

MIND-POWER
THE SECRET OF MENTAL MAGIC

1912

WILLIAM WALKER ATKINSON

1862–1932

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THE HISTORY OF THIS BOOK

In 1907 appeared a little book entitled, "The Secret of Mental Magic," by William Walker Atkinson. In 1908, the material of said book was edited, revised, and elaborated by the author; portions of its sequel, "Mental Fascination," combined with it; and a large amount of entirely new material added thereto; the whole being published in new form under the title: "Mind-Power, or The Law of Dynamic Mentation." In the present edition, the sub-title has been changed to "The Secret of Mental Magic"—thus restoring the original title by which the book is best known to thousands of friendly readers.

Chicago, March 15, 1912.

PUBLISHER'S FOREWORD

We take the greatest pleasure in presenting our latest and best work from the pen of William Walker Atkinson. It embodies the essence of years of thought, study, and experiment on the part of its author whose original research, discoveries, and writings along these lines have given him his worldwide reputation as an authority. It is his Masterpiece. A portion of its material was used in two of the author's previous works, viz., "Mental Magic," and "Mental Fascination," both of which works were published by ourselves. Both of the said works are now practically out of print, and will be withdrawn from sale by us, as they will be superseded by this newer and more complete work. This foundation material has been edited; added to; changed; improved; and corrected by the author, in accordance with his increased experience and knowledge of the subject. Obsolete matter has been replaced by entirely new material, and the work is now strictly "up-to-date". It is encyclopaedic in extent and character, every phase of the subject being considered by the author and expressed in words charged with his dynamic vitality. It contains matter that well might have been expanded into several volumes.

MIND-POWER

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

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

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

But, it may be urged, this is nothing more than science claims for the principle of physical energy—then is Mind-Power identical with the physical energy of science?—is it nothing more than a high form of mechanical or material energy? No, Mind-Power is very far from being a blind, mechanical energy—it is a living, mental force, which I hold is behind the manifestations of physical energy and mechanical force. It is not the physical energy of science, but is something of the nature of a living will, which is rather the cause of physical energy, than identical with it. Let us take a familiar example. You desire to move your hand—and it moves. Why? Because of the manifestation of the wonderful and mysterious force called “will” which is stored up within you, and which you have released to move the hand. You send a current of nerve-force which is really a manifestation of Mind-Power or will-force from your brain, along the nerves of the arm, which contracts the muscles of the arm and hand, and your desire is gratified. Your desire, or wish, set into motion the Mind-Power which acted upon the material substance of your body and caused it to act. What was it that flowed along the nerve-wires? Was it electricity, or magnetism? No! it was that subtle and mysterious thing that I

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

Let us follow the hint given by our scientists—let us proceed to examine the evidences of the immanence of life and Mind-Power in all of the things of the universe—things organic; things inorganic; and things beyond organism, shape and form—back into the very ether of space itself. And in the search we shall find these evidences everywhere—in all things. Nowhere does life and Mind-Power escape us. Immanent in all things—manifesting in an infinite variety of forms, degrees, and phases, we find these twin-principles. I invite you to join in one of the most interesting and fascinating explorations known to modern science.

We do not need any proof to demonstrate the existence of life, mind and Mind-Power in man, or in the lower animals. The activities resulting from its presence are in constant evidence. And if we examine the plant kingdom we will see manifestations of life, mind, and Mind-Power there also. Plants not only manifest “appetency,” or “the instinctive tendency on the part of low forms of organic life, to perform certain acts necessary for their well-being, particularly in the selection and absorption of the material substances necessary for their support and nutriment”;—not only “instinct” or “involuntary and unreasoning prompting or impulse, and the response

of the future. I have been preaching this thing for several years now—and many have been the smiles; the jeers; and the sneers. But, from the beginning, I have felt a keen appreciation of the words of Galvini, when he said, bitterly: “I am attacked by two very opposite sects—the Scientists and the Know-Nothings; both laugh at me, calling me the ‘Frog’s Dancing Master,’ but I know that I have discovered one of the greatest forces in nature.”

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

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

Several years ago I told a friend of this conception, and after he had listened to me attentively and with interest, he reflected a few moments, and then suddenly asked: “But where do I come in?” And that is the question that many of you are asking now, no doubt. Well, while here I cannot dip into metaphysics

brilliant diamond, and his tongue darting in and out. The snake was the center of the motion of the birds. The professor adds that although the snake disappeared in the bushes, frightened at the approach of the men, still the birds seemed too dazed to escape, and perched on the nearby bushes, evidently awaiting the reappearance of their "charmer."

The same book relates an incident of a man in Pennsylvania, who saw a large blacksnake charming a bird. The bird described gradually decreasing circles around the snake, at the same time uttering piteous cries. It seemed almost ready to drop into the jaws of the snake, when the man drove off the latter, when the bird arose with a song of joy.

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

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

closing this chapter, I would ask you to notice the resemblance between the manifestation of the force among the animals, on the one hand, and among mankind on the other.

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

CHAPTER V

MENTAL MAGIC IN HUMAN LIFE

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

and positive mentality of other persons. But it is all the same power—no matter how used. Like any other natural force, it may either be used for the service of mankind, or for its hurt.

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

Whether in the form of personal magnetism, or the subtle fascinating charm of one mind over another—that form of mental force that influences as if by an irresistible charm; that bewitches, allures, charms, enchants, attracts; or in what has been called fascination, in which one person is able to influence another by exercising a powerful influence upon his or her affections, emotions, passions or thoughts; or in some of the other similar forms of the exercise of an unseen, inexplicable influence upon others; or in the phenomena known as “psychologism,” etc., with which all are more or less familiar; or in the phenomena attendant upon the revival of the ancient occultism in the last twenty years, under various names and forms, the fundamental principle of which consists in forms of mental “treatments” of one kind or another, present or “absent”; or in the phenomena of what has been called “suggestion,” of which we hear so much in scientific circles; or in the various forms of mind or faith cures, of which so much has been heard of late years, and upon which a number of religions and cults have been built; or in the repulsive forms of mental influence, known as Black Magic, etc., etc.—we have the same fundamental principle, and manifestation of some phase of the general phenomena of Mind-Power. The same cause is under

and meaningless forms and ceremonies, the close student will see that these excrescences and appendages necessarily arose from the superstitions of the mass of the people, and to the various forms of primitive religions that the race has fostered during the procession of the centuries and ages. The magicians were nearly always priests in the old days, that being the only career open to them, and one that enabled them to erect the barrier of primitive religious rites between their wisdom and the ignorance of the race.

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

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

As the writer on this subject in the *Encyclopædia Britannica* has truly said (although he was ignorant of the truth underlying the silly forms): "There being an evident relation between an

dove and the serpent; the lamb and the tiger—Nature's one force through all.

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

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

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

In concluding this little consideration of the subject, I would call the attention of the student to the fact that now, for the first time in the history of the world, Mind-Power is being employed

stating the principles plainly and without concealment, and also giving in full what I and other experimenters along the lines of this subject have learned of the methods beneficial, and the reverse, concerning the applications of these principles. In the case of the beneficial application, full directions will be given that the student may avail himself of the force to the fullest extent. In the cases where the subject of the harmful use of the force is alluded to, the student will be instructed how the same may be prevented, obviated, and neutralized, so that full protection is assured. This is what I should do in lessons upon electricity, steam, or explosives—and that is the course I purpose following in this work.

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

or aspiration there must be desire. Before we can manifest courage and energy there must be desire. Desire for something must underlie all life action—desire conscious or subconscious. Abstract thought is a cold, bare thing, lacking vitality and warmth—desire is filled with life, throbbing, longing, wanting, craving, insisting, and ever pressing outward toward action. Desire indeed is the phase of our mental action that is a motive-force.

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

The source of Desire-Force exists in every person, and it may be developed to a wonderful degree. The desires of many of you—of the majority of the race, in fact—never get further than the faint, “want to” stage. These people “wish” for things in a faint, pink-tea way. They never want a thing hard enough to stir their Desire-Force into action and make the thing come to them, or else make it take them to the thing. The majority of people do not know how to desire. They do not know what it is to be filled with that intense, eager, longing, craving, ravenous desire that fills them with a new and mighty force, and makes them *demand* things instead of merely asking for them. They are like sheep, pigeons, or rabbits, and sit meekly around while the strong ones of the race—the ones filled with masterful desire—walk around and pick up every good thing in sight. And it serves

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

The term, Will-Power, is commonly used in connection with the manifestation of firmness, or determination. The determined will is known as a mighty factor toward attainment and accomplishment. And I think it well to consider this fact at this point, for back of all outward manifestations of mentative influence along active lines, lies this determined will of the individual. The more determined and firm the will of the individual, the stronger the mentative influence emitted and emanated by him. This statement should not require proof, for its truth is apparent to all who have made a study of man and his powers. It has been recognized by writers in all times. Here are a few quotations that will tend to fix the matter firmly in your mind, and create in you a desire to manifest the determined will—the lever that directs and concentrates Mind-Power.

Buxton said: "The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination or a purpose once fixed, and then victory or death. That quality will do anything that can be done in this

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

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

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

increasing until a climax is reached, and then a diminishing strength is apparent, which gradually settles down into the accustomed mental state of the community.

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

So much for these general waves of mentative energy, or mentative currents. But there is another phase to be considered—many phases, in fact. Let us examine them.

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

The original desire in the man's mind is reproduced in kind in the minds of thousands of people by the law of mentative induction, and they all fall in with the plan, the degree, of course, depending upon the degree of positivity or negativity

CHAPTER IX

PERSONAL MAGNETISM

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

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

victor, unless, as is rarely the case, they are of equal degrees of positivity. And there is no mistake about the result—each one recognizes himself as the victor, or the defeated, and adjusts himself to his relative position.

I do not mean by this that the degree of dynamic positivity is fixed permanently in either person. For the contrary is the case. One of the persons who is really stronger, usually, may be weaker at that particular time owing to his will being fatigued, or by reason of his having relaxed his will-power, as is often the case. And in such a case, the defeated one may be the victor at the next encounter, or may even rally his energies in a moment later and turn the tables. One may have a strong will, in moments of activity, and yet in moments of passivity he may relax it very much. And a still more important fact: One may so increase his will-power that he will be able to completely dominate those who formerly over-mastered and even over-awed him. All of us know of instances of this kind in our own personal experiences.

At the extreme dynamic positive pole are to be found those wonderfully forceful men who seem to dominate all with whom they come in contact. These people fairly paralyze the wills of those around them, and induce emotive states almost at will. When in deep, earnest, mentative effort, they seem to actually “plunge” their will into the mind of the other persons, and set themselves up as the dominant force therein, taking the others’ wills captive and holding them obedient to the master will of the positive man. Such men are of course rare, and whenever they exist they make a strong mark on the history of their times, local or general. I do not like to Quote Napoleon Bonaparte as an example, for he has been used to illustrate almost everything. But still, the mind intuitively flies to him in thinking of the dominant will. Napoleon had a marvelous will—an almost superhuman will. It was manifested not only on the world at large, but also upon those closest to him in the way of personal contact. This man worked his will on those around him, and forced his desires upon them, also. He dominated

CHAPTER X
EXAMPLES OF DYNAMIC
MENTATION

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

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

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

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

and the lack of the knowledge of it is filling the world with weaklings instead of with individuals. Therefore think of these things; hold them well in mind when you make your Statement of Power:

“I AM DYNAMIC!”

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

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

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

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

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

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

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

It was not a matter of dress, or anything of that kind, for she dressed well—and, for that matter, I know women who dress poorly who never get any such treatment, for they understand the underlying mental laws too well for that. It was simply a matter of a negative mental atmosphere.

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

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

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

Now do not imagine for a moment that in the above cases, and hundreds of others known to me personally, the desired result was obtained merely from repeating, parrot-like, or like a

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

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

The directions and exercises given in this chapter, coupled with the instruction given in other chapters of the book, should enable you to develop around yourself a most positive mental atmosphere, that will make you a power. But it all depends

methods, and later discoveries coming from the study and experimentation of myself and others along these lines. I am willing to improve upon my own methods as well as upon those of others—I have no false pride upon this subject, and if tomorrow I find that I can improve upon my work of today, I shall do so and give my students the benefit of the change, instead of stubbornly “sticking to it,” just because I had once stated a theory, fact, or result. There is no standing still in scientific work—he who stands still really goes backward.

The former instructions regarding the “Magnetic Gaze” told the student to concentrate his gaze “at the root of the nose” of the other person, that is, right between his two eyes. Now this was all very well, but there is a far better plan. The focusing the gaze between the eyes of the other person, really results in “crossing” your gaze, and thus robbing it of a portion of the direct electro-magnetic power that it possesses. You may prove this by holding up a pencil before your eyes, and focusing your eyes upon it as you draw it nearer and nearer to your eyes. The nearer you get to the pencil, or to the other person, the more will your gaze be “crossed” and the effect impaired. A gaze from a pair of “crossed eyes” is not nearly so dynamic as one from a pair of straight eyes, giving out a direct, forceful impression.

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

page. Then as you look at the wall slowly pass your hand before your eyes at a distance of about two feet, but don't change your focus—*don't see the hand plainly*, but keep your gaze focused on the wall, *as if you could see it through the hand*.

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

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

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

This "*gazing through*," the other person is accomplished by a certain "accommodation" of the eye, as oculists and, opticians call it, and while you are performing it you cannot examine distinctly, or "see" distinctly the eyes of the other person, because your focus is different. To show you why you are able to maintain this gaze such a long time without tiring your eyes, I would remind you of the ease with which you may maintain the expression of being "wrapped in thought," "day-dreaming," "lost in a brown study," "just thinking about things," etc., with which you all are familiar. In such a mental state you are able

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

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 book 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!" 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.

(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 over-powering 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

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! 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

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, imposes 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

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 action 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

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? 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 feelings 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 produce mental states, feeling, 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 than 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 beating 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

throw light on many things that have puzzled you heretofore.
Think over it a bit, when you have time.

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

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 coconut, 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 restarted 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 exhibitions 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 circular 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

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 on 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.

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 surrounded 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.

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.

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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 similar 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.

Thesecondsub-classincludesthoseinstancesoftelementation 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

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 plays 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 using their individuality and sensitive centers, they would be absolutely immune. I need not recount the many instances of this kind 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, but 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

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 back 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 induction 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

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 defense, 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—I 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.

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!" 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 no 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

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 affirmation*. 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

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 Yourselves Over”? With 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 we 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 line: “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

time in the morning—and he wakes up. Or he may charge his mind to remember 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 begun its outer edges explored—there is a great region of meditation here awaiting some of you.

And so, this auto-suggestion is a case of "I say 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 anyone. 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

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 manager 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

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 some 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 invincible 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.”