARY SUGGESTION.—By this term I mean the use of suggestion involuntarily; without a particular purpose; or unconsciously. We are giving suggestions of words, manner, action, etc, every moment of our lives. And these suggestions are constantly being accepted by those around us. We are constantly influencing those with whom we come in contact, the greater part of the work being performed unconsciously by us. We are acting as living inspiration for some, and living discouragement for others, according to circumstances. Our moods, actions, words, appearance, manners, etc., act as suggestions to those around us. I am not now speaking of the effect of mentative currents, etc., but of mental suggestion, pure and simple.

A business house is permeated by the personality of its head, and his personal characteristics impress

themselves upon those under him, by the means of suggestion. He sets the gait of the place. If he is active, and enterprising, so are the workers employed by him; and if he is careless and shiftless, so will they be apt to be. We affect those around us by our mental attitudes, manifested in action, and they affect us—if we allow them to do so.

Children are quite amenable to suggestion of this sort, being natural imitators, and they soon take on the mental attitude of the parents toward them. If the parent treats the child as being beyond control, the child will respond; if the child be considered obstinate, etc., he will take on the suggestion, and the original trouble will be magnified. People talk before their children, little realizing that the little minds are very suggestible, and are constantly taking suggestive color from those around them. People should endeavor to present to their children only the best, positive, helpful, uplifting, and encouraging mental states. They should avoid giving the child the impression that it is "bad," or "mean," or "deceitful," or "shy," or anything of that sort. The child will be apt to accept the suggestion coming from a source that it naturally looks to for information, and it will be very apt to proceed to act upon the suggestion and make the words of the parent come true.

I have heard of children who had become so impressed with their parents' suggestion that they "would come to some bad end, yet," that they had to fight against it the balance of their lives. Sow

the suggestive-seeds that you desire to sprout into reality—be careful to select the right kind. This subject of suggestion to children can be merely alluded to here, for it would fill a book of itself. I felt impelled to say a few words about it in this lesson, because my experience has taught me its extreme importance.

This is the rule of Involuntary Suggestion: Our words, actions, manner, tones, appearance, and general personality convey suggestions to those around us, inducing mental states in accordance therewith.

Therefore, act out only the character that you wish to impress upon the world—and act it the best you know how. The world will connect you with the part you are playing, according to the suggestions than made—sometimes you will get a better verdict than you really deserve; sometimes a worse one, but in either event, your mental attitude, reflected by your involuntary suggestions, will have caused the verdict, whatever it may be. Therefore, form a correct mental attitude, based upon some ideal of the part you wish to play—and then play it out to the best of your ability. Observe the outward appearance of the part you are playing, for this is what the world sees first, last and all the time—and you are judged by your suggestive "make-up," and stage action. Act well your part, for thereupon rests the verdict of the audience.

The second form of the application of suggestion is:

VOLUNTARY SUGGESTION.—This form of the application of suggestion is manifested in cases in which the suggestion is deliberately and purposely made with the end of impressing other persons. Its manifestations may be grouped into three classes, as follows: (a) Suggestive Treatment; (b) Hypnotic Suggestion; (c) Suggestion in the form of Personal Influence.

By (a) Suggestive Treatment I refer to the practice of Mental Suggestion used as a form of "treatment" for physical ills, or mental deficiencies, etc. The treatments for physical ills come under the term of "Mental Therapeutics," and will be spoken of in the chapter bearing that title. Treatment by suggestion for mental deficiencies, etc., is a branch of science that is rapidly coming to the fore. For some time it was clouded by its mistaken connection with hypnotism, but now that it has been divorced therefrom it is being used to a much greater degree by scientists in all parts of the world. Its principle rests on the fact that brain-centers and brain-cells may be "grown," developed, and increased by properly directed suggestions, so that one may be practically "made over" mentally. New qualities may be induced, and objectionable ones decreased. Objectionable habits and traits may be eliminated, and desirable ones substituted or newly induced.

The wonders of this form of practical psychology are being unfolded rapidly, and a great era is be-

for us in this branch of science. The broad principle of the "treatment" lies in the fact that the mental states induced by the proper suggestion tend to exercise and develop the portion of the brain in which they are manifested. Hence the theory once understood, and the best method adopted, the rest of the treatment becomes as simple as developing any muscle of the body by the appropriate exercise. I call this form of treatment "Brain Building," by suggestion, etc.

(b) Suggestion in Hypnotism is a subject that I shall merely refer to here, for this is not a manual of hypnotism. Sufficient it is to say that hypnotism is a combination of the use of mentative energy in a certain form, coupled with suggestion. It is a proven psychological fact that in the hypnotic condition, all suggestions have a greatly exaggerated effect, and a suggestion that would scarcely be noticed in the ordinary state becomes a strong motive force to one in the state of hypnosis. In this state the most absurd suggestions are accepted, and acted upon—the most extraordinary delusions are entertained—and the suggestions of future action, or post-hypnotic suggestions, are made effective. I wish to caution my students against allowing themselves to be hypnotized for experimental or other purposes. It is conducive to negative conditions, and I heartily disapprove of the practice. I would not allow anyone to hypnotize me, and I would urge upon my students a similar attitude toward "experimenters."

The best effects of suggestion may be obtained without hypnosis—the latter is merely an abnormal and morbid state, most undesirable to normal people. Let it alone!

(c) Suggestion in Personal Influence is referred to in other parts of this work, and appears more fully in the chapters treating of Personal Influence, for it belongs to that phase of the general subject.

The third form of application of Suggestion is what is known as:

AUTO-SUGGESTIONS.—By this term is mental self-suggestion, or suggestions given by one to his own mind. This is a most interesting and important phase of the subject, and will be dealt with fully in the chapters on Mental Architecture, etc., under which head it falls. It is by auto-suggestions that BO many people have "made themselves over," mentally, and have become that which they willed to be. Its principles are precisely the same as in the other forms of suggestion, except that the treatment is given by one's self instead of by another person.

The vehicles of suggestion, i. e., the voice, the manner, etc., have been alluded to in other chapters as we proceeded.

An eminent teacher of the use of suggestion in commercial pursuits, in speaking of the effect of suggestion in inducing mental states, says: "You can make a man think with you if you wprk on his feelings or higher nature, even though you run counter to his ordinary judgment. If in this way

you can dazzle his reason sufficiently, you can sour him to almost any action of which man is capable. ' And this teacher is perfectly right in his statement, although he follows the old "subjective mind" idea and identifies "feeling" with the "higher nature," instead of treating it as belonging to the emotive pole of mentation. And, if I may be pardoned, I would suggest that the above statement would be a little nearer the true state of affairs if he had said: "You can make a man feel with you if you work on his emotive mentality," etc.

The teachers of Business Psychology very ably instruct their pupils in the art of suggestion in the process of making sales. They instruct the salesmen to first gain the prospective customer's "attention," then "arouse his interest," then awaken "desire,"¹ and then—close the sale. These steps in the psychology of salesmanship apply equally well to the science of advertising, or any other appeal to the minds of people, and are logically correct. The attention once gained, the mind becomes, more or less receptive; the mind once receptive, interest is aroused and a greater degree of receptivity is induced; interest is gradually led to desire, induced by the subtle suggestion of words and the exhibition of the article to be sold; and at last, when the proper psychological state is aroused, the trained salesman gently but firmly gives the positive suggestion of authority, or demand, pointing to the place where the customer must sign his name, thus using suggestion

along both the lines of acquiescence and imitation—and the order is taken. Did you ever subscribe to a book at the solicitation of a good book agent? Well, if you did, and will let your mind run backward over the proceeding, you will see how the above rule works in practice. (1) Attention, (2) Interest, (3) Desire, (4) Sale—these are the steps of salesmanship by suggestion; and advertising sales as well.

Great is suggestion in business!

I have known salesmen to gently suggest the closing of a sale by handing the customer a fountain pen, placed at the "suggestive slant," at the same time pointing to the space on the order blank, with the "take-it-for-granted" tone and utterance:

"Sign right here, please!"—and it was signed.

The largest employers of agents have regular training schools, in which the new agents are given the benefit of the experience of the old hands at the business—and some of these old hands could give a professional suggestionist points on his own science.

The agent is told how the different classes of people act, the objections they will be likely to raise, and how the trained agent may overcome these obstacles by clever work, including, of course, an intelligent use of suggestion. The average person would be surprised at the ideas advanced and the knowledge of suggestion possessed by some of these men.

One of these agents once told me that one of the first things he learned when starting to work was that the agent should never permit the customer to

take his "prospectus," or sample pages, in his own hands. He said to me: "I always keep the prospectus in my own hands, for if I let it get away from me I will have lost the power of controlling the attention and interest of the customer. He will then have the matter in his own hands, and will have gotten away from me—he will then do the leading, instead of my doing it I always keep the upper hand of my man or woman. I do the leading, guiding, directing and influencing myself—I keep the controlling gear in my own hands, always." And, in the science of advertising, also, there is a constant use of suggestion—usually conscious and premeditated. This is taught in the "courses" and "schools" of advertising, and the "ad. men" are well grounded on the subject. The use of the "direct command," as the "ad. men" call it, is very common. People are positively told to do certain things in these advertisements. They are told to "Take home a cake of Hinky-dink's Soap tonight; your wife needs it!" And they do it Or they see a mammoth hand pointing down at them from a sign, and almost hear the corresponding mammoth voice, as it says (in painted words): "Say, you I Smoke Honey-Dope Cigars; they're the best ever!!!" And, if you manage to reject the command the first time, you will probably yield at the repeated suggestion of the same thing being hurled at you at every corner and high fence, and "Honey-Dope" will be your favorite brand until some other sugges-

tion catches you. Suggestion by authority and repetition, remember; that's what does the business for you! They call this "the Direct Command" in the advertising schools.

Then there are other subtle forms of suggestion in advertising. You see staring from every bit of space, on billboard and in newspapers and magazines : "Uwanta Cracker," or something of that sort—and you usually wind up by acquiescing. And then you are constantly told that "Babies howl for Grandma Hankin's Infantile Soother," and then when you hear some baby howling you think of what you have been told they are howling for, and then you run and buy a bottle of "Grandma Hankin's."

And then you are told that some cigar is "Generously Liberal" in size and quality; or that some kind of cocoa is "Grateful and Eefreshing"; or that some brand of soap is "99.999% Pure"; and that some pickle man makes "763 Varieties"; etc., etc., etc. Only last night I saw a new one—"Somebody's Whisky is smooth," and every imbiber in the car was smacking his lips and thinking about the "smooth" feeling in his mouth and throat. It was smooth—the idea, not the stuff, I mean. And some other whisky man shows a picture of a glass, a bottle, Borne ice and a syphon of seltzer, with simply these words: "Oldboy's Highball-That's All"! All of these things are suggestions, and some of them very powerful ones, too, when constantly impressed upon the mind by repetition. They "get in their work" on you.

A writer on the psychology of advertising advises, among other things, that advertisements of articles to eat or drink should contain the words calculated to induce the feeling of "taste" in the minds of the readers. "Sweet," "refreshing," "thirst-quenching," "nourishing," etc., etc.—how suggestive they are! And how effective! How do they act on you? How? Well, this way—just you read these words: "A nice, big juicy lemon—tart and strong—J can taste it now!" Just imagine these words accompanied by a picture of a man squeezing the juice of a lemon into his mouth, and where are you? I'll tell you where—your mouth is filled with saliva, from the imagined taste of the tart lemon juice! Now, isn't it? Tell this to some of your friends and see how it works. I once heard a story of a bad little boy, who would stand in front of a "German band," with a lemon to his mouth, sucking away vigorously. Result: The mouths of the musicians became filled with so much saliva that they could not play on. Exit boy, with Professor Umpah, the bass-horn player, in full pursuit, the air being filled with "Dunnen und Blitzen!" and worse. Just suggestion!

I have known of dealers in Spring goods to force the season by filling their windows with the advance stock, I have seen hat dealers start up the straw hat season by putting on a straw themselves, their clerks ditto, and then a few friends. The sprinkling of "straws" gave the suggestion to the street,

and the straw hat season was opened. Business men understand suggestion. Even the newsboys understand it. The best ones are above, asking as the novices do, "Want a paper, mister?" or worse still, "You don't want a paper, mister, do you!" The good ones say, instead, boldly and confidently, "Here's your paper, mister!" sticking it under your nose—and you take it. Let me tell you a tale about a "barker" at a pleasure resort in Chicago, several years ago. He was the best I ever heard. Here is the story—it's a true one:

This man was the "barker" or "spieler" for one of the attractions of the place, the "pony ride" attraction. Many were the ponies lined up to carry the children around the ring, for a nickel a ride. The "spieler" would wait until a crowd of children, with or without their parents, would enter the place and then he would begin in the strongest, most strenuous, gasping, suggestive tone: " Bide, ride ride! Have a ride, take a ride, have a ride, take a ride! Anybody, everybody; anybody, EVERYBODY! Ride, ride, r-r-r-r-r-ride!!! Anybody rides, everybody rides—rides, rides, RIDES—rides, rides, RIDES—r-r-r-r-r-rides! Take a ride, have a ride, take a ride, have a ride, TAKE a ride, have a ride? Anybody, everybody, anybody, EVERYBODY—fide, ride r-r-r-r-r-r-r-ride! R-r-r-r-r-r-r-r-r-ride! R-r-r-r-r-r-r-r-r-r-r-ride!" He would keep this sort of thing up for several minutes, apparently without taking a fresh breath. The very

air seemed to quiver and vibrate in the rhythm of his "r-r-r-r-r-ide, r-r-r-r-r-ide!" And every child within hearing who could raise a nickel would surely ride! The word "ride!" positively, authoritatively and constantly repeated, was one of the most startling exhibitions of this form of suggestion that I have ever seen or heard. I have heard many imitators of this "spieler," but have never met his equal. Perhaps he has now passed on to some higher form of usefulness—he was worthy of it. He was a master, surely.

I have seen men in bowling alleys caused to make false plays by some bystander suggesting the false shot. The same thing is true in shooting galleries, etc. You have but to look around you and see these everyday instances of suggestion, in some form or other. Induced feeling, remember! That is the key of all manifestations of suggestion. Look out for it ! And, in conclusion, I know of a little boy who exemplified the law of suggestion one April Fool's Day by placing a sign on the coat-tail of another boy. The sign read "kick me!" And they did!

The skillful lawyer uses suggestion in his work in examining or cross-examining witnesses. He suggests things to a suggestible witness, and coaxes and leads him on to admissions and statements that he did not intend making—sometimes statements that are not strictly correct. Such a one will say, "You did so and so," or "You saw so and so, didn't you?" etc., the direct statement made in an authoritative

manner, causing the suggestible witness to acquiesce. Look out for this confident, authoritative manner, in A lawyer or any one else. It is calculated to lead one into acquiescence, for man is "an obedient animal," and it is "so much easier to say Yes! than No ! when you see that Yes 1 is expected."

It is charged that police detectives have worked false "confessions" out of suggestible criminals in this way, by keeping hammering away at them until their wills are worn out, and they would say " Yes!" to escape further questioning, like the girl who finally accepted the lover's repeated proposal in order to get rid of him. This firm, decided, authoritative statement or demand, when allied to the law of repetition, has caused much mischief in the world, and many have "given in" to it, to their sorrow. I trust that these warning words will save some other trouble of this kind. When the law is once understood it is comparatively easy to escape the suggestion, The strength in the suggestor of this kind lies, in the ignorance of the person suggested. Forewarned is forearmed, in this case.

I have heard of business men who would instruct their clerks to ask questions of their customers in this way: "You like this pattern, do you not!" or "This is a beautiful shade, is it not?" etc., etc., etc. Do you see the point? The statement is made first, and the question is asked right on top of it. Isn't it easier to say Yest! than No! to this kind of a question ? (See there, now, I asked the question in that

way, myself, although I had no intention of doing so. I took my own suggestion.)

In this connection I may add that it is a well known psychological fact that, when two persons are conversing, the one standing, or sitting higher than the other, has the advantage of a certain positive attitude or position. And the person seated below the speaker is forced into a relatively passive or negative condition, or position. That is, everything else being equal, the person elevated will be positive to the other, and the one seated on a lower level will be passive, relatively. The raised platform of the teacher, speaker, preacher, etc., has a good psychological basis. And the power that a lawyer feels when "talking on his feet" to the Jury seated in front of him is a manifestation of a law that he may not be aware of—but the judge has the best of the lawyer, for the latter must look up to him when he talks.

Try the experiment of practicing the above position with some friend, first one being seated and then the other, and see how you can actually feel the difference between the two positions. The raised position of clerks in the large stores, and the low seats so accommodatingly placed for the customers, have good reasons. If you ever feel that some one is placing you in a negative or passive condition, rise to your feet, and you will feel doubly strong and forceful. This is a little hint that may be worth many times the price of this book to you, some of

these days. Look over the foolish things that you have been talked or influenced into, and see if you were not seated and the other person standing, or seated higher than you. This is a little thing-but it works big results, sometimes. Better heed it. There is a great difference in the suggestibility of persons, some being almost immune from suggestion, while others are so suggestible that they have but to be told a thing in a positive, forceful, confident, authoritative tone and manner, to accept the suggestion, particularly if it be repeated several times. They will likewise readily absorb the suggestions of imitation and association. But I have told you about this elsewhere in this lesson. Study those around you, and you will soon discover the different degrees. The hypnotic "subject" is at the extreme negative end of the scale.

I now wish to call your attention to what may be called "future-suggestion," or, as the hypnotists call it "post-hypnotism," etc. Future suggestions are like Beeds planted in the mind, which grow, blossom and bear fruit at some future time. The hypnotists produce this phenomena by giving the subject, while in the hypnotic condition, the suggestion that at a certain time, either in a few minutes, or hours, or days, he will do certain things, or feel certain things. But the newer school of psychologists have discovered that these future suggestions may be made in the ordinary receptive state, just as is the case with any of the other forms of mental suggestions, and the result will be the same as that

obtained by the hypnotists, in spite of their theories and methods.

I do not purpose going into detail regarding this class of phenomena, because all that is necessary to be said can be comprised in the following two statements: (1) That, generally speaking, all the phenomena of the ordinary immediate mental suggestion may be produced as future suggestion; and (2) that all the phenomena of future-suggestion, produced by the suggestor upon another person, may be likewise produced by auto-suggestions, that is, by the person inducing suggestions in himself.

Many foolish suggestions are given in everyday life along the lines of future suggestion, and alas! many of them are accepted carelessly, owing to a lack of knowledge of the principle. How many times has it been said to an impressionable young bride, "Never mind, you'll grow tired of him after a while," etc. Or to a man, "Wait until the novelty wears off and you'll see how sick of the job you'll get." Or, "You'll lose your interest and enthusiasm, by-and-by." Or, "You'll find him out after a while and will see that he's not what he seems." And so on—you may add to these instances from your own experience. And too often these suggestions are recalled and have a tendency to cause the person to "make them come true." Many fortune-tellers' prophecies have been made come true in this way by impressionable and ignorant people. I have given you a key to this principle now—heed the lesson! If you feel that an attempt at future impression is

being made on you neutralize it with a mental "No, I won't"! That is the antidote for the bane.

The second principle in the statement made several paragraphs further back—i. e., that all the phenomena of future suggestion may be duplicated by auto-suggestion, or suggestions made by one-self—is true and worthy of consideration. You make up your mind that you must awaken to catch a train at four tomorrow morning and you awaken in time. You have set your mental alarm clock. If you have an engagement at three this afternoon you may set your alarm as follows (talking to yourself, of course): "Now, see here! Remember that you must see Smith at three this afternoon—three, three, I say! Remember now, three, I say"! And if you impress it sufficiently strong upon your mind, a little before three you will begin to feel uneasy, and then suddenly your Smith engagement will "pop" into your mind from your sub-conscious region, and you will reach out for your hat and overcoat. Mental alarm-clock, remember! That tells the whole tale.

You see, the experimenter giving future suggestions simply sets the mental alarm-clock going along the lines of suggestion. He makes the mental suggestion and attaches it to the mental alarm-clock—when the alarm goes off the suggestion emerges into the field of consciousness and acts just as if it had been freshly made. That's the whole story in plain, homely terms.

But don't be frightened, you timid people. Remember this, that you will not accept a future sug-

gestion unless you would also accept a present suggestion—the degree of "suggestibility" is the same in both cases. The only reason a future suggestion has the advantage over a present one is that it is more subtle, and people are not as much on guard about future things as they are about things to be "done right now." You will resent a suggestion that you "Do this thing right now," while you pay but little attention to the earnest suggestion that "in a gear from now you will feel so-and-so about this matter," and dismiss the subject with a shrug of the shoulders, instead of saying, at least mentally, "No, I won't"! The present suggestion is apt to attract your attention the more forcibly, because it is more apparent—while the future suggestion is more "insinuating." But now that you know the facts of the matter you may laugh at them both, and take the sting out of them by your little "No, I won't"! And, just one word more. If you feel that you are harboring any future suggestions made on you in the past, but upon which the alarm has not yet gone off, you may kill them by direct self-suggestion, or auto-suggestions to the contrary. That is, you may say "I shall not act upon any adverse suggestions that may have been made to me— I will them out of my mind—I kill them this moment by the power of my will." And at the same time make a mental picture of the suggestion being obliterated by the action of your will, just as the chalk mark is erased from the blackboard by the passing over it of the eraser. Try this plan and be free!

CHAPTER XIX.

INDUCED IMAGINATION.

There is a form of suggestion which tends to arouse activities in the imaginative regions of the minds of people. Of course, the imagination plays a part in all manifestations of suggestion, but in this particular form its action is especially apparent. I call this class of phenomena "Induced Imagination."

The term "imagination," you know, means "the power of the mind to create mental images of objects of sense; the power to reconstruct or recombine the materials furnished by experience, memory or fancy; a mental image formed by the faculty of imagination," etc., etc. The word is derived from the English word "image," which in turn has for its root the Latin word "imatari," meaning "to imitate."

The imagination is creative in its nature and works with the plastic material of the mind. The writers usually make a distinction between what is called "imagination proper," on the one hand, and what is called "fancy" on the other. By "imagination proper" is meant the higher forms of activity of the image-creating faculty, such as is manifested in the creation of literature, art, music, philosophical

theory, scientific hypothesis, etc. By "fancy" is meant the lighter forms of the manifestation of the image-creating faculty, such as the ideal fancies and day-dreams of people; the arbitrary and capricious imaginings; fantasy, etc. "Imagination proper" may be considered as a positive phase, and "fancy" as the negative phase, of the image-creating faculty. Imagination in its positive phase is a most important faculty of the human being. It lies at the basis of active mental manifestations. One must form a mental image of a thing before he can manifest it in objective form. It is distinctly creative in its nature, and really forms the mould in which deeds and actions are cast—it forms the architect's plan, which we use to build our life of action and deeds. And, mind you this, it is the faculty used in "Visualization," which is spoken of in other chapters. Positive imagination is very far from being the fanciful, capricious, light, whimsical thing that many suppose it to be. It is one of the most positive manifestations of the mind. Not only does it precede, and is necessary to, the performance of objective acts, and the producing of material things—but it is also the faculty by which we impress our mental-images upon the minds of others by mentative induction, and by the uses of desire and will. Positive imagination is the mother of "ideas." An "idea" is but "an image formed in the mind"; and the imagination is the faculty in which the "image" (or "idea") is formed. And in proportion to the activity of the

imagination, so is the strength of the image or idea. And as is the strength of the image or idea, so is the degree of its power to impress itself upon the minds of others. So you see, imagination, in its positive phase is a strong, real thing. Bnt it is largely with its negative phase that we shall have to deal with here.

You know that your negative imagination, or fancy, may be aroused by outward persons or things. You hear a piece of music, and before you know it your fancy is running along painting all sorts of pictures in your mind, and inducing all sorts of feelings. A picture may affect you in the same way. A piece of poetry, or poem, may lift you out of yourself on the wings of fancy. A book may carry you along in a world of fantasy and unreality, until you forget the actual world around you—have you not had this experience? And, more marked than any of the above mentioned cases, is the effect of a perfect stage performance, in which the world and char, actors of the play take such a hold upon you as to seem reality itself, and you laugh and cry with the characters of the play. You scowl at the villain, and tremble at the danger of the heroine. You glory in the hero's success, and shed tears at the sorrows and trials of the suffering characters. And you feel these things in proportion that your negative imagination or fancy is called into activity by induction, But remember this—the actors, poet, writer, composer, or artist created his effect by the exercise of

his or her positive imagination; while the effect upon you is induced in your negative imagination. The first is an act of positive creation, while the second is merely a reflection impressed upon your mind, by either the suggestion, or the mentative energy of the actor.

In your consideration of the above, remember what I have said about suggestion, in an earlier chapter. Suggestion is merely the presentation of the outward symbol of the inner feeling.

The radical wing of the school of suggestionists pooh-pooh at the idea of mentative energy having anything to do with the phenomena which we are now considering. They claim that "suggestion" is sufficient to account for it all. Without going deeply into a discussion of this matter, I would ask these gentlemen: Why is it that the same words, uttered in the same tone, by two different suggestors, produce widely different degrees of effect? Also: What is that peculiar personal force that we feel when certain persons suggest, that is absent in the suggestions of others? My answer is that the difference lies in the degree of feeling called into activity in the mind of the suggestor—the degree of mentative energy released by him. And I think that any careful investigator will agree with me in this, if he will open his mind to all the impressions received during his investigations, instead of tying himself to a previously conceived theory.

The theories of suggestion are not contrary to

those of mentative energy and induction, when properly understood. The facts of the suggestionists are undoubted", but they make the mistake of ignoring the mental states of the suggestionist. They think that their effects are produced by suggestion alone, and forget the mental state behind the suggestion which is the real motive force. If their theories be true, why is it that two men using the same words of suggestion, upon the same subject, produce varying degrees of effect? It is because the mental states or dynamic mentation of the two men vary in quality and degree.

In connection with this subject of negative imagination or fancy, I would call your attention to a class of phenomena, along the same general lines, in which certain states of imagination, or fancy, are self-induced. Nearly all races of men have discovered that there are means possible to people whereby they may produce in themselves abnormal conditions, known as the "trance," "dream-states"; "transcendental condition"; etc. And men, from the dim past to the present time, have seen fit to indulge in these deplorable practices. The means by which these states are obtained are various, the favorite methods being the gazing at a bright object; fixing the gaze at the root of the nose; staring at the umbilicus, staring at a drop of ink; inhaling vapors; listening to weird music, etc., etc. Much mock-occultism, which is really "psychism," depends upon these methods for its results, manifestation and

phenomena. The Hindu " fakirs" and the Arab der-
vishes indulge freely in these methods, and produce
results which while highly esteemed by themselves,
are viewed with disgust, horror and repulsion by
true occultists of all lands, who regard these prac-
tices as harmful, and the phenomena resulting there-
from as bogus and misleading.

And much of the latter-day western psychism is
also based upon the same practices, and brings about
like results. In this connection I would say that
some of the practices adopted by some of the "New
Thought" people belong to this class. I have seen
certain methods advised for "Going into the Si-
lence," in which the student is advised to focus his
gaze on the root of his nose, etc., which is the iden-
tical method used by Braid to produce hypnotic con-
ditions, and which is also used by the Hindu " fakirs"
to produce "trance" conditions. Is it not time that
the truth regarding these things should be known!

This "trance" phenomena, whether produced by
mesmeric processes or by other means, are ab-
normal, unhealthy, and undesirable phases of men-
tal condition. I cannot speak too strongly against
the encouragement of, and instruction in, the de-
velopment (I had almost said the "Devil-opment")
of these abnormal states, either by self-practice or
by means of hypnotic or mesmeric methods. It is
high time that someone should call the attention of
the public to the dangers of this so-called "psy-
chism." I know positively that this kind of "psy-

chism" is not the desirable thing that it is supposed to be. I know, also, that it is very far from true occult development. This kind of "psychism," when compared with true occultism, is but as the baleful glare of the moon, as contrasted with the bright, warm, life-giving rays of the sun. This false occultism, which is not occultism at all, but merely a negative form of "psychism," has deluded many into its folds, and has led its followers on to planes which are akin to mental quagmires and swamps, following the ignis fatuus, or "will-o'-the-wisp" of this pseudo-spirituality which is but a negative form of psychism.

These self-induced abnormal conditions may be produced by hypnotic methods, by leading the subject into the "deeper stages," which some authorities speak of as if they were "highly spiritual," but which are nothing more than the miserable, abnormal, deplorable "trance" conditions just referred to. These conditions may be produced by hypnotic methods, simply because any mental state may be so produced, and not because of any mystic process, or knowledge, or connection. They resemble the so-called "sleep-conditions" of hypnotism. The only difference is that the operator induces the condition by mental influence, and suggestion, just as he would induce any other mental state—instead of the subject inducing it in himself. It is the same old abnormal, harmful practice, in another guise. And anything that is said against the self-induced condition

is equally applicable to the operator-induced one. They are the same thing. It is all hypnosis, or auto-hypnosis.

I shall not describe the conditions at further length, nor shall I give any instructions in the production of them. I consider them essentially harmful, and my object in speaking of them here is to warn off and caution people not to allow themselves to be placed in this condition by experimenters. The practice is weakening to the will, for the reason that it depends upon the tiring of the attention by straining the eyes or other organs of sense. Practitioners of mental influence in all ages have recognized this fact and have employed objects calculated to tire out the attention. Bright objects to stare at and thus tire out the sense of sight have been employed; monotonous sounds ending in "um-m-m-m-m" are used by the Orientals to tire out the sense of hearing by its monotonous and soothing sound; vapors and perfumes and incense are used to overcome the sense of smell—all tending to tire out the will, and to reduce it to a passive, non-resisting stage. Then when the will has been rendered passive, or tired, the mind becomes receptive and impressionable, and, in extreme cases, becomes as wax in the hands of the operator.

Let me urge upon you to avoid this abnormal "psychism"—put it away from you as you would a poisonous cobra, for it seeks to strike at the heart of your will, and would thus paralyze your mentality. Beware of all that tends to make you weak. Beware

of the claims of "soul-development" or "spiritual-unfoldment" that are accompanied by these methods, for they are but psychism masquerading as occultism or spiritual development. Remember my test: "Does this make me strong?" Apply the touch-stone, and then govern yourself accordingly. Concluding this part of the subject, I would say that if any of you are disposed to question the correctness of my above statement, then you have but to examine the types of "psychics" seen on all sides. Are they not all hyper-impressionable; excessively sensitive; neurotic; hysterical; passive; negative people? Do they not become as mere psychic harps, upon which the passing mental breezes play, producing weird sounds! Remember, now, I am speaking of genuine psychics, not the bogus psychics, who "are out for the money," and who are a shrewd, cunning lot, far from being impressionable, and in reality using their mesmeric power to impress and influence the credulous persons coming under their influence. I am not alluding to these people, but to the poor, frail-willed, negative sensitives, who are as impressionable as the photographer's "negative"—and to whom also the "development" means but the bringing out of impression from outside. I pray you, be a human positive, not a human negative!

CHAPTER XX.

INDUCED IMAGINATION IN INDIA.

At this point I wish to call your attention to a feature of the subject that has received but scant attention at the hands of western writers. I allude to the wonderful manifestations of induced imagination displayed by some of the magicians of the orient, particularly of India and Persia. These feats are being performed today in those lands and are equal to any of the wonderful instances related of the ancient Persian or Egyptian magicians.

Without going into an extended consideration of the subject in question I will mention a few of the recorded instances of induced imagination among the oriental people, in order to give you an idea of the degree of power possible to an adept in the practice. One writer describes an exhibition of this kind in India, witnessed by himself. The writer was a profound skeptic, who believed that it was all "hanky-panky" along the lines of sleight-of-hand or similar methods—that is, he so believed until he actually witnessed the demonstration. He goes on to relate that the magician was a native Hindu, of dignified and imposing appearance, surrounded by a number of assistants of his own race.

The magician seated himself on the ground, with several jars, boxes, implements, and other paraphenelia before him. He opened the seance by the production of a number of tiny snakes, which he lifted from one of the boxes, and placed on the ground before him, in full sight of the audience, after allowing the latter to examine the serpents and thereby satisfy themselves regarding their reality. An English naturalist present identified the snakes as belonging to a well known native variety. The magician then began a slow, mournful, droning, monotonous song, the predominant sound of which was "um-m-m-m-m-m-m," like the droning of a bumble bee or a distant saw mill. The snakes reared themselves up and moved their heads from side to side at the sound of the chant, the magician touching them softly with his wand from time to time. To the eyes of the audience the snakes seemed to gradually grow from their original tiny proportions until finally they appeared as immense boa constrictors, which caused great alarm among the audience, both Englishmen and native. The magician bade the audience remain quiet and assured them that there was no danger—then he reversed the process, and the snakes were seen to gradually decrease in size until they vanished from sight altogether.

The next act was equally as wonderful. The magician placed one of his assistants in the center of a circle described on the sand, and with appropriate gestures and ceremony went through some magical

incantation. The boy was then seen to spin around, faster and faster, like a large top, and then began to gradually ascend in the air, still spinning around, until he vanished from sight. Then the magician reversed the process and brought him down from the aerial heights, the boy appearing like a small speck at first, gradually growing larger as he neared the earth, until he stood before the audience, bowing and smiling.

The next act was the placing of some mango seeds in the sand, building a tiny hillock around them. The magician then began his chant and waved his hands over the hillock. In a moment a tiny shoot was seen to appear, and then a little bush which gradually grew up until a mature mango tree was seen, bearing leaves. Then blossoms were seen, and the ripe fruit appeared, which was passed among the audience. Then, reversing the process, the tree disappeared gradually, and at the end the magician dug up the original seeds and showed them to his audience. And, wonderful to relate, the fruit that had been distributed among the people also disappeared.

The concluding act was as startling as those preceding it. The magician produced a coil of real rope, which was passed around for examination. Then he knotted one end of it and then tossed the knot into the air. The rope rapidly uncoiled itself, and the knot was seen away up in the air, and still ascending. When the rope was completely uncoiled, and the end left dangling on the ground as if supported by some

hook holding the knotted end hundreds of feet up in the air, one of the assistants approached the rope and took hold of it. At a shont from the magician he began climbing rapidly up the rope, and in a short time disappeared from view, after appearing as a tiny speck in the air. Then at another word from the magician the rope itself flew up in the air and vanished from sight

This concluded the performance. But here is a remarkable sequel. An Englishman present took a snap-shot with a pocket camera, just as the boy began to climb the rope. When the negative was developed there was no trace of rope, boy or anything else appertaining to the manifestation. Even the magician was absent from the center of the scene and was shown on the plate as sitting down on one side, with an amused smile on his face. This fact demonstrated that which similiar tests have also proven; i.e., that the feats were not really performed at all, but were simply illusions produced by impressions upon the minds of the audience. In fact, they were examples of induced imagination. I shall give you another proof of this in a moment or two, after I have related a few more instances of this wonderful manifestation.

Another writer, a correspondent of an American Paper, relates that he was once on a steamer plying up one of the rivers in India, when, at a stopping place, there scrambled up the side as nimbly as a monkey a native Hindu, glad only in a loin cloth and

having a tight-rolled red bundle fastened at the bid; of his neck to keep it safe from the water while swimming from shore. There was nothing about the man to distinguish him from the ordinary fakirs, but he soon showed, his quality.

Passing along the deck he picked up a ball of thin rope which was lying there, and, unwinding an end, he knotted it and tossed the knot up in the air, where it ascended, rapidly unwinding the ball, until the whole of the rope disappeared in the air, just as in the instance previously related. Then passing a sailor who was holding in his hand a broken cocoanut shell containing the liquid or "water" of the nut, he lifted the shell from his hand and holding it high up over a ship's bucket standing nearby he emptied the liquid until it filled the bucket, and repeated the process upon another bucket, and so on until twelve buckets had been filled from the half cocoanut shell. Then he picked up one of the buckets filled with the liquid and, holding it in his hand, he caused it to gradually shrink until it completely disappeared. Then a moment later he exhibited a tiny speck in his hand, which gradually grew until it was again the bucket of water filled to the brim with the liquid, which he then poured out on the deck.

Witnessing the strange performance was a young mother with her babe beside her and a young nurse girl several feet away. To her horror the mother then beheld the nurse girl rising a few feet in the air and moving rapidly toward the babe, reaching down

for the infant as she glided over it, and then rising high into the air with the child clasped in her arms, until both were lost in the clouds. The mother burst into frantic cries and shrieks and gazed upward; and as she gazed she saw a fleecy cloud appear, which gradually took the shape of the nurse girl, who grew larger and larger as she descended, until she finally reached the deck again and handed the babe to the rejoiced mother. The mother, after clasping her babe close to her bosom, cried out, "How dare you take my child away?" when to her surprise the girl answered, "Why, ma'am, the baby has been asleep all the time and I have not touched him." And then the fakir smiled and said, "Mem Sahib has only been dreaming strange things." It was merely an instance of induced imagination of a remarkable degree of power, produced by the Mental Imagery of the fakir; and his previous feats were also so performed.

But this was only the beginning. The fakir then untied his red bundle, and, extracting therefrom a cocoanut he exhibited it to the passengers, passing it around for inspection. Then, placing the nut on the end of a bamboo stick, and, balancing it there, he commanded it in Hindi to spout as a fountain, and immediately a great jet of water sprang from it, falling over the deck in great showers. He then caused it to stop flowing, and it obeyed; then he re-started it. This is repeated several times. Then he materialized a cobra from the air and caused

it to disappear at his command, after he had terrified the passengers with it. Then he materialized several human forms in broad sunlight in full view of the passengers, and afterwards caused them to melt away gradually until they disappeared like a cloud of steam. Then taking up a collection, which was quite liberal, he jumped over the side and swam rapidly to shore.

The natives among the ship's passengers smiled at the wonder of the Europeans present and laughed at the latter's talk of jugglery or magic power, informing them that it was merely an instance of Hindu Telepathy, or Mental Influence, and that those among them who resisted the spell saw nothing except the fakir with glistening eyes showing every evidence of a powerful and concentrated exercise of his Imagination. These feats are quite common in some parts of India, but they are known to be but mental illusions, for all attempts to catch the exhibition on photographic plates have failed, the plate showing nothing but the magician in a state of mental concentration. The magicians have developed the power of causing many persons at the same time to have the illusion of seeing, hearing, tasting and smelling things that have no material existence. It is induced imagination in a developed degree, but differs only in degree from the phenomena more familiar to the Western World.

In this connection I would like to add the testimony and explanation given to me personally by a greatly

esteemed friend of mine—a Hindu sage traveling in this country, who in addition to his Oriental learning has received the highest English education and who is "a highly educated man" in both the eastern and western meanings of the term. This gentleman told me that when a youth he had witnessed exhibited inhibitions of the kind just related in his native land. At first he was puzzled and mystified by them, but his naturally scientific turn of mind caused him to seek for the solution. He began experimenting, and soon at least was able to classify the phenomena as pure mental illusion. He found that the crowd would gather close around the magician' in order to see what was going on, although all were required to keep a certain number of yards away from the wonder-worker by the latter's instructions and requirements. My friend found that if he retreated a few yards beyond the outer edge of the crowd he could see nothing but the magician, all the "magical doings" disappearing. When he would join the crowd the mystic appearances were again plainly seen. He tried the experiment in several ways, with the same result. Then he tried a riskier one and pushed nearer to the magician than was allowable—and with the same result. In short, the influence was confined to a certain area and the mental influence was doubtless increased by the "contagion" of the different minds in the crowd. My friend tested the well-known "Mango feat" and the "Rope-disappearing feat" (as related in these pages) in this

way and determined that they came well under the rule of mental illusion, instead of being an occurrence defying the established laws of Nature. The testimony of this gentleman corroborated the opinion that I had already formed to that effect, which opinion agrees with that of the best authorities.

In closing this chapter I wish to point out to the students of the work an erroneous idea that has crept into some of the Western works along the lines of hypnotism, etc, and which I shall now mention and explain. The Hindu magicians, or mesmerists, frequently sit in a squatting position during their "enchantments," droning a monotonous, soothing chant, as has been described, and at the same time moving the body from the waist upward, in a circling, twisting motion, from the hips, at the same time fixing their gaze firmly upon their audience. This motion and twisting is merely an accompaniment to the droning chant akin to the motions of the Oriental dancers who twist their bodies in a similar manner in rhythm to the music. The motion is merely a custom among these people and has nothing to do with the production of the phenomena, as all Hindu occultists know and will tell you. In fact, the higher magicians among the Hindus do nothing of the sort, but maintain a dignified, calm, standing position, or the firm "yogi" seat," in which the body is evenly and firmly poised in a position of dignified rest, the hands resting on the lap, the back of one hand in the palm of the other.

All native Hindus understand the above matter, but western visitors jump at the conclusion that this gyrating circling of the body from the hips has something to do with the "power" manifested. And, as I have said, some of the western works on the subject have gone into considerable detail regarding this wonderful "Oriental Magic," which they assert is accomplished because of this twisting of the body. They might just as well point out some physical trick of motion of each leading western hypnotist and assert that the motion was the "secret of his power." I do not think that further comment is necessary in this case. The motions and attitudes, etc., are merely part of the setting of the piece, or possibly bits of "stage business," designed to heighten the impression of mystery. That's all.

I have been informed by an authority whose word is entitled to the greatest respect, and who has spent many years in India and other oriental countries, that the following method is used by these oriental magicians in developing within themselves the power to induce these strong mental images in the minds of those witnessing their performances: The magician starts when a youth and practices mental imagery in his own mind. This process is akin to Visualization, as mentioned by me in other chapters of this work. The magician at first uses his will in an endeavor to form a clear and distinct mental image of some familiar object, a rose, for instance

he practices until he is able to actually see the thing before him "in his mind's eye," just as certain eminent painters have acquired the faculty of "visualizing" the faces of persons they meet, so that they can reproduce them on canvas without further sittings. Then he experiments upon larger objects, and then upon groups of objects, and so on to more complex pictures.

After years of constant experimentation and practice a few of those undertaking the work find themselves able to picture any of the scenes described in this chapter as "feats"—that is, they are able to clearly picture them in their own minds. And this being accomplished, the magician is able by his highly-developed concentrated will to project the mental image into the mind of those around him. It is induced imagination raised to a high degree of manifestation.

The people of the west will not devote the time and attention to the cultivation of such faculties, while the oriental will willingly give up half of his life for the attainment. But, on the other hand, the western man will devote his time to the acquirement of Will-Power and concentration in the direction of becoming a ruler of men and a general of finance. Each to his taste and temperament—and neither would "trade" places nor power with the other. They are both dealing with the same force, however, as little as they realize it.

CHAPTER XXI.

THE OCEAN OF MIND-POWER.

You will see by reference to previous chapters that the term "Telementation" is used by me in the sense of "mentative influence at a distance," the word being derived from the Greek word Tele, meaning "afar off"; and the word "mentation," which I use in the sense of "mental activity." You will also remember that the word "mentation" implies activity of the Mind-Power, which I hold to be universal in its character. You will also remember that the action of telementation depends upon the production of induced mental states by mentative currents. Mentative induction, you remember, operates along the same lines as magnetic or electrical induction, that is, a mental state may be reproduced in another mind by mentative induction operating by means of mentative currents.

I have explained how mental states may be induced by suggestion, as well as by mentative currents, and shall not allude to this phase at this place, but shall consider mentative induction in its phase of manifestation by means of mentative currents. This mention of technical terms may seem somewhat "dry" to you, but you should acquaint your-

self with the intelligent use and meaning of the terms, for thereby you will be enabled to hold the ideas firmly in your mind. Terms are "pegs" upon which you may hang thoughts and ideas, so that you may find them when you need them. Otherwise they are scattered around in confusion.

In order that you may more fully understand the wonderful phenomena of telementation, I think we would better take another look at the fundamental principle or Mind-Power itself. By understanding the nature of the force employed, you may better understand its effect and laws of operation. You will remember that I have postulated the existence of a universal Mind-Power, which is imminent in, and manifested in, all form of life, energy and mind. I have also held that all personal manifestations of Mind-Power, in ourselves and others, are but centers of power in the great Ocean of Universal Mind-Power. You will remember also, that I have claimed that the brain was not a "creator" of Mind-Power, but rather in the nature of a "converter" or "transformer" of the universal Mind-Power into usable forms and phases. Well so far, we understand the matter. Now let us pass on to the consideration of the mentative currents.

In the first place, the currents must be set into motion somewhere and somehow. Where and how? Let us see. We must see that the mentative currents have their origin, or rather, their initial impulse, in and from the mind of some individual

How! In and from his brain, of course. Why? Because the brain is the "transformer" or "converter" of the Mind-Power into usable shapes and phases. What is the nature of the brain's action? Science, as well as the occult teachings, inform us that in all brain-processes there is a "burning-up" of brain substance and nervous matter, just as there is a corresponding "burning-up" of the elements in an electric battery. The process is very similar in both cases.

Both brain and battery "convert" or "transform" an energy already existing in an universal form, which energy cannot be created, added to, nor taken away from. And both use up material in the process. And both generate "currents" of force which are capable of affecting changes in other substances, etc. Science shows us that there is a production or generation of "heat" in the manifestation of Mind-Power in the brain. The temperature of the brain rises when it is employed in active thought-work, or other forms of mental activity, or excitement. And even the temperature of a tiny nerve increases when it is used. This fact has been fully demonstrated by Science.

What causes the brain to manifest this energy? Mental states! What is a mental state! You know what "mental" means—and "state" means "a condition." So a mental state is "a mental condition" Then upon what do mental states, or "conditions," depend, and why do they vary? Upon the degree

of vibration of excitement of the mental apparatus! Mental apparatus? Must a thing have a Mental Apparatus, before it can manifest mental states, original or induced? Yes! but remember this, everything has its mental apparatus, even down to the atom, and the particles that compose atoms; everything "feels" and "responds to feeling," even among the most material forms—Science states this emphatically; and everything that "feels" and "responds," must manifest desire and will, if only in an elementary way, and must have mental apparatus in order to do this; there is mind, and the machinery of mind, in every atom, and all that is evolved therefrom. This is not my personal statement alone, but is the last word of Modern Science, as voiced by her most advanced advocates.

"Vibration of excitement," I have said. What is a vibration? It is a state of intense[^] rapid movement of a particle. Science informs us that everything is in vibration, always; and that the differing nature of things depends upon their respective rate of vibrations. And what is "excitement," as I use the term? It means "aroused activity." So, then, there is to be found a condition of "aroused vibrational activity" underlying all mental states! And this aroused vibrational activity communicates motion to the mentative currents, and starts them toward others in whom they induce similar mental states. That is the story in full.

Then if we have a mental state of "aroused vi-

brational activity" of an individual, how is it passed on to other individuals without direct contact? By mentative currents or waves! What are mentative currents or waves, and how do they operate? Now we are right up to the question with a full understanding of what it means. Then let us answer it in the light of modern Science.

There is a great misapprehension in the minds of the majority of people about "currents" and "waves" of light, magnetism, electricity, heat, etc. They are aware that waves of heat and light, for instance travel over millions and millions of miles from the sun to the earth, and are then felt here, although originating there millions of miles away. They know this fully, but they seem to think that the heat and light are substances that actually "travel" in waves over the distance. But this is not the teaching of Science, which, on the contrary, holds that light and heat do not so travel, but that the original heat and light vibrations set up "waves in the ether." The ether is a suppositious fine form of matter, filling all space, even between the atoms, as well as between the worlds—nobody knows anything "actually" about the ether, but Science has been forced to postulate its existence, in order to account for certain phenomena.

Science holds that these "waves in the ether," once set into motion, travel on until they come in contact with matter capable of taking up their vibrations. When this kind of matter is found, it

takes up the ethereal vibrations, and reproduces them in the shape of heat and light. In other words, the original light and heat of the sun does not "travel" to the earth to be then experienced by the latter, but, on the contrary, the original solar heat and light set up the "waves in the ether," which travel along until the earth is reached, when meeting with the proper material they are reproduced or "transformed" into heat and light vibrations similar to those of the original impulse, and we of the earth feel the heat and see the light. Electricity and magnetism are reproduced in the same way. It is just like the sound vibrations setting up electrical vibration in the telephone, which travel along and then are re-transformed into sound vibrations again at the other end of the line. When you think of this, please remember that the receiving-end vibrations are "induced."

There is something else just as much generally misunderstood. People think that these "waves" actually travel, just as they think that waves in water travel, when we drop a stone in the pond. But they are mistaken in both instances. The force of the motion of the stone produces the elevation of the water, that you call a wave. Then the motion is passed on and another wave is formed. Then another, and another, until you have a series of waves that apparently travel toward the shore, But the waves don't travel. They merely communicate their motion to the particles of the water next to.

them and a continuous moving effort is exhibited. The real motion of a wave is "up and down" only. Place a cork in the water and then create waves and you will see that while the wave motion travels outward, the cork merely bobs up and down and does not move with the waves. Here is how Science illustrates the motion: It bids you take a rope and tie one end of it to a post or wall, etc., the loose end being retained in your hand. Now slacken the rope a little and begin to agitate it up and down. You will then see a wave motion generated, a series of waves passing over the rope from your hand to the post or wall. And yet you know that the rope itself has not traveled, but has merely moved up and down. It is not a matter of travel, but of communicated and induced motion. All waves are alike in this respect—light-waves, heat-waves, electrical-waves, magnetic-waves and mind-waves. All communicate vibrations, which move on in a wave motion.

But these heat and light waves are "waves in the ether," which ether is a material thing. Do I hold that Mind-Power waves are the same! Not exactly. I hold that Mind-Power is higher even than the finest ethereal substance, and that it pervades the latter. And I hold that we are all centers in a great Ocean of Mind-Power. And, therefore, I claim that the mentative currents and waves are really currents and waves in that Great Ocean of Mind-Power. And the vibrational activity set up in your mind, my mind, or the minds of thousands, pass on their vi-

brations to the great ocean of Mind-Power, and produce "waves" or "currents" of energy, which travel on until they reach the mental apparatus of other individuals, in which they tend to reproduce the original vibrations or mental states—by induction, remember. In other words, I hold that these "waves" and "currents" are like the ocean's waves and currents—not only of the ocean, but also in it. My idea of the mentative currents or waves are that they are not only manifestations of the Universal Mind-Power, but also that they travel in the Ocean of that universal principle. And that great Mentative Ocean is full of currents, and waves, and eddies, and swirls, and whirlpools, and gulf-streams, and other forms of activity.

Picture to yourself a great Ocean of Mind-Power. If you are unable to grasp the idea, then do the next best thing, and think of this mental ocean as a great sea of energy. Or if you prefer, think of it as the great Universal Ether filling all space. At any rate, the picture must show this Mind-Power filling all space, even in between the atoms and even in the atoms themselves. Perhaps you had better commence by forming the picture of all space as being empty of all forms and shapes, and containing nothing but this pure Mind-Power—an Ocean of Mind-Power must be thought of as an energy or force, capable of setting into operation all kinds of manifestations when started. Then think of a tiny center of power being formed in this great Mind-Power

Ocean—a little whirlpool, so tiny that the strongest microscopes can scarcely distinguish it. Then see countless numbers of similar whirlpools being formed in this Ocean. These little whirlpools we will call centers of power. They combine and shapes begin to appear. Atoms of matter appear, being composed of combination of these tiny centers, which thus become larger and greater centers. Then come combinations of these atoms and the various forms of matter result, for all substances, you know, are composed of atoms, in various combinations; all the atoms, seemingly being composed of little particles called electrons, which seem to be like tiny units of force, but which are attracted and repelled by each other, and seem to have their "likes" and "dislikes," thus showing the elements of mind within them.

And then these shapes and forms of matter become more and more complex, and the centers of power more potent. And the forms of living things begin to appear, mounting from the lowly microscopic cell on to combinations of cells, in plant life, then animal life, and then human life. And each form, as it mounts higher, displays more and more Mind-Power. Until at last we see Man with his wonderful mind, as a great center of power. But, remember this always, that all these shapes and forms, and cells, and plants, and animals and men, have as their inner essential substance this same Mind-Power principle, of which the Ocean itself is

composed. They are Centers of Power in this Mind-Power Ocean, but are composed of the same substance as the Ocean itself. You may think of them as vibratory whirlpools of Mind-Power if you like—and you will not be very far out of the way if you do. All things are centers of activity and energy, in the Great Universal Ocean of Mind-Power. These centers of power are of varying degrees of activity. We will call the strong ones "positive," and the weak ones "negative." So according to their varying degrees of power and vibration, each center is positive to some others, and negative to others still. Each has its degree of positivity. Now think of these centers as human minds, and you will be able to fill out your picture in detail.

Then picture each one of these centers manifesting vibrational activity, and thus converting and transforming the mentative energy from the Ocean of Mind-Power. And then see them sending out waves, and currents of mentative energy, which induce similar vibrations or mental states in other centers. Then see some of the strong, positive centers, setting up great rotating currents, resembling whirlpools in the body of the Mind-Power Ocean, which extend further and further out from the center, and affect other centers far away from it. If you will examine your picture more closely, you will see that these rotary currents are continually drawing to the centers the things, and persons, and ideas that they are attracting by reason of their

particular rate of vibration, while things of different vibrations seem to be comparatively unaffected by the currents. This and other things you may see in your picture as it grows clearer to you. And, in addition to these currents, you see great waves traveling out in certain directions, toward certain objects to which they have been directed. In short, you see all the phenomena of the ocean of water reproduced in this Ocean of Mind-Power. You see the picture of the circulation of Mind-Power. You see the forming and growing and evolution of centers of activity and mentative energy.

And when you come to look a little closer at your picture, you will see that each one of these centers of energy seems to have two poles of activity, one of which acts in the direction of impelling, driving, pushing, forcing, urging, directing, etc., the action being always "outward"; and the other acting in the direction of drawing, pulling, attracting, coaxing, alluring, charming, leading, etc., the action always being "inward." One seems to be a masculine force, the other a feminine force. One seems to act as Will-Power; the other as Desire-Force.

These two poles of Mind-Power possessed by each center are called the motive pole, and the emotive pole, respectively, I have described their characteristics several times as we have proceeded in these lessons. But, once more, let me call your attention to the meaning of the terms applied to them. "Motive" means, of course, "that which moves-

that which incites to action." E-motive" means "that which moves or excites the feelings." You will remember that "excitement" means "aroused activity." So then, "emotive" means "that which arouses the feelings into activity." And the emotive side of the mind always has to do with "feelings, " and the " motive" with willing. And the best results always arise from a combination of both feeling and willing—desiring and acting. As in all other things, a combination of the masculine and feminine qualities and characteristics produces the best results. Each has its strong and weak points—but together they are irresistible along all lines of work, physical, mental and spiritual.

And now the broad outlines of our mental picture have been drawn, and the general details filled in. But our picture is more than this. It is a moving picture in vivid action and spirited motion. It will show us the varied phenomena of telementation in a series of moving, acting, realistic, thrilling scenes. And yet all will occur on and in the picture itself, without going outside of it for material. The mental picture contains the material for an infinite variety of action and combination—it is a world within itself. And now, I will set the machinery into operation and show you your mental picture of this Mind-Power Ocean and its centers of energy in full motion and activity. Kindly give me your full attention while I describe the moving scenes to you!

CHAPTER XXII.

A GLIMPSE OP THE OCCULT WORLD.

In the preceding chapter, I have asked you to form a mental picture of the Ocean of Mind-Power, Let us now proceed to examine this picture in detail—let us observe the activities and manifestations that present themselves.

In considering this Magic Mental Picture I must imagine that you are a highly developed occultist and that consequently you are able to "see" on what occultists call the "Second Plane." "Without going into the subject in detail here (for it forms no part of this present "work) I will say that occultists recognize Seven Planes of Life, all of which have their own laws and phenomena. The First Plane is our ordinary material plane, the phenomena of which may be observed by all having their physical senses. This First Plane is the plane of matter, and all of its phenomena is that of matter. All that can be seen on that plane is the movement or presence of matter. Even when we say that we see the manifestation of some force (on this plane), we really mean that we see that force as it produces a movement or change in matter—we do not see the force at all: all that we see is the matter moved by the force.

The Second Plane is the plane of forces, on which operate energy or force in all of its forms. Occultists who have reached the second degree of unfoldment, are able to sense the phenomena on this Second Plane—that is, they are able to witness the phenomena of the forces on their own plane and independent of the presence of matter. To illustrate this I would say that on the First Plane (the plane of the majority of the race) the phenomena attaching to electricity can be sensed only through the agency of the matter in which the electricity operates—you can see material objects moved by electricity, but you cannot see the electricity itself. The same is true of magnetism—you may see the needle drawn to the magnet, but you cannot see the current of magnetic vibrations themselves. You cannot see the vibratory light-waves, but you can see the manifestation of light when these waves strike upon a material object.

But, on the Second Plane, those who have attained the second degree, report that the "vibratory-waves" of electricity, magnetism, light, heat, etc., are capable of being sensed by them without the presence of the material vehicle. They report that they are able to see the vibrations themselves—for instance, they can see the waves of electricity or magnetism as they pass through the ether and before they reach the material objects which they affect in a way visible to the ordinary eye. They report that even the vibratory-waves of the X-Ray

are visible to them, without the agency of the fluorescent screen used by scientific men before the X-Rays become apparent to them. You know, of course, that these X-Rays, and in fact also the higher rays of ordinary light, are invisible to the human eye, although capable of being recorded by instruments, photographic plates, etc. And these Second Plane people report that the vibrations of the Mind-Power waves, or currents, are plainly perceptible to them. But remember, they do not see "Mind" itself—they see merely the "waves" of energy emanating from Mind.

The remaining five planes, that is the third, fourth, fifth, sixth, and seventh planes, respectively, are subjects that belong to the higher degrees of occultism, and form no part of the subject of this book. I merely mention them so that advanced students may recognize that I am aware of their existence and importance, and am not misled by any erroneous belief in there being only two planes. These chapters belong to the Second Plane teachings, and do not deal with the Third Plane or those still higher. They deal with the "energy" phase of Mind—that is Mind in its aspect of Mind-Power. Some day I may write of the "Higher Planes"—but not now.

So, to return to our Mind-Power Picture, I will assume that you are able to sense the Second Plane phenomena, and thus actually see the passage and existence of the mentative waves and currents. By

giving you the teachings in this way, I will be able to picture the phenomena much clearer than if I held to the First Plane method. I want to show you the forces, themselves, as well as their effect upon material forms.

The first thing that you will see in our Mind-Power Picture, is the presence of great clouds of vapory substance, somewhat resembling the fleecy clouds of a summer day, although some of the clouds are much heavier and darker looking. And, you will note the presence of color in these clouds, some of them being a dull grey, and others being tinted like the clouds at sunset or sunrise. It is a beautiful sight, this ever changing mass of colored clouds of all kinds, shapes, forms, and degrees of density. Let us consider just what these various colors mean—for each has its own meaning, the color being dependent upon the degree of vibration and the degree of vibration depending upon the feeling which started the waves into motion. I had not intended to mention this in these chapters, but I now see that I cannot omit it without causing a loss to my students. When one gets talking about Second Plane phenomena, it is hard to refrain from telling the story through to the finish.

Let me give you the "Emotional Colors." that you may recognize them as you see them in the picture. Here they are: Blue is the vibrational color pertaining to spiritual feeling, and represents the various religious feelings, and emotions, the shade

growing lighter as the religious concept rises toward true spirituality. Light blue represents a high, unselfish, spiritual feeling; a beautiful violet representing the highest religious feeling; and a peculiar shade which may be called "ultra-violet" representing a spiritual unfoldment of a very high order. Yellow is the vibrational color pertaining to the feelings and emotions associated with intellectual power, the shade growing clearer as the intellect mounts to higher conceptions. A dull, dark yellow is the color of the ordinary intellectual state, while the brilliant intellect shows itself in a beautiful golden hue. There is a shade still higher than this, although most rare among the race. I allude to that shade of true primary yellow, which belongs to those who have attained a high degree of true occult unfoldment—the spiritually illumined. The highest occult teachings inform us that the vibrational shade belonging to "Spirit" or the "Essence of Being," is a pure white light, of an unusual brilliancy. Orange, which is a combination of yellow and red, pertains to those possessing the pride of intellectuality, or intellectual ambition, of a marked degree. Brown is the vibrational color of avarice and greed. Red is the vibrational color of passion, in all of its phases. Dull, deep red betokens the animal passions, and sensuality. A dark bright red betokens anger and hate—when mingled with black it is anger or hate arising from malice, or envy; when mingled with green it relates to anger from jeal-

ousy or envy; when shown without the mingling color it denotes "fight" for some supposed right, or ordinary cause. When this color is seen in the shade of Crimson, it betokens a higher form of love, the shade becoming lighter and clearer as the degree of the feeling advances in the scale of character. A gross, selfish love shows as a dull crimson, while a higher form of love displays a clearer shade, terminating in a shade approaching a soft rose-color when the character of the attachment is on a high plane. Green is a peculiar vibrational color, and betokens a number of odd phases of feeling and emotion. A peculiar dull dirty green betokens jealousy or envy. A greyish-green indicates deceit, which shade becomes clearer and brighter as the quality of the "deceit" rises in the scale. A bright clear shade of green is seen when there is a manifestation of "tact"; "diplomacy"; "politeness"; "adaptability," etc., etc., Grey is a negative vibrational color, which in its dark shades indicates gloom, depression, or melancholy, etc.; and in a bright clear shade indicates selfishness; and in a certain pallid shade indicates fear or terror. Black is the vibrational color of hate, malice, revenge, and similar states of feeling.

These vibrational emotional colors, of course, combine, and blend into each other in countless combinations, but the above will give you a key to the same.

The vibrational colors of the two mental poles can scarcely be called colors at all, for their colors and shades are derived from the character of the

A GLIMPSE OF OCCULT WORLD

feeling inspiring them, which gives to them the degree of vibration and color indicating the motive or emotive impulse. But there may be seen a difference even in these two; that is, the emotive pole, in its currents of Desire-Force, shows a scintillating effect, as if there were a multitude of minute sparks, or stars in the current; and the motive pole, in its currents of "Will-Power" shows an effect something like a multitude of tiny and minute lightning-flashes, playing in the stream or current.

In addition to the shades mentioned above, there is another that should be mentioned while we are considering the subject. I allude to what might be called the "vitality vibrations," which radiate from the living body, and which are caused by the "vital force" which permeates the body during life, and makes possible the running of the physical machinery—some prefer to call it nerve-force. These vibrations show no special color, although when near, or in the body, they manifest a faint reddish tint. But when seen away from the body they show a lack of color, like clear water, and resemble the heated air arising from a stove, lamp, or heated ground—that is to say, they look like a colorless, vibrating body of air. The degree and strength of these vibrations depend upon the state of physical health of the person manifesting them.

Now, as we gaze upon our Mind-Power Picture, and see moving thereon the shapes and forms of human beings, we may see that each being is sur-

rounded with an "aura" or egg-shaped "atmosphere" of these Emotional Vibrations—radiations emanated from his mental states. This aura extends out from the body for a distance of about one yard, and gradually fades away as the distance from the body is increased. And the aura of each person is seen to be colored according to the vibrations belonging to his prevailing mental states.

Each mental state shows itself in its appropriate shade, in the proper combinations, blendings, etc., and therefore, the trained occultist is able to read a person's character like an open book, from these emotional colors. And even though one may not be manifesting any special mental state at the moment, his aura will still be colored because of his prevailing mental state—his "character," as it were. And of course, these vibrations composing the aura of a person will affect those coming in contact with, or near him, or her. That is the reason why we feel the "personal atmosphere" of people when we come near them. Even beyond the visible aura, the vibrations continue in a fainter degree. And so, on our picture we can tell just what kind of people are passing before us—their mental states are revealed by the Emotional Colors.

And now we shall see how people affect others. We see one man approach another. The degree of dynamic positivity of the first man is superior to that of the second, and we see, as we watch, that the coloring of his aura gradually interpenetrates that

of the weaker man, and the coloring of the latter's aura gradually grows to more closely resemble that of the first man. We may watch the process, and thus become aware that the following things are happening, viz., the mental states of the first man are inducing similar feelings and emotions in the second man, by means of the currents of mentative energy that are flowing toward him. The first man is making no effort to impress the second man, but being the more positive his "magnetism" affects that of the other man and induces similar states. The second man "takes on the states" of the first man, as we may see by the change in coloring. This is the way that people unconsciously affect other people, and the latter are unconsciously affected. Simply a case of unconscious mentative induction, you see. The second man moves on, feeling more depressed, or elated, as the case may be, by reason of his contact with the first man, and also carrying away with him a little of the other man's general feelings, and "character." This second man, a little later on, meets another man, and we may see how this new man affects the "second man" by the suggestion of his manner and words. He does not seem to be sending out such strong currents as the man first spoken of, but his outward symbols of voice, words, manner, etc., are well acted out, and we soon see our "second man" having mental states induced in him by suggestion. You have now seen two stages or phases of mentative induction.

Our positive man has gone on his way, and soon he spies another man whom he wishes to influence in certain matters. Watch him now, and you will see something interesting. The positive man's aura seems to be disturbed, and great tongues of color seem to leap from it, and lap around the other man, the whole process resembling the action of tongues of flame or fire. These tongues of Mind-Power wrap themselves all around the other man and some seem to scintillate as they manifest the action of fairly "pulling" him toward the positive man, while others seem to be beating upon him like a rain of tiny flashes of lightning—the one is the play of Desire-Force, and the other the action of Will-Power. This gives us a good illustration of personal influence in an interview, or a phase of personal magnetism.

As the action grows more spirited, you may see the Will-Power of the positive man darting out in straight, sharp flashes, like great sparks from an electric battery, and you may see the process by which he beats down, and neutralizes the Will-Power of the weaker man, until he seems to exhaust it and take it captive, and the man acquiesces in the statements and demands of the stronger willed man. This process is hastened by the fact that the Desire-Force of the weaker man has become so impressed by the stronger will that it becomes dazed, or fascinated; the effect being strongly increased by the Desire-Force of the stronger man by setting up men-

tative induction a corresponding vibration in the desire-pole of the weaker man. And a fourth element in the attack is that the strong Desire-Force of the strong man also tends to "pull" the will of the weaker one toward it and away from its natural mate, its own desire-pole. This is a case of a combined, determined attack. It is true that the positive man may not know a single fact regarding Mind-Power, but he has learned the process of affecting and influencing others, and bending them to his will and desire, although he is ignorant of the scientific explanation of the process. Every positive dynamic individual understands this, instinctively, and his knowledge increases as practice gives him more confidence in himself.

These people pass from the scene, and we may see in their place men and women "charming," "alluring," and "drawing" others by reason of their Desire-Force operating along the lines of so-called "love," but which is but little more than selfish animal passion, in some cases grosser than that manifested by the animals, because it is abnormal in its manifestations, and inordinate in its demands. "We see much of this in our picture but we notice here and there that some people seem able to repel these attractions easily, and are not affected by the currents of desire. Their general mental state is so different that great resistance is interposed, and the attacking current is deflected and defeated, even without the use of a great effort of

the will. You see many instances of this in all forms of mentative influence. "Like attracts like" in this mentative work, and those who are attracted are generally those whose mental states correspond to a great extent with those of the person affecting them. There are, of course, exceptions to this rule, owing to ignorance and lack of experience, coupled with confidence and trust—but the rule is true in general.

Passing before you in the picture, you see preachers influencing their congregations. You see the great currents of mentative energy rolling over the hall, or church. The congregations being in a receptive and passive attitude, with wills relaxed, they actually draw out the force of the preacher. You may judge just what grade of religious feeling the preacher is pouring out, by examining the shade of his "blue emotional color." You will be apt to see a better shade among the poorer churches and denominations, and a very repulsive dark purplish blue among the "fashionable" churches, as a rule. You will notice also the waves and currents arising from the congregation, which establishes the "atmosphere" of the church, and which will be immediately felt by a stranger entering its doors. You will see similar things at the theaters, and political meetings, and all gatherings of people, the color always giving you the key to the character of the meeting, and the people attending it.

Next you see the hypnotist and his "subject" in

a public hall. You will notice that the hypnotist's Emotional Color is not attractive. You will notice the neutral grey color of the aura of the subject, who seems to have squeezed every bit of his own mental states out of him—he is a "professional subject," and is a slave of the "professor." You will see the hypnotist's magnetism pouring into the subject, and filling his mind completely. You will see how the will of the hypnotist supplants the will of the subject, and dominates him absolutely. You will notice that both the desire-pole and the will-pole of the subject seem to show no energy of their own, but are moved entirely by the personality and mind of the operator. This is an extreme case, of course, but it better illustrates the phenomenon. And, by its effect upon the audience, you may determine just how far advanced mentally they are, the color giving you the cue.

Of course, Mental Suggestion is playing its part in all of these cases, but we cannot see that because it is not a current or wave, but is merely the operation of outward symbols in the direction of inducing mental states in others—we may see the induced mental states, but can learn the nature of the suggestion only by watching and listening at what is said and done. I am mentioning only a few of the many cases that you are witnessing in the picture, but these few cases will illustrate the different phases of the principle and operation of the force. But all of these cases have given you merely an il-

lustration of telementation at "short range"—now let us proceed to examine the instances of the operation of the same force at "long range," in all of its many and wonderful phases.

Before doing so, however, let us take a quick look at the "mental atmospheres" of the towns, cities, and villages, as well as of the buildings, localities, etc., passing before us on the picture. This is most interesting and instructive. In the first place, you will notice the great clouds of mentative energy permeating every place, and every corner, each showing its own shade of vibrational color, indicating the vibrations arising from the prevalence of certain mental states. I have spoken of the causes of this in a previous chapter, and shall not repeat the details here. You will remember that I have explained to you how the various currents of mentative energy, of all kinds and degrees, come in contact with each other, and often blend, combine, or else act in the direction of neutralizing each other's force. Currents of a similar degree of vibration harmonize, and form combinations, or Mendings. Opposing vibrations in currents tend to antagonize each other, and neutralize each other's force. In this way are the "mental atmospheres" of places formed. You may see them in the picture.

But, you may ask, why do these clouds persist after the person has sent them forth? The answer is that force once set into motion persists for a greater or lesser time, depending upon the in-

tensity of the original impulse. Just as the light of a star, or rather, its light-waves, exist and move on centuries after the star has ceased to be; just as the heat vibrations continue in a room, when the producing cause has been removed; just as odors remain when the cause moves away; so do the mentative vibrations, and their corresponding thought-forms, continue long after the original feeling has passed away—yes, for years afterwards, in some cases.

In this way places, houses, stores, etc., maintain "atmospheres" imparted by the vibrations of people long since moved away, or passed away. Stores are "unlucky" because of the negative mental states of some people who have occupied them. Houses are "haunted" by reason of the vibrations arising from intense desire or feelings, or horror and fear of some one participating in a crime, either as criminal or victim. The "atmospheres" of prisons are quite noticeable even to the ordinary visitor, who feels the vibrations with which the place is saturated. The atmosphere of places of low pleasures is equally noticeable. I know of a place of this kind in which the vibrations continued for years after the original tenants had departed and the building had been used for business purposes. Hospitals have a very depressing influence upon the majority of people. Of course these negative effects can be removed by mentally "treating" the place or room, and sending forth streams of mentative energy of a positive stimulating character.

On the other hand, the presence of an active, energetic, successful man, or set of men, in a place, will permeate the place with positive vibrations that will stimulate all who abide there. I have in mind a certain large office building in a large city, which is filled with these vibrations, originally arising from a few leading men who built and occupied it, and then attracted to themselves others of the same kind, the result being that the combined influence now renders the place an "inspiration" for those having offices in it. I have heard people say that after moving in that building their business doubled itself, and their energy increased in the same proportion. There is a law underlying these things, and if people understood it they would take advantage of its positive sides, and avoid its negative phases. I think that I have given you a good strong hint in this direction.

These great clouds of vapory manifested Mind-Power, often constitute what are called "Thought Forms," which I shall proceed to describe to you. Follow my explanations of these things as they appear on the picture, please. These thought-forms are really "feeling-forms" remember, although I use the more familiar term. These thought-forms although all generated or "created" in the same manner differ very materially in their characteristics, and details. Let us consider some of these details and characteristics, and "appearances." By "appearances," I mean of course, their appear-

ance to those who can sense on the Second Plane. But whether one can so sense, or not, the effect of these thought-forms manifest upon them just the same. It is not necessary to "see" a thing in order to "feel" its influence. But, you understand this, of course, from what has been said already. The most common form is that of a series of undulating waves, or ripples of a vapory cloud-like substance, passing out from the mind of the person experiencing the mental state originating them, the waves manifesting a ring-like form, moving out in every direction from the common centre, just as do the rings caused by a stone having been dropped into a pond. The distance traveled, and the rate of speed manifested, depends upon the intensity of the emotional impulse. The speed diminishes according to the distance traveled, but long after the actual motion seems to have ceased, there exists an almost imperceptible motion that causes the outer wave to drift on, in a lazy, listless manner.

Another variety of thought-forms manifest like a volume of smoke being blown from the lips of a cigar smoker. Such forms pour out in long streams, then spread out and broaden, although maintaining the direction originally imparted to them. This form arises when the mental state arises directly in connection with some other person or thing, and when the attention of the mentator is centered, consciously or unconsciously, upon that person or thing. In this case, the motion of the thought-form is in the direct

tion of the person or thing being directly considered by the mentator. Akin to this form, is a series of forms resembling a puffing forth of smoke from a huge smokestack , great "puffs" of mentative thought-forms being sent out in a certain direction, as the jerky repeated mentative impulses are originated and manifested in the mind of the mentator.

Other kinds of thought-forms pour forth steadily, but lazily, in the direction of the object thought of. Others, still, are ejected in all directions from the mentator, like the steam escaping from the lid of a tea-kettle which is being lifted by the force of the steam within. Still another form appears like a "streak" of light flashing from a mirror held in the sun. Certain particular forms of Will-Power manifest as vivid lightning flashes. Other forms travel and seem to enfold the object thought of, and which being impelled by the strong desire of the mentator act as if they were trying to "draw" back to him the objects desired. In fact, that is exactly the nature of the action of this class of thought-forms, the effect produced depending, of course, upon the positiveness of the mentator, and the strength of the desire. The effect of course also is materially influenced by the degree of positiveness of the person affected, and other attractions which prevent the yielding to the "pull" of Desire-Force.

In the case of a strong desire on the part of the mentator, provided that the "ruling passion" is being manifested day after day, there appears a

combination of thought-forms which resembles a huge octopus of dense structure, with enormous vapory tentacles or arms reaching out in all directions seeking the thing desired, and endeavoring to draw it back to its centre. In the case of a high aspiration, backed by a strong and active will, this combination will appear tinted with a color and shade of vibrational color corresponding with the character of the mental state, while in the case of a low character of desire the darker colors will likewise manifest themselves.

Still another kind of thought-form acts as if it were trying to push back the object in some particular direction, while others seem to hold back the object. In both of these cases, the action and direction of the thought-form depends upon the nature and character of the desire or will of the mentator at the time of the conception of the mentative current. A most peculiar kind of thought-form appears when the mentator is desirous of obtaining information regarding some certain subject, and is earnestly sending his Desire-Force in all directions in order to draw it to him, the mentator generally being unconscious or at least in ignorance of the nature of the actual process. In this case the thought-form maintains a thin connection with the mind of the mentator, and darting here and there it attracts to itself the thought-forms emanating from the minds of others, which may happen to contain the desired vibrations. It even reaches out

to the presence of other mentators, and absorbs the mentative vibrations emanating from them, and literally "steals their ideas," if they have not properly guarded the same by their will.

In this connection, I may call to your attention the well known fact that persons thinking along the same lines, although in different parts of the world, are often brought in close rapport with each other in this way, as many people know by their own experience. In this case, the thought-forms seem to act as a sort of "Mentative Wire" conveying the vibrations from one mind to another. Very much akin to this last mentioned kind of thought-form, is another which occurs in instances of direct telemental communication between persons. In this case the thought-form proceeds in a long straight line, from the one mind to the other, and then acts as a "direct wire" conveying the mentative currents, or vibrations, from one to the other.

There is another variety of thought-form that spreads out in gradually widening sweeps, the thought-form having a rotary motion. The sweeps are in a constantly widening circle, and reach out further and further each day, according to the impulse imparted to them by the mentator. But the most peculiar feature of this thought-form is a strange movement towards its own centre, by which it "sucks in" all that it attracts to its vortex. This phase is manifested by men of strong positivity whose enterprise and schemes are spread over large areas, and who set themselves up as centres of these

mentative "whirlpools," and draw to themselves all that come within the sweep of their influence. They make things "come their way," in fact.

I have described but a few of the manifold appearances and varieties of the thought-forms that you see before you in the picture. But we shall consider a few more in detail as we proceed with the subject. In thinking of these thought-forms always picture them as having shape and form, like any material substance, for by so doing you will better realize the nature of their workings. Some thought-forms indeed are not only "things," but become so infused by the intense desire and will of the mentator that they become almost like "living forces." Such thought-forms carry the characteristics of the mentator to such an extent—are infused with his "nature" to such a degree—that when they are felt they seem almost like the actual presence of the mentator himself, that is as if he were present urging his claims or statements in person.

Such cases are of course rare, so far as conscious production is concerned. They may be good or bad. A strong desire on the part of a dying person has often caused an actual "appearance" by a loved one or friend, although the soul had not left the body. And in cases of dire distress or need people often so "draw" upon those who care for them that the latter will send to them a powerful thought-form of help, advice and assistance. Trained occultists can do this voluntarily, and consciously, but very few others have reached this stage.

CHAPTER XXIII.

SELF PROTECTION.

And now let us return to the consideration of the various forms of the practical operation of telementation. You will of course realize that even in the case of mentative influence in personal interviews there is a passage of mentative currents and a manifestation of telementation. The distance between the two minds is slight, but the principle in operation is precisely the same as when the distance is hundreds of miles—and the process is identical.

And you will remember that when I speak of Desire Force, and Will-Power, I am speaking of the force of the respective Two Poles of Mind-Power—both of these forms being but phases of the same energy or force. So do not imagine that there are three distinct forces—there is but one force, and that is Mind-Power, of which Will-Power and Desire-Force, respectively, are but manifestations, the difference depending upon the two respective poles of force, the motive and emotive, respectively. I trust that you will remember this.

I will divide the manifestations of telementation into two general classes, viz. (1) Direct telementation, that is, that use of the Force with the direct

purpose of influencing a certain person or persons; (2) Indirect telementation, that is the use of the Force with only a general purpose of effecting the desired result, without special direction toward any particular person or persons. We will now consider these two classes of telementation, in their different phases.

First in considering the subject of direct telementation, we see the cases in which personal influence is exerted in personal interviews, and under circumstances in which the mentator and the other person or persons are in close contact—that is, within each other's sight. Under this sub-class falls the phenomenon of fascination, personal magnetism, personal influence, persuasion, charming, inducing, etc., etc., in all of their many and varied phases. We have seen these several manifestations as we have proceeded in these chapters, and we need not stop to further consider them at length in this place. You understand that the effect is caused by the outpouring of the Mind-Power, in the forms of Will-Power and Desire-Force, to the end that similiar mental states are induced in the minds of others and the desire or will of the mentator is satisfied, to a greater or lesser degree, or completeness according to the circumstances of the case.

The second sub-class includes those instances of telementation at a "long range," which produces the phenomena of mental influencing, will projection, and other forms of influencing, under many

names and disguises, including, of course, the employment of the force for the benefit and advantage of the person "treated" or influenced, as well as the repulsive and deplorable uses alluded to as having been practiced by all peoples in all times, for the purpose of injury to others and selfish profit and advantage to the users.

This includes what is known as White Magic, or use of the force in an unselfish and justifiable way, and with worthy ends in view; and Black Magic, or the use of the same force for unworthy ends, and in selfish and unjustifiable ways. But, as I have said in the early part of these lessons, this force is like any other great natural force, and is capable of being used for good or for evil, according to the moral state of the user. It is true that the Black Magician is always entangled in his own web, sooner or later, and falls a victim to the forces he has aroused—but that does not alter the statement that I have made.

In this form of telementation, the mentator usually concentrates upon the person or thing that he wishes to affect, and then consciously, and by the use of his will, he sends to that person or thing a current or currents of Desire-Force or Will-Power, or both. It is known to occultists that the degree of effect so produced depends largely upon the degree of concentration employed by the mentator. The degree of concentration depends upon the will, and is manifested in the form of attention. The usual

plan is to use the concentrated will to form a clear mental image of the person or thing to be affected, and then to proceed as if one were in the actual presence of the person. The clearer the image, the greater the degree of concentrated will employed, and consequently the greater the degree of the projecting power of the current. Underlying all the phenomena of "adverse treatments," witchcraft, etc,etc, is the same form of telementation. But, here, I wish to say an important word, and that is that the generally claimed effect of these forms of adverse influence is greatly exaggerated, and all real occultists know that the principal reason of the unquestioned effect of this power lies in the mental state of belief, faith, and fear of the persons affected. That is, if one "believes" or "fears" that another has the power of adversely influencing or affecting him, then the effect will depend largely upon that degree of faith or fear. The persons who are affected by "adverse treatments" or "witchcraft" or similiar forms of adverse influence, invariably "believe" and "fear" that these influences are effective against them. By their mental states they render themselves negative, and receptive to the influences directed against them. This is an occult truth, and one that should be made widely known. It is the "antidote" to the "bane" of "adverse treatments" of which we hear so much in modern times, as well as in ancient history, under various names. If people

would only assert their individual power as centers of power they would surround themselves with such a positive protective aura that the waves of adverse vibrations would beat against them without ever reaching within their mental structure. "We hear of many cases of people being "treated" in this way, in these latter-day of pseudo-occultism. We hear of "treaters" making "denials" regarding people, and thus sending them adverse telementation. These people will assert, and work themselves up, into a corresponding feeling of "I deny that So-and-So is well; or prosperous, etc., etc.," some even going so far as to "deny" that the other person "is." You may imagine the effect of currents of this feeling reaching a mind rendered negative by "belief" and "fear" that the other person can so affect them. The suggestion of the "fear," or "belief" (and that is just what it is, "suggestion") renders the mind of such a person a fit receptive agent for the adverse "treatment" I tell you, if you will but assert your Individuality, and assume the fearless attitude, you will be able to laugh in the faces of these "adverse practitioners" of Black Magic, for that is just what it is, no matter how much they may try to disguise it by pious names.

These modern "adverse treatments" are nothing less than forms of the old witchcraft which so worried our great-grandfathers; nothing more than the Voodoo practices, or "conjure business" that so affrights the poor negro today. The principles

are the same—the practice is the same—and the practitioners are the same at heart—black-hearted Black Magicians, all of them, and subject to the same inevitable fate which overtakes all such people, no matter how high their pretenses. The physical and material agencies used by the Voodoo men, and the "witches" of old,—the wax images, and pith-balls, and all the rest of the tom-foolery, were nothing but the agencies upon which the will of the practitioner could concentrate—an aid to concentrated will. Of course, besides, they served to terrify their victims by suggestion. I do not deny that material objects "take up" and absorb the "magnetism" of the people, good and bad—for that is a well established occult truth, and the efficacy of "charms," sacred relics, etc, etc., depends upon this fact, together with the aid of suggestion. But I do say that all the charms in the world—all the witchcraft and Voodoo material agencies—can produce no other effect than is allowed them by the minds of the persons sought to be affected. Fear and belief determines the degree of receptivity to such influences. The Kahuna or "prayer-man." of Hawaii prays people to death, unless they buy him off—but it is the fear and belief on the part of the people that render his work effective. If they would say "scat" to him, mentally, by asserting their individuality as mentative centers, they would be absolutely immune. I need not recount the many instances of this land of telementation, for adverse purposes, for the

pages of history are full of them, although the historians sneer at the whole subject, deeming it a myth, and laughing over the credulity of our forefathers, notwithstanding the fact that "witches" and "conjurers" went to the scaffold and stake, confessing their guilt. It is all very well to attribute it all to the "imagination" of the persons affected, hut why do they not tell us a little about this strange "imagination" that produced such real effects upon people. The cause may have been "imaginary" but the effects were certainly very "real."

I will relate but one instance, which will serve as a type of these forms of telementation. It is cited by an old German physician. He relates that he was consulted by a farmer who complained of being disturbed at night by strange noises which sounded like some one striking iron. The noises occurred between the hours of ten and twelve every night. The physician asked him if he had any enemy he suspected of thus influencing and annoying him. He replied that there was no one but an old village blacksmith, an old enemy whose power he feared, and who lived several miles from the farmer. The physician bade him return the next day, and in the meantime visited the blacksmith, and asked him what he did between the hours of ten and twelve at night, accompanying the question with a glance of a strong will and power. The blacksmith, now somewhat frightened, replied. "I hammer a bar of iron every night at that time, and all the while I think

intently of a bad enemy of mine, who once cheated me out of some money; and I will at the same time that the noise shall disturb his rest." The physician ordered him to desist, and at the same time made the farmer pay over the money due the blacksmith, and there was no more trouble. If you wish further instances of this sort, turn over the pages of any old book which treats upon the "Witchcraft Delusion," and note the similarity. But one instance is enough to illustrate the matter—they are all "cut out of the same cloth." You will note the two necessary elements present in every case viz., (1) the use of the force by one person; and (2) the belief or fear, or both, on the part of the second person. Now you have the whole story.

And, also remember, this that I have told you—the same Force that is used in such cases for evil purposes, may also be used, and is used for the most beneficial and worthy purposes. The "treatments" for good things practiced by the "practitioners" of the various schools of Mental Science, and other New Thought people are along the lines of direct telementation. People have been encouraged, helped, healed, reformed, and otherwise aided and benefited by telementation. Do not lose the recollection of the good in considering the bad. The good belongs to the phase of White Magic, and its use can result only in good to the practitioner of it; whereas the Black Magician must reap the whirlwind of the wind that he has sown. These things "come home to roost,"

always, according to their kind—and they bring their friends home with them.

In addition to the selfish and evil use above mentioned, there is another selfish use of direct telementation that is quite common of these late years. I allude to the use of mentative influence, by telementation for the purpose of influencing people to fall in with the schemes and plans and enterprises of the mentator. The principle involved is the same as in all these "treatment," good and bad. And the practice is the same. The mentator forms the mental image of the other person, and then floods him with currents of Desire-Force, or Will-Power, or both, at the same time earnestly willing and desiring that he will do as the mentator wishes him to do. The mentator usually uses his will to make the other do this in the mental picture—in imagination—thus forming a mental matrix, to which he then tries to make the other conform. This is a form of "Visualization," of which I shall speak presently. Of course, this practice like any other of the kind, may be defeated by one asserting his individuality and will.

Of course, you will not feel disposed to put into operation many of the methods herein described, yet, from your very acquaintance with what has been mentioned in these pages, you will be enabled to see the operation of the principles in the everyday life around you. You will see them in operation on every side, now that you are familiar, with their

laws of operation. And you will find yourself instinctively guarding against its influence, just as you would guard against a threatened physical blow. And you will be surprised, and perhaps pained sometimes, at seeing people trying to influence you in this way, whom you would not have suspected of doing so. On the whole, you will be a much wiser and stronger man or woman by reason of the information herein given you. And you will have the advantage of knowing how to resist, defeat and dispel the adverse influences that may be used to influence you. Remember the assertion of the positive will, and the use of the positive denial!

The person wishing to influence another at a distance, just as he would in the case of a personal interview, forms a mental image of the person whom he wishes to influence, and then proceeds just as if the person was actually before him. I know of at least one teacher who advises his students to "treat" prospective customers, and others with whom they expect to have dealings, or relations, as follows: "Imagine your prospective customer, or other person, as seated in a chair "before which you are standing. Make the imagined picture as strong as possible, for upon this depends your success. Then proceed to 'treat' the person just as you would if he were actually present. Concentrate your will upon him, and tell him just what you expect to tell him when you meet him. Use all of the arguments

that you can think of, and at the same time hold the thought that he must do as you say. Try to imagine him as complying with your wishes, in every respect, for this imagining will tend to 'come true' when you really meet the person. This rule may be used, not only in the case of prospective customers, but also in the cases of persons whom you wish to influence in any way whatsoever."

Now, all this is very plain to the student of this book, for the principles employed are familiar to its readers. The result of a practice like the above would undoubtedly tend to clear a "mentative path" in the other person's mind, and make easier the effect of a subsequent interview. For the other person would be thus accustomed to the idea, thought or feeling, and the work of clearing away the mental underbrush would be done in advance. But, fortunately for us all, we have the antidote for this bane, if we have acquainted ourselves with the underlying principles of the subject. So important do I regard the subject of self-protection in connection with direct telementation, that I have thought it well to add to this chapter the following general rules which I trust you will read carefully, and with which you should fully acquaint yourself. The bane is well-known—the antidote is known to but few. For this reason I attach much importance to the study of the latter at this place.

In connection with the following rules and advice you should also acquaint yourself with what I have

said elsewhere regarding protection against suggestive impressions; and also with my advice regarding the cultivation of a positive mentality; and with the chapters which take up the subject of establishing a mentative center, etc. Here are the rules:—

I. In the first place, steady your mind, and calm your feeling. Then pause for a moment, and say the words "I Am," calmly and forcibly, at the same time forming a mental picture of yourself as a center of Force and Power in the Great Ocean of Mind-Power. See yourself as standing alone and full of power. Then mentally form a picture of your aura, extending about a yard on all sides of you, in an egg-shaped form. See that this aura is charged with your "Will-Power, which is flowing outward, repelling any adverse mental suggestions that are being sent to you, and causing them to fly hack to the source from whence they came. A little practice will enable you to perfect this picture, which will greatly aid you in creating a strong positive aura of will, which will prove to be a dynamic armor and shield.

The affirmation, "I Am" is the strongest known to occult Science, for it is a positive statement of actual being. You may use the following affirmation also, if you please—it has helped many: "I assert my individuality as a center of force, power and being. Nothing can adversely affect me. My mind is mine own, and I refuse admittance to unwelcome suggestions or influences. My desires are my own, and refuse to admit undesirable vibrations by induc-

tion or otherwise. My will is my own, and I charge it with power to beat off and repel all undesirable influences. I am surrounded by an aura of positive will, which protects me absolutely."

The following denial has proved of the greatest value to many: "I deny, to all or any, the power to influence me against my best interests—I am my own master." These words may seem simple, but if you will use them you will be surprised at their efficacy. You realize, of course, that it is the mental state aroused by the words, that "does the work," rather than any special virtue in the words themselves.

II. Guard yourself from acting upon "impulses." When you feel a sudden or unaccountable "impulse" to do this thing, or that thing, stop and assert your positive individuality, and then drive out all outside influences, by repeating the affirmations, etc., given above, and by creating the proper mental picture. Then, when you have recovered your balance, consider the impulse, and decide whether it is to your best interests, or otherwise. You will be able to see this clearly, by reason of your "mental house-cleaning" a moment before. Then, if the impulse seems to be against your best interests, drive it from you, saying: "I drive you away from me—you do not belong to me—return to those who sent you," or other words to that effect. This may be rendered more forceful if you will but create a mental picture of the discarded idea flying away from you in the

snape of a tiny thought-wave. These mental pictures aid one very materially in such matters, both in the sending forth of an idea, as well as in the discarding of one.

III. Cultivate the picture and idea of a positive aura, and always think of yourself as being encased in such a one. See yourself as a strong positive "I"—a center of power—encased in an impregnable sheath of anric force. You will thus be able to build up yourself into a mighty center of defence. You will be surprised at the confused manner of people who try to influence you, when they come in contact with this aura, and find their suggestions and mentative currents being cast back upon themselves. Such people find themselves "all broken up" when they meet a condition like this, which they do not understand, for very few of them are practical occultists. The mental picture of yourself as a center of power, surrounded with a positive aura, will, if persisted in, render you extremely positive, so that your influence is sure to be felt by the world with which you come in contact.

You will often be amused by occurrences following after the rejection of these "stray impulses," etc. You will find if you have had an impulse to buy a certain thing, or sell a certain thing at a sacrifice, that in a day or so, perhaps an hour or so, you will be approached by some person who will advise you personally to do that same thing, the person being likely to be benefited

by the scheme or plan. I do not mean that such person has necessarily tried to influence you by mentative currents, for he may not have consciously done so, but nevertheless that is just what has happened, and his desire or will has caused these currents to flow in your direction, and you have felt them. Now that your eyes have been opened to this fact, you will be amused and surprised to see how many corroborative proofs you will receive. But always assert your individuality as a center of power, and all will be well with you in these matters. A man's Mentative Force is immensely more powerful when he uses it to protect his individuality than when he uses it to attack the individuality of another. In fact, if everyone understood the laws of mentative defence, and would avail himself of the information given under this head, there would be almost a total absence of mentative attack, for the futility of the same would soon be recognized. The only reason, that the strong individuals are able to affect the weaker ones so frequently is because the others do not know their inner power, and make no defense—in fact, the majority of people do not know of these laws at all; and, if one tells them, they sneer and smile knowingly, tapping their foreheads to indicate that their informant is "just a little off." Poor sheep, and geese, they are so happy in their ignorance and conceit that it almost seems a pity to disturb them.

But to return to my subject. You will find that it

requires a much less effort of will to protect your individuality than it does to attack the individuality of another. You will find that the law is on your side when you say, "I won't be influenced—/ deny the power of another to weaken my individuality," for you have then called into operation that law of Nature which is always in operation, and which she gives to her creatures in the way of an instinctive protective force. So there is no occasion to be afraid—you are immune from attacks if you will but assert the force within you.

In passing on to the other phases of telementation, I would again remind you that in these instances of direct telementation the force may be used both consciously, or unconsciously. Those who know the laws of the use of the force may propel these telementative currents direct to those whom they wish to influence, just as they may consciously give mental suggestions in a personal interview. But, even where these laws are not understood, the currents or the suggestions are sent forth by the strong desire or will animating the person. Of course the person who understands the subject will be able to direct his force with greater precision and effect, but in any event the effect is produced in the same way.

CHAPTER XXIV.

INDIRECT INFLUENCE.

Let us now pass on to a consideration of the second class of Telementation, which I call "Indirect Telementation," or the use of the Force with a general purpose of affecting the desired result, without special direction toward any particular person or persons. This form of manifestation of telementation may be grouped into two sub-classes, viz., (a) in which the general desire or will of the individual to attain certain results manifests itself in personal interviews, and induces mental states in those with whom he comes in contact; and (b) in cases wherein the general desire and will manifest in telementative currents, or waves, or whirlpools, affecting all persons and things who are interested in any way in the enterprise, scheme, plan or undertaking of the individual, and tending to cause them to "fall into line" and obey the will or comply with the desires of the general plan of the individual.

This last form of telementative influence is far more common than one would suppose. Strong, positive men start into motion waves and currents that sweep over the country, gathering force with each added impetus, and using the principle of

"mental contagion" to increase its influence. Great "leaders of men" are centers of these mentative whirlpools, and similar forms of mentative influence, and draw in, or suck in to themselves persons, things, and objects conducive to their plans and ambitions. They do not have it all their own way, of course, for there are many influences at work which tend to neutralize their efforts. Other men have conflicting schemes which interfere with and often destroy the influence of these great mentators, and people are becoming educated regarding the nature of the forces they employ, and will not accept adverse suggestions or allow their vibrations to influence them. Still the force is still used to great effect by many politicians, and other persons who reach out toward large numbers of people.

Leading "generals of business" also make use of the force in this manner, and draw things "their way." In fact nearly everybody who does business with people scattered over a large territory, employs this force more or less, generally unconsciously. And many of these uses work no harm upon those affected, because many of these people are engaged in legitimate enterprise, and want always to give a "square deal," and a "good dollar's worth." I am not holding up this manifestation of telementation as reprehensible—I am merely stating its general laws and forms of manifestation. One may repel these mentative waves in the same way, and by the same methods mentioned in the preceding chapters

in reference to the repelling of direct telementation. The rule is the same in both cases, for the principle involved is the same.

Before leaving this branch of the subject, I would remind you that one may take advantage of this last mentioned form of telementation for his own good, in a perfectly proper and justifiable way. One may wish to gain certain information and knowledge about certain subjects. If so, if he will hold a strong desire that the desired knowledge shall come to his notice and attention, and if at the same time he wills that the mentative currents flow forth in search of persons, things, and objects capable of imparting the knowledge or information, he will get results. He will find that after a while he will run across people who will be glad to give him the information he wants; or he will pick up a book that will either tell him what he wants, or else will refer to some other book or subject that will point out the path to him. These instances are quite common, and afford wonderful proofs of the laws herein stated. In this way no one is harmed, and mutual benefits are obtained. People are attracted to each other in this way, and each finds his own.

The above manifestation results from the operation of what has been called the "Law of Attraction," by the workings of which each person is continually drawing to himself the people, things, objects and even "circumstances" in harmony and accord with his prevailing mental states. Like at

tracts like, and the mental states determine that which one draws to himself. If you are not satisfied with what is coming to you, start to work and change your mental attitudes and mental states, and you will see a change gradually setting in, and things that you want will begin to "come your way." This law of attraction has been much written about in works on Mental Science during the past ten years, so it is not necessary for me to go into details about it here. I have given you the general principles in this chapter, and you may apply them accordingly.

A most important fact about the effect of mentative vibrations upon people lies in the principle that one is more affected by vibrations in harmony with his own accustomed feelings and mental states, than by those of opposite natures. A man who is full of evil schemes, and selfish aims, is more apt to be caught up by similar vibrations than one who lives above that plane of thought. He is more easily tempted by evil suggestions and influences, than one to whom these things are abhorrent. And the same is true on every plane.

A man whose mental attitude is one of confidence and fearlessness, is not apt to be affected by vibrations of a negative, pessimistic, gloomy nature, and vice versa. Therefore, if you wish to receive the vibrations of the thoughts and feelings of others, you must place yourself in a mental attitude corresponding with those vibrations you wish to receive. And if you wish to avoid vibrations of a certain

kind, the best way is to rise above them in your own mind, and to cultivate mental states opposite to them. The positive always overcomes the negative—and optimistic mental states are always positive to pessimistic mental states. The sense of individuality, and one's relation to the Universal Mind-Power, is the strongest and most positive mental state one can attain. Therefore cultivate it, first, last and all the time.

I now come to a phase of the subject that underlies all of the phenomena of telementation, and really gives the "key" to much of its wonderful effects. I allude to what occultists know as "Visualization." This visualization is to telementation what the pattern is to the maker of objects; what the plans of the architect are to the builders; what the "mould" or "matrix" is to moulders of metal. It is the skeleton around which the materialization of thought-forms occurs. It is of the greatest importance to you to acquaint yourselves with its laws and effects.

To "visualize" means to "see mentally"—that is, to form a mental image of a thing—to "see it in one's mind," etc., Visualization, along the lines of one's daily occupation is a most important thing, but one that is very poorly appreciated because little understood. The best workmen, writers, inventors, composers, etc., are those who are able "to see the thing in the mind," and then reproduce it in materialized form. Sir Francis Galton, one of the best

authorities upon the subject, has said: "The free action of a vivid visualizing faculty is of much importance in connection with the higher processes of generalized thought. * * * A visual image is the most perfect form of mental representation wherever the shape, position, and relations of objects to space are concerned. * * * The best workmen are those who visualize the whole of what they propose to do, before they take a tool in their hand. • • • Strategists, artists of all denominations, physicists who contrive new experiments, and in short, all who do not follow routine, have need of it • • • A faculty that is of importance in all technical and artistic occupations; that gives accuracy to our perceptions, and justice to our generalizations ; is starved by lazy disuse, instead of being cultivated judiciously in such a way as will, on the whole, bring the best return. I believe that a serious study of the best means of developing and utilizing this faculty, without prejudice to the practice of abstract thought in symbols, is one of the many pressing desiderata in the yet unformed science of education."

And all that Sir Francis Galton has said above is equally true of the cultivation of the art of visualization in connection with telementation. The trouble with the majority of people is that they do not know just what they do want. They are not able to form clear mental images of that which they wish to "create" or "materialize." The men who obtain

the greatest and most wonderful results through mentative influence, particularly in the form of tele-mentation, are those men who are able to "visualize" most clearly the things that they wish to "materialize"—who are able to form the mental image of the things they wish to manifest.

The secret of visualization lies in the occult and psychological principle that "as is the mental matrix, so is the mental form; and as is the mental form; so is the physical materialization." In other words, the visualized mental image is the matrix or mould into which the Mind-Power is poured, and from which it takes form; and around this mental image the deposit of materialization forms—and thus does the ideal become the real. If you wish to get the best effects from Mind-Power you must create a mental image around which the material or physical materialization is formed—and the way to form the proper mental image is by visualization, which thus builds up the matrix or mould in which the Mind-Power pours. And as is the matrix so is the image, and as is the image so is the materialization.

Before you can draw to you the material needed for building up the things or conditions you desire you must form a clear mental image of just what you want to materialise—and, before you can make this mental image, you must realize mentally just exactly what you do desire. And the process of this is called visualization. That is, you build up a mental matrix or mould, little by little, until you have it before

you clearly—until it stands out clearly formed as a mental image, just as you would see it if it were actually materialized. Then you must hold this mental image before you constantly, regarding it not as a mere imagination, but as a something real which you have created in your mind, and which will proceed to surround itself with the material necessary to give it material objectivity, or materialization.

If you cannot see the whole thing at first, as a mental image—that is, if you are not able to build up a complete matrix by visualization, then do the next best thing—which is the very best thing for the majority of people—and build a matrix of the first step toward the whole thing, that is, the first thing that is needed. Then concentrate upon this first thing until the mental image stands out sharp and clear, and you will find that things have been started in motion. Then, you may add little by little to your matrix, and build up your mental image a little larger and in greater detail. And here is an important thing. You must mentally see the thing as actually existing, right now, and not as "going to exist" later on. You must realize that the mental image exists right now, else it will lack clearness and effectiveness.

You must pour into that mental image a constant supply of strong, positive Desire-Force, and Will-power, all of which will spread out in the proper directions and affect the material needed to materialize your mental image. By so doing you impart to

the mentative currents the necessary impetus and direction, and they will operate along these lines, and will proceed to materialize your mental image for you. Things will come your way; people will appear who are necessary to your plans; information will come to you from strange sources, and in unexpected times and places; opportunities will open themselves up to you. But remember this, that you must be prepared to act upon these openings, and opportunities. You must be alert and watchful, and expectant. You will have to do the work, remember, yourself, although the forces you have started into operation will supply you with the material. The door will be opened to you, but you must step in yourself; the tools and materials will be provided you, but you must use them; the information will be laid before you, but you must make it your own. Even Mind-Power will not avail the lazy man. You must learn to "do things" yourself.

This subject of visualization would fill a book by itself, but I hope that I have been able to give you a clear idea of its working principles. Remember, always this rule—this Triple-Key of Attainment, as I have often called it: (1) You must desire a thing most intensely; (2) then you must earnestly expect it: (3) then you must use your will in the direction of action tending to bring it about. But first of all, as I have said, you must know just what you do want, and then proceed to create the mental matrix or mould by visualization—that is, you must proceed to mentally see it as already existing.

This chapter must be read and studied in connection with the chapters preceding it, for they blend into each other, and the information "laps." I have given you certain principles, in plain, practical form, which may seem so simple to you as to be passed over without the proper consideration and examination. Do not make this mistake, I pray you. Do not long for high-sounding terms and mystical verbiage. The truth is capable of being expressed without these fancy trappings or drapery. I have tried to tell you the principle of these things—but you must study carefully in order to grasp every point I have boiled down, and condensed a great deal of information into this lesson—be sure that you do not allow any of the points to escape you. You cannot expect to acquaint yourself fully with this subject in one hasty reading. You must read and re-read many times, with careful study and thought. You must do some thinking on your own account, in order to apply these general principles to your own "symptoms" and needs. You must read carefully, and then think a little. There is no royal road to Mind-Power, or anything else. I have tried to make the road a little easier for you—but you must do the traveling yourself. You cannot reach the heights by proxy. You must digest these things yourself—predigested ideas will do you no good.

Underlying all of these wonderful manifestations of telementation, there is just the simple principle that I have pointed out to you—induction of mental states by Desire-Force and Will-Power. Every-

thing occurs by reason of this principle. You may think that the book that you needed, and which came to you so wonderfully, must have arrived in some other way. Not so, the book was placed here, and moved there, by people, and these people have minds capable of being moved by vibratory waves, and so when once the thing was set into operation, all things worked together toward the given end. Even the present book reached you under the law of attraction. There is no chance in these matters—there are laws in operation everywhere, and always—and over all there is the Great Law.

And, now in concluding this chapter, I would remind you to always realize that you are centers of living mental energy in the great Ocean of Mind-Power. And that you are strong in the degree that you are positive. And that you are positive in the degree that you are an individual. And you are an Individual in the degree that you realize that you are a "center of living will." There is nothing to fear but fear—you are capable of asserting your individuality always, and everywhere—your only chains are those you forge for yourself—you are free right now, here, and always. Do not be deluded by the petty things of personality, that pass away and perish over-night—but rest serene and firm in the consciousness that you are an individual living will center; and fear not to assert the individual "I." There is no Devil but fear—nothing but fear can keep you from your own heritage and birthright Assert the "I" and banish fear.

CHAPTER XXV.

MENTAL THERAPEUTICS.

"Therapeutics" means "the healing art," therefore "Mental Therapeutics" means "the art or science of Mental Healing."

If I were writing this lesson from the standpoint of twenty years ago, I would think it advisable to fill page after page with a recital of the many claims of mental healing, but no such necessity exists at the present time. People have heard much regarding mental healing, and while they may differ in their theories and opinion regarding the nature of the cures performed, still nearly all of them will acknowledge that cures have been made and are being made by mental healing methods.

The history of mental healing extends away back into the past, and the earliest pages of history treat it as if it were a long established and well accepted method. In fact the history of mental healing is the history of Mind-Power, so far as the older peoples and Taces are concerned. The ancient Magi used their mental powers in the direction of healing the sick, and restoring natural, healthy conditions. People were brought to the temples to be healed, and after the customary incantations, and ceremo-

nies, designed to affect the imagination and respect of the primitive people, they were found to be benefited, and actually cured in time. But under and back of all these ceremonies and rites, the principle effecting the cure was the same principle that is being used today by all forms of mental healing, under whatever names it may be disguised and masked. There is but one mental healing principle, and that has always been used; is being used now; and always will be used, so long as the race exists. And this principle is the application and employment of Mind-Power. Mind-Power is positive to both force and matter, as we have seen in these chapters, and the negative always yields to the positive when the latter is properly and intelligently applied. Mind-Power really builds up the body from a single cell, and is inherent in every part and particle of the body. Every cell has its supply of Mind-Power—the cell, and combination of cells, and the whole body in fact, is the result of conditions of manifestations of Mind-Power. The body is ail mind, at the last analysis. Mind-Power manifests itself in countless ways in the universe, and the physical bodies, and the cells of which they are composed are simply certain forms of manifestation of its force. And, this being so, mental healing is not a case of "mind over matter," as is often taught, but is a manifestation of positive mind over negative mind. The central mind of man is positive to the mind in the body of man, and hence the healing effect

Every cell has its share of mind, and science shows us that each cell can and does live its life as a separate entity, always, however, subordinate to the whole system of cells, and the mind controlling it. And the mind in each cell, or system of cells, may be reached by the positive mind of a person, when properly applied. In order to fully grasp the significance of this statement, you must remember that every organ, part, bone, nerve, vessel, tissue and everything else in your body, is built up of cells which have formed certain combinations. There are individual cells in your blood and other parts of the body; and there are cell communities in your body, which perform certain functions and which you call "my liver"; "my heart"; "my stomach"; "my kidneys," etc., etc. And there is mind in every one of them. And the mind in every cell, and in every organ may be reached by Mind-Power applied by the mind of oneself or another person.

And in this simple statement, I have embodied my idea of mental healing, which idea is based upon years of earnest study, experiment, and investigation, aided by personal acquaintance with and association with some of the most celebrated mental healers of this age. I have discarded fanciful theory, after fanciful theory, as unnecessary to account for the facts observed by the leading investigators of mental healing, and have at last "boiled down" the matter to this point and idea of Mind in the cells and cell-groups; which mind is negative

to the positive central mind of the individual, especially when the latter is concentrated and intelligently applied.

You may ask me the question "Well, but what about all the various metaphysical, religious, and semi-religious theories advanced to account for the cures performed by the various cults and sects of the 'New Thought' and similar movements!" Answering this I would say that the various cults and sects perform cures not because of their dogmas, but often in spite of them—the real cures being performed by Mind-Power, pure and simple, called into operation, and employed, in various forms, and ways, under many coverings, disguises and draperies. It is all the same grand old principle, but "with fringe on"—the style of fringe depending on the particular theories and dogmas of the sects.

There has been much written, spoken, and taught concerning mental healing, under some name or other, but the majority of the writers have been attached to some particular cult, church, or organization, which claimed that the whole truth rested upon the acceptance of some particular theory, idea, doctrine or dogma advanced and held by it, in accordance with the particular views of some certain teacher or teachers. And, accordingly, the writings have been colored by the hue of such belief and dogma. One has but to look around him in order to see that the many conflicting schools of mental or spiritual healing are all making cures, in spite of

the claim of each that its particular school or sect, or church, has a monopoly on truth, and a corner on "true metaphysical healing." The truth is that they all make cures—the percentage being about the same in each instance, taking the personal qualifications of the healers into consideration. In spite of the several claims that "we have the only Truth—all others are in error, and ignorant of the real Truth," etc., etc., all of these "erroneous people" are getting fine results. Their differing and often contradictory theories do not seem to cut any figure in the real work, and one who closely studies the subject is soon forced to the conclusion that there must be some underlying principle of cure which they are all using. And so there is! And I call this "underlying principle" the effect of positive central mind upon negative body mind—you may give it any other name you choose, but you will get the results just the same.

The various theories, statements, forms, observances, dogmas and what-not, have no other effect than giving a strong suggestion to people who are impressed by the same. Some people get better results when the mental healing is accompanied by some religious or semi-religious talk and explanation, which appeals to the emotional parts of their nature and makes them more receptive to the healing process of the mind. (Sacred shrines, images and relics cause cures in this way.) Others get better results when some technical metaphysical

theory is urged upon them, with a great show and use of long high-sounding words—they may not understand the words, but they think that there "must be something in it, for she used words that I couldn't begin to understand, and yet she knew all about them," etc. Others prefer the scientific explanation of the school of Suggestion, which avoids metaphysical or religious theories, and yet get the results. Others, still, adhere to the Mental Science idea of the Universal Mind, and the Personal Mind, and they, too, get results. Others like the Subjective Mind, and Objective Mind idea—and they get results, too. They all get results—but some take more kindly to certain forms, and thus get better results.

I have frequently advised people to go to healers of certain cults and schools and churches, simply because I knew that the ideas of these particular schools, cults and churches would fit the particular temperament of the person in question, and thus the best results would accrue. I am most catholic in my ideas on this subject—I believe in a person employing any phase of mental healing, from Bread Pills to Christian Science—providing that the particular agency employed will invoke the faith, confidence and belief of the patient to the utmost. Whichever form will best do this, that is the form I believe the best for the patient.

I can see very well why a person of a warm religious temperament would be better benefited by men-

tal healing in a religious form or phase than from mere suggestion, or ordinary Mental Science—it opens up a part of the nature that is conducive to the cure. And I can see why others are impressed by technical, complicated metaphysical talk, which causes them to wonder and be impressed, and thus arouses an interest and an "expectant attention" which goes a long way toward making the cure. And I can see why others still, would rebel against either of the above mentioned forms, and would be better reached by a plain, scientific presentation of the subject. Every man to his taste—in mental healing as in everything else. In this respect I am like the Irishman who said he was glad that all men did not have the same taste, for if they did every mother's son of them would be wanting to steal his wife away from him.

But, you may ask, why is it that faith, belief, confidence, etc., play such an important part in the cures, if it be true that the real cure is effected through the mind in the cells, and cell-groups—what have cells to do with faith? This is a good question—and here is the answer. While it is true that the mind in the cells is the medium or cause of the cure, still it is a fact that these cells are negative to the influence of the central mind of the person. And if that central mind be filled with the mental states of disease, fear, undesirable beliefs, etc., than the negative cells and organs must be affected. And, if on the contrary the mental states of the per-

son be changed from fear to hope, confidence, love, faith, belief and expectancy, then it will be readily seen that the effect upon the cells will be changed for the better. And, if to these improved mental states, there is added a still more positive state—a state of conscious control and power, then will the curative effect be greatly magnified and increased.

To tell the truth, I earnestly believe that the one great potent factor in mental healing, is the removal of fear from the mind of the patient, by whatever means it may be accomplished, whether by reason, argument, faith, hope, or even by superstition. Fear is the most negative of the mental states, and simply paralyzes the whole system. Fear and worry actually poison the cells of the body. This is a scientifically demonstrable fact. And if this pall of fear can be lifted by any means, then a big step in the direction of a cure has been effected. And hope, confidence, and belief, will lift that pall. That is why I believe in everything from Bread Pills to "C. S.," as I said a few minutes ago—which ever agency induces the greater degree of hope, belief, confidence, and expectancy, is the best for the particular case. But in all cases the principle of cure is the same—mind.

It should not be necessary for me to recite the oft repeated facts of the phenomenon of disease being created by mental states, and of cures arising from the same. Every man or woman who reads these lessons has heard this tale over and over again,

many times. It is no longer a debatable question, this matter of the effect of the mind in health and disease. The books are full of it. It is as "old as the hills," and at no time in the history of the world has this form of Mind-Power been accorded greater attention and interest. And therefore, I shall omit this part of the story, and proceed to business in the direction of telling you "just how" to apply the Mind-Power in healing, both present and "absent."

In the first place, the principles of mental healing are precisely the same principles that are applied in all forms of Mind-Power, as we have seen them in the previous lessons. It is all a matter of "Mentative Induction," first, last and always. And this induction may arise from either mentative currents, or by mental suggestion. Please fix this statement in your mind, so that I will not have to repeat it.

Now, let us see what happens if mentative induction is set up in the mind of a person by means either of mentative currents, or mental suggestion,, when what is called "general treatment" is given. "We will suppose that the mental state of the person has been changed by induction (either from currents or by suggestion) to a strong positive state—and that is what one must aim to produce in the patient. This induced positive mental state in the central mind, is of course, strongly positive to the mind in the body and its cells. The mental image of a normal, perfect, healthy, well body, being held in the central mind of the patient, it follows that tht

physical material of the body, and cells will begin to materialize in accordance with the pattern Bet before the mind of the cells, by the central mind of the person. It is the old story of mental visualization, and physical materialization over again. Of course, the effect is wonderfully heightened if the patient will direct his desire and will strongly to the recuperative or reparative action, in which effort he may be materially aided by the healer.

The desired mental state in the patient may be induced either by auto-suggestion (self-suggestion) on his own part; or by the suggestion of the healers, (here is where the ceremonies, and "frills and fringes" of the cults, come in); or by the direct mentative currents of the healer, applied as indicated in the previous lessons. In this form of healing, the healer works by arousing the mind of the patient, so that he really cures himself. This "arousing" is of course affected by either suggestion, or mentative currents—the effect being the result of "induction" in either case, as you will readily understand. This form of mental healing, which I call "general treatment" includes both the form of "present healing," that is when the healer is in the personal presence of the patient, or else along the lines of what is called "absent treatments" or "distant treatments," when the healer and the patient are not in each other's presence.

Leaving the subject of "general treatment," for the moment, let us consider the broad principles

underlying "local treatment." By "local treatment" I mean mental healing effected by the mind of the healer being directly and specially applied to the mind in the cells and organs themselves. You will remember what I have said about there being "mind in the cells and organs"—"local treatment" is an application based upon that fact. The mind of the healer is brought to bear in a positive, direct, special manner upon these cells and organs, and the suggestions, and mentative currents are directed immediately to these organs and cells, without the intermediate employment of the central mind of the patient, as in the case of "general treatment." Of course one may apply "local treatment" to himself, by directing his mind directly to the cells and organs, instead of indirectly by means of general mental treatment. You may wonder why I speak of directing "suggestions" to the cells—you may well ask, "can the cells hear?" The cells cannot hear, but the utterance of the words of the suggestion, by you, will enable you to direct your mind more directly and forcefully upon the cells and organs. You will see, as we proceed, that I advocate "speaking right up" to the cells and organs of the body, and telling them just what you want them to do. You will be surprised when you try this and see how they respond.

Now, that we understand the general principles of both of these phases of mental treatment, let us pass on to a consideration of the practice of mental

healing—the actual "how" of the subject. We shall begin with "general treatment," both present and absent, and will then take up the second phase of "local treatment." In both cases we shall see the actual methods of treatment, in detail. But I must ask you to pay close attention to what I have to say about these treatments, for I am condensing a whole course of lessons in mental healing into two chapters, and you will miss something unless you watch closely.

The first step in the personal form of general treatment is to induce in your patient a mental state of calm, and relaxation. This is quite important because this mental state causes the patient to become receptive to the impressions that you wish to make upon his or her mind. The best plan is to have the patient seat himself in a comfortable position (or if he is lying down, let him assume a comfortable attitude), and then talk to him a little in order to induce a comfortable, easy frame of mind, which will react upon the physical conditions. Have him relax every muscle, and withdraw the tension from every nerve, so that he will be relaxed, and "limber" all over, from head to feet. The best way to determine whether or not the desired condition has been effected is to raise one of his hands and then allow it to drop back to his sides or lap. If he is fully relaxed, his hand will drop just as if it were not attached to his body. The mental state producing this physical condition may be best stated

by the words "Let Go!" One must mentally "let go," before he will be able to "let go" physically. The patient must feel perfectly at ease, and comfortable, in order that the best results be gained.

The healer should endeavor to quiet the mind of the patient by an earnest, confident, sympathetic conversation, leading the subject toward bright, hopeful, happy topics, and especially avoiding anything likely to arouse antagonism or argument. He should throw earnestness and feeling into his tones, and speak as if his one object in life were to cure the patient, and of which cure he entertained not the slightest doubt. The healer should forget himself, and concentrate his mentality completely upon the subject of curing the patient. He should be very careful to act out the part of the confident, successful healer, because sick people are very suggestible, and take on impressions very easily, and so, if the healer manifests an apparent lack of confidence in his outward demeanor, the patient will be most likely to accept the suggestion, and the work of healing will thus be rendered doubly difficult. If you have studied the principles of mental suggestion, you will see the psychology of this fact.

It will be well to begin the treatment by a preliminary suggestive treatment, in a conversational tone. You should point out to the patient the conditions that you intend to bring about. You should endeavor to obtain the patient's co-operation by means of his holding a mental image of the desired

condition. That is, if it be a case of stomach trouble, he should form a mental image of a strong, healthy normal stomach, doing its work properly, and digesting the food that is given it, and manifesting a good, hearty natural appetite. If the patient will do this he will be able to do much toward aiding you. You should then tell him that his stomach is Strong, STRONG, STRONG, (speaking the words with, intense feeling and force) and that normal conditions are reasserting themselves under the power of the mind. You should, in many ways and forms, keep before him constantly a picture of the conditions you wish to bring about, for by so doing you will change his mental image of disease into a mental image of health, and the best result is sure to follow. If you prefer the use of the hands in healing, by all means use them, as such practice gives a most powerful suggestion, as well as possessing other advantages.

You will find that you will be able to impart a wonderful degree of forceful, earnest intensity to your voice, if you will but practice "visualization" in your treatments. That is, you must endeavor to actually see mentally, the conditions that you wish to bring about. And when you are able to do this, you will be able to hold the attention of the patient as his mind follows your words in your description of the successive steps of the cure that you intend bringing about. He will be able to see himself as gradually improving, and growing well, not only in a general way, but also

in the sense that he will be able to form a mental picture of the formerly diseased organ actually growing strong and normal. Always keep before you the mental image of the conditions that you wish to bring about—see them before you as actually existing right now?—and your mind, and actions and voice will conform to that mental image, for by so doing the patient will receive the best possible suggestion, and your mental currents will be stronger and more dynamic.

In the following chapter, we pass on to a consideration of the actual methods of applying Mind-Power to the healing of disease.

CHAPTER XXVI.

MENTAL HEALING METHODS.

And now to the actual work of mental healing by mentative currents. In this work I must again repeat my injunctions given in the preceding chapter regarding the holding of the proper mental image in the mind of the healer. In the degree that the proper mental image is held, will be the degree of success in the treatment. " Visualization" is the key-note of this form of mental healing, and the healer should devote himself earnestly to acquiring the art of visualizing. You must be able to see the patient as healed, and the organs, parts, and cells as functioning normally and properly. Cast aside all negative thought, and doubts, and throw yourself earnestly into the work before you. You will find that as the ability to visualize is acquired, there will come to you a feeling of strength and power, and a sense of certainty about your work.

The process of transmitting the mentative currents is not especially difficult or strenuous. In fact, this part of the work seems almost "automatic." All that you will have to do is to concentrate your full attention upon the mental image that you have visualized, and earnestly desire that the picture ma-

terializes, and do not bother at all about the currents, for the latter will begin to flow freely without any voluntary effort on your part. Occasionally you may throw a little "Will-Power into the work, in order to stimulate the healing process, but ordinarily the unconscious use of the Desire Force will accomplish the result. It is not necessary to use the strenuous effort that so many mental healers employ in giving treatments—this is all waste energy, and tires one out without any corresponding advantage to the patient. The clear-cut mental image produced by the practice of visualization performs the work for you, as I have said, almost" automatically." The more realistic your picture is made to appear to you, the greater the force sent forth, and the greater the degree of success will you have in your healing. Some excellent healers have found that they gained additional force if they would add to their mental picture or image, the picture of the mentative currents actually leaving their minds and travelling toward the patient, and then enveloping and surrounding the latter. One very good healer has told me that she always can see, mentally, the patient being "bathed in a perfect stream of her Mind-Power." I feel that this lady is right, and that by adding this feature to the mental image very good results may be obtained. The student of these lessons will find this last image easy to produce if he will remember what we have said about thought-forms. I do not advise too long treatments, for I believe that

the best results are obtained in a treatment extending over say not more than fifteen minutes. You should then leave the patient with a few earnest words of encouragement and hope, bidding him aid in your work by keeping the proper mental images of health before him, and especially avoiding all fear and worry.

The above process of giving a mental treatment may seem very simple to those who have not practiced it. But you will find that it contains the real essence of the healing process, without the "fringe*" and "trimming." And more than that you will find it wonderfully efficacious—it will "do the work." You will never begin to even faintly realize the virtue of such A treatment, until you begin to practice it. You will then find yourself so filled with such a sense of power, strength and healing force, that you will seem like another person. And your patient will likewise feel an immediate benefit. I might write page after page, giving you directions about the treatment, but, after I was through, it could all be boiled down into the plain, simple directions already given you. I have given you the basis of the practical treatment—you may add the "trimmings" yourself, if you feel that you need them. This same basis you will find to underlie all of the treatments of the various sects and cults, after you have trimmed off the "fancy additions," high-sounding words, and metaphysical terms. I have studied all these forms of treatment, and know just what I am talking about when I say this to you.

And now for the "absent treatments" along the lines of general treatment. There is practically no difference in the methods. The principal additional process is that of the healer endeavoring to form a mental image of the patient, as if he were right before him in person. If you have ever seen the patient you may easily reproduce his mental image. But if you have not seen him personally, you can form a mental image of "a man," or "a woman," without filling in the details of personal appearance, and the result will be similar. You will find the following method will help you in the treatment. Sit down in your chair, after drawing up another chair right before you, but about two or three yards distant. Then picture your patient as sitting in this other chair, and use your imagination to the fullest in this respect. Many practitioners of successful mental healing actually feel that the patient is sitting before them in this form of treatment. Then with your patient sitting before you (as a mental image) talk to him just as if he were present in person, using the same words, tones, and manner. Throw yourself earnestly into the idea of a personal treatment, and endeavor to forget that miles are between you. By so doing you will be able to start the mentative currents flowing freely in his direction, and he will be affected by them, and will obtain the best results. I have been told frequently by persons who have taken this form of healing from some of the world's best mental healers, that they could almost see the healer before

them—they could certainly feel his presence very distinctly.

This "talk" to the distant patient should consist of the same calming, quieting, soothing suggestions at first, followed by the positive, stimulating, forceful suggestions given afterward. Follow the precise instructions given for use in personal treatments, and you cannot go astray. There is no difference, in reality, between personal treatments and absent treatments—if you will remember this, and act upon it, you will have the key to the matter. And, then, after the suggestive talks, you should then give the same silent mentative treatment as indicated in my instructions regarding personal treatments. You should form the same kind of mental image, and proceed just the same, in every particular. Even bid him "good-bye" as you would in a personal treatment. If you have set a time for the absent treatment, your patient should place himself in a comfortable relaxed position. But this is not necessary—it is not necessary for the patient to even know the hour of treatment. All that he needs to do is to open his mind, receptively, to the treatment that you are to give him some time during the day—that is, he should express his mental "willingness," and thus take off the resistance of his will which otherwise would have to be overcome.

The healer who wishes to give absent treatments should study carefully the portions of this work relating to telementative induction, the currents,

thought-forms, etc. Remember, please, that all the work of mental healing is done along the lines of mentative induction, just as is the work of all forms of mentative influence. There is but one great law underlying all of these forms of manifestation, and if you understand the fundamental principle you will be able to reproduce any or all of the manifestations of it. The instruction regarding mental healing is not confined to this chapter alone—it must be gained from a study of all these chapters, for the reasons just stated. Strive always to acquire a clear knowledge of the underlying principles, and you need not worry about the details of operation or manifestation.

And, now, just a word about self-healing, along these lines. There is no difference between self-healing, and the healing of others. Here is a good method—simple and efficacious. All that is necessary for you to do is to imagine yourself as a patient coming to yourself for treatment. Suppose your name is "John Smith," and you wish to treat yourself along the lines of the general treatment. All you have to do is to let the central mind part of you (or the "I") proceed to treat the body of "John Smith." Talk to "John Smith" just as if he were an entirely separate individual. Tell him what he should do, and what he should know, and what you expect to do for him. Give him the same suggestions that you would give another patient. Talk up to him, and tell him just what you mean to do for him, and what

he has got to do himself. Then give him the Silent Treatment just as you would another patient. Even give him the parting words, just as you would a patient. In short, treat him first, last, and all the time as you would another patient. You will be surprised to note how efficacious this plan is. This method is original with myself, so far as I know. There is a good, strong psychological and occult reason for this plan of self-treatment, which is not necessary to go into here—the principal thing is that it "will do the work." Try it. The ordinary method of self-treatment is to say, "I am well" and so on, giving the suggestions in the first person. I consider that my own plan gives better results, but you may try both, and decide for yourself.

And now for the "local treatment" methods of mental healing. These are very simple also—so simple that I fear some of you will undervalue them. But do not deceive yourselves, good friends, the "simplicity" represents years of hard work along experimental lines, and is really the "boiling down" of many methods far more complicated and technical. It is the "essence" of the thing, again. I wish that I could have obtained this information as easily as you are doing—but I couldn't, for I had to work it out for myself, in connection with other experimenters and investigators. The underlying theory of this local treatment in mental healing is (1) that there is mind in every cell; cell-group; organ; and part, of the body; and (2) that the mentative energy

in such mind is negative to that in the central mind of the individual, and consequently, yields to its positivity when properly applied. That is the whole story in a nut-shell. Now see if you can grasp its importance.

The above principle of the "local treatment" is really also employed in the general treatment, because the central mind of the patient is stirred into induced activity and positivity by the suggestion, or mentative currents of the healer, or both. The central mind of the patient, so stirred up by induction, then acts upon the mind in the cells, organs, etc., unconsciously, and the cure results. Do you see just what I mean? Well, then in the local treatment, instead of going about it in this way, the healer brings his mentative energy to bear right directly upon the mind in cells, and organs themselves. So you see the process is really the same at the last, that is, it is the application of the positive central mind upon the negative mind of the cells, organs and parts.

Now, then, how may one treat the cells and organs of another person, in this way? The process is very simple, when you once learn it. All that is necessary is for you to "treat" the organ, or part, just as you did the patient, in several forms of general treatment, as stated a little while ago. You must learn to "talk to" the organ or part affected, and to give it suggestions and mental treatment just as you did your personal patient. In short, the the nearer you can come to considering, and treat-

ing the cells or organs as if they actually were "personalities" or "entities," the better will be your success in this form of treatment. This is no mere trick, or bit of superstition—it is based upon good psychological principles, and has its reason in well defined occult laws. There is mind in the organ and cell, and you are reaching out to it. The way to reach the mind in the cells; cell-groups; ganglia; organs; nerves; parts, etc., of the body, is to address yourself directly to it, just as you would to a person. You must think of the mind in the affected parts, as a "person" who is misbehaving. You must remonstrate with, argue with, coax, order or drive the "person" residing in the organ, just as you would different individuals. Sometimes coaxing is much better than driving-, and sometimes the forceful method is necessary, as we shall see. You may either talk aloud to the mind in the organ, or else (and this is the better way in treating others) you may do your talking mentally. Tell it just what you expect of it—just what you intend it shall do—just what is right for it to do, etc. And it will obey.

I know a lady, who is an excellent healer along these lines, and who obtained the principles of this particular form of healing from myself. She tells me that she followed my plan, as above stated, with the exception that to her the organs, nerves, and parts, always seem like disobedient children, who must be managed one way or another. And so she proceeds just as she did when she was a successful school-

teacher, And I am inclined to think that she is right, and has made an improvement on my original idea. For these "cell-minds," or "organ-minds" closely resemble the minds of undeveloped children, and are often unreasonably stubborn, although if they are reached the right way, by a firm though kindly tone, in most cases they will obey orders, and mend their ways.

It is well to use the hands at the beginning of this form of treatment, in the direction of tapping or patting the part of the body directly over the organ. This seems to have the effect of awakening the attention of the organ-mind, so that it becomes more receptive. It is akin to tapping the shoulder of a man on the street, to whom you wish to speak. In such cases, it is well to send the mental command: "Here! Listen to me!" The hands of the healer may also be passed over the body as the mental commands are given, and they serve to give an additional and strengthened suggestion when properly used.

A plain, simple way of giving this treatment is to awaken the attention of the mind in the organ or part, as above stated, and then proceed to mentally lecture it calling it by name, as for instance. "Here, stomach I" or "Now, you liver," etc. Don't smile at this advice—just try it on yourself and you will stop smiling. Then go on and tell the organ-mind just what you would tell it if it were an actual personality—a childish mind, for instance. You will soon find how quick the organ-mind is to awaken to your

words, and to act upon your suggestions or orders. Follow the laws of suggestion in giving these treatments to the organ-minds—that is, remember the suggestive phases of repetition, authoritative demand or command, etc. Don't be afraid, but start in to give the organ-mind "a piece of your mind," and it will obey you.

Dr. Paul Edwards, one of the world's most famous mental-healers, whom I met quite often a number of years ago when he was living in Chicago, informed me that the result of his practice has taught him that there was a great difference in the "intelligence" of the mind in the several organs. For instance, he believed that the heart was very "intelligent," and quite amenable to mild, gentle, coaxing suggestions and advice or orders; while on the other hand, the liver was a most mulish, stubborn, obstinate organ-mind, which had to be driven along by the sharpest and most positive suggestions. I have since investigated along this line, and I am now fully convinced of the correctness of Dr. Edwards' theory in this respect. I have found the heart to be very gentle, and obedient, as he said, and I have moreover found it needed but the slightest word to attract its attention. I have found the liver to be brutish, stubborn, and obstinate, and needing the most forceful, insistent methods—something like driving a stubborn donkey along the road. I have also found the liver to be lazy and sleepy, and needing much effort to rouse it into a receptive condition. The stomach I have

found quite intelligent, particularly if it has not been brutalized by "stuffing," and it will readily respond to the treatment. A peculiar thing about the stomach is that it seems to like "jollyng," or "flattery"—tell it how good a stomach it is, and how well it can do its work; and how much you trust it to run things right for you; and lo! it proceeds to "make good," and justify your praise and commendations.

The nerves respond readily to this form of treatment, along gentle coaxing lines. The circulation of the blood may be increased to certain parts, or restrained, in this way. In this way the blood can be swept all over the body, creating a pleasant glow; or it may be drawn away from an aching head, or a feverish brow. The bowels respond readily to a firm, kind treatment, in which they are to be told to move regularly—it being well to name a certain time at which you expect them to establish a regular habit, in which case be sure to keep your appointment with them and give them a chance. The organs peculiar to women will respond quite readily to this form of treatment. Regular menstruation has often been established by treating the proper parts in this way a month ahead, and keeping it up every day until the regular period—in this case it is also well to "fix a date." Suggestions of "firm, now—be firm and strong" have relieved many cases of womb weaknesses. Profuse menstruation has yielded to commands of "slow, now; easy, easy; not so free a flow," etc.

There are no fixed forms of treatment along these lines. You must acquire the "knack" by practice. The proper words will suggest themselves to you. The thing to do is to know what you want done, and then command the organ-mind to do that thing; using the same words that you would use in talking to a real person in the place of the organ. You will soon acquire the art, by a little practice. Those who have treated a large number of persons in this way have told me that the mind in the organs and parts seems to instinctively recognize the healer's power over them. Just as a horse or dog will recognize men who are accustomed to managing animals of their kind, so will these organ-minds instinctively recognize their master in one who has studied this art of mental-healing, along these lines.

Remember always that you are mind talking to mind, not to dead matter. There is mind in every cell, nerve, organ and part of the body, and in the body as a whole; and this mind will listen to your central mind and obey it, because your central mind is positive to it—the organ is negative to you. Carry this idea always with you in giving these treatments, and endeavor to visualize the mind in the organs. etc., as clearly as may be, for by so doing you get them in better rapport with you, and can handle them to better advantage.

And, also remember, that the virtue lies not in the mere sound of the words that happen to reach the organ or cells—they do not understand words as

words, but they do understand the meaning behind the words—they recognize the mental state of which the word is the outward symbol. But without words it is very hard for you to think, or clearly express the feeling—and so by all means use the words just as if the organ-minds understood their actual meaning, for by so doing, you can drive in the meaning of the word—and induce the mental state conditions necessary to work the cure.

While this local treatment is adapted especially to personal healing, still it may be also used to great advantage in absent healing, by combining it with the regular general form of absent healing. That is, after giving the general absent treatment, proceed to place yourself en rapport with the organ-mind in the patient, and then talk to it just as you would if the patient were actually present. Visualization will enable you to do this effectively. I have heard of some wonderful cures having been effected by the use of this form of local treatment in absent healing, in connection with the general treatment.

And in case of self-healing this local treatment acts with wonderful force. One can, of course, "talk up" to his own cells and organs just as he can to those of another and with equal effect if he goes about it right. This opens up a wonderful field for self-healing. The methods and practice of local treatment in self-healing are precisely similar to those used in treating others. I am personally acquainted with a lady who has learned to make her body obey

her perfectly. If the body looks tired or droopy or lacks freshness and beauty, she just "talks up" to it and tells it how much she thinks of it and how much she appreciates all that it is doing for her, etc, and at the same time encourages it to manifest activity and interest, etc. The result is that the next morning after the treatment she will find that all of her suggestions have been accepted and acted upon by the body, and that the latter looks fresh, active and beautiful, manifesting all the appearance of youth and perfect health. I have heard of women managing to retain their youthful appearance in a similar manner. I have known men to "coax up" their bodies, when under the strain of unusual work, with the best of results. In fact, I believe that in this form of treatment of one's own body there are possibilities as yet undreamt of by the race. Perhaps this hint may start some investigator to exploring the field to the limit—I have not found time to carry my investigations along this line quite as far as I would have liked. There is a great unexplored field here. Here is a chance for some fine work for the students of this book.

And now I seem to have reached the end of this chapter. Remember, please, that within its pages I have condensed information sufficient to have filled a good sized volume or two. Read it carefully and do not let the simplicity of my methods lead you to ignore the wonderful possibilities open to those who will practice them. I have not cared to dress up

my "treatments" and methods in fancy garb for the purpose of bewildering the eye and creating an impression upon the foolish and childish minds of those who run after these things. I do not want a "following" of this sort—I want, rather, the earnest sympathetic co-operation of my students who appreciate the virtue in these apparently simple methods. As I have said before, these "simple" methods and forms of treatment represent the work and experience of myself and others extending over a number of years. They are the "boiling-down" of many systems, and the result of my own experiments. They embody the simplest, plainest, and yet the most effective methods known to the world of mental healing today. Take my word for this—I base this statement upon eight active years of earnest, patient, careful investigation, experiment and study along these lines under circumstances with which few are fortunate enough to be favored. I say these things not in the spirit of boasting or "booming my own wares," but merely that you may understand just what is behind and under these "simple" forms, methods and treatments.

You will notice, I hope, that in order to practice these methods of mental healing you are not required to "join" anything—nor asked to connect yourself with any new religion or semi-religion. You may adhere to your favorite beliefs, and still make as many cures as the best of those who believe and claim that the healing is done because of some

fantastic theory, dogma or belief! There is no more sense in building up a religion around mental healing than there is in building one up around Homeopathy, Allopathy, or Osteopathy, or Hydropathy, or any other "pathy." There is but one healing power of the mind and that is free and open to all. It is the gift of the Infinite to its finite reflections. It is a natural force, working under certain laws — and free to all Take it and use it toward "the healing of the nations," beginning with yourself.

CHAPTER XXVII.

MENTAL ARCHITECTURE.

"Architecture" means "the art or science or building or construction," and "Mental Architecture" means "the art or science of Mind Building." By "Mind Building" I, of course, mean "Brain Building," for as I have told you in a previous chapter, the brain is the "machinery" of the personal manifestation of mind, or the "converter" or "transformer" of the Mind-Power. But as the word "mind" is generally used as synonymous with "brain," in the case of individuals, I shall speak of "Mind Building" in this lesson, although I always mean "Brain Building" when I so speak.

The differing manifestations of mind in the various persons with whom we come in contact is at once recognized as depending upon the character, quality, degree and grade of their brain-material. The brain is composed of a peculiar substance called "plasm," or elementary living-matter. The word "plasm" is derived from the Greek word meaning "a mould or matrix," and its use in connection with the brain-substance is peculiarly appropriate, for it is in the cells of the brain that "mental states" are "cast or moulded," as it were. The brain is com-

posed of an enormous number of tiny cells which are the actual elements in the production and manifestation of thought, or mentation. These brain-cells are estimated at from 500,000,000 to 2,000,000,000, according to the mental activity of the person. There is always a great number of reserve brain-cells remaining unused in every brain, the estimate being made that even in the case of the wisest man, or most active thinker, there are always several millions of unused brain cells held as a reserve. And the most advanced science also informs us that the brain "grows" additional cells to meet any demand upon it. And brain-building is the development and growth of brain-cells in any special region of the brain; for, as you probably know, the brain contains many regions, each region being the seat of some particular function, quality, faculty or mental activity. By developing the brain-cells in any special region, the quality, activity or faculty which has that region for its seat is necessarily greatly increased and rendered more effective and powerful. The investigators along the lines of Phrenology have long since recognized the fact that brain-centers or regions could be developed by proper exercises, etc., and the text-books on that science give us many interesting facts regarding the same. These cases show us that not only is an individual able to develop and cultivate certain qualities of mind on the one hand, or restrain them on the other, but that also the very outward shape and size of the skull mani-

feats a corresponding change, for the bony structure accommodates itself very gradually to the pressure of the increasing number of cells in some particular center or region of the brain. It is a fully demonstrated scientific fact that a man may "make himself over" mentally, if he will but devote the same degree of attention, patience and work to the subject that he would in the case of a desired development of some part of the physical body—some muscle, for instance. And the processes are almost identical in the case of muscle and brain-center—use, exercise and practice along the lines pointed out by those who have investigated and experimented along the particular line.

Prof. Elmer Gates, of Washington, D. C, one of the most remarkable men of this age, has given to the world an account of some remarkable experiments along the line of brain-growing, the experiments having been tried upon various animals. He tells us that his early experiments along this line were in the direction of training dogs to develop some one particular sense, that of seeing or hearing particularly. He would specially train a certain number of the animals according to his methods, and at the same time would keep a like number of the same animals of the same age, etc., without any extraordinary use of the particular faculty in question, and still a similar number without the opportunity of using that faculty at all. At the end of a certain time he would kill some of the animals belong

ing to each class, and upon examining the brains of each he made the discovery that the number of brain-cells (in the regions of their brains in which the sense or faculty was manifested) showed a startling difference, depending upon the degree of use and exercise of the particular faculty. His specially trained animals showed a much greater number of brain-cells than had ever been found in animals of the same breed and age. Prof. Gates continued these experiments over a number of years and obtained some remarkable results. He specially trained the faculties of some of his dogs so that they were able to distinguish between seven shades of red and a like number of green shades. I have not the time here to speak at length of the wonderful results of Prof. Gates' experiments, but he has firmly established the scientific fact that brains may be "grown" at will, if the person will apply himself to the subject with sufficient zeal and ardor. I have conducted a number of interesting experiments (not with dogs, or through vivisection, however) which have proven conclusively to my mind that the entire natures, dispositions, characters and faculties of people may be entirely changed by intelligent psychological methods along the lines of Suggestion or Auto-Suggestion, accompanied with certain other methods to be mentioned in this lesson.

The great school of "New Thought" people of the various sects, cults and associations have been doing some excellent work along these lines during

the past ten years or more. Their systems of "affirmations" and "denials" really developed or restrained their brain-centers and desirable qualities were increased and developed and undesirable ones were restrained. But the mere use of "affirmations," "auto-Suggestions" or even strong, positive suggestions given by another, forms only one-third of the work necessary in order to produce the best results. It is all very well to assert "I am Brave," "I am Industrious," "I am Active," etc., etc., but if the work stops there it remains only one-third done. It is true that these affirmations and auto-suggestions undoubtedly do stimulate and develop mental faculties and brain-centers and play an important part in character building. But in order that they be used to the best advantage there must be visualization, and there should be a certain physical acting out of the mental suggestions or affirmations. There must be seeing and doing as well as saying.

You will remember what I said in my lesson on Mental Suggestion regarding the fact that "mental states take form in physical action," and its twin-truth that "physical action produces mental states." It is a case of action and reaction in both instances. For instance, if you will start in to feel angry, and keep it up a little while (even though the emotion is assumed for the experiment), you will find that your brows will form into a frown and that your hands will clench and your jaws will fasten into a savage "bite." You know this to be true, of course.

But then, on the other hand, if you will assume the above-mentioned physical characteristics accompanying anger and will keep them up earnestly for a short time, you will find yourself actually feeling angry. And the same thing is true of the feelings and actions of pleasure. Think intently of some pleasant thing and you will find your face breaking into an expression of pleasure—you will smile; your eyes will twinkle and you will manifest all the outward characteristics of pleasure. And, on the other hand, if you will "throw yourself into the part" and will smile and manifest all the outward signs of pleasure, you will find yourself beginning to feel "bright, cheerful and happy" in a short time. I have seen a sign bearing the simple word "smile!" in big letters cause people to change their mental states in a few moments. They would take the suggestion and being amused at the sign they would begin to smile—then the smile's physical actions would react upon their minds and they would begin to "feel good" and so on.

I defy anyone to manifest the physical actions of any particular emotion or feeling, earnestly and actively, for a short time, without the corresponding mental state actually manifesting itself. Go into a business house manifesting the outward signs of good nature, confidence, self-reliance, etc., and you will not only impress others by suggestion, but you will also impress yourself, and you will begin to actually feel the thing that you have been acting out

Go into the same place manifesting the outward appearance of failure, lack of confidence, fear, etc., and not only will your suggestions be taken up by the others, but you will sink deeper and deeper into the mental state you are acting out.

I have known people to acquire a masterful, confident, reliant character by a systematic and persistent "acting out" of the part—their "second-nature," so acquired, growing stronger than their original nature. The exercise of the faculty, in this way, developed the brain-cells in the proper area and the people were indeed "made over." I know men who, when feeling "blue" or "discouraged" will always force a smile to their faces and in a short time they will regain their accustomed or desired cheerful state.

I have known at least one man to rouse feelings of stern determination by similar methods. This man was in a position in which there would frequently arise the necessity for the manifestation of the most determined sternness and an almost angry display of will. The man in question was by nature a good-natured, easy-going, kindly person, and he found it almost impossible to manifest the desired qualities upon the occasions mentioned. But one day he was roused to a state of intense determined sternness by a most annoying exhibition of careless action in the office, which although soon settled, left him with the physical reflex of the mental state just experienced. Before this physical condition had passed

away there arose, unexpectedly, a case of genuine necessity for the exhibition of the stern, determined action mentioned in the first place. Meeting the man to whom this attitude must be manifested, our man found that, much to his surprise, he displayed a wonderful degree of the desired trait and gave the other man a talking to that made his hair stand on end, and brought the desired result instantly. No one was more surprised at this occurrence than our man, and after it was all over he tried to "figure it out"—and did. He came to the conclusion that when he was manifesting the physical conditions of the mental state, it required but a trifling effort to induce the state itself—in fact the state came almost "automatically." He had discovered, by accident, a well-established psychological law. And he made use of it ever after. Thereafter, whenever he had to "work himself into a state," as he called it, he would walk about his office a few moments before he would see the other man, and during his walk he would "bite" hard and protrude his jaw; he would frown and clench his fists and make his eyes glare, etc., etc., and before long he would feel himself in the proper mood to see the other man and give him the necessary "laying out" The plan worked like a charm. I almost dislike to tell you the sequel, however. Our good-natured, "easy" man so developed these opposite qualities by this practice that in a few years he was known as a man to be dreaded by those who had occasion to receive treatment at his

hands, and his whole nature seemed to have changed, and even his best friends would then hesitate to call him "easy" or "good natured." He had made himself over—that's all. And from this story you may build up a whole process of character building if you have sufficient imagination and ingenuity—for the principle is the same in all cases. Character is plastic—and may be moulded at will, by intelligent methods. But it takes more than "holding the thought" to do it—one must learn to act out the part desired, until it becomes second-nature.

I wonder how many of you will realize what a wonderful field is here opened out for you if you will follow the idea taught by the past few pages! How many of you will realize that I have herein given you the "Secret of Making Tonrselves Over?" I wish that I could fairly "pound into you" this truth. When I think of what many of you are; and then of what you might be, if you would realize the inner truth and importance of what I have just told you—well, then, I feel like printing the tale in big, black-faced type and capital letters—so that I could make you read it.

I think that the facts and principles above stated are self-evident and need little or no backing up by authorities. But I think I will give you a quotation or two to help fasten the idea in your minds. Prof. Halleck says: "By restraining the expression of an emotion tve can frequently throttle it; by inducing an expression we can often cause its allied

emotion," I wish that every one of you would commit the above words to memory—they are golden. By expression Prof. Halleck, of course, means the physical manifestation or expression—the physical action which springs from the emotion.

' Prof. Wm. James has this to say along the same liner "Refuse to express a passion and it dies. Count ten before venting your anger and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this, as all of us who have experienced know : If we wish to conquer undesirable emotional tendencies in ourselves we must assiduously, and in the first instance cold-bloodedly, go through the outward movements of those contrary dispositions which we wish to cultivate. Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment and your heart must indeed be frigid if it does not gradually thaw." Aren't those words fine! Read them over several times so as to be sure to grasp their full meaning!

If you wish to cultivate a quality in which you are deficient, you must think about it, dream about it, concentrate upon it—live it out in your thoughts as a "day-dream" or "mental picture"—hold the visualized mental image of it always with you—and last

and equally as important, if not more so, act out the physical manifestations of it—play the part out. Act your part, earnestly, ardently, constantly, sagerly, steadily. On the other hand, if you wish to repress a quality, the best way to do it is to cultivate the opposite quality, and the undesirable quality will be "crowded out." If you wish to get rid of darkness in a room, you don't have to shovel it out—just open the windows and "let a little sunshine in." Prof. James has told you the same thing in the quotation given a few moments ago. It is psychological law. Kill out the negative by cultivating the positive. That's the rule! But don't forget to act out the part!

What is called autosuggestion, or self-suggestion, is one of the most active agencies employed in Mind Building. Auto-suggestion covers all the various forms of affirmations, denials, statements, etc., employed by the several "New Thought" schools, and is the underlying principle of all forms of "self-impression." "Self-impression" would be a better name than any of these terms, for it described the process exactly. One "impresses" his mind with certain ideas, suggestions, feelings and mental states. There is a dual aspect of mind which enables one to play two parts at the same time, viz., (1) the part of teacher or master, and (2) the part of scholar or pupil. One may charge his mind with the task of waking him up at a certain time in the morning—and he wakes up. Or he may charge his mind to remem-

ber a certain thing—and he remembers it. This form of self-mastery may be carried to great lengths, and one may bid his mind collect data regarding certain subjects, from amidst its heterogeneous collection of mental odds and ends of knowledge; and then bid it combine the information into a systematic form—and the mind will so act and the combined information will be at hand when needed. I find myself doing this, almost unconsciously, when I start to write a book—fact after fact and illustrations appearing at their proper time and place. The field of self-impression has just had its outer edges explored—there is a great region of mentation here awaiting some of you.

And so, this auto-suggestion is a case of "says I to myself, says I." And the queer thing is that if you will impress your mind sufficiently, strongly, and with sufficient repetition, you will find it taking the impression and acting upon it. Repetition is a great thing in auto-suggestion. You remember the case of the man who told a certain lie so often that he got to actually believe it himself—repeated auto-suggestion works along the same psychological lines. Hearing a thing impressed upon it sufficiently often, it takes it as a fact, and proceeds to act it out accordingly. Constant affirmation and statement, made to one's self, will manifest in actual conditions.

Many a person has changed his whole physical and mental condition by a careful, persistent course of auto-suggestion. Of course, if one combines the

mental image, or visualization process with the auto-suggestion, he will obtain a doubly efficacious result. And, if, in addition to these two, he will practice acting out the part along physical lines, he will reap a ten-fold harvest of results. These three forms combined, employed and persisted in, will work miracles in any one. For instance, if one suffers from fear in meeting other persons—an abnormal timidity or bashfulness, commonly called "self-consciousness"—the first thing for him to do, is to brace himself with constant affirmations or auto-suggestions of "fearlessness"; then he should visualize himself as absolutely fearless; then he should endeavor to reproduce the physical appearance and outward demeanor (an acting out of the part) of the fearless man. And thus will he gradually develop into that which he desires. His ideal becomes real—his dream a fact—his feelings actions—his actions feelings. And this rule and example will hold good along the whole line of personal qualities or characteristics. All come under the rule—the same principle works in all cases. Get the principle and you have the secret of the whole thing.

But here I am going to suggest a little variation along the lines of auto-suggestion, which I have found to act admirably in this class of cases. The ordinary auto-suggestion, or affirmation works along these lines, viz., one affirms or suggests to himself something like this: "I am fearless—I fear nothing—I am courageous—I am filled with confidence," etc,

etc. Now this in fine—no one who knows anything about the subject will dispute the fact that a man "holding the thought" that "I am fearless," will be filled with courage, and will manifest the qualities that he is claiming for himself. It is the old tried and oft-taught plan of affirmation or auto-suggestion that has worked wonders for so many people. And I positively advise you to follow this plan of "holding the thought," and making the affirmations or auto-suggestions in the first person, when you are "going into action." As a "bracer" it is unexcelled. But there is something else not so old—and here it is.

You will see in the previous chapter, entitled "Healing Methods," (in that part devoted to self-healing) I tell you to imagine yourself as "John Smith," or whatever your name may be—that is, as a separate person, and then to "treat" him as such—just as you would a patient. "Well, this plan also works admirably in cases of character building by auto-suggestion. While the "I am," etc., plan is good as a bracer, and when going into action, still this last mentioned plan of mine operates far better when it comes down to steady "treatment" of oneself for mental failings; weaknesses and character-building. Just try both plans yourself and see if I am not right—but practice my plan a little until you acquire the "knack" before finally deciding the matter. Here is how it works in practice.

Suppose you wish to cultivate fearlessness in place

of the fear-thought that has bothered you so much. Well, in addition to the mental image of visualization and the never-to-be-forgotten acting out the part, you wish to try auto-suggestion. The old way, you remember, was to claim to yourself, "I am fearless," etc. Now my new way of "treating" yourself is to imagine that you are "treating" some other person for the same trouble. Sit down and give a regular treatment. Imagine yourself as sitting before your personality—the central mind giving a treatment to the "John Smith" part of you—the individual "treating" the personality. The individual (that's you) says to the personality of "John Smith": "Here, John Smith, you must brace up and do better. You are fearless, fearless, FEARLESS ! I tell you, you are fearless ! You are courageous, and brave, and bold! You are confident and self-reliant! You fear nothing! You are filled with strong, positive Mind-Power, and you are going to manifest it—you are going to grow more and more positive every day! You are positive this minute—do you hear me! Positive this very minute! You are positive, fearless, confident and self-reliant right now, and you will grow more and more so every day. Remember now, you are positive, positive, positive—fearless, fearless, fearless!" etc., etc., etc.

You will find that by this plan you will be able to fairly pour in the positive suggestions to "the John Smith part of you," and the latter will take them with the same effect as if there were two per-

sons instead of one. And there are two persons, according to the occult teachings—the individual and the personality. This plan will afford a welcome variation to the monotonous "I am this and I am that" methods which have caused so many once-ardent followers of the "New Thought" to throw up the whole matter in disgust. This wholesale "I am this and that" business has tired many a good soul who thereby let go just when in sight of attainment. To such and to all others I would say: "Try this new plan!" Learn to actually "treat yourself" by this method and you will be surprised at the rapid progress you will make as compared with the old plan. But don't forget to impress upon the "John Smith" part of you that he must hold the mental image or visualization ; and that he must start right in to act out the part. Don't let him get away from this—insist upon it—cross-examine him about it before each treatment and hammer it into him hard.

Now, please experiment with this method on yourself and find out its wonderful possibilities by your own experience. Don't rest with my say-so, but prove it for yourself. When once you have found out just what this method will do for you you will wonder that you had never thought of it before. You will cultivate a sense of individuality which will recognize the personality as a plastic something that can be moulded and shaped at your will by this "treat-

ment." And, best of all, you will learn to know that the individual is you, and you are the individual and that the personality is merely something that "belongs to you." "When you have reached this stage you will have called to your hand the forces of the great Mind-Power and will indeed have a right to call yourself "positive" and an "active center of power" in the great Ocean of Mind-Power. And all this will have been brought about by this new plan of" Says I to myself, says I." Is it not "worth while?" Then start in to "make yourself over as you will!"

CHAPTER XXVIII.

MAKING OVER ONESELF.

Now comes the question "In what respect shall I make myself over?" And this is a question that I cannot answer for you, because each one of you would have to be answered differently, and I would have to understand the requirements of each particular case before I could so answer. But, after all, each and every man or woman who studies these chapters has a very good idea of his or her particular strong or weak points of character. Each one knows just about what qualities need to be strengthened and built up, and just which ones need to be restrained. Every person knows his short comings in the lines of personal qualities or character, for he or she has been forced to this knowledge by coming in contact with the world. If you are considering the question of character architecture in your own case, I would advise a strict self-examination with a pencil and paper, in which you must set down the degree of development of each particular quality, without fear or favor toward yourself. When you have done this you will know just how to proceed. You will have given yourself a mental diagnosis. I herewith give you a general list of qualities, etc., as an aid in this work of self-examination as a basis of

mental architecture. In using it ask yourself the question: "What degree of this quality do I possess?" And answer the question "on honor."

Below I give you a list of the "faculties" usually given in works on phrenology, which will aid you very materially in preparing your report on yourself. Each faculty relates to some quality of character possessed by you, and regarding which you are asking yourself the question mentioned above:

Sexuality.	Ideality.
Friendship.	Mirthfulness.
Love of Life.	Sense of Size.
Physical	Sense of Order.
Appetites.	Memory.
Cautiousness,	Language.
Firmness.	Judging Human
Faith.	Nature.
Ingenuity.	Parental Love.
Imitation.	Stick-to-it-iveness,
Sense of Shape.	Determination.
Sense of Color.	Secretiveness.
Sense of	Self Esteem.
Locality.	Hope.
Musical Taste.	Sympathy.
Comparison.	Sublimity.
Domestic	Observation.
Qualities.	Sense of Weight.
Love of Places.	Sense of Number.
Fighting	Sense of Time.
Qualities.	Originality,
Acquisitiveness.	Agreeableness.
Love of Praise.	
Integrity.	
Veneration.	

Every one of the above mentioned faculties or qualities may be increased or decreased by the practice of the methods given in this lesson. Auto-suggestion, visualization and acting-out-the-part—that triple method of character architecture will enable anyone to "make himself over" in any one or more of the above qualities. You will, of course, always remember that the methods named act in the direction of stimulating the growth of the brain-cells in the particular centers, areas and regions in which the particular faculty or quality is manifested. The immediate cause of the growth of the brain-cells is the desire of the individual manifesting itself along physical lines; coupled with that law of Nature which causes increased physical or mental growth in accordance with necessity or need. The earnest desire, heightened by visualization and auto-suggestion, stimulates the brain centers manifesting the desired qualities, and by so doing causes a more rapid production of new cells and the greater development of the existing ones. Then the acting-out-the-part, with its physical manifestations, creates a direct demand upon the brain for means of manifestation, and the brain responds by growing additional cells to meet the demand.

There is in Nature a law that tends to furnish to the organism that which is needed for its development and necessities. The horse has evolved from a three-toed animal into a one-toed one, in response

to the demands of its environments, and the necessities of its life. Birds of prey have claws and beaks adapted to their needs and wants; beasts of prey have great teeth, claws and shape of body adapted to their wants and necessities—and so it is all through Nature. But remember this, that animals constantly change as their environments alter, for Nature always is ready to supply that which is demanded by the necessities of the organism. Evolution gives us many convincing illustrations of this fact, which I regret not being able to mention here. If a part of the body is brought into unaccustomed use, it becomes tired at first and then Nature sends to its relief increased nutrition and development so that in time it can meet the new requirements with ease. And so it is in this matter of the brain-cells. Make a demand upon Nature for increased power along certain lines and she responds. And the way to make the demand for new brain-cells in order to manifest certain qualities to a higher degree is to follow the methods given you herein—auto-suggestion; visualization and acting-out-the-part. I trust that you now understand not only the "how" of this subject, but also the "why" of it.

It is impossible in the space of a few chapters to give detailed instruction regarding the development of each separate faculty of the mind. That would require a good sized book by itself. But I have given you the general principles and directions and you

should be able to work out the rest of the problem yourself. I shall, however, give you special directions for the development of the particular qualities most necessary to the dynamic individual mentioned in the chapters on personal influence. Before proceeding to this last mentioned phase of the work, however, I wish to say that not only may one "make himself over" by the methods given, but he may "make over" other people by the same methods applied in the forms of suggestive treatment. This is particularly true in the case of children, whose characters are extremely plastic, and who yield readily to constructive shaping and guidance. It is not necessary for me to go into this matter in detail, for in my chapters on "Mental Suggestion" and "Mental Therapeutics," as well as in the present lesson, I give the principles of such treatment and the methods of applying the same. I trust that you have paid sufficient attention to what has been taught to be able to understand and apply this form of suggestive treatment to others. What I have said about treating the "John Smith" part of you is true when you are actually treating others. The same principles apply. In addition to these you may advantageously use treatments by mentative currents, which will tend to induce in the mind of the other person the desired mental state, which in time will result in the production of the new brain-cells needed to "establish" the mental character-cure. In treat-

ing others for a change of character, proceed exactly as you would in treating them for a physical ailment—the principle is the same, for the trouble arises from a similar underlying cause. In both cases you are treating mind, remember.

And now to the building up of the dynamic individual. We have seen what he was like, and now we must try to "make ourselves over" to resemble him. The methods given in the present chapter, and the one immediately following it apply to this work, of course. Let us now form a mental picture of the dynamic individual and see what qualities he possesses, and then learn how to develop and cultivate those qualities.

Our dynamic individual is possessed of a strong desire. He knows how to "want" a thing the right way. No mere "wishing" or "sighing" for a thing—when he wants a thing he wants it. We all think that we want things, but the majority only want them in a half-hearted way. The flame of desire burns feebly and gives little light or heat. One of the first things you will notice in coming in personal contact with the men "who do things" in the world is that they are filled with that intense, eager, longing, craving, hungry, ravenous desire that urges them on to mighty effort and achievement—which makes them demand things instead of begging for them.

Even among the animals that we speak of as "strong" and "masterful," you will find that this

desire quality is strong, so much so that it impresses itself in their every movement and action. And on the other hand, you will find a lack of that same quality in the species of animals that are preyed upon, hunted and devoured by the others. This class of weak-desired animals impress us as "weak" and "spiritless." And so it is with men. No one ever did anything or got anything unless he was filled with a strong, hungry desire for that thing. If a man feels a hunger for attainment, just as he feels a hunger for his meals, he will make mighty efforts to satisfy that hunger. Just think of what you would do to satisfy a craving hunger ! Well, these men feel the same way about other things for which they are hungry. Desire is a form of hunger. And the hungrier a man is for a thing the more Desire-Force will he manifest and the greater efforts will he make to get that thing.

People have fallen into the habit of speaking and thinking of "desire" as an unworthy, low, animal, selfish quality—but they are seeing only a half truth while thinking that they are seeing the whole thing. They seek to escape by speaking of "high desires," "aspiration," "ambition," "zeal," "ardor," "love," and a number of similar terms—but these things are merely our old friend "desire" with a new name. Let me give you a few words used in speaking of some form of desire. Here they are: Desire, wish, want, need, exigency, mind, inclination, leaning, bent, animus, partiality, penchant, predilection,

propensity, willingness, liking, love, fondness, relish, longing, hankering, solicitude, anxiety, yearning, coveting, aspiration, ambition, eagerness, zeal, ardor, appetite, appetency, hunger, thirst, keenness, longing, craving, etc., etc. Quite a formidable list!

The truth is that all of the "feelings" that incite one to action of any kind or sort, are forms of desire. Without desire one would cease absolutely from action. Preceding every action there must be desire, either conscious or unconscious. Even those people who make a virtue of renunciation of desire, and who claim to have "conquered desire absolutely," are acting in response to a more subtle form of desire. How is this, you ask? Well, simply because they are carrying out a desire not to desire certain other things. Desire is at the bottom of the renunciation, just as it is at the bottom of the very desires they wish to renounce. This must be so always, for desire is a fundamental natural law, and is always manifest. Not only in the doing of things is desire manifest, but also in the refraining from doing the same things. One man desires to smoke—another desires not to do so. Desire in both cases! "Lack of desire" to do a certain thing simply means a desire to pursue an opposite course of conduct and action and so it goes—desire is manifest in every action and refraining from action—so long as one has the capacity for action. Nothing has ever been done, created, or manifested without desire. The very atoms manifest desire in their combinations.

And so, all the universe has been built up through the operation of the law of desire, and the law of will—both of which are phases of the one law. Desire underlies all life—it rests in the very heart of life itself. And the greater the manifestation of vitality, the greater the force of desire.

But remember always, that there are wise desires and unwise desires. And the dynamic individual learns to distinguish between the wise and the unwise desires—between the "good" and the "bad" ones—and governs himself accordingly. He examines his desires and picking out the "good and wise" ones he discards the "bad and unwise" ones—then he proceeds to develop and build up the ones he has selected.

And how does our dynamic individual develop his desire when desire in itself is not a separate mental faculty, but, instead, manifests through and in each faculty? He proceeds to hold up to it the mental image of the things to be desired, and the Desire-Force within him flows forth, and manifests more and more energy according to the stimulus. Desire-Force is always inherent in the person just as is Will-Power, but both need an incentive to action—a, stimulus to manifestation. It is a well-known law of psychology that desire flows out and manifests itself in response to an object. This object of desire is always something that affords pleasure, satisfaction or content to the individual, or else that will rid him of pain, discontent, discomfort, or dissatis-

faction, either immediate or remote in both instances, and sometimes indirectly; that is, the pleasure or pain may be occasioned by the pleasure or pain, immediate or remote, of some other person in which the original person is interested.

The clearer the mental image of the object of desire, the greater will be the degree of desire manifested, all other things being equal. A child may be filled with discontent—it wants something, but does not know what it wants. Then the child thinks of "toys"—and it begins to want still harder. Then it sees a toy—and then its want becomes very intense. One may feel hungry in a degree, but when he sees some particular object of taste, the hunger becomes far more intense. And so it follows that if one will keep on presenting to his desire the suggestion and mental image of the object, then will the desire begin to burn more fiercely and strongly and may be cultivated to almost any degree. You know how one may awaken desire in another this way, by means of suggestion, and by presenting the mental image of the object, in conversation, etc—how many of us know to our cost how the "sight" of an unthought of thing makes us begin to "hanker" after it and long for it? The book agent plays upon this trait of character in us—and so does the department store man on bargain days and by his window displays. You will remember what I told you in the chapters on suggestion, about the steps in "salesmanship," the important point being to "arouse desire" in the

customer—and what I said about the same thing in the case of the advertiser. This idea underlies all forms of suggestive influence and is manifest in the lives of every one of us, every day of our lives. And if this be so, can you not see that by auto-suggestion you may arouse the same degree of desire in yourselves that others arouse in you and you in others.

The threefold method—auto-suggestion, visualization and acting-out-the-part, will develop desire in you. In auto-suggestion, along these lines, you must "treat" yourself for desire. Tell the "John Smith" part of you how much he desires this or that—how much he aspires to this or that—how strong is his ambition for this and that, etc. Then visualize the object, that is the thing desired, until you can see it plainly and clearly. See yourself in possession of it, or as having attained it. Keep this mental image always with you, for it will act powerfully in arousing your Desire-Force. Then act-out the idea of gaining headway and moving on to the possession or attainment. Cultivate the outward actions and demeanor of the man who has "arrived." If you are after success, then act-out the part of the successful man. You need not be told why, after what I have said.

In conclusion, I will again remind you that the objects of this development of desire are, (1) that your will may be called into play, and (2) that your Desire-Force may be set into activity and thus begin in its "drawing," "attracting" work. Bead what I

have said about Desire-Force in the previous chapters. Now, do not dismiss this part of the subject lightly. It is most important to you. Desire and will are the two phases of Mind-Power, and you must develop both of them in order to get the best results. Keep the flame of right desire ever burning brightly. Feed its lamp with the ideas of the objects of desire by auto-suggestion, visualization and acting-out. Remember my parting words about desire: The first thing in the direction of doing things, or getting things, is to want the things hard enough! A strong, ardent, keen desire will clear away the undergrowth of the path of success. It will attract you to the people and things needed for its satisfaction, and will attract to you the people, things, circumstances, environments, etc., needed for its satisfaction. Desire is the soul of the law of attraction.

And now let us consider the second attribute of our dynamic individual. It is will-power. Our man is an example of living will. He is rilled with the force of action. He is determined. He keeps his will on an object just as a machinist keeps his chisel on the hard metal, letting it bite in deeper and deeper until the desired impression and end is obtained. I have told you how the will is always set into operation by the urge of desire. When you develop and cultivate desire you are doing much to cultivate Will-Power. So I need not repeat this part of the process—I have just told it to you under the head of desire. But there is another feature about the use of will

which I must call to your attention. It is the feature of its determined application and manifestation. It is all very well to have a strong will, hut it will avail you nothing unless you learn how to apply it.

The secret of the resolute will lies in determination and persistency. And the first thing to be acquired is the capacity for attention. Writers on psychology will tell you that a "tenacious attention is one of the strongest factors of a cultivated will." That is it—you must acquire tenacity of attention. You must acquire the art of patiently dwelling upon a thing until you accomplish your purpose. You must learn to do things thoroughly and completely. You must learn to concentrate your will upon a thing and not allow it to be distracted or to wander off until you do what you set out to do. You must cultivate stability, decision, perseverance, tenacity and stick-to-it-iveness. And you can do all of these things by the triple method given in these chapters. Each quality is capable of cultivation and development in the same way. You can do these things "if you want to hard enough." First stir up your desire to accomplish the task—then will that you shall do it—then do it. Thousands of others have done these things—and so may you if you are an individual and are not a mere personal shadow. I shall now give you some advice regarding will-development, to which I ask you to pay close attention.

The first obstacle to be overcome in the work at cultivating Will-Power is to overcome the old habits

of weak will, and to replace them by new habits of strong will. This question of habit is a most important one, for we are all more or less slaves to habit. Habit is second nature which is often much stronger than our ordinary natural impulses. In order to develop the dominant will you must cultivate some new habits. And of these things I shall now speak. The following rules for the development of new habits will prove of great benefit to you, if you will study them carefully and then put them into practice.

Rule 1. Get control of your physical channels of expression and master the physical expression connected with the mental state you are trying to develop. For instance, if you are trying to develop your will along the lines of self-reliance, confidence, fearlessness, etc., the first thing for you to do is to get a perfect control of the muscles by which the physical manifestations or expressions of those feelings are shown. Get control of the muscles of your shoulders that you may throw them back manfully. Look out for the stooping attitude of lack of confidence. Then get control of the muscles by which you hold your head up, with eyes front, gazing the world fearlessly in the face. Get control of the muscles of the legs by which you will be enabled to walk firmly as the positive man should. Get control of the vocal organs, by which you may speak in the resonant, vibrant tones which compel attention and inspire respect. Get yourself well in hand physically in order to manifest these outward forms of will, and you will clear

a path for the Mind-Power to manifest itself—and will make the work of the will much easier. But it takes will to do these things and you must be prepared to use it. Keep your attention on these outward forms of expression until you acquire the habit and make it "second-nature."

Rule 2. Learn to concentrate. By so doing you will be able to focus your will upon any object desired, and thus get the greatest effect. In using the will endeavor to make it "one-pointed" as the orientals say. That is, have for the object of the will some one main object and then focus the will firmly upon that object. Cast from your mind all ideas and thoughts not in harmony with the one idea upon which you are concentrating your will. In the beginning it will be well to avoid all persons, environments, etc, calculated to distract you from the main idea. But after a bit you will be able to interpose a resistance to these distracting things and banish them from you by a mental command. While acquiring will in this way you will find that it often takes even more will to turn away from these outside objects than to follow your main object. You must learn to master these temptations even if in so doing you find it necessary to act like Ulysses who made his companions stop up their ears with wax lest they be fascinated by the song of the Sirens.

Rule 3. In acquiring a will-habit use every occasion in order to repeat the effort of the will along the lines of the habit. Give your will much exercise.

Every time you do a certain thing the easier does it become to repeat it, for the habit becomes more firmly established. Habit is a form of "impression," and the oftener you sink the die of the will into the wax of the mind, the deeper is the impression. Exercise, exercise, EXERCISE—practice, practice, PRACTICE.

Rule 4. The greatest struggle is at the beginning of the practice or formation of a new will-habit. Here one has to fight with all his might—but the first battle well won, the after-fights moderate and finally become mere skirmishes. Hence it behooves one to gird on his armor firmly and grasp his sword with strength at this first fight. Let one stop smoking or drinking, for instance, and he will find that three-quarters of the entire struggle is condensed in the fight of the first week if not the first day. Remember the case of Rip van Winkle with his "well, this glass don't count"—he never could get started. And, beware of a single slip at the start, for such slips weaken one more than he can regain in a whole day of success. After having made up your will to acquire a habit, you must not allow a single slip for this reason. A well-known writer on the subject has compared these slips to a ball of cord which one is endeavoring to wind—each drop of the ball unwinds more than many windings can replace.

Rule 5. Endeavor to fix the habit as a strong mental impression by any and every means that suggest themselves to you. For when this habit becomes firmly impressed upon your mind you will find it

most "natural" and easy to act along its lines, and most difficult to break away from it or to act contrary to it. You are building "second-nature," remember.

Rule 6. "Look before you leap," and "Be sure you're right, then go ahead." Always take a good look at a thing before plunging in. Give it the benefit of your judgment and do not be carried away by the judgment of others. Use your reason and judgment—that's why you have them. But, after once having decided a thing is "right" for you to do, then you must learn to "go ahead" to the finish. Learn to "place your hand upon the plow and look not backward." Learn to control your Will-Power and do not let it leap into action until you are sure it is right to do so. And all of this means rigid self-control and mastery of one's moods as well as one's passions and emotions. Guard yourself against yourself. And also guard your desire from the influences of others, for through your desires your will is called into action.

Children, savages, and undeveloped individuals manifest little or no mastery over their desires but allow themselves to be affected by every little wave from within or without and then let their will fly into action in response thereto. The individual learns to "inhibit" (that is to "check, restrain, hold back, forbid, prohibit," etc.) emotional states and feelings. By so doing he will hold his Will-Power under control for use when it is advisable. Pull the trigger of

your "Will-Power yourself after you have taken deliberate aim and at some object worth while. Do not allow others to pull it for you nor do you, yourself, pull it in response to a whim, a dare, an unrestrained feeling. A useful rule along these lines is given by Prof. Hoffding, who says: " Even if we cannot prevent a feeling from arising, we may possibly prevent it from spreading, by inhibiting the organic movement which accompanies it, the indulgence in which augments it." In other words, restrain the physical action and the feeling dies. This idea of physical expression and "acting-out" runs shoulder to shoulder with the idea of mental states all through the subject of psychology.

Rule 7. Keep the mind filled with mental pictures. of the thing which you wish to become a habit, for by so doing you are constantly adding oil to the flame of desire—and desire is the cause of the manifestation of will. The feminine desire asks, and the masculine will seeks to gratify the request of his mate in any direction indicated by her. Therefore, the more she sees what she wants the more she asks—and the more she asks the more eager does he become to please her. The apple was shown Eve, then she told Adam it was good and asked him to take a bite, and then Adam ate and the mischief was done. But this rule works for good as well as for bad—"it's a poor rule that won't work both ways." But the principle is the same in both good and evil cases.

Rule 8. Act out the habit as often as possible, and

as well as possible. Learn to go through the motions until the part becomes perfect and easily performed. I needn't tell you students the reason for this again—it should be an old story with you by this time.

Rule 9. Practice doing disagreeable things. This will strengthen the will wonderfully, for reasons that should be apparent to every student. What would be the condition of your muscles if you never had to use them? And what will be the condition of your will if you never have to exercise it by doing something unpleasant or disagreeable! Anyone, even the weakest, can do a thing along the lines of non-resistance—pleasant, agreeable things, without opposition or resistance. But it takes a true man or woman—a true individual—to do things against resistance from without or from within. And when one has learned to master himself, that is his own moods and feelings—then he is able to master the outside world. And not until then, either 1 Therefore often set yourself an unpleasant or disagreeable task to perform, for by so doing you acquire mental muscle, which is but another name for will.

Prof. James, the eminent psychologist, advises his readers to systematically exercise themselves in the direction of doing some particular things for no other reason than that they would rather not do it. Even if the task be nothing more than rising and giving up a seat in a street-car when you want to retain it very much indeed. Prof. James compares this exercise to the paying the premiums on insur-

ance on one's property—one is laying up reserve resources for a day of need. He tells us that a man who trains himself in this way can be counted upon in any emergency—he may count on himself to manifest Will-Power. As Prof. Halleck says, in speaking of such a man: "While another would be still crying over spilt milk, the possessor of such a will has already begun to milk another cow." The men who have attained great success have, in nearly every case, so trained their wills that they can undertake a difficult or disagreeable task with a minimum of effort. They have acquired the habit. When one learns to say "Yes! or No!" to himself, he can say "yes!" or "no!" to others with the greatest force.

Rule 10. Cultivate fixity of purpose. The man of strong will must learn to see an object ahead of him and then to "want it hard enough," and then to fix his will upon it and hold it there, while he moves to it in as straight a line as possible. But no matter how he may have to swerve from his straight line of approach, by unforeseen obstacles, nor how many times he may stumble, he still always remembers what he is after—AND HE KEEPS AFTER IT. The shifting, changeable, weathercock sort of men manifest but little will, and accomplish little or nothing. The successful men are those who know what they want and never forget it. It may take them Borne time to find out just what they do want, but when once they find it out they hold firmly to it to the end with an in-

vincible determination and unswerving purpose—and these qualities always win in the long run, if for no other reason than because so few possess them and the majority of men get tired of the struggle and drop out of the race. It's the fellow with the "staying qualities" that pulls through in the end no matter how much of a start the others may have had on him in the beginning. Concentrate and cultivate "stick-to-it-iveness."

CHAPTER XXIX.

MIND-BUILDING.

I shall now briefly run over the mental faculties most necessary to be developed by the man who wishes to gain the dynamic qualities. I shall add a few words of advice regarding the development of each of the said faculties.

I. CONTINUITY. This faculty has been so named by the phrenologists, and defined as the faculty that enables a man to "stick-to-it" until it is done—that gives him patience to complete his task—that gives him stability. Its lack makes a man restless; changeable; shifting; disconnected; scattered; unstable; and unreliable. To cultivate this faculty follow the three-fold method, in the direction of concentrating, dwelling upon, and sticking to a matter once undertaken; doing thorough work; and fighting to make a change.

II. VITALITY. This faculty is defined by phrenologists as the one that makes a person tenacious of life; and which causes him to fight off death, sickness, or weakness. This is a necessary faculty for the dynamic individual to develop, for by so doing he not only becomes stronger, but also imparts a certain quality of strength and resistance to his per-

sonality that will be felt by others. As an example, contrast the "fight for life" in an animal of the cat family, and then the lack of it in a sheep or rabbit—then think which of them is more respected and regarded in the world of animals. By all means cultivate that resolute fight for life, that is manifested by all strong creatures. Try the three-fold method along the lines of holding on to life, and manifesting the "will to live."

III. COMBATIVENESS. This phrenological faculty manifests in the direction of resistance; opposition; courage; boldness; defensiveness; defiance; spirit; self-protection; determination; "let me alone"; "get-out-of-my-way"; etc. It goes with all strong characters. It is true that its perversion renders one a nuisance and a quarrelsome and brawling person, and such state is to be avoided. But its absence makes of one "a human door-mat," and the world proceeds to wipe its feet on him. The dynamic individual must have this faculty well-developed, and also well-controlled. It must be the case of the "soft voice and the big stick," of which we have heard so much of late. The world loves the brave man, and hates a coward. And this means mental bravery, and mental cowardice, principally, in these days of mental struggle. By all means learn to stand up like a man, and, looking the world firmly and calmly in the face, say in the words of the old verse: "Come one; come all I this rock shall fly from its firm base, as soon as I." Don't be a

brawler, but don't be a weakling. Avoid the rabbit and sheep mental attitude. Develop this faculty by the three-fold method, along the lines of debate; argument; mental conflict; mental resistance; asserting your individuality; insisting upon your rights; self-confidence; self-assertion; and "I Can and I Will."

IV. DESTRUCTIVENESS. This name is not well-chosen, in my opinion, by the phrenologists, but I shall not attempt to change it here. It is used by them to indicate the faculty that manifests in: Determination to overcome obstacles; beating down resistance; brushing away barriers; making headway; pushing to the front; clearing away underbrush; pushing through the crowd; holding your own; etc. Its perversion renders one a hated man, and one who is not sufficiently regardful of the rights of others, and whom it becomes the duty of society to restrain. But, still it is a quality that is needed by the dynamic individual, lest he allow himself to be walked over with impunity; outraged; and treated with contempt by the world; or which will cause him to be pushed aside and imposed upon. Its absence also causes one to be overcome with impotence when obstacles confront him, or resistance shows itself. Its absence causes one to be a whining "I can't" person; and also causes one to be too much subject to precedents, pretended authority, etc., and kills off his originality. To develop this faculty, use the threefold method along the lines of

breaking new mental ground; striking out into new paths; breaking down barriers; overcoming restraint; holding your own; pushing to the front, even if you have to elbow the crowd, etc.

V. ACQUISITIVENESS. This term is used by phrenologists to indicate that faculty which manifests in: Getting; acquiring; possessing; drawing to oneself; obtaining and securing desired things, etc. It may be perverted into miserliness; penuriousness; meanness; hoggishness, etc., but nevertheless its proper use and development is necessary. Unless one has a desire to have and hold, he will not be apt to make any progress in the world. One must want to get things, before he will act energetically. And so far as money is concerned, while I freely admit the evils of an extreme greed and desire in this respect, yet I am just as fully convinced that a man must possess a certain amount of this "money-wanting" quality in order to make him an active center of force.

For when one wants money, he really wants the things that money buys. Money stands for nearly all that is necessary for a man's well-being and sustenance. Money in itself is nothing—and a man is a fool who loves or seeks it for itself. But it is also a "symbol" of almost everything else, and without it he can get practically nothing else. So, just as I think it justifiable and proper for a plant to desire and seek, and draw to itself the sustenance of the soil, air, water, and sunlight, so do I think it proper, desirable and praiseworthy for a man to desire, and

insist upon drawing to himself the proper sustenance of life—and money means just that, to the sane man, and nothing more.

The people who decry this "desire for money," are principally those who either (1) have failed to accumulate money themselves, by reason of lacking the necessary qualities (the really unfortunate ones do not join in the condemnation of the desire); or (2) those who have inherited money of which they did not know the labor, excitement, or satisfaction of making for themselves, and who, therefore, grow righteously disgusted at the money which they did not have to use their heads or hands to acquire. These people are like those who take no exercise, and get indigestion at the sight of a good dinner; while those who have worked well come to the dinner with a good appetite, and cannot understand the "sick feeling" of the others. It is a law of Nature that makes both of these classes of people "sick" at the sight of that for which they have not worked; or (3) that class of "parasites" who live by hard work of others, doing nothing themselves, and deeming themselves far above those "muckers," or "money-grubbers," who work, and toil and labor to support these "parasites."

People are all after money—every blessed mother's son and daughter of them—in one way or another. What is the use of denying it. Some day we may have better economic conditions—I pray to God that we may—but until that time all of us must chase

the nimble dollar to the best of our ability. For unless a man does this thing, then shall he not eat; nor be clothed; nor have shelter; nor books; nor music; nor anything else that makes life worth living for one who thinks and feels. Therefore I feel justified in saying to you: Develop a normal degree of acquisitiveness, if you wish to amount to anything in the world's work. Develop it by the threefold method, along the lines of realization of what it means, and what it will do for you, in this stage of the world's economic evolution. But—Don't Be a Hog! To be sure, "while you're getting, get all you can," but give the other fellow a chance. " Live and Let Live!"

VI. SECRETIVENESS. This is the name given by the phrenologists to that faculty that manifests as: policy; tact; concealment; self-repression; self-restraint; etc. Its perversion leads to deceit; double-dealing; duplicity; lying; false-living, etc. But a certain amount of it is necessary, lest one fall into the error of wearing-his-heart-on-his-sleeve; transparent-simplicity; loose-mouthedness; "blabbing"; lacking ordinary prudence; indiscretion, etc. Develop this faculty by the threefold method along the lines of tact; diplomacy; reticence; cautiousness; politeness; etc., the main object being to acquire the faculty of keeping your own secrets; keeping your affairs to yourself; avoiding that "leakiness" that, has ruined BO many men—and women. Regarding this—"and women," I would say that my business

experience has taught me that in spite of the alleged "secret-telling" of women, it is true that the women stenographers in an office are far less liable to disclose their employers' secrets than are the men employes. And then again, while a woman may have a tendency to "pass on a secret," still she knows how to keep certain secrets that concern herself, or the man she loves—or the child she loves—in a manner, and in ways that cause a man's hair to rise in bewilderment.

VII. CAUTIOUSNESS. This faculty manifests in carefulness; - prudence; watchfulness; foresight; judgment, etc. Perverted it leads to timidity, irresolution, etc. But a certain amount of it is necessary; One should learn to use judgment and reason—to "be sure he is right, before going ahead." If deficient in this quality, develop it by the threefold method along the lines of care, prudence, watchfulness, thought, use of judgment, etc., and by "looking before you leap." If you have too much of it, restrain by similiar methods, along the lines of boldness, daring; "don't worry"; take-a-risk-on-it, etc, and a general spirit of not crossing a bridge until you come to it.

VIII. APPROBATIVENESS. This faculty manifests in a desire for approval; praise; flattery; fame; show and ceremony connected with one's personality, etc It is seen frequently in a perverted sense. Very few of us need to develop this quality—we have enough, or more than enough of it already. If you

wish to restrain this faculty, you may use the three-fold method along the lines of indifference to public approval or opinion; "what-does-it-matter-anyway " ? " they say; what do they say ? let them say"; "do not worry about it—your friends will not care, and your enemies will persist anyway, so what's the use"? "what care I for the opinions of the crowd, anyway?—they are 95 per cent fools at the best"; etc., etc., etc. Learn to live your own life, and stand upon your own feet. Other people would like to even "breathe" for you if you would let them—but say "scat" to them, and Bhake them off when they bother you. You've got to live your own life, and why bother with the people who are always telling you "you mustn't do it this way—do it as I say," when their own lives are glaring examples of the folly of "their way."

Pick out a right object—follow a right course—and let the crowd mind its own business, if it will—and if it won't, forget it. You will find it ready enough to shower favors upon you when you finally succeed. And do not be deceived by its praise or flattery—the same people who are singing your praises to-day, will damn you to-morrow if occasion offers. They are throwing roses at you now—to-morrow they may throw rocks with equal grace and delight. Don't be a slave to the crowd or its opinions—make yourself master of it, if you would rule it. It is managed through its selfish fears and interest, rather than through its love. It has a mean trick of turning

on the thing it loves, and tearing it to' pieces, just as a female-spider devours her mate. But "when it fears —well, then, it lets you alone. Not high spiritual teaching, perhaps—but a hit of worldly wisdom. Shake off the crowd from your heels—you mind your own business, and tell it to do the same. And look it in the eye while you are telling it, too. It will understand you, if you don't truckle to it. But never cringe to it—else it will rend you to pieces.

IX. SELF-ESTEEM. This is the faculty of self-respect; self-reliance; self-love, etc. Perverted it means tyranny; superciliousness; imperiousness; hauteur, and other forms of egotism carried to extremes. This quality is necessary to be developed, normally. One must learn to respect himself; value himself; rely upon himself; love himself; hold his head high; look the world in the face; believe in himself ; and take his own place in the world, without false modesty, or shrinking. Develop it by the threefold-method, along the lines of realizing just what you are—a centre of energy, power, and strength in the Universal Ocean of Mind-Power. Think of yourself in the word of Black Hawk, the Indian chieftain, who said to Jackson: "I am a Man !" Be a "man among men," and insist upon the fact. Learn to say "I Am." Feel that back of and under you is the great Ocean of Universal Mind-Power, and realize that you are of and in this wonderful thing.

Believe in yourself; love yourself; look out for yourself. I tell you, friends, I believe in you. every-

one of you, for I know what you are and what you have in you—and I want you to believe in yourselves. I want you to say "I" without being afraid. Don't be afraid to "Assert the I." Don't be afraid to say "I." Say "I; I; I; I; I; I; I," until you begin to realize what a wonderful thing that "I" of you is, after all. Recognize the "Ego" as a centre of power, and stop all this foolishness about being a "worm of the dust." Don't be "meek and humble" like Uriah Heep. On the contrary, stand up, with head thrown back, looking the world straight in the eyes, without fear, and say firmly and positively: "I believe in Myself." You have heard it said that "God helps those who help themselves"—and He does, unquestionably. But this is also true—God believes in those who believe in themselves. And so does the world, because God has made it so! So start in now, and say, early and often, "I believe in Myself!"

X. FIRMNESS. This term does not have to be defined—you all know what it means. It is the faculty of stability; fixity; decision; perseverance; tenacity; manifestation of the determined will. Too much of it may make you mulish, and stubborn—but very few of you have too much of it, along the right lines. You need to develop it by the threefold-method along the lines of "putting your hand to the plow, and looking not backward"; sticking to your original plans, despite the talk of others; resisting tendencies to "side-track" you. This is the faculty that keeps the will to

the task, like the chisel to the metal, until the work is done. Be firm as a rock against which heat the storms, hut which yields not an inch, nor is it hurt a particle. Have a mind of your own, and hold to what you believe is right. See your object, and march straight to it, firm in your determination and purpose. By all means develop the faculty of firmness.

XI. HOPE. This is the faculty of expectation, and anticipation. It gives us one of the three features of success—"Earnest Expectation." You must believe in your success and must "earnestly expect" it. Cultivate hope and "earnest expectation" by all means. Be not a mere' dreamer or visionary, through excessive hope—but cultivate desire; then develop earnest expectation; then will to act. Each of these features is necessary to the great three. Develop it by the threefold-method, along the lines of "looking on the bright side," visualization; "looking aloft"; not worrying; and belief in the efficacy of earnest demand accompanied by earnest work. Visualization is the greatest incentive to hope and earnest expectation. When you can see the thing done "in your mind's eye," you have started to build in earnest—the rest is a mere matter of detail and work.

XII. MIRTHFULNESS. This is the faculty of humor. By all means cultivate the sense of humor. It will save you from more follies and ridiculous positions than anything else. And cultivate the

cheerful spirit for it will make life easier for you, and will lubricate the machinery of work and endeavor. It will also make friends for you, and will tend to remove the obstacles which the world throws in the way of people who are sour, disagreeable and "grouchy." Smile and the world smiles with you; frown and you get a frown. Develop this faculty, by all means, by the threefold-method, along the lines of humor, joy, cheerfulness.

And, so, now I have called your attention to the faculties most prominent in the dynamic individual. I have not spoken of his religious or moral faculties, because these lessons are dealing with another part of his make-up. But do not imagine that the qualities named here have no connection with the religious or moral life. There is nothing that I have recommended here that will not apply as well to the minister as the business man—to the priest as well as the salesman. The same mental qualities that make a bad man "great" and "strong" will make a good man "great" and "strong." Morals are one thing and degrees of strength another. Good men may be strong or weak; bad men may also be strong or weak. And in the degree of "strength" will be the degree of influence, for good or evil, that a man will manifest. With this in mind, I think that it would be a great thing for the world, if some one were to distribute this book among the "good" men of the world. The evil men have a knowledge of the subject, already.

In closing this chapter, let me remind you that these mental states, cultivated and developed as I have shown you, will manifest themselves in your outward manner and demeanor, as mental suggestions to those with whom you come in contact. The symbol will spring from the inner reality. And they will also manifest in the shape of currents of Desire-Force and Will-Power, which will sweep far and wide, as well as near and close, influencing and affecting those within their field of induction. From these mental states will flow a strong stream of power which will tend to "draw" to you that which you demand and desire; and which will also tend to "force and compel" the things that you so will. You are a great centre of power, which radiates from you continually. Realize this, and endeavor to charge that force with the best qualities and properties, that while you are asserting your own individual rights, you will still be doing something toward the great work of strengthening the race, to the end that it may produce more real individuals ready and capable of playing their part in the great drama of life on the stage of the universe.

This talk is along new lines and is radical in the treatment given the subject. It is as "meat for strong men, and not milk for babes." There is no "bromide" or "pink-tea effects" in it. It is vital, radical, and positive. Its message is "Strength." All truth that is worth while, renders its possessor stronger—if any teachings cannot stand this test,

discard them. Nature's Law is toward producing strong individuals—fall in with it, and Nature will come to your aid, for then you will be one of its chosen ones. Fall in with the law of evolution—do not run contrary to it. In the one case, you are nourished, supported, strengthened and encouraged—in the other, you are relentlessly crowded out by the operations of the law.

If you get one-half the benefit from the study of this book that I obtained from the writing of it, you will be well repaid for your task. It is as a "live wire," charged with the elemental force, energy and truth about certain occult natural laws. It contains a message for you, which I trust you will heed—for you need it. If you are an individual, this teaching is just what you want. And the same is true if you are not one, but want to be one. But, if you are a weakling, and prefer to remain so, instead of rising and claiming your birthright of strength—your heritage of power; then by all means remain as you are, and go on your own way. Leave these teachings for the others of your brethren, who will not sell their birthright of power for the mess of pottage of negative content, and sheep-like passivity, but who are boldly claiming their own, and demanding their rightful portion—these strong brothers of yours, the individuals who are the coming inheritors of the earth.

I have tried to infuse my words with the strong, vital energy, which I feel surging through me as I

write out this message of strength to you. I trust that these words will act as a current of verbal "electrons," each carrying its full charge of dynamic power. And I trust that each word will act to so fill you with the Mind-Power that gave them birth, and will thus awaken in you a similar mental state, desire and will, to be strong, forceful, and dynamic—determined to assert your individuality in being and doing that which the universal creative desire and will is hoping that you will be and do. I send to you this message charged with the very dynamic vibrations of my brain, as it transforms and converts the Mind-Power into thoughts and words. I send it to you—yes, you, who are now reading the words—with all the energy, force and power at my command, to the end that it may pierce your armor of indifference, fear, and doubt, and "I Can't." And that reaching into your heart of desire, it may fill you with the very spirit of individuality, conscious egohood, perception of reality, and realization of the "I." So that from hence on your battle cry will be changed, and you will plunge into the thick of the fight, filled with the Berserker rage, like the Icelandic hero of old, and shouting your positive cry of freedom, "I Can; I Will; I Dare; I Do!" you will mow your way clear through the ranks of the horde of ignorance, and negativity, and reach, the heights beyond. This is my message to you—the individual!

FINIS.