

Thought Power

or

Radio-Mentalism

By W. W. ATKINSON AND EDWARD E. BEALS

"They laugh at me, calling me 'The Frog's Dancing Master'; yet I know that I have discovered one of the greatest Forces in Nature."

—Luigi Galvani.

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THOUGHT POWER

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THOUGHT POWER

I

THE POWER OF THOUGHT

In this book you are asked to consider a strange phase of Personal Power—a mysterious phase of your mental power—an aspect of your individual power which perhaps intuitively you have realized to be possessed by you, but which in all probability you have not understood in the same way in which you have understood the other phases of your Personal Power. Yet this strange phase of your power is quite as natural as are those most familiar to you. There is nothing supernatural about it. It falls into its place in the natural order of things. It is governed by natural law and order.

Like all the other forms of Personal Power to which we have directed your attention in the several other volumes of this series, this phase or form of Personal Power is one of the instruments or channels of expression of the powers of the "I" element of your Self—of that fundamental Something, the existence of which you assert when you say "I AM I," and which is the base and ground, the centre and the focal

point, of all of your conscious states. This "I AM I," in fact, is a focalized centre of expression of that All-Power from which all power proceeds, and in which we live, and move, and have our being—an expression of that which in this instruction is known as POWER.

The particular phase of Personal Power which you are here asked to consider is known as "Thought Power." By this term, however, we do not mean the exercise of the faculties of thought along the lines of logical reasoning, induction, analogy, judgment, etc.; nor along the lines of creative and constructive imagination, inventive effort, etc.; both of which lines we have considered in detail in other volumes of this series. The phase before you for consideration is that which is concerned with the influence of your mental states—particularly your ideas and mental pictures—over persons, things, and conditions external to yourself: with the influence exerted by your "thoughts" over your environment in general.

Up until about forty years ago the serious assertion that one's thoughts exerted an influence extending far beyond the physical organ in which they were generated, which influence produced effects upon distant persons, things and conditions, would have been received with the utmost incredulity, disbelief, ridicule and derision on the part of the general public. Such a statement would have been interpreted as an

expression of gross superstition, credulity, and lack of common-sense; in fact, in many cases the sanity of the person making the statement actually would have been questioned.

But during the past forty years—particularly during the last twenty years—there has been quite a change in the public belief concerning this general subject. At the present time the statement above alluded to is regarded as quite familiar, trite and commonplace, even though the hearer may not accept it as correct. It would be difficult in these times to find a person of ordinary intelligence who has not at least heard frequent references made to “the power of thought” operating actively in affecting physical states for better or worse, and in affecting one’s environment in the same way. Indeed, it is not too much to say that at the present time the great majority of persons accept the theory and principle of Thought Power (as above explained) to some extent; the degree of acceptance ranging from complete and earnest belief down to the general belief that “there is something in it.”

The principles of Thought Power, in fact, have been adopted by many schools, cults, sects, quasi-religious organizations, etc., and have been employed as the base and ground of numerous “ologies” and “isms.” In many such cases, however, the fundamental principles have been so embellished with non-essential

coverings of theory, doctrine, dogma and claimed authority, that the basic truths and facts are in danger of being lost sight of by the ordinary individual who is ignorant of the history of the thought on the subject, and of the true principles involved. In many cases the extraneous materials which have been added are of such fantastic and bizarre character that the ordinary observer is bewildered and confused, and is apt to dismiss the whole subject as "too much for me." Yet the elemental principles involved are quite simple, and the laws under which they manifest and operate are quite easily understood by any person of average intelligence.

In the present book we shall confine ourselves to the presentation of the plain, simple, scientific principles which careful thought has discovered to underlie the entire subject and to explain the entire range of the phenomena; we shall accompany this presentation of scientific principles with instruction along the lines of the most effective and scientific methods of applying those principles in the practical affairs of everyday life. The entire treatment of principle and practice shall be scientific—quite as scientific as would be an efficient treatment and presentation of the subject of electricity, or of any other branch of physical science. This, because Thought Power, like every other form of power manifested in the

universe, has a natural, scientific foundation, ground, and base, and is under natural law and order.

There is no more reason for the subject of Thought Power being surrounded by a mass of non-essential, extraneous material of quasi-religious, technical, metaphysical, or esoteric theories, doctrines or dogmas, than there is for the subject of electricity, physical power of any kind, or any phase of physical science, being so conditioned. What would be thought of one who would seriously attempt to teach the subject of the principles and application of electricity as a part of some quasi-religious, metaphysical doctrines, or esoteric teaching? The verdict would be that such a person was "going a long distance out of his way," and that he was attempting to obscure simple natural principles by a covering of supernatural teaching. Yet this is just what many of the cults and schools have been more or less successfully doing in the case of Thought Power.

This does not mean that the subject of Thought Power is opposed in any way to true religious feeling or thought, or to rational metaphysical or philosophical teachings. On the contrary, we hold that true religious feeling and thought constitute a true Tower of Strength for the individual, and that rational metaphysical and philosophical knowledge enables the individual more intelligently to ap-

ply any and all of his powers. The distinction we wish to make is merely that Thought Power, like any other form of natural power, does not depend upon any particular religious, quasi-religious, metaphysical, philosophical, or esoteric doctrine, theory, dogma, or teaching. Like any other natural force, Thought Power operates along well-established natural lines, and may be successfully applied by any one intelligently understanding the laws and order of its manifestation.

Again, like any other natural force, Thought Power is no respecter of persons—it has no favorites among individuals. It affects all who come under its influence, unless they know how to divert its energy; it may be misused as well as used properly; it may bring pain as well as pleasure—harm as well as benefit—according to its direction and application. It may be “bad” as well as “good,” according to its use and direction, and according to the moral character of the person employing it. Like electricity, gravitation, light, heat, mechanical force, it is open to all persons, good and bad, high and low, just and unjust, provided that they know how to call into operation its forces. It may be set into operation by subconscious effort as well as conscious. Anyone, everyone, who can “think” has at his disposal that which we call Thought Power, which will respond to his efforts to set it into activity. In

Nature's plans, it follows the same general rule which governs all of the natural forces, energies and powers.

In our presentation of this important subject of Thought Power, however, we do not ask you to set aside or to discard, even for the time being, any of your favorite religious, quasi-religious, metaphysical, or philosophical beliefs or doctrines. The writers of this book entertain certain beliefs of this kind—perhaps the very ones entertained by you; and they hold fast to these, even though they may not introduce them into these pages. They merely ask you to be willing to follow them in their consideration of Thought Power as a purely natural force or power, just as you would have them consider electricity, gravitation, etc. They ask you to accompany them in their consideration of the subject of Thought Power along the lines of scientific treatment, rather than that of metaphysical, philosophical or religious speculation, doctrine, or dogma.

With the above understanding, let us now proceed to the consideration of the principles of Thought Power, and of the methods underlying the efficient application of those principles.

RADIOACTIVE THOUGHT

In our consideration of Thought Power we are not concerned with the nature of the ultimate character of mind, or of spirit in its ultimate essence. Neither are we concerned with the precise nature of the relation between mind or spirit and the physical mechanism through which they (or it) manifest in the processes of thought. Enough for the purposes of the present consideration is the evident fact that what we know as "thought" consists of a process or series of processes in which the mechanism of the brain cells and brain-substance is involved and employed by the natural energies playing upon it in some way as yet unknown to science.

That "thought" is a process or series of processes in which energy plays upon the physical mechanism of the brain is admitted by the most careful scientific thought of today. The phenomena of "thought" can be scientifically explained in no other way. Without brain substance and cells there can be no process of "thought" such as we know by that term. That energy of some kind is involved in such processes is undoubted by any scientific thinker.

Thought is under natural law and order, and maintains an orderly trend and sequence in accordance with it. Thought processes may be measured, weighed, and gauged by delicate instruments designed in the modern psychological laboratories.

Science is concerned only with "the way things act," the laws governing their processes, and the orderly trend manifested in these processes. It does not attempt to go beyond these processes, if it be true science. It does not speculate concerning the ultimate nature of things, with "first principles," or with "ultimate realities." It is concerned with the pragmatic idea of "how things work," and does not invade the field of "things in themselves," i.e., things considered apart from their activities and phenomena. The latter class of speculations and inquiries belongs properly to metaphysical and philosophical thought, or is attached to religious faith. In our present inquiry, therefore, you are at liberty to have and to hold your own particular metaphysical, philosophical, or religious views concerning the ultimate nature of mind or spirit—to think of these as "things in themselves," if you so wish; all we ask you to do is to consider the processes of thought, i.e., "how thought works," as discovered by scientific inquiry, and supported by the indisputable facts of the case.

You are asked to concede the fact that the brain substance and the brain-cells are employed as the mechanism of thought, or the instruments of thought. This is asking you merely to admit what you already know to be a fact. You are also asked to regard the thought processes as being set into operation by the presence and power of some form of energy, i.e., by "some internal or inherent power which is capable of acting, operating, or producing effects"—this also is self-evident. You are also asked to accept the acknowledged and demonstrated fact that in the processes of thought there is an expenditure of energy, and a consuming or combustion of brain material sufficient at times to increase the temperature of the brain area involved in the process—these are axiomatic truths of physiological psychology, originally arrived at by observation, experiment and careful tests.

So far, you will note, you have been asked to accept merely that which is accepted by ordinary scientific thought, and which forms a part of the general knowledge of every person of ordinary education and intelligence. You are now also to be asked to accept (at least tentatively) another truth, or statement of facts, which is far from being so well known or accepted by the average person, and which still remains in the category of disputed facts in the realm of scientific thought; but which is

fast becoming more widely and generally accepted by scientific minds, and which is receiving almost daily additional supporting and corroborating experimental evidence and proof. We have reference to the statement or assertion that "Thought is radioactive, i.e., is capable of being radiated over space external to the brain in which it is generated, there to produce effects and to cause results."

This statement is supported by the enormous body of evidence concerning the existence of the phenomena of Telepathy, Thought-transference, Thought-transmission, etc., which has accumulated by reason of the investigations and researches of scientific investigators extending over the period of the last past forty years or more. These discoveries have served to explain and account for much that formerly was classed as supernatural or occult; such phenomena are now brought under the category of natural law and order. It is scarcely too much to say that nine out of every ten persons will be found to have had some personal experience along the general lines of "thought-transmission," or, as it is now generally termed, "telepathy." Many experiences of common occurrence in the life of the average individual can be explained and accounted for only upon the general theory of "thought radioactivity," as above defined.

In addition to the testimony and general experiences above mentioned, scientific thinkers have demonstrated logically that, theoretically at least, "thought radioactivity" is quite reasonable and logical, and is entitled to a respectful hearing and investigation at the hands of all true scientific persons. In fact, the many recent important discoveries concerning the existence of radioactive powers in various substances, and arising from many different forms of natural energy, may be said to render it quite reasonable, by analogy, to look for the presence of radioactivity in brain substance, this resulting from mental activity, even in absence of the supporting facts and experiences; and to justify the confident expectation of finding it there even if it had never, before been discovered.

Let us quote for your information the statements of two eminent scientists serving to demonstrate the scientific "reasonableness" of the presence and power of radioactivity in the thought processes, as follows:

Sir William Crookes, president of the Royal Society of England, in an address delivered before that society in Bristol, England, as early as the year 1898, long before the general scientific thought had been favorably directed toward the subject, said: "Were I now introducing for the first time these inquiries to the world of science, I should choose a starting

point different from that of old (where we formerly began). It would be well to begin with Telepathy; with that fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. * * * If Telepathy takes place, we have two physical facts—the physical change in the brain of A, the suggestor, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. * * * It is unscientific to call in the aid of mysterious agencies, when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly able to meet any demand—even the transmission of thought.

“It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep while it narrows almost to extinction during mental activity. This condition is so singularly like a Branly or Lodge coherer (a device which led to the discovery of wireless telegraphy) as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable that there may be

present masses of such nerve coherers in the brain, whose special function it may be to receive impulses brought from without, through the connecting sequence of ether waves of appropriate order of magnitude.

"Roentgen has familiarized us with an order of vibrations of extreme minuteness as compared with the smallest waves with which we have hitherto been acquainted; and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements of the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct upon individual molecules, while their rapidity approaches that of internal and external movements of the atoms themselves. A formidable array of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable, as the direct action of mind upon mind."

Camille Flammarion, the eminent French scientist, said: "The action of one mind upon another at a distance—the transmission of thought, mental communication at a distance—all these are not more extraordinary than the action of the magnet on iron, the influence of the moon on the sea, the transportation of the human voice by electricity, the revelation of

the chemical constituents of a star by the analysis of its light, or, indeed, all the wonders of contemporary science. * * * What is certain is that telepathy can and ought to be henceforth considered by Science as an incontestable reality; that minds are able to act upon each other without the intervention of the senses; that psychic force exists, though its nature is yet unknown."

We now call your attention to the following statement of Bain, the eminent authority upon the subject of the relation of mind and body, not only because of its own importance, but also because of its office as an approach to the two several quotations immediately following it. Professor Bain said: "The structure of the nervous substances, and the experiments made upon the nerves and nerve-centres, establish beyond doubt certain peculiarities as belonging to the force that is exercised by the brain. This force is of a current nature; that is to say, a power generated at one part of the structure is conveyed along an intervening substance and discharged at some other part. The different forms of electricity and magnetism have made us familiar with this kind of action."

Dr. Frank Channing Haddock says: "All states of body and mind involve constant molecular and chemical change. The suggestion arises that the brain, with its millions of cells and its inconceivable changes in substance,

may be regarded as a transmitting and receiving battery. The brain being a kind of battery, and the nerves conductors of released stored energy to different parts of the body, by a kind of action similar to the actions of electricity and magnetism, it is suggested that, either by means of the ether, or of some still finer form of matter, discharges of brain-energy may be conducted beyond the limits of the body. If the nerve-tracks correspond to wires, this refined medium may correspond to the ether-field supposed to be employed in wireless telegraphy. As electrical movements are conducted without wires, or other visible media, so may brain-discharges be conveyed beyond the mechanism of the battery, without the intervention of nerves—except as they may constitute a part of the battery. Generally speaking, such discharges would originate in two ways: by direct mental action, or by mental or physical states—perhaps by a combination."

Our final quotation, to which the last two preceding quotations logically lead, is from Professor Ochorowicz, the eminent psychologist and scientific investigator, who says:

"Every living being is a dynamic focus. A dynamic focus tends ever to propagate the motion that is proper to it. Propagated motion becomes transformed according to the medium it traverses. Motion always tends to propagate itself. Therefore, when we see work of

any kind—mechanical, electrical, nervic or psychic—disappearing without visible effect, then, one of two things has occurred: either (1) a transmission, or (2) a transformation. Where does the first end, and where does the second begin? In an identical medium there is only transmission. In a different medium there is transformation.

“You send an electric current through a thick wire. You have the current, but you do not perceive any other force. But, cut that thick wire and connect the ends by means of a finer wire; the fine wire will grow hot; there will be a transformation of a part of the current into heat. Take a pretty strong current and interpose a wire still more resistant, or a very thin carbon rod. The carbon will emit light. A part of the current then is transformed into heat and light. The light acts in every direction round about, first visibly as light, then invisibly as heat and electric current. Hold a magnet near it. If the magnet is weak and movable, in the form of a magnetic needle, the beam of light will cause it to deviate; if it is strong and immovable, it will in turn cause the beam of light to deviate. And all this at a distance, without contact, without special conductors.

“A process that is at once chemical, physical and psychical goes on in a brain. A complex action of this kind is propagated through the

gray matter, as waves are propagated in water. Regarded on its physiological side, an idea is only a vibration, a vibration that is propagated, yet which does not pass out of the medium in which it can exist as such. It is propagated as far as other like vibrations allow. It is propagated more widely if it assumes the character which subjectively we call emotive. But it cannot go beyond without being transformed. Nevertheless, like force in general, it cannot remain in isolation; it escapes in disguise. Thought stays at home, as the chemical action of a battery remains in the battery; it is represented abroad by its 'dynamic correlate,' called in the case of the battery, a current, and in the case of the brain—I know not what; but whatever its name may be, it is the 'dynamic correlate' of thought.

"I have chosen to use the term 'dynamic correlate.' There is something more than that; the universe is neither void nor dead. A force that is transmitted meets other forces, and if it is transformed only little by little, it usually limits itself to modifying another force at its own cost, though without suffering perceptibly thereby. This is the case particularly with forces that are persistent, concentrated, well seconded by their medium; it is the case with the physiological equilibrium, nervic force, psychic force, ideas, emotions, tendencies. These modify environing forces without them-

selves disappearing; they are but imperceptibly transformed, and if the other mind is of a nature exceptionally well adapted to them, they gain in inductive action."

We would call your attention to that part of the above quotation in which it is pointed out that the action of the beam of electric light on a weak, movable magnet, and the action of a strong and immovable magnet on the beam of electric light, is exerted "from a distance, without contact, without special conductors." You will note that Professor Ochorowicz holds that a similar action "from a distance, without contact, without special conductors" occurs in the processes of thought-transmission, or "thought radioactivity." He speaks of thought vibrations being "but imperceptibly transformed," and holds that under certain favorable conditions "they gain in inductive action." We ask you to make a mental note of this term, "inductive action," for it serves to indicate the nature of the action of the radioactive thought vibrations which we are now considering.

By "inductive action" is meant "action from a distance, without contact, without special conductors." The term "induction," in its usage in connection with physics, is defined as: "The property or process by which one body having electrical or magnetic polarity produces it in another body without direct contact." A leading text book says: "If an electrified body

is brought near an uncharged one—either conductor or non-conductor—the latter will exhibit electrical forces; it is said to be charged by induction. * * * Similarly, if there is a magnet surrounded by a uniform medium, such as air, and if a body of a different kind of material from the medium is brought near the magnet, it will exhibit magnetic forces and is said to be magnetized by induction."

Now, all investigation of the phenomena of thought-transmission seems to reveal a condition of affairs which can best be accounted for and explained upon the respective theories of **(1) the radioactivity of thought, and (2) the inductive action of thought.** That is to say, that (1) thought radiates power capable of causing effects and producing results at a distance; and (2) thought exerts an inductive action "from a distance, without contact, without special conductors." It would seem that the process of radioactivity and the power of inductive action which is admitted to be present in the physical world, has its counterpart or correspondence in the mental world, the same general laws governing each, and a general analogy existing between the two classes of phenomena.

While some of the more conservative and orthodox scientists hold that as yet the hypotheses of "thought radioactivity," and "thought inductive action," respectively have not been

sufficiently proved to raise the hypotheses into the category of natural laws, yet the mass of supporting evidence, and the reasoning based upon the same, is sufficiently strong to justify the careful scientific thinker in accepting these two hypotheses at least tentatively—as “working hypotheses” by means of which thought along these lines, and further experimental work, are rendered easier.

Certainly, no one thoroughly acquainted with the facts of the case—with the phenomena of thought-transmission—will deny that thought acts “as if” it were radioactive and capable of exerting inductive action. In the absence of better hypotheses, at least, we are justified in adopting the two just mentioned as “working hypotheses” for convenience of thought on the subject, and as an aid in further investigations. Accordingly, in this book, we shall assume as “working hypotheses” the radioactivity of thought, and the inductive action of thought, respectively.

Let us now proceed to a consideration of the observed phenomena of Thought Power, in which the radioactivity of thought, and the inductive action of thought are held to be manifested.

III

THOUGHT-ATMOSPHERES

The recognition of the presence of radioactivity in the processes of thought, and the realization of the power of thought to exert inductive action at a distance, without contact, serves to illuminate what was formerly a dark corner of the streets of human experience—to throw a bright light upon certain places in which objects previously had been seen but dimly, and in which they took upon themselves distorted form. We refer to the phenomena which are generally classed as “the thought-atmospheres of persons and places.”

It certainly requires no extended argument to prove that there exists in connection with persons and places a certain subtle influence which may well be called an “atmosphere” of a psychic order, which produces an effect upon persons coming within the field of induction of the persons or places manifesting the “atmosphere.” These psychic atmospheres were formerly held to be related in some way to the supernatural, or else to be connected with some mysterious and occult powers of the universe which were outside of the realm of ordinary natural laws. But, thanks to the persistent and patient labors of the investigators, it is

now known that these psychic atmospheres are quite as natural as are the "fields of induction" of electricity and magnetism, and quite as truly are under natural law and order. They are now recognized as phases of the general phenomena caused by radioactive thought and the inductive action of thought.

These psychic atmospheres may be considered as divided into two general classes, as follows: (1) The thought-atmospheres surrounding the person of the individual radiating the thought, and accompanying him wherever he moves or travels; (2) the thought-atmosphere of places which are caused by the radioactive thought of the persons inhabiting these places, or who have previously inhabited them. Let us now consider each of these two classes in the order in which they are above stated.

The Thought-Atmospheres of Persons. Each and every person has a thought-atmosphere, or aura, surrounding him, which reflects the general character of his thought, his feelings, and his general mental character. This atmosphere or aura is composed of and constituted by the vibrations of his radioactive thought, which are analogous to the vibrations of light, heat, electricity or magnetism; it is constantly renewed by the mental currents which are pouring out from the mental organism of the person. These thought-vibrations of this thought-atmosphere more or less affect other

persons coming within their field of induction.

You know, from your own experience and that of others with which you are familiar, that when you meet a stranger, and have directed your attention to him, you are conscious of a "something about him" which produces a certain effect upon you, and which creates in your mind a more or less definite impression regarding him—very often a quite marked feeling of like or dislike. In some cases, even though your attention has not been directed toward the person, that "something about him" is so strong and active that it attracts and holds your attention, and makes you "take notice" of him.

You have shared the experience of many persons when, on certain occasions, you have been vividly impressed by the entrance of some particular person into a room, or office, or other place. There has been nothing out of the ordinary in the appearance of the person, or in his dress, carriage or general manner, but, nevertheless, you have felt in some way that there is something unusual about him. In some cases, you have experienced at once a marked attraction to, or perhaps a marked repulsion from certain individuals. In other cases you have recognized a peculiar "air of authority" about certain persons; others have seemed to carry with them an "atmosphere of success"; others have seemed to be surrounded by

a cloud of failure, lack of confidence, etc.; some have seemed to radiate cheerfulness and optimism; others have seemed to emanate gloom, pessimism, and discouragement. To some you have felt what may be called an "affinity"; to others you may have felt an actual antipathy.

Some persons seem to exert a thought-influence extending merely to a field immediately around them. Others seem to fill a room with their personality as soon as they enter it, or at least as soon as they direct their attention to the persons in the room. Others, still, seemingly experience no difficulty in extending their thought-radiations so as to influence strongly a large number of people—the whole audience, assemblage, or congregation feels the "presence" of such a person as soon as he addresses them. Some exceptionally "magnetic" individuals—some great actors or orators—manifest thought-atmospheres composed of thought-vibrations so active and powerful, that they fairly carry by storm the emotional natures of immense bodies of people, and sweep them off their feet in spite of their reason and will.

Some persons impress you at once as being positive, resourceful, self-confident individuals; others produce upon you the impression that they are negative, weak, colorless, non-resourceful, and lacking in self-confidence. Some are "live wires," others are "dead ones"—you

feel this instinctively even before the person says a word or performs an action. It is not exactly as if you "think" the thing concerning the person in such cases—it is rather as if you "feel" it in some subtle indefinable way. If you have ever had the actual experience, you will know that it is more than the suggestion of manner, action, appearance, dress, words, etc.,—it is something that you "feel" about the person independent of your reasoning on the subject of his personality. The report seems to come from the emotional region of your mental being, rather than from the logical one.

When the experiences and phenomena just related are examined in the light of the hypotheses of "thought radioactivity," and "the inductive action of thought," respectively, the whole subject assumes a reasonable, natural aspect—it loses its supernatural or occult garments. When you see that thought (like light, heat, magnetism, or electricity) is radioactive—that it radiates currents and waves of vibratory force in all directions—then the presence of the "atmosphere" of the person ceases to be mysterious.

Likewise, when you perceive that just as a magnetized or electrified body tends to induce a like state in other bodies at a distance from it, without direct contact, setting up in them similar vibrations, then you find it quite natural that you should "feel" in your emotional

nature a certain "stirring" concerning the people you meet; and you also understand more clearly the influence of certain persons over others, over audiences, crowds, congregations, etc.

Thought-radiation and thought-induction give you the key to many experiences and phenomena which heretofore have been deep mysteries to you, and which perhaps you have regarded as "uncanny," supernatural, or occult.

The Thought-Atmospheres of Places. Just as you have noticed that persons have their peculiar atmospheres representing their mental activities, so you have noticed that many places have their particular atmospheres which (by induction) register their character upon your mentality, and cause you to become aware of the general mental qualities of those who inhabit or occupy them, or who previously have done so. You have noticed that residences, apartments, or rooms frequently produce effects upon you which can be accounted for in no ordinary way. Some such places seem to emanate cheerfulness, harmony, and other uplifting mental qualities, while others seem to be permeated with a negative, depressing influence which affects you more or less unless you throw it off in some way. In the same way, certain shops, stores, offices, and other places of business either attract or repel you,

either create confidence or distrust on your part, in some subtle way not explainable by their general appearances.

It is not too much to say that every place has its own atmosphere—its own character. If you have ever visited a prison or similar place, you have doubtless been struck with the feeling that some subtle, invisible miasma pervades it, rendering you most uncomfortable while within its walls, and causing you to experience a feeling of relief after you have left the place. This, even though the institution may be built and conducted according to modern ideas, and is thus lacking in the depressing suggestiveness of the old, gloomy surroundings. In some hospitals you have experienced a similar depressing feeling, accompanied by a strong desire to escape from the negative influences manifesting within them.

On the other hand, you have experienced the restful, uplifting, peaceful atmosphere of certain churches, cathedrals, chapels, and other places in which persons have habitually manifested the higher forms of thought and feeling. In some libraries you have experienced the atmosphere of study, deep thought, investigation and general intellectual activity. In some great places of business you have experienced the feeling of efficiency, industry, purposeful effort, and careful management. In short, you have found that you "catch the spirit" of many

places visited by you. You know that there are certain places which you like to visit because of their good effects upon you; and other places which you avoid visiting so far as possible, because of their usual bad effect upon you. Some places rest you, others tire you; some rouse ambition and aspiration in you, others cause you to feel depressed and discouraged. Some seem pure and "clean" to you, while others impress you with the sense of impurity and mental and moral uncleanness.

The explanation of this class of phenomena is found in the hypotheses to which we have called your attention in this book, viz., that of the radioactivity of thought, and that of the inductive action of thought, respectively. The fact is that every human mind is constantly emitting radiations or currents of thought-vibrations representing the general character of his or her thoughts. These naturally form the thought-atmosphere of the places in which such persons dwell or do business. When there are a number of persons continuously present in a place, their combined thought-vibrations combine and coalesce, and form a composite thought-atmosphere. In many cases, the "thought" of a place is determined by the character of those in authority in that place—those who impose character and certain lines of conduct upon those under their control; this

accounts for the character and atmosphere of stores, shops, offices, etc.

But the character and atmosphere of a place is created and determined not merely by the quality of the thought being radiated by those inhabiting it at that moment. The past thought-influences are strongly impressed upon many places. This may seem strange to you at first thought, but when you examine similar phenomena in the realm of Nature you will begin to understand the principle at work in the case. There is nothing mysterious, supernatural, or occult in such phenomena; natural law and order is manifest in them, just as in all other natural phenomena. You need not go outside of Nature for the explanation.

The heat emitted by a stove will remain in a room long after the fire has died out, or the stove withdrawn. The subtle odor of a flower, perfume, or of other substances, will permeate a place long after those substances have been removed from it. The odor of coffee, cheese, leather, etc., will cling to a store which years before was used for the purpose of storing these articles. Dresser-drawers, cabinets, old letters, etc., will retain for many years the fragrance of the perfume which long ago was applied to them, or placed within them. Astronomers tell us that the light we now see streaming from some of the far distant stars really was emitted by those bodies many thou-

sands of years ago; and that if one of those stars were destroyed today, its light would continue to travel in space for many thousand years in the future.

Oliver Wendall Holmes said: "What! you cannot conceive of a charge of 'cerebricity' fastening itself on a letter-sheet and clinging to it for weeks, while it was shuffling about in mail-bags, rolling over the ocean, and shaken up in railroad-cars? And yet the odor of a grain of musk will hang around a note or a dress for a lifetime. Do you not remember what Professor Silliman says, in that pleasant journal of his, about the little ebony cabinet which Mary, Queen of Scots, brought with her from France—how 'its drawers still exhale the sweetest perfumes'? If they could hold their sweetness for more than two hundred years, why should not a written page retain for a week or a month the equally mysterious effluence poured over it from thinking marrow, and diffuse its vibrations to another excitable centre?"

Professor Draper, illustrating the subtle effects of light, said: "Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exists the vestiges of all our acts, silhouettes of whatever we have done. A shadow never falls upon a wall without leaving thereupon a perma-

nent trace, a trace which might be made visible by resorting to proper processes. Photographic operations are cases in point. The portraits of our friends, or landscape views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface until, by our necromancy, we make it come forth into the visible world.

"Radiant forces are passing from all objects to all objects in their vicinity and during every moment of the day or night are daguerrotyping the appearance of each upon the other; the images thus made, not merely resting upon the surface, but sinking into the interior of them; there held with astonishing tenacity, and only waiting for a suitable application to reveal themselves to the inquiring gaze. You cannot, then, enter a room night or day but you leave on going out your portrait behind you. You cannot lift your hand, or wink your eye, or the wind stir a hair of your head, but each movement is infallibly registered for coming ages. The pane of glass in the window, the brick in the wall, and the pavingstone in the street, catch the pictures of all passers-by, and faithfully preserve them. Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture."

Professor William Denton says: "All bodies, organic bodies more especially, are transmitting influences continually to surrounding objects, the tendency of which is to bring these objects into a similar condition to their own. Not more certainly does a rose diffuse its fragrance than human beings dispense their influence wherever they go. We are each surrounded by an atmosphere, which can convey to sensitives the impression of our character and condition. Wherever the foot touches the ground, the impression of the man is left upon it, so that even the dog, by means of it, can track his master hours after he has passed over the ground. Houses become so imbued with the influence of the people that live in them that sensitive persons can feel that influence as soon as they enter; and if it is unpleasant, they have a feeling of uneasiness, of positive unhappiness, as long as they are subject to it."

Dr. Haddock says: "Frequented rooms store up this mass of human influences. The kitchen borrows the cook's character. The dining-room registers the public family life. Sleeping chambers, especially, record the nameless history of undiscovered hearts. The writer is convinced that he has dimly 'sensed' something of the personality of former occupants in various houses where he has lived. It is a common thought that rooms may be pervaded by the 'presence' of absent people at one time

familiar there. The atmosphere of a vacated saloon must differ vastly from that of a reputable theatre, an art museum, a college or a church."

It is very probable that the mystery surrounding many so-called "haunted" houses might be dispelled by an inquiry conducted along the lines of the hypotheses of thought radioactivity and the inductive action of thought; in fact, one of the present writers has heard of the so-called "spooks" being driven away from such houses by means of scientific application of Thought Power along the lines now under consideration—for evil thought-atmospheres may be overcome by means similar to that employed in turning the sunlight into a dark, damp cellar. "Ghosts," in at least many cases, are naught but stored-up accumulations of past thought-impressions and vibrations. The evil thought-atmosphere of houses of ill-repute has been known to linger long after the building has been taken over by a reputable business—here, also, scientific "treatment" would have proved efficacious.

The thought-atmospheres of stores, offices, and business places in general are often quite marked; in many cases they act inductively upon persons entering them for the first time, creating a distinct feeling concerning the character of the place. In cases of this kind it will be found usually that the "spirit of the

place" is practically determined by the characteristic mental states and actions of those in charge of the business in question. The persons constituting the management establish the "policy" of the concern in accordance with their own ideas and feelings. The policy of a business concern usually is a representation of the character of those who direct and establish that policy. Moreover, that policy (by reason of its effect upon the employees) soon creates an actual "spirit of the place," or a huge, composite "thought form" built up of the characteristic mental vibrations of those taking part in the business.

You have probably met with cases in which the management of a large business house has been changed, either by reason of the business being sold out to new people, or by reason of the owners employing some new man of strong character to take charge of the management of the concern. In such cases there will be noticed almost immediately a change in the thought-atmosphere of the place—in some cases a complete change of atmosphere being plainly "felt" by persons visiting the establishment. The new keynote of policy sets into operation a new set of mental vibrations; an entirely new mental rhythm is established in the place. In the same way changes of management sometimes lower the tone of a

business office, store, or bank, instead of raising it; old patrons will be found complaining that "the old place does not feel the same when I enter it."

Large office buildings frequently have their characteristic general atmospheres, independent of those of their particular office-suites. The influence of a few tenants of strong character, and marked mental tendencies good or bad, will sometimes serve to establish a keynote of the building. Then, according to the law of attraction in the world of thought (which we shall consider later on in this book), other tenants of a similar character are attracted to the building, and before long the place begins to acquire a reputation and a character of its own.

We have known office buildings which have attracted to themselves a class of tenants of such an undesirable character that more reputable concerns avoided the place, and persons became suspicious of anyone having suites in it. On the other hand, we have known of office buildings which fairly radiated the vibrations of success, solidity and reliability. We especially recall the case of a prominent building in a large city in which a small group of active successful men has served to set up such a centre of "success vibrations" that the whole place became noted for the success of its tenants. If you will talk with persons

whose business requires them to visit different large office buildings, they will verify the above statements and will give you many striking illustrations gleaned from their own experiences.

In the same way, certain store or bank buildings have acquired a reputation for being "lucky," while others have earned the classification of "unlucky." There are stores in every city the tenants of which for many years past have been quite successful and have earned money. There are also other stores in which practically everyone who has rented them has met with ill-fortune and failure. These facts are familiar to every business man who has kept his eyes open. In many cases the facts just noted have been attributed to mere coincidence, while by others they have been attributed to some supernatural or occult agency. But, whatever may have been the explanation accepted, it is noticeable that most business men will avoid the "hoodoo" places, and will seek the "lucky" ones.

An understanding of the laws of thought radioactivity and of the inductive action of thought will serve to explain and account for phenomena of the kind just mentioned, and to bring such under the category of natural cause and effect. Moreover, a knowledge of these laws would have served to indicate a method of scientific "treatment" of the unlucky, "hoo-

doo" places, which would have "taken the curse off them" in a perfectly natural, scientific way.

As you have probably already inferred from the foregoing statements, not only do dwelling houses, business houses, office buildings, and public places have thought-atmospheres of their own which are felt by those who enter them, but also many villages, towns, cities, and even entire countries have their respective thought-atmospheres made up by the composite thoughts and mental states of the individuals forming the inhabitants of the places. In old-established communities this is more noticeable, because in such cases time has built up a decided thought character for the place; but even in newer communities the same law is in operation, and its effects are manifested. If you will stop to think for a moment, you will realize that every town or city that you know has its own special character—its own "spirit"—its own atmosphere; and that each induces its own particular kind of feeling in you when you visit it.

Each town or city, like each individual, has its strong points and its weak points—characteristics that you like and those which you do not like; but each is different—each impresses you in a different way from the others. Towns and cities have decided individualities of their own. Their respective characters are

built up of the composite thought-influences of the past and present—these serving to attract to the place individuals of a similar mental trend, and to drive away from the town those individuals who are not in harmony with the spirit of the place. Persons coming into a strange town or city are usually keenly aware of the change in the thought-atmosphere, and often are rendered quite uncomfortable by it. But in time they either adjust themselves to the new conditions by “taking on” sufficient of the new influences and characteristics to bring them into at least reasonable harmony with their mental environment, or else they find the new conditions unbearable, and are themselves compelled to leave the place.

Sometimes, however, when by reason of a rapid change in economic conditions a town or city is subject to a strong influx of new inhabitants (particularly when the latter come rapidly and in considerable number about the same time), then the thought-influences of the new-comers may serve to overcome, or at least to neutralize, the old thought-atmosphere, and in a short period of time the thought-atmosphere of the place has changed. In such cases a person revisiting the place after a short absence is struck by the change, and is apt to remark that “a new spirit seems to pervade the place.” Often, also, the coming of a few

strong individuals, men or women of positive characters and views, will serve to inject a new thought-element into the atmosphere of a place, and thus to bring about a perceptible change in its character and composition.

As proof of the existence of such characteristics of different towns and cities, you have but to recall the impressions made upon you by the different places you have visited. You will find that in your book of remembered experiences you have a distinct impression concerning each town and city visited by you. You may have even the record of the different impressions produced upon you by different sections of the same city.

For instance, you have a strong composite impression concerning New York City as a whole, if you have ever visited that metropolis; and at the same time you will have distinct impressions of various parts of Manhattan, of Manhattan as a whole, of Brooklyn, the Bronx, and of Staten Island. Then, again, your impression of Chicago will be entirely different from that of New York City—each city has its own thought-atmosphere which is quite easily felt by you, and which registers itself upon your mind by means of its inductive action.

Different from either your impressions of New York and of Chicago will be your impression of Philadelphia. Still different is the

atmosphere of Detroit, of Boston, of Pittsburg, of New Orleans, of Denver, of Kansas City, of Saint Louis, and of the other large cities of the country. Going still further West, you will find that "the Coast" has its own unmistakable thought atmosphere, which is readily distinguished from that of the East, Middle-West, or Rocky Mountain Regions. Moreover, you will detect marked differences between the thought-atmospheres of the different "Coast" cities—San Francisco, Los Angeles, Portland, Tacoma and Seattle, each has its own characteristic atmosphere.

Still more marked in their differences are the atmospheres of the older cities—the cities of the old world. So pronounced are the respective atmospheres of London, Paris, Berlin, Vienna, Rome, Petrograd, Madrid, Budapest, Stockholm, and the rest, that an experienced traveller who had once made a long stay in any of them would recognize "the feel of the place" were he transported there in his sleep and awakened without being aware of the journey.

The atmospheres of the great cities of Asia are quite pronounced—so much so, in fact, that often the traveller who once actually falls under their spell will thereafter, throughout his entire life, feel "the East a'calling him." Australians claim that there is "a something" about their land which is met with nowhere else in

the world, and for which they pine when away from home. And, on the dark side of the page, many travellers have testified concerning "the evil spell"—the mental miasma—which hovers over certain parts of the interior of Africa, blighting all who remain under its influence.

There is "something in the air" of places other than the familiar chemical constituents; and that "something" is perceptible to most persons, and exerts at least some degree of influence upon them. In the hypotheses of thought radioactivity and the inductive action of thought, respectively, we have an explanation of the apparently uncanny and mysterious emanations from, and influences surrounding, many old places of the earth's history—the scenes of ancient civilizations long since vanished from human sight—which have left their traces upon the sensitive ethereal medium upon which thought registers its vibrations, and from which the latter are reproduced by induction under favorable circumstances. The strange legends concerning old castles, ruins, ancient temples, prehistoric tombs, etc., need not be dismissed as mere fancy, or as idle superstition; there is a perfectly natural, scientific explanation of many such strange beliefs and traditions.

There are two great principles of the activity of Thought Power involved in the phenomena

which you have just considered, and of other phenomena which you have not as yet considered. It is necessary that you grasp the essential facts concerning such principles, in order that you may arrive at an intelligent understanding of all such phenomena. These two principles are as follows:

(1) **The Principle of Thought-Contagion** which manifests in the "catching" of strong thought influences; in "thought epidemics," and "mental contagions."

(2) **The Principle of Thought-Attraction** which manifests in the "drawing power of thought," whereby strong thought-vibrations tend to attract other thought-vibrations of the same general character, and, consequently, to attract and draw to a common centre different individuals of the same general trend of thought; and to produce and induce many other forms and phases of the attraction existing between thoughts and things, or between ideas and persons.

In the next following sections of this book, the two great principles above noted will be considered in further detail.

IV

THOUGHT-CONTAGION

One of the most striking instances of the power of the radioactivity of thought, and of the inductive action of thought, is found in that class of phenomena which has been called "thought-contagion" or "mental epidemics." As these terms indicate, in this class of phenomena there is a "spreading" of thought-influence and a liability to "catch" the spirit of the general thought-wave which is spreading itself over a group of people, a community, a nation, or even over the civilized world as a whole.

In its simplest form, thought-contagion is found in cases in which groups or congregations of individuals are moved by a common impulse, the latter being originally imparted by some individuals of strong emotional tendencies in the crowd, and then rapidly spreading from one to another of the crowd until nearly everyone in the group or crowd has "caught" the feeling and its accompanying impulse. This class of phenomena, in its simplest phases, is illustrated by the rapid spread of emotional excitement among an audience or congregation under the influence of a magnetic

orator, preacher, actor, or other "spellbinder" as the colloquial term well expresses it.

You have seen large audiences swayed by a common emotion under such circumstances; and, perhaps, have yourself come under the influence of the epidemic thought-currents. One is often roused to the stage of intense emotion, and experiences the impulse to act thereupon, by words which when seen in cold print seem devoid of any exciting power. In such cases, the orator, actor, or preacher possesses sufficient magnetic force to "set things going," and after that the contagion spreads rapidly until finally nearly every one in the audience is more or less affected. In cases of "revival meetings" the influence of thought-contagion is quite strongly manifested.

The same principle governs what are known as "mobs," creating what is known as "the mob spirit." The mob, at the beginning, may be made up of the average persons of the community, brought together by curiosity or general interest, and free from vicious intention. Before long some turbulent spirits in the crowd begin to manifest emotional excitement, and start to arouse a similar feeling in their neighbors. If the conditions are favorable, before long the contagion has spread and the epidemic has assumed alarming proportions. If the impulse and influence be sufficiently strong, the crowd veritably becomes a "mob,"

and in some cases proceeds to commit acts of violence and destruction of which the majority had no thought in the beginning, and of which but few of its members would have been capable under ordinary circumstances. When the influence has passed, most of the individuals are aghast at the acts which they have helped to perpetrate.

The following newspaper report of the mental epidemic manifested at one of Paderewski's recitals, several years ago, will illustrate the thought-contagion frequently in evidence in audiences, congregations, etc. "There is a chatter, a rustling of programmes, a waving of fans, a nodding of feathers, a general air of expectancy, and the lights are lowered. A hush. All eyes are turned to a small door leading on to the stage; it is opened. Paderewski enters. A storm of applause greets him, but after it comes a tremulous hush and a prolonged sigh created by the long, deep, inhalation of upward of three thousand women. Paderewski is at the piano. Thousands of eyes watch his every movement through opera-glasses and with an intensity painful to observe. He the idol, they the idolaters. Toward the end of the performance the most decorous women seem to abandon themselves to the influence. There are sighs, sobs, the tight clinching of the palms, the bowing of the

head. Fervid exclamations: 'He is my Master!' are heard in the feminine mob."

Other equally striking examples are afforded by the thought-contagion and the mental epidemics manifested at the meetings of the successful "evangelist" or "revivalist"—you will at once recall instances within your own experience. Immense crowds are aroused to the highest pitch of excitement; individuals throw aside their customary reserve and dignity, and indulge in emotional extravagances of speech, demeanor and action. Shouts, moans, and groans are heard. Some persons fall into spasms brought on by over-excitement, others faint or fall into trances. The crowd rushes to the altar to confess its sins, and to seek salvation; the pockets of the crowd are emptied into the collection receptacles—often jewelry is torn off and tossed into the plate. Even the scientific observer, though holding himself well in hand, often feels the surges of emotional contagion, and may even be surprised to feel the tears coursing down his cheek—though his head remains cool, his heart has been aroused by the heat of the emotional contagion.

In the case of the mob, a similar psychological background exists. Sidis describes as follows a crowd being infected by the mob contagion: "When the preacher, the politician, the stump orator, the ringleader, the hero,

gains the ear of the crowd, an ominous silence sets in, a silence frequently characterized as 'awful.' The crowd is in a state of overstrained expectation; with suspended breath it watches the hero or the interesting, all-absorbing object. Disturbing impressions are excluded, put down, driven away by main force. So great is the silence induced in the fascinated crowd, that very frequently the buzzing of a fly, or even the drop of a pin, can be distinctly heard. All interfering impressions and ideas are inhibited. The crowd is entranced, and rapidly merges into the mob-state."

Tolstoi, in his "War and Peace," pictures the mental condition of a crowd which was rapidly being transformed into an entranced mob: "The crowd remained silent, and pressed on one another closer and closer. To bear the pressure of one another, to breathe in this stifling, contagious atmosphere, not to have the power to stir, and to expect something unknown, incomprehensible, and terrible, became intolerable. Those who were in the front, who saw and heard everything that took place, all those stood with eyes full of fright, widely dilated, with open mouths; and straining their whole strength, they kept on their backs the pressure of those behind them."

Sidis, in the following striking passages, cleverly pictures the effect of "mental sug-

gestion" upon an entranced crowd rapidly sinking to the mob state: "The suggestion given to the entranced crowd by the 'master' spreads like wildfire. The given suggestion reverberates from individual to individual, gathers strength, and becomes so overwhelming as to drive the crowd into a fury of activity, into a frenzy of excitement. As the suggestions are taken by the mob and executed, the wave of excitement rises higher and higher. Each fulfilled suggestion increases the emotion of the mob in volume and intensity. Each new attack is followed by a more violent paroxysm of furious demoniac frenzy. The mob is like an avalanche: the more it rolls the more menacing and dangerous it grows. The suggestion is given by the hero, by the ringleader, by the master of the moment, is taken up by the crowd and is reflected and reverberated from man to man, until every soul is dizzied and every person is stunned. In the entranced crowd, in the mob; every one influences and is influenced in his turn; every one suggests and is suggested to, and the surging billow of suggestion swells and rises until it reaches a formidable height.

* * * *

"The mob energy grows faster than the increase in numbers. The mob spirit grows and expands with each human increment. Like a cannibal it feeds on human beings. The mob has a self of its own; the personal self is suppressed,

swallowed up by it, so much so that when the latter comes once more to the light of day it is frequently horrified at the work, the crime that the mob self has committed. Once the mob self is generated, or truer to say, brought to the surface, it possesses a strong attractive power and a great capacity for assimilation. It attracts fresh individuals, breaks down their personal life, and quickly assimilates them. The assimilated individual expresses nothing but the energy suggestion, the will of the entranced crowd; he enters fully into the spirit of the mob. * * * *

The extreme impulsiveness of the mob self is notorious. No sooner is a suggestion accepted, no matter how criminal, how inhuman it might be, than it is immediately realized, unless another suggestion more in accord with the general nature of suggestions in which the mob itself was trained, interferes and deflects the energy of the mob in another direction."

Cases are of record in which individuals who plunged into the midst of an excited mob with the full purpose of counteracting its purposes, were themselves overcome by the contagion and fell in with the actions of the mob, although the latter were directly opposed to their normal feelings, convictions and interests. A Russian writer cites an instance in which a soldier bitterly denounced the mob which was beating to death his old commander, who, he said, had been like a father to him.

Being urged to help the man who had befriended him, he rushed into the crowd with that avowed purpose. A few minutes later he was discovered beating the old commander with a club, like the rest of the crowd. Being reproached, he said: "He was indeed like a father to me; but in such a time, when all the rest strike him, why should I keep quiet?" Jews have been caught in anti-Jewish crowds, and vice-versa—the individual being carried away by the thought-epidemic. Almost incredible instances are recorded concerning the influence of thought-contagion leading to the participation of persons in mob movements directed against their own kindred class, sect, or faith.

Another form of thought-contagion, or of mental epidemics, is the condition of panic or stampede manifested by crowds, communities, and even entire countries at many times in history. There have been many instances of the rapid and wide spread of popular fear of the coming of "the end of the world." It would seem that at least once in every generation a panic or "craze" of this kind breaks out. Someone starts the rumor that "the world is coming to an end" on such and such a day; the condition of the popular mind being propitious, the rumor is taken up and accepted by many, and before long reaches the degree of thought-contagion or mental epidemic. Before the inevitable subsidence, thousands are affected and

in many cases deplorable results arise—insanity, suicides through fear, neglect of financial interests, breaking up of families, destruction or disposal of goods and property, all these are incidents of this form of thought-contagion.

Similar mental epidemics arise from the appearance of comets, accompanied by dire prophecies, the appearances of plagues of various kinds, the rumors of financial calamities about to overtake the country, and similar prophecies or promises of evil. In short, it seems that under certain general psychological conditions, arising from a number of favoring causes, it is possible that a panicky condition, or a general stampede, may be started from the simplest beginnings and by reason of the most irrational ideas. Like a herd of frightened cattle or horses, like a crowd of sheep, like a flock of chickens, the great masses of people catch the contagion, take fright, work themselves into a state of panic, and away they go in a wild stampede—all without valid reasons or sufficient motives.

In the same way, strong waves of speculative excitement, gambling crazes, "get rich quick" epidemics, have affected large masses of people. Apparently all at once, great numbers of people will rush to "invest" their hard-earned money in some wild, fantastic, unbusinesslike scheme which has been widely heralded. Then scores of similar schemes are evolved

—like mushrooms, they grow overnight. Persons heretofore careful and prudent throw aside all caution and forethought, and actually beg the promoters of the wild enterprises to accept their money—to “let them in” the scheme. Then, sooner or later, the bubble bursts, and the excitement dies out at once. After it is all over, the public wonders how it ever could have happened—the people keep on wondering, until history repeats itself as it always does when given sufficient time.

As illustrations of the financial “crazes” or epidemics due to thought-contagion or mental epidemics, we cite the following three celebrated instances:

(1) The Tulip Craze, of 1634, where the Dutch people experienced an epidemic of belief in the “get-rich-quick” possibilities of tulip-raising. Ordinary industry was suspended, and practically every one took to raising tulips. Fancy tulips rose in value equal to that of diamonds; they were sold by the grain, or even by more minute weights. People sold their houses and lands, their furniture and their businesses, in order to speculate in tulips. Money poured into Holland from other countries to which the epidemic had spread. In time, a panic succeeded the craze, and the bubble burst, causing the ruin of thousands of persons.

(2) The Mississippi Company Craze of 1717, in which the thought-contagion or mental epidemic reached heights which now seem almost incredible. This craze had its seat in France, where John Law, a shrewd Scotchman, obtained from the Regent of France the exclusive rights for his company to trade on the west bank of the Mississippi River in America; later, the exclusive privileges were extended to the East Indies and the South Seas. Law announced probable profits of one hundred and twenty per cent. Thousands of enthusiastic French men of all ranks and classes fought at Law's doors for the privilege of subscribing for shares in his company. The nation indulged in an orgy of gambling; the streets were transformed into trading floors for the sale of stock. The public acted as if it were drunk; the wildest excesses were manifested. Finally the bubble burst, thousands of persons had lost their all, and many were reduced to actual poverty.

(3) The South Sea Bubble, of 1720, in which the English public was subjected to a severe attack of thought-contagion, or mental epidemic. The South Sea Company, by means of false rumors, started the craze. The rumors spread, gaining in size and strength as they traveled. Soon it was believed that the investment of a hundred pounds would bring a sure return of many hundreds of pounds per an-

num. People abandoned their ordinary occupations, and became speculators in shares of stock. Imitation schemes were born, and people fought to trade in their shares. The whole country was infected with the "get-rich-quick" virus. The most absurd schemes were evolved, and nothing seemed too silly to receive popular support. The shares of the South Sea Company finally reached the point of one thousand per cent increase. Finally, the bubble was pricked; stocks fell; a panic ensued; thousands were utterly ruined financially.

These three great cases of thought-contagion, or mental epidemics, serve to illustrate the general principles underlying all similar cases. In this country and in Europe there have been other cases of "financial crazes" of a similar character which have occurred during the past century. Every person of middle age will readily recall instances of this kind, of greater or less severity. Sidis says of this class of cases: "The course of speculation epidemics is to rise to the highest point of heavenly bliss, and then to fall to the lowest depth of misery; to pass from a state of acute maniacal exaltation to a state of still more acute melancholic depression."

Great waves of religious "revival" epidemics have at times rolled over countries, affecting many thousands, and in many cases causing

deplorable results. In America, the earlier part of the nineteenth century was remarkable for such cases. Several great "revival epidemics" flourished in this country in the first half of that century. In 1800, in 1815, and again in 1832, the Great American Revivals flourished. In many cases the public, especially in remote districts, literally went mad. Hysteria was deemed the hallmark of salvation, and the saner minds in the ministry were rejected by the masses who preferred to follow the lead of the sensationalists. Ordinarily sober and sane persons attending the meetings acted like "wild dervishes"; convulsions, trances, strange "fits," barking like dogs, mewing like cats, neighing like horses—these were the signs of conversion, according to the insane standards adopted. In some cases, there began a search for "spiritual mates," and soon the "sanctified" were living with "affinities" with the full consent of their lawful mates. The craze passed in time, leaving behind it a trail of physical and mental wrecks—and, in some instances, moral wrecks as well.

In this class of mental epidemics may also be placed the great "Millerite Craze" of 1840, arising from the predictions of one William Miller that the Coming of the Lord was at hand, and the End of the World was about to occur. The doctrine was widely spread by Miller and his disciples; and before long the

country went wild with it. Finally, an exact date, year, month, day, and hour, was announced, in which "the Son of Man will come with power and great glory." Then came the "gift of tongues" and the gift of prophecy to the faithful. Men and women forsook their work and their homes, and indulged in orgies of religious hysteria. In many cases families were forsaken and abandoned. Nights were passed in exhortations and prayers; it is recorded that "night was rendered hideous by their screams." Property was given away freely, or else abandoned. White ascension robes were prepared by the faithful, for "the great day." The day came; the faithful waited, some even ascending trees in order to be the first to ascend to Heaven. Nothing happened! Great discouragement was manifested by the many who were ruined. A mistake in dates was announced, and a new date fixed. Many accepted this change, and the programme was repeated. In 1844 the second prediction failed, and the craze was over, leaving behind the usual trail of wrecked minds and bodies.

Students of history are familiar with the celebrated mental epidemics of older times. The Crusades epidemic carried men and women, and finally even young children, toward the Holy Land in order to rescue the Holy Sepulchre. Thousands upon thousands

died on the journey; others were captured and sold as slaves. The final crusade was composed entirely of young children, boys and girls, many of whom met with terrible fates.

Then came the Flagellant Craze, in which thousands of men and women, often almost or entirely nude, marched the streets, scourging themselves with leather thongs until the blood flowed freely. Then came the Dancing Mania, in which men and women, boys and girls, danced the streets in an ecstatic mental state. Then came the several Messiah Epidemics among the Jews, in which the wildest excitement prevailed and almost insane excesses were manifested. Then came the successive waves of Witchcraft Crazes, in which many thousands of innocent persons were adjudged to be witches or possessed of the devil, and accordingly hanged or burned at the stake. The story is a pitiful one. When Reason forsakes her throne, Chaos reigns.

With the increase of public knowledge, and the spread of popular education, the character of these mental epidemics has changed; but the principle remains the same. One needs but to consider the many "crazes" and mental epidemics occurring during the period of his own experience in order to appreciate the fact that the principle is still operative. Even within the past twenty-five years the world has experienced many cases of religious epidemics,

financial crazes, the rise and fall of many strange fads, "isms," and "ologies." Strange "crazes" for extreme fashions in dress, in amusements, etc., are continually having their rise, their brief period of popularity, and their speedy decline. To read a book written twenty years ago, is to realize how many now-forgotten "crazes" were flourishing at that time; students of those of our own times will have a similar experience of amused wonder, twenty years hence.

In times of great political excitement—particularly during presidential campaigns in this country—these great waves of thought-contagion pass over the land, causing mental epidemics of great power; a few days after election, people are wondering "what it was all about." The sinking of the "Maine," in 1898, produced a mental contagion which extended all over the United States, and thus made inevitable the War with Spain which followed a few months later.

In 1915, the sinking of the "Lusitania" aroused a great wave of thought-contagion in America, and war at that time was almost caused; its effects, temporarily held back, were manifested two years later when similar occurrences aroused the popular feeling and caused the entry of the United States into the Great World War. The Great World War, itself, owed its rapid spread and its wide extension

in no small measure to thought-contagion. Persons all over the world are now looking back, in a dazed condition, to the terrible happenings of that recent period of the world's history, and are wondering how they possibly could have occurred in this stage of Civilization.

But all thought-contagion is not of such a marked or violent character as indicated by the illustrative cases which we have cited. As we have told you in our consideration of "Thought-Atmospheres," the atmospheres of places—of cities, towns, villages, districts, houses, stores, offices, etc., are largely due to thought-contagion. The thought-keynote sounded by strong authoritative individuals in a community, or in a place of business, a church, or an office, communicates itself to those dwelling in the place or working there; then begins a process of action and reaction, a mutual contagion, which continues until a mental equilibrium is secured, and the thought-atmosphere of the places becomes "set." The mental keynote of an audience, a congregation, a mass-meeting, etc., is reached in the same way. The principle remains the same, though its manifestations have a wide range of different expressions.

You must not fall into the error of supposing that all thought-contagion is harmful, evil, or detrimental; or that every mental epidemic

is a bad one. On the contrary, good thoughts are "catching" as well as are bad ones. The influence of thought environments of the right kind is most powerful, and has helped to "reform" many a person and to set him on the right path. One finds it very much easier to pursue the right path of living when he is surrounded by the proper mental atmosphere, just as the opposite kind of mental atmosphere makes right living much harder for him. This fact is instinctively understood by those working for human betterment, even though they may not understand the true causes underlying what they call "environmental conditions." The "right" kind of environment is the place in which the proper kinds of thought-vibrations are habitually manifested, and the appropriate kind of mental atmosphere maintained. An understanding of the true causes of "environmental influence" will serve to clear up many apparent mysteries which attract the attention of all students of the subject.

Neither should you fall into the error of supposing that you are at the mercy of every wave of thought-contagion—of every mental epidemic—that comes in your direction. The more that you understand the nature of thought-contagion and mental epidemics, the less liable will you be to be affected, or infected, by those of an undesirable nature. "Forewarned, forearmed," says the old prov-

erb; and it is true in this case. When you know the symptoms, you may deliberately guard against the infection by determinedly turning your thoughts and attention in the opposite direction, and by bringing your reason into action. Finally, you may realize so fully the fact that the "I AM I" is the Master, that you may erect a defensive barrier against all thought influences of a detrimental or harmful character, while opening yourself to the inflow of helpful, positive, advantageous thought influences. In the later sections of this book these matters will be gone into in further detail.

In conclusion, let us remind you that "in knowledge there is power," in this matter of thought-contagion and influences. A knowledge of the facts is in itself a strong weapon of defence. Again, let us assure you that there is nothing to fear in the case. That is, "there is nothing to fear but Fear"—for Fear is the great negative, depressing, weakening mental state. Fearthought invites undesirable mental-currents and contagion; Fearlessness repels them. Fearlessness is positive; Fearthought is negative; and the positives always overcome the negatives.

The individual who realizes in consciousness the real nature of his "I AM I," and who recognizes its impregnable position, may stand on the solid rock of his own Selfhood (which

is grounded on the base of All-Power) and from that point may defy the winds of negative thought influences, and the waves of popular mental epidemics which sweep away the resting places of those who have built upon the sands of the superficial personality. Your Real Self is a mighty fortress, of the gates of which YOU alone hold the key. Nothing can enter its walls, unless you give it permission.

V

THOUGHT-ATTRACTION

The second great principle of the activity of Thought Power, which is involved in the manifestation of the radioactivity of thought and the inductive action of thought, is that known as "the attractive power of thought," or "the drawing power of the mind."

In the operation of this principle of Thought Power the thought-vibrations manifest a strong attractive force, by means of which they attract or draw to themselves other thought-vibrations of a similar character. The same principle operates in the direction of drawing or attracting to each other, or to a common centre, different individuals of the same general trend of thought. It also tends to produce and induce many other forms and phases of attraction between thoughts and things, ideas and persons.

Thought-Attraction plays the same part in the world of thoughts that Gravitation plays in the world of matter. Gravitation operates in the direction of drawing toward each other the particles and masses of material substance; Thought-Attraction operates in the direction of drawing together those thought-currents, thought-waves, thought-vibrations, etc., which

are of the same or a similar nature. Thought-Attraction operates along the lines of the general rule that "like attracts like"; and thoughts manifest a tendency which is well expressed by the familiar adage, "Birds of a feather flock together."

In short, thoughts have been discovered to manifest a strong tendency to enter into close relations with other thoughts of a similar character, and to attract to themselves these similar thoughts, while, at the same time, they themselves are attracted by the latter. A mutual attraction exists between thoughts of the same general character—there is something like a "chemical affinity" existing between them, and also something like a "chemical repulsion" between thoughts of opposite characters.

As a consequence, the person who in a strong degree manifests definite thoughts of a certain character sets into operation the power of Thought-Attraction, and thereby draws and attracts to himself the thought-vibrations, thought-waves, or thought-currents of other persons whose thoughts closely resemble his own. In short, such a person draws from the great mental atmosphere, surrounding him on all sides, the active energy of those thought-vibrations which are in harmony with his own; and at the same time he repels from his mental atmosphere those thought-vibrations which

are inharmonious with his own. This, as you will readily see, applies not only to desirable and advantageous thoughts and mental states, but also to those which are undesirable and disadvantageous.

You have frequently experienced the working of this mental principle in your own mental states. You have dropped into a mood of depression and gloom—everything looks “blue” to you, and nothing seems “worth while.” The cause may be physical, or it may be purely mental—it matters not, so far as the effects upon other thought-vibrations are concerned. Before long, you will feel as if a deep cloud of depression were settling upon you, shutting out the rays of the sun, and enveloping you in a mental atmosphere of gloom, pessimism, and discouragement. You have attracted toward yourself the thought-vibrations of other persons which are in harmony with your own. This, in turn, will result in a still more powerful attractive force being set into operation in the same direction, and you will go from bad to worse in the matter of gloom and depression. Finally, however, the protective forces of your being will cause a swing of the pendulum in the other direction, and you will experience temporary relief.

But if you persist in encouraging gloomy thoughts, and the consequent attraction of similar thought-vibrations, you may eventually

reach a state of chronic depression and gloom, into which the sunlight of cheerfulness is almost unable to penetrate. Your only hope, in such case, is deliberately to set into operation thoughts of an opposite character—thoughts of cheerfulness, hope, and encouragement, which will attract other thoughts of a like nature, and will thus counteract and neutralize the negative, depressing mental states which have afflicted you.

In the same way, though in the opposite direction, you will find that if you will strive to secure and to maintain the characteristic mental state expressed by the words, "Bright, Cheerful, and Happy," you will attract to yourself similar bright, cheerful, and happy thought-vibrations, thought-waves, thought-currents. * You will feel their uplifting influence almost at once, and will experience the delight and advantage of a mental atmosphere of this kind. Not only will you attract these positive, inspiring thoughts, but you will also repel the negative, dispiriting thought-influences in the great mental atmosphere surrounding you.

Thoughts of hate, anger, envy, and jealousy tend to attract to themselves the thoughts of others of the same kind, and these, in turn, induce a still higher degree of these objectionable mental states in your own mind. You sometimes bring upon yourself veritable whirl-

winds of hate-thoughts by sending forth strong thought-vibrations of that kind. The old saying that, "Curses, like chickens, come home to roost," has a practical realization in cases such as we have just mentioned.

In the processes of Thought Power your mental loans are returned—with compound interest—the payment being made in the same kind of mental coin (good or bad) which you have paid out. If even from only a purely selfish point of view, it pays to send out the right kind of thoughts. Avoid sending out thoughts of a character which you would not like to have returned to you in kind, with interest. On the other hand, sow that you may reap—sow that which you hope to reap—in the field of thought.

From what has been said, you will see that the "inductive action of thought" is largely modified and influenced by the "attractive power of thought." The degree of the liability to induction, contagion, or thought-influence of any kind, depends largely upon the character of one's own thoughts. In other words, one is far more likely to be affected and influenced by thought-vibrations, currents, waves, or atmospheres in harmony with the character of his own thoughts, than by those not in harmony therewith. In fact, such a definite ratio exists between thought-induction and thought-attraction that an exact formula might be

worked out by a competent mathematician familiar with the data.

Another important and interesting point should be noted in your consideration of the subject of Thought-Attraction. We have made reference to the fact that not only do you attract thought-vibrations, thought-waves, thought-currents, thought-atmospheres, etc., of a harmonious character, and to which your thoughts have a natural affinity, but that you also attract to yourself (by the power of Thought-Attraction) other persons whose thoughts have an affinity and harmony with your own.

In the same way you attract to yourself (and are attracted by) other persons whose interests run along the same general lines as your own. You draw to yourself the persons who may be necessary for the successful carrying-out of the plans and purposes, the desires and ambitions, which fill your thoughts most of the time; and, in the same way, you are drawn toward those into whose plans and purposes you are fitted to play an important part. In short, each person tends to attract toward himself those other persons whom he "needs" in order to materialize his ideals and to express his desires—provided that he "wants hard enough," and that the other persons are in harmonious affinity with his plans and purposes.

According to this principle, certain towns and cities of a strong mental character tend to draw to themselves persons from all over the country, and even from other countries, whose general mental natures are in harmonious affinity with those of the place. In the same way, many individuals of certain general mental or emotional characteristics are almost irresistibly attracted by and drawn to certain towns and cities with the general mental character of which they are in harmonious affinity. You have often seen cases in which persons "could not keep away from" certain towns, cities, or parts of the country for which they were naturally fitted by reason of their mental characteristics. This is one of the reasons why particular places rapidly take on certain mental characteristics, once the process of Thought-Attraction and Thought-Induction have been started.

There are other, and more subtle, phases of the operation of Thought-Attraction which must be noted here, although they involve the activities of certain powers of the mind, and of Nature, which are but little understood by the great masses of persons. We have reference to the fact that by Thought-Attraction not only other thoughts, not only other persons, are attracted, but that also the conditions, environment, and circumstances necessary for the effective expression and manifestation of

one's thoughts are often brought into actual relation to him; they can scarcely be said to have been attracted to him—rather does it seem that he is attracted to and by them. There evidently is some sort of correlation set up between these things and one's thoughts, and subtle natural forces are called into operation in order that there may be a coordination of "the person, the time, the place, the conditions, the opportunity," required for the expression and materialization of the thought.

One of the present writers, about twenty years ago, wrote the following statement concerning the general operations of the laws of Thought-Attraction. They serve equally well to express the general idea today, even in the light of the investigations which have been made along the same lines during that period of time. We take the liberty of quoting the statement in full, believing that it will possess a special interest to the readers of the present book. The statement in question is as follows:

"Your thoughts place you in connection with the outside world and its forces, and you attract and repel people, and things, by the character of thought held. You and they are attracted to each other, because your thoughts are pitched on the same key. You are in close touch with all other parts of the whole, but attract to yourself only such of the parts which correspond in kind with your mental attitude.

If you think Success, you will find that you have started into operation the forces that are conducive to your success; and, from time to time, if you maintain the same mental attitude, other things will fall into line as they are needed, and will aid you in your efforts.

"Things will seem to come your way in a most astounding manner, and opportunities will arise, which if taken advantage of, will insure to you Success. You will find that new thoughts will come into your mind which should be taken advantage of. You will meet with persons who will help you in many ways by suggestions, ideas, and active help. Of course, the work which you must do yourself will not be performed for you by others, but the Law will continually help and assist you. It will bring opportunities and chances to your door, but you will have to take them in. It will lead you up to the doors opening into advancement, but you will have to open the doors yourself. It will undertake what will seem to be round-about roads to get to a thing, but you will arrive at your journey's end, no matter how winding may be the road.

"Sometimes it will take you far past the point at which you thought you were aiming, and, as you go past, you will smile when you recall that this point on the road, which now seems so unimportant, seemed a little further back to be your destination—your reason for

making the trip. Sometimes, the thing which seems to represent all that is worth having, and which inspires you to make the effort, will have lost all interest for you when you near it—you will make no effort to grasp it as you pass, but will move on past it, swept forward by the tremendous forces which you have, perhaps unwittingly, set into operation."

In other books of this series we have considered the effect of Desire upon the degree of the attractive power of thoughts. We have likewise considered the important part played by Confident Expectation, Faith, and Hope, upon the tendency of thoughts to express themselves in action and to materialize themselves—in which processes Thought-Attraction is involved. It is sufficient here merely to mention the fact that Desire animates and energizes the attractive power of thoughts; and that Confident Expectation, Hope, and Faith greatly inspire and increase the "drawing power" of thought.

We also wish to call your attention at this point to the fact that you not only attract and draw to yourself the thoughts, things, persons, and conditions representing your wishes and desires—the things you "like," in short—but that you also attract and draw to yourself, under certain conditions, the things which are the subject of your fears. Fearthought often exerts a powerful attractive force—in the

wrong direction. This because the things you fear are "held in mind" by you often to a marked degree. You "think about them," and roll them over and over in your mind. You let your mind dwell upon them, often to the exclusion of the thoughts of the things you hope for, desire, and ardently wish. Your very fear of a thing is, in a way, at least a partial belief that it will come to you—a form of Confident Expectation. You hold the thoughts of the feared thing in your mind—you form mental pictures of it in your imagination—you dramatize it, as it were; this being the fact, is it any wonder that Fearthought attracts and draws to you often the very things which you have feared? "The things I have feared have come upon me."

The essential principle underlying the manifestation of Thought-Attraction seems to be as follows: **"All thought seeks to express itself in action; all thought seeks to materialize itself in objective form."** Therefore, the thoughts strongly held in your mind, and the mental pictures held in the imagination, tending to express and manifest themselves, attract and draw to you other thoughts, persons, things, conditions, and circumstances of a kind and character likely to bring about and effect such expression and materialization; and also operate so as to direct you toward the persons and things likely to effect the same ends. This

rule holds good even when you do not desire the particular things, but on the contrary entertain such a lively fear toward them that they are "constantly in your mind."

The logical rule, therefore, is: "Hold the thoughts and ideas, and the mental pictures of those things which you wish to be expressed and materialized in objective form. Do not dwell upon the opposite kinds of thoughts—and, above all, do not allow Fearthought to master you. Construct your own mental patterns and molds—your outlines and diagrams—and never allow Fearthought to perform this work for you!"

VI

THOUGHT-WAVES AND FORMS

Investigators and students of the phenomena of Thought Power have long been aware that the particular thought-vibrations emitted by the individual, as well as the combined thought-vibrations of a number of individuals, travel through space in the same general form as that assumed by magnetic force or electrical energy. That is to say, there exist thought waves, thought-currents and thought-forms (i.e., massed thought-vibrations which have assumed a certain form, and acquired a certain density) which are composed of thought-vibrations emitted by the individual or individuals.

These thought-waves, thought-currents and thought-forms are known to exist, even though they are not visible to the normal vision. They are recognized as present and active by reason of the perception of their effects and results; from such observation much also has been learned concerning their activities and general character. In short, they are "known by their works," just as are the waves, currents, and general forms of electrical or magnetic energy (including those phases involved in "wireless" transmission).

It is not always necessary actually to "see" a thing in order to know that it exists and is active. Nature's strongest forces are often the finest and most subtle, imperceptible to the normal sight, though usually capable of being registered by instruments and apparatus, and of being recognized through their effects and induced results. You never actually "saw" electricity, nor magnetism—yet you do not doubt their existence nor their power, for you have experienced the results and effects of their activity. The existence of thought-waves, thought-currents and thought-forms is recognized and accepted in the same way.

But, from an entirely different source there comes a great mass of evidence tending to corroborate and support the scientific discoveries and hypotheses concerning the above-stated manifestations of Thought Power. We allude to the great body of teaching generally known as "occult," particularly that form of such teachings which has long existed among the Oriental races. We may also say that similar evidence is furnished by certain investigators of Psychical Research phenomena, the reports of whom agree with those of the Oriental occultists, and, like the latter, are found to indicate the existence of certain laws or principles of activity which independent investigation has discovered to govern the phenomena of

Thought Power along the lines which we are now considering.

In short, both the ancient and modern occultists and the psychic researchers hold that in certain exceptional cases, by means of the ordinary faculty of sight developed to a supernormal degree, or else by means of an "astral," or "psychic" faculty of vision, the thought-atmospheres, the thought-vibrations, the thought-waves and thought-currents of the individual may be "sensed" and perceived by the person possessing the supernormal or "psychic" or "astral" vision. The occult teachings furnish an extended series of reports of observations of the phenomena of Thought Power made in this way.

Now, while in this book we have no intention of urging the adoption of these "occult" or "psychic" reports, nor are we conducting propaganda work concerning such teachings or doctrines, nevertheless we feel that in view of the fact that the ordinary observations of thought-waves, thought-currents and thought-forms show that these act "as if" these occult or psychic reports were true—"as if" such laws and principles of action were operative in the phenomena mentioned—we are called upon to direct your attention to the same in this book.

Whether you either accept or reject these reports, we feel that in view of the fact that these thought phenomena act "as if" such laws

and principles are operative, you will find it convenient and interesting to employ them as at least symbolic or poetical illustrations of the workings of Thought Power in the case of the phenomena in question. We offer them, therefore, with this understanding between us, viz., that you will accept them either as literally correct, or else as merely symbolic or poetical illustrations of certain real activities—or that, suspending judgment in the case, you will maintain an open mind concerning them. In any event, the examination of the reports will prove interesting and instructive.

Thought Colors. In the first place, the occult teachings inform us that each general class of emotional or thought states has its own color, tint, or hue, which is perceived in thought-atmospheres, thought-waves, thought-currents or thought-forms. Thus: **Blue** indicates religious or spiritual emotions or thoughts, the lighter tints indicating the higher forms of spirituality; **Yellow** indicates feelings and thoughts of an intellectual nature, the lighter tints marking the highest phases of these mental states; **Orange** indicates intellectual ambition or pride; **Brown** indicates greed, avarice; **Red** indicates the elemental or animal passions, and the thoughts arising from them—particularly those concerned with anger, strife and sensuality; **Crimson** indicates the higher forms of affection or love, the very high-

est phases being marked by a beautiful rose-color; **Green** indicates deceit, trickery, slyness, its clear tints denoting diplomacy, tact, politeness, suavity, while a dirty, dull shade indicates envy, jealousy and disloyalty; **Grey** indicates gloom and depression, certain shades denoting forms of selfishness, while a pallid tint denotes fear; **Black** indicates hate, revenge, malice, destructiveness, and its presence serves to darken the shades of the other colors with which it is often blended; **White** indicates "spirituality," in its highest forms and phases, (or perhaps something higher than that to which we usually apply that term), and its presence serves to lighten the tints of the other colors with which it is often blended. There is an almost infinite possibility of blending, combination, shading, tinting and arrangement of these colors; but the above will serve to indicate the general report and teaching on the subject.

Thought Auras. The occult teachings inform us that each and every person has his or her aura, or egg-shaped thought-atmosphere, surrounding the body, and extending some three feet or more from it, gradually shading into faintness at its extreme limits. This aura, we are informed, differs in color according to the characteristic thoughts and emotional states of the person; the above stated scale of colors determining the shade, hue or blending.

The thought-atmosphere of a person consists of this aura together with its more distant and extended radiations, all, however, being colored according to its general character.

The Thought-Atmosphere of Places. The thought-atmospheres of churches, business establishments, homes, offices, prisons, hospitals and similar places, are held by the occultists to be colored according to the general character of the thoughts and mental states of those who inhabit them, or who have previously given them their mental color. Churches are said to vary materially in their blue coloring, some being of a "beautiful clear light blue," while others manifest "an ugly, dark, dull purplish color." Theatres are said also to vary greatly in color, tints, shades and hues. Business houses and offices are colored according to their nature. Prisons have a depressing and repulsive coloring. Houses of ill-repute have a ugly, low, repulsive shading and coloring so dense that it seems that it must be seen by the normal vision. And so on, each place having its appropriate coloring—its thought-atmosphere usually extending for some little distance around it, forming something like an aura—in some cases the thought-atmosphere extending quite a distance from the place, and tending to color the whole neighborhood.

Thought-Waves and Thought-Currents. The occult teachings also inform us that there are

waves, great and small, composed of thought-vibrations of individuals, which often travel great distances from their source. Great currents or streams of thought-vibrations also flow in all directions through space, often reaching points very far distant from their starting places. These waves, currents, or streams of thought-vibrations all are colored and tinted according to the nature and character of the mental states represented by their vibrations. Some of them seem like rapidly moving streams, with well-defined boundaries, and of great comparative consistency and firmness. Others resemble great clouds of mist or fog (illuminated by their coloring, of course) loosely organized and of but slight consistency, which drift slowly along, changing shape, and apparently lacking in definite direction—acting in every way like their physical counterparts just mentioned. Some of these clouds are light and fleecy, while others are murky, dark and ugly, like great bodies of dark smoke.

Thought Whirlpools and Swirlpools. The occult teachings also inform us that there are great whirlpools often set up in these mental currents or streams, which eventually gain terrific power, and which extend their influences over great areas of space. These whirling vortices of thought-vibrations are of two general classes, which for the purpose of distinction may be called “whirlpools” and “swirl-

pools," respectively. The "whirlpool" maintains a rotary movement toward a common centre, ever drawing to that centre the material which is affected by it. The "swirlpool" also maintains a rotary movement, but away from the common centre, ever widening its circumference, and ever seeking to spread its influence over a larger area. The "whirlpool" acts to draw to its central point all things over which it is able to exert its influence; the "swirlpool" acts to spread its circle of influence, and to disseminate its contagious influence.

These "whirlpools" and "swirlpools" of thought-vibrations affect and influence only those in whom they can set up similar vibrations by means of inductive action, as we have explained to you. Those immune to these vibrations are not influenced by their drawing or driving power. The general principles of Thought-Attraction, which we have described to you, apply in these cases as well as in the case of every form or phase of the influence of Thought Power. You should also remember that these "whirlpools" and "swirlpools" are not necessarily evil or disadvantageous—on the contrary they are often composed of the very best kind of thought-vibrations representing the most desirable mental states. All great movements, religious, moral, political, educational, set into being and activity great "whirl-

pools" and "swirlpools" such as we have just described. On the other hand, the contagion of mental epidemics or "crazes," popular excitement, partisanship, or "crowd psychology" in general, is most often transmitted in just this form.

These "whirlpools" and "swirlpools," likewise, exist in much smaller form, and exert a comparatively small influence. Every individual or group of individuals seeking to draw other persons to a certain central point or purpose, unconsciously sets into operation one of the smaller "whirlpools." Likewise, an individual or a group of individuals seeking to spread some doctrine, teaching, theory, belief or state of opinion, unconsciously sets into operation one of these smaller "swirlpools." The same general principles and laws govern large and small alike; if you understand the general principle, you understand the workings of all of the phenomena governed by that principle.

Thought-Forms. The occult teachings also inform us that in addition to their manifestation as thought-waves, thought-streams and thought-currents, the thought-vibrations of the individual sometimes assume the condition known to us as "thought-forms," of which there are many varieties and kinds. These thought-forms are really detached portions of the aura of the individual, which are thrown

off by him by the intensity of his thought, or by the excitement of his emotions, or, in some few cases, by the deliberate will of the person who has acquired an understanding of the occult methods.

The aura does not always maintain its definite outlines, and its essential integrity of substance. Instead, on certain occasions it is set into what may be called a violent storm, in which whirlpools and swirlpools are manifested, and during which portions of the auric substance are thrown off into space, sometimes travelling long distances. The following statement by a writer upon occult subjects will serve to picture this condition; the writer says:

"The human aura is not always in a state of calm phosphorescence, however. On the contrary, it sometimes manifests great flames, like those of a fiery furnace, which shoot forth in great tongues, and dart forth suddenly in certain directions toward the objects attracting them. Under great emotional excitement the auric flame moves around in swift circling whirlpools, or else swirls away from a centre. Again, it seems to throw forth tiny glistening sparks of astral vibrations, some of which travel for great distances."

The occultists inform us that: "Thought-forms are specialized groupings of astral substance, crystallized by the strong thought im-

pulses or vibrations of the person thinking or manifesting strong emotional excitement. They are generated in the aura of the person, in the first place, but are then thrown off or emitted from the atmosphere of the individual, and are sent off into space. A thought-form is really but a strongly manifested thought or feeling which has taken form in the astral substance. Its power and duration depend upon the degree of force of the thought or feeling manifesting it."

The occult writer whom we have just quoted gives us the following information concerning the appearance and action of the thought-forms so generated and set forth from the aura: "These thought forms differ very materially from one another in form and general appearance. The most common form is that of a tiny series of waves, similar to those caused by the dropping of a pebble in a pond of water. Sometimes the thought-form takes on the appearance of a whirlpool, rotating around a centre, and moving through space as well. Another form is like that of the pin-wheel fireworks, swirling away from its centre as it moves through space. Still another form is that of a whirling ring, like that emitted from a smokestack of a locomotive, or the mouth of a smoker—the familiar 'ring' of the smoker. Others have the form and appear-

ance of semi-luminous globes, glowing like a giant opal.

"Other thought-forms are emitted in jet-like streams, like steam puffed out from a tea-kettle. Again, one will appear as a series of short puffs of steam-like appearance. Again, one will twist along like an eel or a snake. Another will twist its way like a corkscrew. At other times, a thought-form will appear as a bomb, or series of bombs projected from the aura of the thinker. Sometimes, in the case of a vigorous thinker or speaker, these thought-form bombs will be seen to explode when they reach the aura of the person addressed or thought of. Other forms appear like nebulous things resembling an octopus, whose twining tentacles twist around the person to whom they are directed.

"Each thought-form bears the same color that it possessed when generated in the aura of the person creating it, though the colors seem to fade in time. Many of them glow with a dull phosphorescence, instead of bright coloring. The atmosphere of every person, and every place, is filled with various thought-forms emanated from the person, or persons who inhabit the place. Each building has its own distinctive thought-forms, which permeate its mental atmosphere, and which are clearly discernible by trained psychic vision."

The same occultist, in a description of a journey in "the astral," addresses the following words to the person who is supposed to be sensing on the "astral plane." We reproduce his words merely because they create an interesting picture of what the occultists claim may be perceived by supernormal psychic vision—not with the intention of supporting the statements contained therein, nor of claiming them to represent actual facts. The occultist says:

"Notice that beautiful spiritual blue around that woman's head! And see that ugly muddy red around that man passing her! Here comes an intellectual giant—see that beautiful golden yellow around his head, like a nimbus! But I don't exactly like that shade of red about his body—and there is too marked an absence of blue in his aura! He lacks harmonious development. Do you notice those great clouds of semi-luminous substance which are slowly floating along?—notice how the colors vary in them. Those are clouds of thought-vibrations, representing the composite thought of a multitude of people. Also notice how each body of thought is drawing to itself little fragments of similar thought-forms and energy. You see here the tendency of thought-forms to attract others of their kind—how like the proverbial birds of a feather, they flock together—how thoughts come home, bringing

their friends with them—how each man creates his own thought atmosphere.

"Speaking of atmospheres, do you notice that each shop we pass has its own peculiar thought-atmosphere? If you look into the houses on either side of the street, you will see that the same thing is true of them. The very street itself has its own atmosphere, created by the composite thought of those inhabiting and frequenting it. No! do not pass down that side street—its astral atmosphere is too depressing, and its colors too horrible and disgusting for you to witness just now—you might get discouraged and fly back to your normal plane for relief.

"Look at those thought-forms flying through the thought-atmosphere! What a variety of form and coloring! Some most beautiful, the majority quite neutral in tint, and, occasionally, a fierce, fiery one tearing its way toward its mark. Observe those whirling and swirling thought-forms as they are thrown off from that business house. Across the street, notice that great octopus monster of a thought-form, with its great tentacles striving to wind around persons and to draw them into that flashy dance-hall and dram-shop; a devilish monster which we would do well to destroy. Turn your concentrated thought upon it, and 'will' it out of existence—there, that's the right way;

watch it sicken and shrivel! But, alas! more of its kind will come forth from that place."

By reference to the above stated teachings of the occultists, ancient and modern, you will see that the occult teachers agree almost, if not indeed wholly, with the hypotheses of the modern investigators of the phenomena of Thought Power. The occultists, however, claim to have obtained their information by means of "psychic" or "astral" vision in which they have actually perceived what they describe; while the modern investigators, on the contrary, make no such claims of actual sensing, but have built their hypotheses entirely from actual observations and experiments concerning the results and effects of the forces in question.

So far, it should be noted, the modern investigators have practically corroborated the statements of the ancient occultists; this, certainly, so far as is concerned the actual operation of these forces in the form of thought-atmospheres, thought-contagion, thought-waves, thought-currents, thought-streams, and thought-forms. The modern investigators, however, have advanced no positive statements concerning the "colors," or "astral tints," which the occultists emphatically assert to exist and to be perceptible to supernormal or "psychic" vision.

Inasmuch, however, as the physical colors which we perceive by ordinary vision are held by scientists to be entirely due to particular rates of vibration of light-waves, it is not unreasonable to suppose that thought-vibrations of different and higher rates might cause the appearance of color, tints, hues, and shades to a vision capable of perceiving or registering them. This, however, is apart from the general subject of this book, and is here referred to merely because of its general interest.

Of more practical importance to us is the discovery that the occultists agree with the modern investigators in the fact that "thought-contagion" and "thought-induction" depend quite materially upon (1) similarity of thought states between the external thought-vibrations and those of the person influenced, and (2) the degree of Fearthought or Confident Expectation of any kind, on the part of the person influenced. Moreover, both classes of teachers and investigators hold that positive, desirable thought states are more powerful in their influence than are the negative, undesirable ones, and serve to neutralize or even to dissolve the latter; a fact which lies at the bottom of all systems or methods of "treating" thought atmospheres or conditions on the part of Mental Scientists, and others of similar schools.

Remember, always that "Sunlight always drives away darkness; the most effective way

of dispelling darkness is to turn on the light!" By keeping your own mental keynote properly pitched, you not only are immune to the thought-vibrations of the lower order, but also are able to neutralize or to dissolve these by the power of your own thought. Surely a comforting and satisfying fact, is it not?

VII

RULES OF THOUGHT-INDUCTION

The student of the subject of Thought Power, when he begins to realize the fact that thoughts are radioactive and that they possess inductive power, usually finds himself wondering why all persons, at all times, are not completely overcome by the effect of the thought-influences surrounding and exerting their power upon them. He marvels at the fact that anyone can escape the thought-induction of the thought-atmosphere; but his observation and common sense informs him that most persons seem to be comparatively free from such influences, except in exceptional cases and under unusual conditions. This reflection brings the student to the point where he seeks for, and finds, certain general rules governing the phenomena of thought-induction. These general rules we shall now present to you.

(1) **Protective Immunity.** Nature operates in the direction of protecting living creatures from influences threatening them injury; so far as is possible, she interposes a protective shield between the creature and the adverse influence. Nature, finding the creature persistently threatened by influences which have

proved themselves to be dangerous to the welfare of the species or class to which the creature belongs, begins to build up and establish what is called the "protective immunity" of the creature to that particular influence. By reason of this natural tendency the human race is now immune from certain diseases which formerly seriously threatened it; each generation acquires an additional degree of this immunity.

A leading reference work says: "Immunity may be described as the state or condition of an individual who is resistant or nonsusceptible to a particular infection. There is no such thing as absolute immunity. While animals or individuals may seem under natural conditions to be immune to certain diseases, yet when they are placed in an unfavorable environment, or when the natural vigor is lowered by climate or insufficient food, they succumb to diseases to which they are ordinarily immune."

In the same way, Nature operates in the direction of protecting us from the perception or consciousness of certain sounds, sights, smells, and other sensations, which serve no useful purpose to us but which would serve to distract our attention from more useful reports of the senses. For instance, we are conscious of but a very small percentage of the things which our eyes see on the streets of a busy city; our

ears receive a multitude of sounds which our consciousness fails to register. We become so accustomed to familiar odors that we fail to perceive them. And, in a like manner, we fail to "register" the greater portion of the thought-vibrations which are beating upon us from all sides, at all times; were it not so, we would never be able to think at all on our own account, or to have "a mind of our own." It is only the exceptional (not the ordinary) thought-influences which reach us—and by self-training we may still further limit these exceptional influences.

In fact, it may be stated as a general principle that we are strongly affected by thought-induction proceeding from the radioactive thought of others only when our natural immunity to these is lacking, or when it is overbalanced by certain strong attractive powers in our own minds. These conditions arise, for the most part, from some of the following causes, viz.:

(1) General lack of resistive power of our own thoughts, arising from a lack of strong convictions and ideas of our own which are opposed to those involved in the thought-vibrations reaching us from others; (2) general agreement and harmony with the outside thought-vibrations, which, operating on the principle of "like attracts like," actually attract and draw such thought-influences to

us, or at least open the gates of our minds to their influx; (3) general belief in, or fear concerning, the power of the outside thought-influences to reach us—the “confident expectation” of earnest belief or of deep fear is practically the same thing, and, in either case, it opens the gates of our minds to the thought-influences in question.

(2) **Neutralization.** Thought-vibrations are subject to the process of “neutralization,” by means of which they are deprived of much of their strength and inductive power when they come in contact with thought-vibrations of an opposite character, either in the minds of individuals or in the general thought-atmosphere of persons and places. Thus, when a current of thought-vibrations comes in contact with an individual of strong, positive ideas and convictions of an opposite character, the current is weakened by the contact and conflict, and loses its power to influence either the individual or others. In the same way thought-currents are weakened or neutralized by contact with strong, positive thought-vibrations of an opposite character in the thought-atmosphere of a place. On the other hand, however, if the new thought-vibrations be in accord with the original current, the latter receives fresh strength and power.

The mental atmosphere of every place of public meeting, and of every place in which

numbers of persons live, is constantly filled with thought-waves, thought-currents, thought-streams and thought-forms—all made up and composed of the thought-vibrations of numerous persons, drawn together by the force of their mutual attraction. These streams of thought-vibrations of course are constantly coming in contact with each other; when this happens a certain process is set up in which usually occurs either a combination and blending of the harmonious elements, or else a neutralization of the inharmonious elements.

In the process of neutralization a certain definite ratio is found to maintain. For instance, if the two opposing forces are of about the same degree of power and energy, each will lose practically an equal amount of inductive strength by reason of the neutralization. But, if they differ in comparative power and energy, they will each lose in the inverse ratio of their relative strength—the stronger will lose less, and the weaker will lose more. Thus if one of the opposing forces is twice the power of the other, it will lose only half as much as does the weaker one.

But in each and every case of neutralization there is a loss on both sides; this being so, it follows that the individual coming in conflict with strong opposing thought-influences must replenish his own thought-power by pouring into it a stream of strong, positive ideas repre-

senting his own convictions, principles or beliefs. This process of neutralization is also manifested in the process of "treatment" of things, places or conditions, on the part of the followers of Mental Science; here the adverse, undesirable, negative thought-atmospheres are neutralized and dissipated by turning upon them a steady, ever-replenished stream of positive, "good" thought-vibrations.

(3) **Rhythm.** In a preceding section we have spoken of the "whirlwinds" of thought-vibrations, which sometimes pass rapidly over a crowd, a community, or even over a whole country—or, at times, over the entire civilized world. These mental whirlwinds, starting from a focal centre, spread rapidly in an ever-widening circumference of its circles, and with ever-increasing force and power; that is "ever-widening" and "ever-increasing" up to a certain point. Sooner or later, however, the influence of the outside thought opposing it, combined with that natural rhythm which is found in all natural activities, serves to "slow down" the movement, and to dissipate its strength. Everything in Nature has its rise and its fall; its increase and its decrease; its birth and its death: and these thought-whirlwinds or whirlpools come under the general law.

If you will study the history of mental epidemics, crazes or other phases of extended thought-contagion, you will perceive the opera-

tion of this Law of Rhythm—this tendency to regain and restore the normal balance between the opposing poles of things. In the instances cited in a preceding chapter, you will note the gradual or rapid decline of the contagion, following its rise to its highest point. You may also see the principle manifested in any case of popular excitement, such as, for instance, a great religious revival, a political campaign, or in any other form of mental excitement in which a large number of persons are affected. From the stages of intense, burning ardor, excitement, or even frenzy, there is a corresponding slowing down and cooling off—the reaction follows the action, and is equal to it though in an opposite direction. Were this principle not in operation, there would be no limit to the spread and increase in force of a mental epidemic—it would veritably consume the world with its intensity.

(4) Harmonious Attraction. As we have informed you in the preceding sections of this book, there is manifest in the world of thought-vibrations a certain strong attraction between thought-waves or thought-currents, and the minds of those persons whose general thought and feeling are more or less in harmonious agreement with those represented in the thought-currents. "Like attracts like"; "birds of a feather flock together"; "mine own shall come to me";—all these statements are illus-

trated by the actions of the thought-currents in response to "the drawing power of the mind."

Persons of strong convictions (right or wrong, good or bad) are constantly attracting to themselves the thought-currents of other persons of similar convictions. Likewise, persons of certain strong emotional states, affections, desires, passions and inclinations, are constantly drawing to themselves the thought-currents of other persons of similar natures. We are connected by invisible mental links and filaments with others of similar thoughts and emotional states—similar natures and characters. Our thoughts and their thoughts have an "elective affinity" for each other—each draws and attracts the thought-currents of others of the same general character. We are constantly forming and maintaining mental partnerships in this way; we should be careful what kind of partners we join with in this thought relation.

If you have been drawing thought-currents of an undesirable nature, you should take mental stock of yourself for the purpose of discovering and eradicating those thoughts and other mental states which have proved to be the magnet drawing to you this undesirable crowd of thought-influences. You should then replace these objectionable mental states with thoughts and mental states of a desirable character. You

may deliberately attract and draw to yourself the most desirable kind of thoughts and mental states. You may have any kind of mental partner that you desire, if you will but establish the first member of the firm in your own mind.

(5) Belief or Fear. As we have pointed out in other sections of this book, and also in other books of this series, the mental state known as "Confident Expectation" exerts a powerful dynamic force in the direction of attracting or drawing to the individual the objects or things which form the subject of his strong faith and hope. This principle is found active in the case before us, i.e., the case of thought-induction. The person who earnestly expects, hopes, and believes that the positive, advantageous thought-currents of others will reach and influence him, undoubtedly sets into operation the subtle forces which attract and draw such to him. Likewise, the individual who strongly fears (and therefore expects confidently) that the adverse, negative thoughts of others will reach and affect him, equally draws and attracts to himself that which he so strongly fears.

In either case, the principle is that of Confident Expectation. In each case there is present a strong faith or belief, which in one case is accompanied by hope, and in the other, by dread. In fact, at the last, Faith-Hope and

Fear-Dread are perceived to be the opposite poles of the one mental state—the mental state of Confident Expectation. Each pole is possessed of a strong drawing power or attractive force; each draws to itself the objects or conditions corresponding to the thought. This realization of the essential identity of the two apparent opposites will be found to furnish the means of the reconciliation of the two facts, seemingly opposed to each other, which for so long has perplexed and disturbed the students of Mental Science.

The first phase of the power of Confident Expectation, i.e., that of Faith-Hope, is illustrated in the many cases of Mental Healing, or similar forms of Mental or Spiritual Therapeutics, in which sick persons by their earnest Faith and Hope attract and draw to themselves the healing thought and mental patterns of the "healer" or person giving the "treatment," which thought-influences in turn serve to arouse within the patient his own recuperative force and energy, and thus to bring about a cure. The same principle operates in case of "treatments" for improved conditions, which result in awakening the attractive mental forces of the individual, himself, thus bringing about the desired improvement according to well-established psychological laws. Thus Faith and Hope are powerful mental states, capable of effecting important results.

The second phase of the power of Confident Expectation, i.e., that of Fear-Dread, is illustrated in the many cases of persons affected by their belief in Adverse Treatments, Malicious Magnetism, Black Magic, Witchcraft, and so on. The history of Psychology and Mental Science contains numerous instances in which persons have been seriously injured in health, and in some cases have actually died, by reason of their belief in the Power of Evil inherent in the adverse thoughts of others. Here the Fear-Dread has acted in the same way as does Faith-Hope—both being phases of Confident Expectation—that is to say, it has attracted to the person the evil influences which were dreaded, and the evil effects which were feared. Here “the thing I feared has come upon me.” There is nothing strange in the matter, once the principle is understood. No one who is filled with Faith-Hope in the Good, and who banishes Fearthought-Dread of the Evil, need ever suffer from any of the adverse mental influences above mentioned. This is the Truth which is destined to set many free from the curse of Error.

The five rules of thought-induction which we have just called to your attention will be found present and operative in practically all phenomena of Thought Power in all of its many phases. You will do well to study each very carefully.

VIII

"TREATING" THOUGHT CONDITIONS

In the preceding sections of this book we have presented for your consideration the facts concerning the general principles involved in the several phases of the phenomena of Thought Power. These principles have been presented to you with an entire absence of insistence upon the acceptance of any speculative theories concerning the ultimate nature of thought, or mind. We have sought to emphasize the scientific "how," rather than the metaphysical "why"; our concern has been almost entirely with the statement of "how it works"—the laws and principles governing its activity.

Hoping that we have succeeded in presenting to you the principles and laws of these activities in such a way that you have grasped them, and have committed to memory their essential points, we shall now proceed to the task of instructing you concerning the most practical and scientific methods and ways of applying these principles in your own particular case, so that you may avail yourself of the benefit of the right use of this wonderful force of Nature, and, at the same time, may avoid

the mistake of allowing its negative phases to affect you and to work to your disadvantage.

It is quite true that in our general presentation of the principles and laws of Thought Power, in the preceding sections of this book, we have added here and there a word of caution or of advice concerning the use and application of the power in question, so that you would have a general knowledge of this phase of the subject even if nothing more were said concerning these particular points. But in order that you may apply more effectively these principles you will do well to consider carefully the special statements concerning such application which we are now about to present to you. More than all, however, it is important that you proceed actually to apply these principles in your everyday life; there is no better way of learning a thing than by actually "doing it"—providing that you proceed according to competent instruction concerning the general principles and laws governing the subject in question.

Creating a Thought-Atmosphere. As you have been informed in previous sections of this book, every person is surrounded by a thought-aura, or thought-atmosphere, composed of thought-vibrations radiating from his thoughts and mental states; these thought-vibrations tending to affect and influence other persons with whom such person comes in contact. The

thought-aura or thought-atmosphere of a person, as you have seen, represents the general mental state of that person—his habitual mental states. It is a reflection of his mental character. It may be regarded as a practical extension of his personality.

We have shown you that the thought-vibrations composing the thought-atmosphere of a person tend to arouse in other persons a similar rate of vibration. The degree of such induced vibration, however, depends upon the degree of harmony between the mental characters of the other persons and that of the person sending forth the influence; there must be something in the nature of the other person before it can be called forth by inductive action—the seed must be there, else there will be no sprouting, blossoming, or fruit-bearing. There must be something to “catch” fire, before the fire of mental contagion will spread. We have described this to you before, so there is no necessity of repeating the explanation at length in this place.

There is another phase of the matter, however, which has not as yet been called to your attention. Here it is in a few words: Your general mental character, customary mental state, and habitual mental attitude will be recognized (consciously or subconsciously) by some of the persons with whom you come in contact, by means of your thought-atmos-

phere or thought-aura, even when, by reason of their own differing character, you fail to induce a similar feeling in themselves. They will often be able to "catch your vibrations," even though these fail to induce a similar rate of vibration in themselves.

You have often "sensed" the vibrations of sincerity, earnestness, honesty, enthusiasm, reliability, in the thought-atmosphere of other persons. You have felt to a certainty that such mental qualities were theirs. In the same way, you have felt distinctly and clearly the vibrations of deceit, unreliability, dishonesty, lack of confidence, in the thought-atmospheres of others coming into your presence. Perhaps you have never thought that other persons could sense your own mental character in the same way; but they can, in many cases! This being so, it behooves you to build up for yourself a thought-atmosphere which will be of service to you, and which will affect and influence other persons in a way advantageous to your interests and welfare. If it is possible for other persons to "catch your thought-vibrations," and thus to "read your thoughts," it certainly will be well for you to generate thoughts and to emit vibrations of only the right kind—the kind likely to influence those other persons in your favor, rather than against you.

This, of course, will necessitate something like Character Building on your part, but in a way rather the reverse of that usually followed. The usual way is to build up your character, and to let that affect your thoughts, in this new way, you build up your thoughts, and let these react upon and influence your character so that the latter is reconstructed. However, we shall not here go into details concerning the subject of Character Building, as that special subject is considered in detail in another book of this series. While the change in your thoughts will greatly influence your character, we shall content ourselves here with considering the thoughts alone—your thoughts as they are concerned in producing an effect upon the persons with whom you come in contact.

If you wish other persons to feel that you have confidence in yourself, or in your business proposition, your political views, your religious teachings, your general opinions, you must first feel that confidence yourself—must feel it so strongly and positively that you will fairly radiate it and cause your thought-atmosphere to vibrate it vigorously. If you manage to do this, you may rest assured that the other persons will sense that positive confidence, and will be more or less influenced by it. If you fail to do this, and, instead, allow your mind and thought-atmosphere to be filled with the vibrations of lack of confidence, distrust, unbe-

lief, unfaith, doubt, you may be assured that the other persons will "catch" those vibrations, and thus will be influenced against you—this, very often, without conscious recognition on their part of the reason for their feeling and impression.

If you feel that your thought-atmosphere is not just what it should be—that it is too negative, or else lacking in some of the positive characteristics which you consider desirable—then you should proceed to create a new thought-atmosphere, one containing a greater degree of positivity and composed of those qualities which you instinctively realize should be present and active in it. If you desire a thought-atmosphere similar to that possessed by individuals who are able to produce upon other persons the impressions they wish to be produced, you have but to start the work of pouring into your aura or thought-atmosphere just those thought-vibrations which such fortunate individuals seem to radiate. If you would be like those persons in this respect, you must begin to "think" as they do. It is all a matter of a given cause producing a given effect: if you wish to produce the effect, you must supply the cause.

In short, if you would create a new thought-atmosphere for yourself, you must start in to "treat" your mental atmosphere for the desired qualities. Now, a word here regarding this

specialized use of the words, "treat," "treatment," etc., which are frequently met with in all instruction along the lines of Mental Science and similar subjects, and which we shall employ frequently in the following pages of this book. The word, "treat," as so employed, means "to supply the needed thought-elements, ideas, mental pictures, etc., to the mind, to the thought-atmosphere of persons and places, or to any other aggregation of thought-vibrations." A "treatment" of this kind is simply the act or process employed in this matter of "treating" a person, a place, a thing, for the purpose just named.

The process of "treatment" just described may be illustrated by the familiar act of turning on the light in a hitherto dark room; of opening the shutters and admitting the inflow of the rays of sunshine to a dark place; of letting a stream of pure, clear water flow into a bowl of dirty water. The light, the sunshine, or the clear water represent the positive elements of thought, while the darkness of the room, or the dirtiness of the water in the bowl, represent the negative elements of thought.

The positive elements of thought will always displace and neutralize the negative elements, provided that the positive elements are supplied in sufficient quantity and in the right way. We ask you to consider carefully the statement just made, and to commit it to memory; if you

do this you will have always at your command a most powerful and valuable instrument capable of performing the most important work for you when most needed.

Now, from what we have just told you, what would you think should constitute the right method and way of "treating" your thought-atmosphere so as to create in it the qualities and powers which you wish it to possess? You will have no trouble in answering this question, if you have taken heed of what we have just said. You will answer at once: "I should begin to pour into my thought-atmosphere a sufficient quantity of the thoughts which represent the desired qualities." Your answer is the right one—the one that follows logically from the given premises. You must open the windows of your mind to the inflow of positive, powerful thoughts, ideas and mental pictures—you must flood the dark places with the sunshine of positive thought.

Before proceeding further, however, we must call your attention to a most important fact of psychology which has a direct bearing on this matter of "thought treatments" of all kinds. Here it is: The power of the inflowing positive thoughts is immensely increased by your act of mentally picturing the inflow of the thought-vibrations into that which is being "treated" by you. The more clearly and strongly that you are able to picture in your imagination the

process of the inflow of the positive thought, and the effect of these on the thought-atmosphere of that which you are "treating," the greater will be the power and efficiency of that inflowing current.

Please note the above statement carefully, and commit it to memory. Practice until you can clearly imagine and mentally picture the presence of your thought-atmosphere, the inflow of the positive current, and the changed condition which is occurring by reason of the "treatment." The more "real" this picture seems to you, the greater the effect will be produced. This is a fact, as you may demonstrate to your own satisfaction; there is no need of entering into a technical discussion of the principle involved—it "works," and that is the main thing.

Akin to this is the fact that the more clearly you can picture the mental quality or state which you are pouring into your thought-atmosphere by means of the stream or current of thought-vibrations, the greater power will it have to overcome and neutralize those negative qualities and states of which you wish to be rid.

In order to create a mental picture of this kind, you must (1) know the name best expressing and indicating that quality; (2) be able to recall instances in which that quality was manifested by others, so that you are quite

familiar with its outward expressions; and (3) imagine yourself as possessed of and as manifesting that quality, yourself (even if you have never had this actual experience), so that you may clearly and vividly "feel" yourself now experiencing its inner phases. By so doing, you will have (a) the verbal symbol of the quality, (b) the idea of its outer expression, and (c) the feeling of the inner experience which accompanies the latter. When you have acquired this, you have the matter in your own hands, and under your own control.

The foregoing two paragraphs contain important truths—study them well, and commit to memory their essential points. The psychology involved is simple, but its effect is far-reaching and effective. When you know what you want, you have taken the first step toward its attainment. You must know its name, and its meaning; you must know how other persons act when they possess it—how it manifests in outward form; you must know how it feels to possess and to manifest it—how it exists in its inner form.

Ask yourself: What is the name of this quality; what are its characteristics; what does it mean when fully understood? (A good dictionary will give you the answer.) Then ask yourself: How do persons act when they possess and manifest this quality; what are its outward forms of expression? This question may be

answered from your observation of other persons (select and study some good human pattern). Finally ask yourself: How does it feel to experience the possession and manifestation of this quality; what are the inner forms of its possession? (Your imagination, working up the material of your observations of your human patterns, will be able to supply you with this feeling.) When you are able to answer these questions, you will be able to proceed effectively with your work of "treating" your thought-atmosphere.

We suggest that you now proceed to practice this method upon some particular mental quality—the quality of **Courage** for instance. Exert your thought, your memory, and your imagination, upon the ideal of **Courage**, according to the rules given above.

Having reached the point just mentioned, you may start in earnest to "treat" your thought-atmosphere for desired qualities and powers. The process is simple: turn on the stream of fresh, clear water—admit the sunshine to the room; that is all there is to it! Treat yourself whenever you have the opportunity, and without neglecting your duties or business—you will find plenty of time and opportunities.

You will notice the improvement from the very first; but do not get discouraged if at the start there occurs a little unpleasant "stirring

up"—that is merely natural; all readjustments stir up conditions at first. Stick to it; persevere; do not allow yourself to be sidetracked.

Just one word of caution here: Never allow yourself to dwell on, picture, or imagine, the negative mental state which you wish to neutralize or eradicate. Forget the negatives so far as is possible; you need not think of them; the sunshine "takes care of" the darkness—you do not have to shovel out the latter. Cultivate the good plants, and the weeds will be choked out—this is the rule of the Garden of the Mind, at least!

"Treating" Places and Things. The general principles and rules relating to the "treating" of your own thought-atmosphere, which we have just stated to you, apply also to the case of "treating" places, things, and general conditions arising from thought-radioactivity. The thought-atmospheres of places, the thought-influences of things, the thought-conditions in general, which arise from the past or previous presence of thought-vibrations, may be successfully "treated" by you, and their undesirable conditions removed and replaced by desirable conditions, by an application of the very same principles which we have just described and explained to you in connection with "treating" your own thought-atmosphere. There probably will be needed certain minor modifications of the application of the prin-

ciples, so as to make them fit the particular conditions of the cases before you; but the general principles remain the same, and the essential elements of the method of application will hold good in all cases.

If you rent an office, a house, a store, a room, you will do well to "treat" its thought-atmosphere—this, particularly if the former tenants have been of an undesirable character, if the history of the place is bad, or if you sense the presence of thought-vibrations of an undesirable character. In fact, it is a good plan to "treat" any new building or rooms rented or bought by you, and which you intend to occupy. Even if there be present no particularly undesirable thought-influences, or past record to be overcome, the "treatment" will serve to bring about speedily that harmony of thought-atmosphere and thought-vibrations which it is always well for one to secure and to maintain in the places occupied by him. You know how foreign and alien to you have been the new quarters occupied by you in the past, in many cases; and you remember how in time, after you have occupied the quarters for a while, they grew to feel "natural" and harmonious to you. By proper "treatment" you may secure this same agreeable harmony even from almost the very first.

Places with evil records and histories; places noted for the non-success of the former occu-

pants; places in which mental or emotional in-harmony or strife have been habitually manifested; and places in which for any reason whatsoever the thought-atmosphere has become undesirable and calculated to induce unfavorable impressions upon the minds of those occupying them, or those visiting them—all such places should be subjected to a careful and thorough mental disinfection, renovation, and general "treatment."

The same is true, though in a less degree, concerning articles of furniture, tools, machinery, clothing, pictures, or any other form of personal property which has come into your possession after having been frequently used by some former owner. "Second-hand things" often carry with them the thought-influences of former owners, and for that reason are instinctively avoided by many persons; but a thorough mental "treatment" will remove all such objectionable influences, and will saturate the things with your own thought-vibrations.

In these "treatments" of places and things, you must follow the general rules already given. You must mentally picture the inflow of your positive thought-currents into the thought-atmosphere of the place or thing; you must vividly realize and picture to yourself the nature of the thought-qualities which you are pouring into them. The more clearly that you

can visualize or picture that which is being performed on the plane of the thought-vibrations, and the more thoroughly you realize the nature and character of the particular thought-qualities being imparted by you, the more complete will be your work of "treating," and the more satisfactory will be the result. The thought-qualities to be imparted to a place or thing must be those particular qualities which you perceive to be needed, and which, when present, will bring about the results and effects which you desire in connection with that place or thing. A general "treatment" for a condition of "general harmony with my ideals" also is to be advised in cases of this kind.

IX

THOUGHT POWER METHODS

Another important method of applying the principles of Thought Power by means of the transmission of thought-currents, and the consequent action of thought-induction, is that which may be called the "Direct Message." In this case there is secured not only the general effect of the vibrations of your thought-atmosphere but also the direct and special effect of those vibrations which arise from strong particular ideas and thoughts existing in your own mind, and which you wish to "get across" into the mind of the person with whom you are talking.

In the "Direct Message" you flash directly from your own mind the message to the mind of the other person. It is as if you sent him a strong "wireless" message direct from your brain to his. The occultists say that in such cases there may be perceived an actual flash of Thought Power from the one brain to the other. Men and women of strong personalities possess to a high degree this power of sending the "Direct Message"; and this fact accounts in a large measure for their power of impressing and influencing other persons.

In applying the method of the "Direct Message," you first arouse and create in your own mind a strong, clear and positive idea or thought which you wish to be conveyed to the mind of the other person. This is an important preliminary stage of the method, for unless you have something clear and strong to send as a message you cannot expect the other mind to receive a clear and strong message. Your message at the sending end must be vivid, intense and dynamic, in order that it may produce a like effect at the receiving end.

The more thoroughly convinced you are of the truth and reality of the idea and thought to be sent as a message in this way, the greater will be the degree of strength of the message, and the greater the degree of ease with which you may send it. Therefore, you must thoroughly convince yourself of the truth and reality of your message before you send it; you must arouse within yourself a degree of enthusiasm over its truth and reality; you must make it ring with truth within your own mind and soul; you must be able to feel the vibration of truth arising from it.

It is true that some persons possessing marked ability as actors may counterfeit, more or less successfully, this mental attitude of truth, and thus may obtain a considerable degree of strength in their thought-messages; but, nevertheless, there is nothing so strong

and sure as the truth in such cases—the counterfeit truth has a tendency to “break down” at the critical moment, and to destroy the effect of the previous favorable impression of the message. Search for the truth in your idea or thought, and hold closely to it; “the truth is mighty and will prevail.”

Another point to be remembered in connection with the message is this: The message must appeal to the general desires, aims, aspirations, ambitions and wishes of the other person—must fit in with his ideals and hopes—in order to reach him easily and affect him strongly. The salesman whose message vibrates with the thought “I wish to save you money,” or “I wish to benefit you,” creates a far different impression from that which arises from the firmly held, strong thought that, “I want to sell you something,” or that, “I want to get an order from you.” The strong, vivid thought, “I like you,” is far better calculated to awaken a kindly response than the thought, “I want you to like me,” which so many employ.

Of course, certain messages awakening the fear of consequences resulting from an action, or the refusal to act, serve to appeal to the self-interest and desires of a person in certain cases, and often are so employed with more or less success. But, on the whole, it is far wiser to proceed on the principle embodied in the old fable—the fable in which it is related that after

the strong north wind had failed to blow the cloak from the shoulders of the man, the sun accomplished the task by sending its rays upon him and causing him to seek relief from its heat by removing the cloak. Positives are better than negatives, in most cases.

In sending the "Direct Message" in a personal interview, you proceed as follows: (1) Having previously aroused the conviction of the truth of the idea in your own mind, and having awakened an enthusiasm concerning it in your own heart, you must call up the idea (thus energized and rendered dynamic) into your own consciousness—holding it there constantly throughout the entire interview; (2) you must exert a conscious, steady though imperceptible effort in the direction of projecting the stream of thought-vibrations to the mind of the other person—you will be able to do this with the greatest effect, and the least effort, if you will use your imagination to picture the actual passage of the thought-current from one brain to the other.

Professor E. B. Warman, a pioneer investigator of this and similar subjects, calls this employment of Thought Power, "Impulsion," thus distinguishing it from "Compulsion," the latter being held by him to indicate will-force. He says: "Compulsion is a force from without; Impulsion, a force from within. Compulsion will make an enemy of a friend; Impulsion will

make a friend of an enemy. Which is preferable? By Impulsion, I mean that you should lodge the thought in the mind of the other man to do as you desire. Is it right? Yes, if your business is right. * * * It is merely another form—and a better form—of using persuasive powers.”

The same writer and teacher indicates an interesting feature of the employment of this method, as follows: “To lodge the thought successfully you should think in the first person singular (1); that is, think as if you were thinking for him. If you think in the second person (You), he will feel a sense of compulsion. By the first method he is impressed to do as you desire.” He illustrates this point of practice by several instances of his personal employment of it. For instance:

“I said nothing, but I thought very intently for him (impulsion). This is the thought I held on him: ‘Well, you come in at one o’clock.’ (That little word ‘well’ is a great compromiser.) All this probably occurred in the space of a minute, but it seemed many of them to me. Finally I looked up and said, ‘Well,—’ I thought the rest for him, but spoke not a word. Instantly he took my cue from the spoken word and voiced my unexpressed thought, saying, ‘Well, you come in at one o’clock.’ * * * On the way to the bank I held this thought on and for the banker—‘Well, I’ve decided to

pay you.' I held it so hard, so tenaciously, and with such confidence and concentration, and so exclusively of all other thoughts, that had I spoken to anyone on the way, I fear that I would have given utterance to my one and only thought, 'Well, I've decided to pay you.' * * * At precisely one o'clock I presented myself at his desk. He looked up at the clock, and as he did so, said, 'I see you're on time to the minute.' I was almost afraid to speak, lest I might lose my grip on the thought I was holding on and for him; but I at once assured him that being on time was one of my cardinal principles. No sooner did I get my hold on that which I desired him to say than, simultaneously with my thought, he voiced it—'Well, I've decided to pay you'."

Again, he gives the following very interesting, and decidedly humorous, advice: "You have a caller either at the office or at home. It is your busy day. Time is precious. Your caller does not know when to depart. You can freeze him out or otherwise make him uncomfortable, or as a last resort you can ask him to go. Any of these might be efficacious, but things efficacious are not always expedient. There is a better way. Do not use compulsion, but impulsion. Impel him to go; that is, lodge the thought with him, in the first person singular. That is done by thinking for him, 'Well, I must be going'; that is what I term holding

the thought on or over him. Almost instantly he will be impressed with the thought as emanating directly from himself, and he will voice your thought as his own—"Well, I must be going." When he thus expresses himself, let him go. Do not be dishonest by trying to be polite and saying, "Why, what's your haste? I'm sorry you have to go so soon." It would serve you right if he then sat down and stayed an hour."

If you have occasion to strive to convert or to convince other persons, in the course of your business or social life, you will find your efficiency in this direction greatly increased by a little practice in the art of sending these thought-messages along any of the several lines above mentioned. Some have found Professor Warman's plan of "thinking for him," in the first person singular, to be especially effective; others prefer the more familiar method: either will "do the the work," so take your choice. You understand, of course, that these thought-messages may be sent during the course of your conversation, argument or discussion—or they may immediately follow it; use the method indicated by the circumstances of the case. Remember, also, that this is not hypnotism, mesmerism, or anything of that kind; it is simply an especially effective way of "getting across" to others that which is usually transmitted by the spoken word.

Some very good teachers lay great stress upon the transmission of Thought Power messages in the act of handshaking. They hold that in this way one may "get over" to another, in the most effective manner, the general impression sought to be made upon the mind of the other person. They point out the fact that the most "magnetic" persons are distinguished by their "live" handclasp, in which thought and feeling are expressed and impressed.

These teachers impress upon their pupils the importance of "throwing thought and feeling" into the handclasp. They advise, for instance, that one should hold firmly in thought the words: "I like you and you like me," when shaking hands with a person whom one desires to impress in this way; the thought being accompanied by the mental picture of the passage of the thought-current from the one mind to the other, by means of the "line" of which the clasped hands are the connecting link.

Some of the most successful persons have discovered by actual experience the value of this method, though they usually fail to recognize the actual principle involved. They have found that "it works," and they "let it go at that" without seeking the scientific explanation. Many of the best authorities are agreed that this method furnishes one of the most effective means of sending the Direct Message by means of Thought Power.

Another, and a somewhat more complex, form of sending thought-messages of this kind to another person is that which may be called the "Distant Message." This form of thought-message is practically the same as that just described, except that in the present case the other person is not present in person, but is at some distance from you at the time the message is being sent. In cases of this kind you may effectively present an argument or a plea, an appeal or a petition, a warning or a caution, to another person, in advance of a personal interview, and rendering the latter far more effective than would be the case otherwise. You may even prepare the mental soil for a decision, by employing either the usual method or else the "impulsion" (first personal singular) method suggested by Professor Warman.

In sending a thought-message of this kind the sender proceeds just as if the other person were present at the place from which the message is sent. With his mind charged with the consciousness of the truth of his message the sender verbally addresses the other person just as though he were present in person. The verbal message corresponds to what would be the spoken message were the two persons actually in each other's presence. The same arguments are used, and the same earnestness displayed. The only difference is that the other person is not aroused to such an earnest refutation of the

argument as might be the case in a personal interview; the discussion and argument, consequently, is more "one sided."

A writer in a popular magazine, in his article stating the results of an investigation of the subject now under consideration, cites a number of interesting cases in which the general principle of Thought Power was applied to practical ends along the lines just mentioned. Among other cases, he mentions the following:

"Miss H. gave an instance out of her own experience. She tried an experiment in this case: First she obtained the agency for a set of books that sold for \$50. Then she selected the names of fifteen prospects, and sold each one a set, as fast as she could reach the prospect and present the proposition. She declared that she actually 'made the sale' to each one in her own room before she started out. She also told me about an insurance man who sells \$100,000 policies at his desk before he approaches his prospect."

The same writer reported as follows the same lady's answer to his question, "How is it done?":

"The secret is this: You concentrate definitely for prospects and then on individuals. You put in a few minutes each day picturing just what you want to take place, and then go out and hustle to accomplish that purpose. For example, if there is an ugly customer you de-

sire to subdue, you create a word picture of yourself actually subduing him. You hold that picture steadily in your conscious mind for ten or more minutes—if possible. If you can think of that and nothing else for three minutes, without your thoughts flitting about, you will be doing well. A good time to focus your conscious mind on your supreme desire is while you are in the act of going to sleep, or while you are just waking in the morning. The best practice, however, is to get off by yourself, clear away from all noise and distractions, sit down or lie down, relax the body and mind completely, and concentrate on the thing that you wish your subconscious mind to do. If you will do that fifteen minutes daily, you will have no more doubts about the efficacy of the method.

"You must claim the desired quality or object before you actually possess it. Concentration is in the present—immediate—right now. You create the image or make a mold of what you want by affirmation and vizualization, and then the subconscious mind makes that image a reality. You use your will in forming the image, but the will does not do the work. To use a well-understood figure of speech, the subconscious mind is the power that operates the engine, and your will does the steering. Everything depends upon the intensity of desire, and perfection in concentration. It is no small achievement to hold a single thought or idea in

the mind for any length of time, but it can be acquired by practice. Generally, however, results will come in a few days. But do not get discouraged if you do not realize your expectation at first. Keep right on concentrating and working, and you will eventually achieve victory."

In the above case the lady relating the personal experience, and those of others, places great emphasis upon the part played by "the subconscious mind" in the manifestation of Thought Power. She is quite right in doing so, yet some persons reading the statement may be led to believe that "the subconscious mind" is an entity performing the work in the case—which is a mistaken idea. The "subconscious mind" is not a distinct entity, but is rather a part of the mind of the individual—a plane or level of consciousness in his mentality.

A large portion of one's thought-waves or thought-currents are sent out by the subconscious mentality; and a large part of one's impressions received in this way are taken up by his subconscious mental mechanism. But the power employed in sending the subconscious messages of thought-vibration, and that which registers them on the subconscious receiving instruments, is Thought Power such as has been described in this book. "The subconscious mind" is merely a series of planes or levels of mental activity lying below those of ordinary

consciousness. It will be well for you to bear in mind this important distinction.

Those who have made a careful study of this "Distant Message" phase of thought-transmission and thought-induction report that the efficacy of the plan depends materially upon the degree in which the sender "visualizes" or pictures mentally (a) the actual presence of the other person, and (b) the actual passage of the thought-current. One investigator says: "If you are able to visualize so effectively that the other person seems to be actually present before you in person, and so that you may actually sense the passage of the thought-vibrations, then the effect will be enormously increased." Some teachers, in private lessons, have laid down quite elaborate rules and directions governing this method, but in the above statements will be found the essential principles of the matter and the practical gist of the method.

There have been written and taught many sensational elaborations of this method, most of which, however, are merely the work of an active imagination. To some, this method has seemed to threaten dire danger of "hypnotism at long range," "black magic," etc., and to be akin to controlling the wills of other persons at a distance by means of some magic power. Those who have carefully investigated the matter, however, assure all persons that there is

present here nothing more than the ordinary suggestive effect of strong convictions transmitted by means of thought-vibrations in a personal interview—the ordinary inductive action of positive mental states such as we have described to you in previous sections of this book.

The Rules of Thought-Induction, set forth in detail in Section VII, of this book, apply here as well as in all other forms or phases of thought-induction. There is here present the effect of Harmonious Attraction and of Belief or Fear. There is no cause for undue alarm in the matter, and most certainly no one need feel any fear concerning any undue "influence" being exerted over him to his detriment, particularly if he will acquaint himself with the principles governing all thought-induction, and will avail himself of the ordinary protective methods indicated in such cases. In the remaining portion of this section of this book we shall point out the general principles and methods of Self-Protection, which apply to the present case as well as to all other forms of thought-induction—we advise you to study carefully these principles and methods.

Self-Protection Against Thought-Induction

Nature, in the various fields of her activity, is seen to supply a protective element to her creatures in all cases in which there is present

an element which threatens to become destructive or harmful. To one creature it supplies the defensive armor of shell; to another, sharp quills or spines; to another, the power of swift flight; to another, a quick brain. It supplies to one the fur coat, protecting against the cold; to another, the instinct to hibernate; to another, the tendency to take on fatty deposits during the cold season. For every bane Nature furnishes an antidote. As might be expected, it supplies to man the means of protecting himself against adverse thought-induction. Some of these means man employs instinctively; but now that man has discovered the principles underlying Thought Power, and is employing it more effectively and more consciously, there have also been discovered methods of effectively and consciously counteracting and neutralizing the effects of its improper uses.

In the first place, as we have already informed you, everyone has a "protective immunity" from thought-induction of all kinds, which he exercises to a greater or less extent according to his development and state of knowledge. In a general way, it may be stated that no one need fear being adversely affected by thought-induction if he will (1) keep his own mind clear and free from low, mean, selfish, destructive thoughts, schemes, and plans to take advantage of others; (2) keep his emotional nature free from low, base passions and

inclinations; and (3) keep his mind free from Fearthought. His power of resistance will be enormously increased if he will practice the art of encouraging the mental states directly opposed to those just noted, and thus manifest the characteristic mental states of Nobility, Cleanness, and Fearlessness.

You will see the reason for the above statement if you will refer to previous sections of this book and will read what has been said there concerning "The Attractive Power of Thought." You will see that the rule of "like attracts like" in the world of thought-vibrations; and that the "something without" cannot kindle the flame unless it finds the "something within" to furnish the fuel for the mental combustion. Or, employing another figure of speech, you will see that just as physical personal cleanliness prevents the creation of congenial lodging places for noxious germs, so will mental personal cleanliness prevent the formation of congenial lodging places for mental microbes.

What has just been said applies in equal measure to what we have previously told you concerning the evil effect of Fearthought as an attracting force for undesirable thought-vibrations and thought-induction. A mental state of Fearthought will open the doors to undesirable thought-influences; while, in the same way, the mental states of Fearlessness, Cour-

age, and Self-Confidence will render one practically immune from adverse influences of this kind.

Above everything else, you should build up for yourself the protective armor of Fearlessness concerning thought-influences. No thought-influence can enter your mental realm if you are surrounded by an aura of Fearlessness and Self-Confidence. We cannot impress this upon you too strongly. The following suggestions along these lines should prove helpful to you in case you feel the need of cultivating a greater degree of Fearlessness—a greater degree of immunity to thought-induction; we advise you to study them carefully in any event.

The Positive Centre. Begin by creating for yourself what has been called "the positive centre." Here you enter into a strong conscious recognition and realization of yourself as the Ego, the "I AM I," the Self, master of your physical and mental realm, able to govern your mental states and to change your mental attitude at will. You should persevere in this recognition and realization until you are able to feel yourself as this "I AM I"—until you can actually feel that "I Am HERE" at the very centre of your being. When you have reached this stage of the consciousness of Egohood, you will realize that YOU are superior to mental changes and physical changes, and that nothing in the outside world can really affect your posi-

tion of security and power. This "I AM I," which is your Real Self, is Pure Spirit, superior to both mind and body, and master of both. When you attain this consciousness you may laugh at the efforts of any person to influence or control you by psychic or mental influences of any kind whatsoever.

The Protective Aura. Even before you attain the full realization of the "I AM I," or Real Self, however, and are thus rendered absolutely immune to outside influence, you may create for yourself an armor of protection from undesirable thought-induction by a simple mental process which we shall now describe to you. This armor of protection is known as "the protective aura"; it consists of your personal thought-aura or thought-atmosphere highly charged with positive thoughts of immunity and resistive power. As its name indicates, it serves as a protective armor of thought-vibrations which serves to repel and to deflect any adverse or undesirable thought-currents which may seek entrance into your mental realm by means of thought-induction.

To create the Protective Aura you must first create in your imagination as clear and as strong as possible a picture of it—a picture of what your thought-aura would look like if you were possessed of the power of seeing it with your ordinary vision. You must picture it extending around your body for a distance of sev-

eral feet. Then you must picture as pouring into it the waves of the protective thought-vibrations with which you are charging it. You must picture it vibrating with protective strength and power.

You must see the aura as affording a sure and perfect protection against the influence of any thought-currents, thought-waves or thought-streams of any kind from other minds, provided that such carry vibrations which are adverse to your interests or which are undesirable to you. You must see this protective aura deflecting the undesirable thought-influences, or else causing them to rebound from its surface and to fly back to the source from which they came. Practice until you are able to create a clear and positive mental picture of the aura and its protective action.

This may seem somewhat fanciful to you when you first read the above statement. But there is involved in it certain natural (though but little understood) principles of the highest importance. A little practice will bring to you certain positive proofs of the efficacy of the method—proofs arising from your own experience. You will feel a certain freedom from outside impressions of an undesirable kind—a certain sense of poise and power—a certain freedom—a certain security and immunity—which will convince you that “there is some-

thing in all this, though I do not exactly understand the inner principles involved in it."

You should keep your Protective Aura well charged with the protective vibrations; at least once a day you should create the mental picture of it in action, and at the same time should re-charge it with a fresh stream of positive thought—a few moments will be all that is required, once you have acquired the "knack." The following Affirmation and Denial, silently uttered by you, will be found useful in creating and charging the Protective Aura—they serve to give form and pattern to your thought.

Affirmation. Say silently to yourself: "I am master of my mental atmosphere. I have created a Protective Aura around me which renders me immune to all undesirable thought-influences of whatever kind or character. I am fully protected. I am immune. I charge my aura with the most positive thought-vibrations, and thus render it impregnable."

Denial. In the same way, say to yourself: "I deny to any and all undesirable thought-influences the power of affecting me. I deny to them the power of penetrating my protective aura. I am immune to their influence."

This method will protect you from any form of adverse or undesirable phases of thought-induction, thought-contagion, or thought-infection. Its employment will give to you a new sense of power and poise; it will prevent you

from being swept off your feet by any form of mental epidemic or excitement; it will serve to confound and confuse other persons who may attempt to employ upon you some of the forms of personal thought-influence such as we have indicated in the preceding pages. Do not allow the apparently fanciful nature of the method to prevent you from learning how to produce the desired condition, and to secure its benefits. A little actual experience with it will serve to convert you into an enthusiastic follower of the method. You owe it to yourself to give it a trial—an earnest, fair trial. It may come in quite handy and useful in some hour of need.

X

THE LAW OF CORRELATION

Your effective employment of Thought Power, after all is said and done, will be found to consist largely of your ability to arouse into action the creative activities of thought. These activities operate chiefly through what has been called the Correlation of Thoughts and Things—the mutual relation existing between your thoughts and those things in the outside world which are connected with the former by the links or bonds of association. By the Law of Correlative Attraction your inner thoughts draw to you those persons, things, and circumstances which are correlated to them; and at the same time you are drawn and attracted toward those persons, things, and circumstances.

When you have found out exactly what you want; have kindled in your desire-nature a strong, ardent, burning craving and longing for that which you know you want; have established in your field of imagination the strong, definite mental pictures of that which you know you want; have aroused a lively hope and faith and confident expectation of obtaining that which you want; and have called into activity the forces of your will in the direction

of attaining and manifesting that which you want; then you will have set into operation the Law of Attraction along the lines of the Correlation of Thoughts and Things. This, because you have generated thoughts sufficiently strong to serve as magnets, attracting to them that which is necessary for their objective expression, manifestation and realization; and, at the same time, attracting and drawing you to the persons, things and environment most likely to accomplish the same result.

Helen Wilmans, a leading teacher in the early days of Mental Science, based her entire teaching upon this Law of Attraction between thoughts and things. Over twenty-five years ago she announced her "Law of Mental Correlation," the basis of which was as follows: **There is always set up a strong relation or correlation between the individual and the things which form the subject of his chief thought.** She taught her students that they could mold and determine their environment, health, financial condition and general success, by the nature and character of their ideals, provided that they kept their minds strongly filled with these ideals and the ideas arising from them. This, indeed, is the very essence and kernel of modern Mental Science, which in many forms and under many names has worked such great benefit to many thousands of its students during the past thirty years or more.

The following quotation from the above-mentioned pioneer teacher will serve to give you the spirit of her thought on the subject, which you will see agrees very closely with our own thought as set forth in the present book. Mrs. Wilmans said:

"There is nothing truer than that the quality of the thought which we entertain correlates certain externals in the outside world. This is a Law from which there is no escape. And it is this Law, this correlation of the thought with the object, that from time immemorial has led the people to believe in special providence. A man believes that he is led by providence in a certain direction; the direction is not of his own choosing, so far as his consciousness is concerned. But providence has nothing to do with it; there was in that man, unrecognized by himself, that which related him to some thing or some condition on the external plane, and under the Law of Correlation he went in that direction.

"Every thought a man can have relates him to some external thing, and draws him in the direction of it. This fact—on the plane where the thoughts of men are fleeting and of no comparative importance—has too frail an effect upon external life to be noticeable. But when much thought has been given to one subject, the result cannot be other than observable. Thus, continued thought upon disease allies us

with the external conditions related to disease; or, more correctly speaking, it creates the disease. A belief in poverty not only burdens and oppresses us until it makes us mentally poor, but it allies us with poverty-stricken conditions. Thought not only allies us with certain external things that represent its own character, but when we have ascended from physical to mental it becomes creative.

"This is a marvelous thing; but if I know anything in the world, I know it to be true. What! can a person by holding certain thoughts create wealth? Yes, he can! A man holding certain thoughts—if he knows the Law that relates effect and cause on the mental plane—can actually create wealth by the character of the thoughts he entertains. This creation must, at this time, be supplemented by courageous action, intensified by creative thought and knowledge of self; but such action is only a part of the thought. This Law is easy to understand if one will only take the trouble to investigate it.

"The gradual recognition by a man of his own latent powers is the heaven within that is to be brought forward into the world and established in these conditions which correlate it. I have never taken a single step upward in the external world that was not the direct result of my recognition of some new power within my brain. I have never sought wealth

at all—I have simply sought to know myself. I have believed in my own greatness, and in your greatness equally. I have denied that man was a creeping worm of the dust. I have seen him as the seed germ of all attainment. I place no limitation upon his powers of progression. I scorn the word 'impossible' as applied to what is in his power to be and to do. I think of his vast ability, and my own, with a jubilant feeling of surpassing triumph. I regard it as an assurance of present as well as prospective greatness, and a guarantee, eventually, of absolute mastery over all things and conditions which once mastered me. And in the direct measure of the power I have in holding this conception up before my perception, just in that measure am I successful in my undertakings. Let me lose sight of it, and my success declines. The most faithful and critical observation of this thing for many years has demonstrated its truth a certainty.

"A mental poorhouse projects from itself the spirit of a visible poorhouse, and this spirit expresses itself in visible externals correlated in its character. A mental palace sends forth the spirit of a visible palace with results that correlate it. And the same may be said of sickness and sin, of health and of goodness. No amount of money will give one that inner opulence which is the sure foundation for unchanging wealth: that opulence which is the

Purse of Fortunatus, and which never can be exhausted. Mental wealth, which is the recognition of inner ability, is the only true root of external wealth. External wealth that has not this root is but a floating air-plant; there is no dependence to be placed in it."

When strong Desire Power is kindled and set into operation; when the object of the desire is apprehended definitely by the individual, and is represented by clear, strong, definite mental pictures; when faith, hope and confident expectation is aroused; when the will holds itself to the task of purposeful determination; then the entire mental being of the individual, subconscious as well as conscious, is directed to the task of manifesting in objective form the ideas and ideals inspiring thought, imagination, faith, desire and will. The entire mentality is turned to the work of calling forth, directing, urging, guiding, spurring on and sending forth the energies of Thought Power and setting them into operation along the lines of the Law of Thought Attraction and the Law of Correlation between Thoughts and Things. This as we have repeatedly informed you, tends (1) to draw to the individual the things, persons, circumstances and environment of the external world which are conducive to the objective manifestation of the idea or ideal, and (2) to lead and urge the individual toward the persons or things of the outside

world which are calculated to accomplish the same end.

Moreover, this process once set into operation tends to arouse the hitherto dormant subconscious mental faculties of the individual, calling upon the subconscious mentality to reveal and to disgorge its hidden treasures of ideas, memories, plans, creative work, etc.; to set into operation the marvellous powers of the constructive imagination along subconscious lines; to invoke the aid of the power of subconscious mentation or unconscious mental rumination; and, finally, to cause the superconscious faculties to superimpose some of their marvellous stores of wisdom upon the conscious realms of the mind. The mental resources of the individual are more than doubled by the addition of the treasures of the subconscious and the superconscious planes of mental power.

In the operation of the Law of Attraction, or the Law of the Correlation of Thoughts and Things, when once you have set them into activity, you will experience many happenings which may seem almost uncanny to you—but do not let these disturb you, for they are but the result of perfectly natural laws of cause and effect on the mental plane; there is nothing miraculous or supernatural about them. For instance, you may turn the corner and unexpectedly “run into” the one particular person

who will fit into your particular scheme of things at that moment. Or, you may pick up a newspaper, or a magazine, and find in it something which will supply the missing link of some plan or idea of yours for which you have been earnestly searching for some time. Or, again, you may wander into a bookstore, or before a bookstand on the street, and there (apparently "by accident") you will place your hand upon a volume containing exactly the particular information which you have been seeking, or which will indicate another book in which the desired information may be found. And, so on, the "strange happenings" at last becoming commonplace and expected.

These occurrences, however, are not to be taken as indications of the operation of a special providence, or as mere "luck." In the world of natural things "nothing ever happens"—everything occurs according to the law of cause and effect. You have set into operation the mental causes, and the mental or physical results have followed in their train. Under the Law of Attraction, and according to the Law of Correlation between Thoughts and Things, there is started into operation a chain of cause and effect which often is far reaching and startlingly effective. Under these great Laws of Nature "your own shall come to you."

Sometimes, moreover, you may find yourself fairly lifted out of your present environ-

ment, and deposited (not always gently) into the midst of a new environment, and amid new conditions, which are eventually found to be quite conducive to the realization of your ideas and ideals, but which at the time of the transplanting seem to be the overturning and upsetting of all that seemed favorable to your success.

What has seemed to be "the very worst kind of luck," has very often turned out to be the one particular piece of good fortune upon which the after success of the individual depended. Sometimes the individual is torn away from the things to which he is tied—things which seem to him to be good and quite necessary for his success, but which really have been preventing the full expression of his ideals. In such cases the individual may cry aloud in bitter protest, but the Law is inexorable and proceeds directly to its logical end and aim. As time passes, the individual sees what it all means, and blesses the gods of things as they are for the separation and freedom which have worked out such good results for him.

In these and other ways the Law of Attraction and the Law of Correlation work out their ends. Once set into operation they move toward their objective like a glacier, or like a snowball rolling down hill. But it must not be forgotten that if you hold the wrong kind

of thoughts (particularly if they are strengthened by dread, fearful belief, or other negative forms of Confident Expectation), then the movement of the mental glacier will be toward the things represented by those thoughts.

As Helen Wilmans reminded us, in the preceding quotations, the Law of Correlation may lead one to the poorhouse as well as to the palace. The direction depends entirely upon the character of your thoughts, what you believe to be your destiny and fate, and what you confidently expect will happen. Like all great natural forces, Thought Power under the operation of the Law of Correlation will act in either direction—either backward or forward, according to which lever is pulled. You have your hands on the levers—the direction is in your own hands—it is “up to you” to decide which way you shall travel.

The following practical suggestions concerning the efficient application and manifestation of Thought Power should be carefully studied by you, for they contain the essence of the principles and methods which we have described in the foregoing pages of this book:

I. The Positive Centre of Egohood. Always maintain your consciousness of Egohood—your consciousness of your Self, the Ego, the “I AM I” as a centre of consciousness and power in the All-Power of the Cosmos. Always hold yourself positive toward your men-

tal states—their master. Always hold yourself positive toward undesirable thought-influences, denying them admission to your mental realm. Always hold yourself open to the higher influences of desirable thoughts and inspiration, but always maintain the right to inspect, examine and pass judgment even upon these before bidding them to enter. Affirm to yourself as follows: **"I am a Centre of Positive Power."** Deny any possible influence over you of adverse or undesirable Thought Power, as follows: **"I assert my Egohood and Mastery; I deny to all adverse or undesirable thought-influence the power to affect or to influence me even in the slightest degree—I am immune to such."**

II. Ideals and Mental Pictures. Always hold fast to your ideals of what you wish to be materialized in objective form in your experience; and endeavor to create and maintain clear and definite mental pictures of those ideals. See and think of things and conditions as you wish them to become actually—striving to see and think of these as actually existent at the present time, so far as is possible.

Here are the three rules: (1) Think of and see yourself as you wish to become actually; (2) think of and see other persons as you wish them to become actually; (3) think of and see your surrounding conditions and environment as you wish them to become actually.

These ideas and mental pictures are the patterns around which will be deposited the actual materializations—the molds into which will be poured the materialized substance which will crystallize and harden into objective reality. As are your patterns and your molds, so will be the materialized products. The mental idea or image is the pattern, mold or design of the objective, material form. Select and use only those patterns, molds or designs which you wish to be reproduced in objective, material form.

III. **"Treatment" of Places, Conditions, and Environment.** The essence of the "treatment" of places, conditions, environment, etc., is that of pouring out toward and into that which is "treated" a strong, positive stream of thought-vibrations. These thought-vibrations are to be keyed to the rhythm of the particular thoughts, ideas or mental pictures which represent that which you wish to have materialized and manifested in actual form; and are to be impelled and projected by the strength of your Desire-Faith-Will which has been aroused by you for the purpose. The secret of the projection of these thought-currents is to be found in the following suggestion.

IV. **The Secret of Thought-Projection.** The secret of thought-projection consists of (a) the formation of definite ideas and clear mental pictures of that which you wish to be

manifested in objective form in the external world; and (b) the presence and activity of strong Desire Power, Faith Power, and Will Power, back of the ideas or mental pictures to be projected. The Desire-Faith-Will Power is poured forth into the objective, external world, on the material plane; but it takes form according to the pattern of the ideas and mental pictures through which it pours. This process is also well illustrated by the ancient metaphor or simile of the "Mental Magic Lantern," which is described in the following two paragraphs:

V. "The Mental Magic Lantern." The ancient teachers in the schools of occultism were wont to illustrate the process of the projection of Thought Power, in the phase of thought-forms, by reference to a primitive apparatus employed in those times for the projection of painted pictures upon a screen; an apparatus which was based upon the same principles as the more complex and perfect "magic lantern" of our own times—and which has its highest development in the motion-picture apparatus of today. There is no more appropriate illustrative figure than this to employ in the case of the projection of Thought Power in the phase of thought-forms, and you will do well to remember it.

In this figurative illustration, let the screen represent the external world of objectivity—

the material world. Let the slide or film bearing the pictures represent your positive ideas, ideals, or mental pictures which you wish to become manifested or materialized on the screen of the material world. Let the light which projects the pictures, and which is placed back of the slide or film, represent the strong Desire-Faith-Will Power which you have aroused for the purpose of making your ideals become real—your mental pictures to take on actual material forms. You should think of this illustration the next time you witness a magic lantern show, or attend a motion picture exhibition. The ancient teachers held that this illustration, if held firmly in mind, tended to add force to the mental projective process. Remember, always, that (a) the picture on the slide or film must be clear, strong, and definite in outlines; and (b) the light of Desire-Faith-Will behind the slide or film must be strong, constant, persistent, and not dull, intermittent or flickering.

VI. The Master Formula of Attainment
In other books of this series we have called our students' attention to The Master Formula of Attainment, which is as follows: (1) Definite Ideals; (2) Insistent Desire; (3) Confident Expectation; (4) Persistent Determination; and (5) Balanced Compensation. This Master Formula will create for you the Magic Elixir

of Success. Employ it in your application of Thought Power.

Stated in popular form, the Master Formula is as follows: "You may have anything you want provided that you (1) know exactly what you want, (2) want it hard enough, (3) confidently expect to obtain it, (4) persistently determine to obtain it, and (5) are willing to pay the price of its attainment." Ponder over it until you fully grasp it.

VII. **The Touchstone of Positivity.** In other books of this series we have called the attention of our students to the Touchstone of Positivity—the scale, measure or standard whereby one may determine whether his desires, thoughts, ideas, ideals or actions are "positive" or "negative." Inasmuch as we have employed the terms "positive" and "negative" many times in the present book, we have thought it well to re-state the "Touchstone" here, for the use of those who have not read the other books; it is as follows: Apply to the idea, ideal, thought, belief, faith, desire, or action, the following question: "Will this make me better, stronger, and more efficient?"

Anything that will make you better, stronger, and more efficient, is "positive," so far as you are concerned. Anything that will make you worse, weaker, and less efficient, is "negative," so far as you are concerned. Anything that is neither "positive" nor yet "negative"

must be classed as "neutral" in your categories. It is the part of wisdom to cultivate so far as is possible the "positive" qualities of thought, feeling, and action; and to repress and inhibit so far as is possible the "negative" qualities of thought, feeling, and action. You will do well to remember and to apply this "Touchstone of Positivity" in your use of Thought Power, as well as in the use of all forms of Personal Power.

In this book you will find the practical principles of the operation of that phase of your Personal Power which is known as "Thought Power"—these practical principles presented without the addition of any metaphysical theories or teachings seeking to account for the phenomena in question. We leave you free to add these metaphysical principles if you wish—many persons seem to find it more satisfying to do so. You will find that, whatever may be the metaphysical doctrine you select to explain these principles and phenomena, the practical facts of the application of these principles will remain virtually the same—they will fit into any metaphysical structure which you may see fit to build around them. This, because we have dealt only with "facts," not with theories or doctrines seeking to account for those facts.

Analyze the practical methods of the various metaphysical schools, after having divested them of their theories and speculations, and

you will find that their essence is almost identical with that of the methods herein advanced and presented to you. In other words, while the "why" phases of the subject differ widely from one another, the various schools usually are found in agreement upon the essential elements of the "how" phase of the subject.

The "how" side we consider the most important—in this particular connection—the rest we consider to consist largely of the choice of words, terms, and theories, of which latter one often is tempted to say (in the words of a popular humorist): "They're all right; but **they don't mean anything.**" The facts of a subject really "mean something"—the rest too often "doesn't"; or even when it does, it very often means "something that isn't so"! Keep your feet on the solid ground of facts, even though your eyes may be fixed on the stars.

XI

COSMIC THOUGHT POWER

In the concluding paragraphs of the preceding section we called your attention to the fact that in this book we have presented to you the practical principles of Thought Power, and the practical effective methods of applying those principles, without attaching thereto any particular metaphysical theory or hypothesis seeking to explain the phenomena in question. In this way we have sought to confine this particular phase of the instruction to the plane of scientific psychology instead of endeavoring to tie it to any particular body of metaphysical teaching or form of transcendental speculation.

But, notwithstanding this expressed purpose and our endeavor to adhere strictly to it, we feel that we would leave incomplete our consideration of the subject of Thought Power were we to withhold any mention of the well-established scientific fact that in the Cosmos as a whole, and in every part of it, there is in strong evidence the operation of a Cosmic Principle of Thought Power serving to give shape and form, character and quality, to the material things and activities which serve as the outer aspect of that wonderful totality of

phenomena which we know as the World of Nature.

There was a time when any discussion of this subject would inevitably lead to an abstruse metaphysical discussion, or at least a technical philosophical argument. But modern scientific thought in its philosophical phase has made it possible for one now to consider this particular subject without wandering from the field of scientific investigation, and without invading the field of speculative philosophy or metaphysics. In view of the facts just stated, we feel that we should not fail to present to your attention, and for your consideration, at least the general outlines of what scientific philosophy is now holding to be true concerning the presence and activity in the Cosmos of what may be styled "Cosmic Thought Power."

In the old materialistic concept, the Cosmos or World of Nature, was pictured as a mechanism operated by purely mechanical laws. In this view, Life, Mind and Will were regarded as derivative products of Matter and Mechanical Laws; though just how these were derived from a principle or substance in which they were not immanent was not explained. This old view is rapidly passing away, and is being succeeded by a far more rational, reasonable and soul-satisfying conception, meeting

the strict requirements of both Logical Reasoning and Intuition.

In this new view of practical philosophy and advanced science the Cosmos, or World of Nature, is seen to be animated, energized, and inspired by Life and Livingness. The Universe is conceived as being alive in every part, and in its totality. Instead of being a dead world moved by lifeless forces, or a world half dead and half alive, it is now seen to be "all alive." The spontaneous action seen to be manifested by all natural things is held to be a characteristic sign of Life and Livingness.

We do not purpose entering at this place into a detailed statement of this modern scientific conception of a Living Universe. We have considered this phase of our instruction quite fully and completely in that volume of this series of books entitled "Spiritual Power," and do not deem it proper to repeat this portion of the instruction in the present book. Those who feel attracted to this wonderful teaching of modern scientific philosophy are referred to the book just mentioned; a careful study of that work will open a new world of thought to many who have heretofore realized but dimly the great body of Truth which constitutes the subject-matter of that portion of our general instruction. We have referred to the conception of the Living Universe at this point, in the above several paragraphs, merely because

the presence and activity of Cosmic Thought Power are explainable only by that conception.

There can be no Thought Power without Mind; there can be no Mind without Life. Cosmic Thought Power is inconceivable except as manifested by Cosmic Mind; and Cosmic Mind is necessarily a phase or element of the presence and power of Cosmic Life or Livingness. Looking at it from another angle, we see that it is likewise true that a Living Universe must manifest its Livingness in at least some degree of Cosmic Will and Cosmic Thought Power; and as might be expected, we find evidences of such manifestations on all sides, when we examine closely the activities of Nature.

The Will Power of the Living Universe is manifested in spontaneity, that attribute of all natural things. "Spontaneity" means all activity which springs from the nature of the acting thing, and which does not arise from a push or pull from some other thing external to itself. All spontaneous action is a manifestation of a power which, in ourselves, we know directly as Will. Philosophy and Science are now in practical agreement upon the basic axiom that "All Power, at the last, is Will Power." That Energy which moves all Nature, and from which all natural activity proceeds, is explainable only as Will Power. All things have Will Power; and all things, re-

garded as a totality or whole system, are seen to be under the control and direction of One Will—the Cosmic Will of the Living Universe.

Further thought along these lines enables one to see that if there is a Cosmic Livingness manifesting Cosmic Will, then it is reasonable to conjecture that this Cosmic Will must proceed in the direction indicated by Cosmic Thought or Ideation—this being the way in which the individual Will proceeds to action. The ancient Hermetic axiom: "As above, so below; as within, so without; as in great, so in small" (so frequently cited by us in this instruction) applies here as in all other cases. Strict analogical reasoning brings the judgment that the Cosmic Will, as well as the individual will, proceeds according to the direction of Mind and Thought.

An examination of the processes of Nature tends to support and substantiate the conclusion reached by the analogical reasoning just mentioned. Everything in Nature is seen to proceed according to Law and Order—nothing is left to Chance. "Chance" (correctly defined) is merely a term indicating "Unperceived or Unknown Causes"—not Causelessness. The Universe is governed by Law: and that Law is clearly a Law of Pure Logical Procedure. There is a "because" for every event, as well as a "cause"; everything happens "because" of certain things. Such a "be-

cause" is a "reason"; and such a "reason" is explainable only under the hypothesis of an operative Cosmic Law of Logical Procedure; and a Law of Logical Procedure without Cosmic Mind and Thought is unthinkable.

That constant and continuous Creation which is perceived to be manifested in the World of Nature—that World which we know as the Cosmos—is explainable and understandable only upon the theory and general hypothesis that the Creative Process is essentially a Mental Process. Everywhere in Nature, from the development and growth of an acorn to the creation and evolution of a solar system, we see the presence of, first, an inner image, pattern, mold or design, and second, the materialization in objective form of that idea, pattern or design. There is always, first the "inner ideative pattern," and, second, the "outer material form." From the formation of the crystal to the growth and development of the human body, these two respective stages of Creation are found present. Ideation always precedes Materialization. Materialization is impossible without precedent Ideation.

This idea of Ideative Creation in the Cosmos, and in man's individual life, is developed fully in that volume of this series entitled "Creative Power," to which we feel justified in referring you in case this particular phase of the subject specially interests you. In that book

we have illustrated a certain point of our instruction by a quotation from Edward Carpenter, which we feel warranted in also introducing at this point, so forcibly does it bring out the idea which we have just been considering. Carpenter says:

"There is now a disposition to posit the mental world as nearer the basis of existence than is the material world, and to look upon material phenomena rather as the outcome and expression of the mental. In observing our own thoughts and actions and bodily forms coming into existence, we seem to come upon something which we may call a law of Nature, just as much as gravitation or any other law—the law, namely, that within ourselves there is a continued movement outwards, from feeling toward thought, and then to action; from the inner to the outer; from the vague to the definite; from the emotional to the practical; from the world of dreams to the world of actual things and what we call reality.

"We may fairly conclude that the same progress may be witnessed both in our waking thoughts and in our dreams—namely, a continual ebullition and birth going on within us, and an evolution out of Mind-stuff of forms which are the expression and images of underlying feelings; that these forms, at first vague and undetermined in outline, rapidly gather definition and clearness and materiality,

and press forward toward expression in the outer world. And we may fairly ask whether we are not here within our own minds witnessing what is really taking place everywhere and at all times—in other persons as well as in ourselves, and in the great Life which underlies and is the visible universe.

"You may say that there is no evidence that man ever produces a particle of Matter out of himself; and I will admit that this is so. But there is plenty of evidence that he produces shapes and forms; and if he produces shapes and forms, that is all we need. For, what Matter is in the abstract no one has the least experience and knowledge. All that we know is that the things we see are shapes and forms of what we call Matter. And if (as is possible and indeed probable) Matter is of the same stuff as Mind—only seen and invisaged from the opposite side—then the shapes and forms of the actual world are the shapes and forms of Mind, thus projected for us mutually to witness and to understand."

We are not here trying to convert you to the idea that "All is Mind." In fact, we do not hold to such an idea ourselves, and have no intention of trying to preach a doctrine which we do not ourselves accept. In our book of this series entitled "Spiritual Power," we advance the teaching that there exists two Cosmic Principles, viz., the Positive Principle of

Spiritual Essence and Power, and the Negative Principle of Material Substance. We hold that the Cosmic Processes result from the action of Spirit upon Matter, and the reaction arising therefrom.

The point we are trying to bring before your attention, here and now, is merely this: "Mental Power and Energy work changes in Material Substance." This principle is true not only in the Cosmos as a whole, but also in the individual's own world which exists on all sides of him, and which, at least to a great extent, he creates, builds up and maintains by the character and quality of his Thoughts—by his Thought Power, in fact. If you once grasp this general truth, you will be able to see "just how," and to some extent, "just why" Thought Power creates for the individual the world on all sides of him.

You may here feel tempted to say to us: "This is all very interesting, no doubt; but what has it to do with the subject of the practical employment of Thought Power as taught in this book?" We hasten to answer that it has a very important connection with that subject—a connection which you will carefully note, if you are wise. If you will carefully follow us in these concluding pages of the book, you will realize just what is this important connection, and why we have introduced

this additional phase of the instruction here at the close of this book on Thought Power.

A difference as marked as that between the two poles of anything is here discovered between the two respective mental attitudes manifested by various persons undertaking to apply consciously and deliberately the forces of Thought Power or Radio-Mentalism. On the one hand, there is that class of persons who regard Thought Power as a form of force somewhat apart and separate from the forces of Nature in general—something partaking of the character of the supernatural rather than the natural. On the other hand, there is that class of persons who recognize and realize that Thought Power is essentially a force of Nature—a subtle and fine force, it is true, but still strictly a natural power.

The persons of this first class are able to apply the forces and energies of Thought Power with more or less effect, and with greater or less success, according to the degree of effectiveness employed by them in their respective methods of calling forth and directing these forces. But, at the best, they are never able fully to "enter into contact" with the great body of Cosmic Thought Power which is ever operative on all sides of them, and thus to call to their aid the subtle forces and potent energies inherent in such Power.

The persons of the second class, on the con-

trary, enter more or less into this "contact" or relationship, by reason of their consciousness that the individual Thought Power is but a focal point or centre of manifestation in the great Cosmic Thought Power, and that the power of the latter may be drawn into the individual channel if the person will but open up those channels by Knowledge and Faith, then directing the flow of that power by means of Ideation and Volition. As the ancient teaching states it, the individual may manifest the Cosmic Thought Power in the degree that he recognizes and realizes the relation of his own Thought Power to it.

The recognition and realization of the truth that the Universe is Alive, that Livingness is the Universal State: that the Cosmos manifests Will Power and Thought Power, both in its totality and in its every part: that "All Power is Will Power," and that all Will Power is directed by Thought: brings as a natural consequence the ability to manifest the hidden forces of the Cosmic Thought Power under the direction of the individual Will and Thought Power. Demonstration must always be preceded by Perception. Manifestation must be preceded by Recognition and Realization. You must "know the Truth" before you are able to "do the works."

All Thought Power, the Cosmic phase as well as the individual, is Radioactive. The

great centres of expression of the Cosmic Thought Power are continually "sending" strong, powerful waves of force, energy and power in all directions, throughout all space. The individual instrument of Thought Power which has been carefully keyed and attuned to the "wave lengths" of the Cosmic sending stations, is able to "pick up" the power thus radiated, as well as to "listen in" to the messages from those great centres. Other individual instruments not so keyed and attuned are unable to avail themselves of the infinite energies and power of the Cosmos which are open to the use of those properly attuned and keyed.

We have here given you a hint at a mighty truth—of a great principle which is known to those who have made a careful study of the subject. If you are wise, you will read and re-read these statements—both in the lines and between them: this to be followed by that conscious recognition and realization which must always precede the manifestation and demonstration of that truth. Commit to memory these three words, in the order above given, viz., (1) Recognition; (2) Realization; (3) Manifestation. Then add the following dynamic aphorism: "In the degree in which I recognize and realize the principle, in that same degree will I be able to manifest and demonstrate it." In that statement is contained an ancient occult Secret of Power; those who are ready for

it will find it revealed in the statement; those who are not as yet ready will find that the statement merely serves to conceal the Secret.

There is a tremendous truth revealed, or concealed, (as the case may be) in the ancient occult aphorism above quoted. It means, in its essential truth, that you are living, and moving and having your being in a Living Universe of Infinite Power. It means that this Infinite Power is at your command, disposal, and direction, in the degree in which you are able truly and fully to recognize and realize the fact of its existence, your relation to it, and your power and ability to "contact" and draw to yourself its inherent energies, forces, and powers. The statement, in fact, is so tremendous that the average person fails to comprehend its inner and actual meaning and truth, and, instead, contents himself with passing it by as "mere words," or else as but a symbolic or poetical figurative expression.

If what we have said in this book will serve to hasten your "recognition and realization" of the tremendous facts of Thought Power, we shall be well satisfied, for "as truly as night follows day" so will that perception and cognition be followed by your ability to manifest, express, and demonstrate the principles involved. In conclusion, let us once more remind you of the great truth expressed in the Master Formula of Attainment upon which the

practical methods of this instruction are based. Here it is, stated in popular form—commit it to memory if you have not already done so:

Master Formula of Attainment

"You may have anything you want, provided that you (1) know exactly what you want, (2) want it hard enough, (3) confidently expect to obtain it, (4) persistently determine to obtain it, and (5) are willing to pay the price of its attainment."

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