

A COURSE OF INSTRUCTION
IN THE
DEVELOPMENT OF POWER
THROUGH
CLAIRVOYANCE

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Course in Clairvoyance.

INTRODUCTION.

There is not a mind so dull but it feels the flash of an inner self, the divine spark that makes all men free and equal. This equality, to be sure, is not a matter of personal worth, from mental, physical or financial standpoints. But, in the words of the adept, "Every soul is potentially divine." And it is this divinity that is inherent in all men that breaks forth in flashes now and then, and the consciousness calls for Power, for Strength and for Freedom. It is right here that we find the fine dividing point between the philosopher and the fanatic. The first realizes that he must develop these powers in himself or others in accord with the mental ability, or the conscious ability, of the individual. He works along these lines and attains a certain point beyond which he cannot go. On the other hand, the fanatic dives hopelessly into his seances and expects to be put in harmony with all that exists. He is disappointed. He looks for something that does not exist; if he would find these things as his dreams tell him they are, he must die. He cannot be an angel and a denizen of this sphere all at the same time. There is a dividing line and that is called death.

Avoid trance states. If you hope to develop for the sake of witnessing the downfall of an enemy, you might as well stop right there. You cannot call upon the powers of your soul to stoop to the mean acts that do not even trouble the conscience. You must have a good purpose, an aim that is worthy, or the reaction of your evil intents will cause your psychic downfall. Like the Karma Yoga, who stops when he is so far developed to demonstrate his power; he never gets any farther. Take a care, or you will likewise fall!

With these points in view, I will lead you into the mysteries of this hidden power, pointing out to you the real things to be considered. In fact, the art of development is all dependent upon the details and not upon the few minutes' work of crystal gazing. That is where clairvoyance becomes an art.

Our first lesson, then, will be to learn to select the clairvoyance and to find out the systems that will be best suited for their development.

LESSON I.

I have before me several persons who wish to develop as clairvoyants. These I will personally question and ascertain the degree they will be apt to reach. While phrenology and character reading generally are all very good, they are not necessary.

Our first applicant is a lady of forty years of age. Her hair is light, her eyes are blue. There are no lines of care in her face. She looks to be very much at rest, at peace with the world. In her eyes there is a distant look, as though she were gazing into the future. I do not look to see if she is handsome; that has but little to do with it. But I do look to note whether or not she is refined. She may not have been schooled in the academy of the Four Hundred, but she is, I judge, one of Nature's ladies. Her plane, we could say, is far above the average.

I ask this lady if she has ever had any psychic experiences. No, she has not. Once or twice in her life she heard voices and she believes that two or three dreams have come true. I ask her what she wishes to gain through development. She states that it is merely to reach a higher state. She says time drags on her hands often and that she has heard that there is an inner consciousness, a spiritual plane of which she would like to learn more.

Now, here is a woman who will be a first class clairvoyante. She will develop in a reasonable time; say two months. That, however, is a matter that cannot be told truthfully by any one.

Remember this woman, I will refer to her later. She represents one distinct class.

Here is a man thin and nervous. His black hair is threaded with gray and his cold gray eyes look restlessly here and there. He is a man who has tasted life's sorrows, a man who has experienced more in his forty-five years than most men experience in their three score years and ten. He steps eagerly forward and asks me what the chances are for development. I ask him what experiences he has had, and they are many. At one time he was a good automatic writer; at another he succeeded in getting a telepathic message from a friend who was on his deathbed; at still another he saw a vision which portrayed a coming disaster that actually occurred. But he has continually gained and lost in his psychic force. He wants to develop, to locate a lost brother. He is willing to devote his life to the task.

Sorry, very sorry, but here is a man who will never be a good clairvoyant. I extend to him the meager hope that he *may* be able to get a message, but the chances are against him. There is a possibility and he grasps it. Remember him, too, for he is the representative of another type.

Next is an old lady; she is fully seventy and she hopes to develop in order to converse with her spirit friends. She has had a life filled with psychic experiences, she says, and if she

can develop she will gladly pay whatever I ask. Poor old lady; she has passed through the storms of a long life and in the light of the setting sun she hopes to get a glimpse of that which is to come. She will see it, but not clairvoyantly. Still, I instruct her, knowing that she will delude herself into seeing that which does not exist. In a case like this, it is not a crime. She will see; but death will follow soon and even though she has deluded herself, it has acted as a blessing to her closing days. She, too, represents a class.

The next one that comes is a school girl. She is healthy and well built, but in her eyes I see that light that tells of an inner longing; she wants something better than she sees in her every-day life. She is an idealist, a day dreamer. She will develop. Her class is the one that comes nearly under the same head as the one represented by the first applicant.

Following her is a young man of perhaps twenty-five years of age. He is quick in his movements and absorbs everything in the room with his rapidly shifting eyes. He has been a student of the occult for nearly two years, he informs me, and he has read every one from Hudson to pamphlets. Yes, he has mixed with all classes and has seen more than most people do when they have studied forty years. But he has not found what he wants. He asks me if I will give him a guarantee. Poor soul! He never will find what he is looking for. He has read, that is true, but the little knowledge that he gets out of it is too small to be considered. Every other word is "Objective" or "Subjective!" He knows that these words exist, but the meaning never dawns on him. He will never develop and I have to ask him to step aside to give my next applicant audience.

She is a very fat woman and she puffs terribly as she steps up to present her case. She is sure that she has seen angels, and faces are always near her. She has succeeded in many psychic experiments. In fine, she was born with a vision in her eyes. Yes, fat lady, you will develop, but although you see more things than the Witch of Endor, not one will be true. However, there is a heap of comfort in it, and I tell her to develop.

Now comes the hardest proposition of all. He might be a minister or a college professor, or an elite looking business man. He is clothed in Broadway style and is exact in everything he does. He is willing to pay for even the little time he takes up, but he wants to be told the absolute truth. In cautiously conducted experiments in telepathy he has succeeded very well, and he feels as though he would be a good clairvoyant if the right instructions were given him. But he insists he has been a student of the *exact* sciences and knows but little of the occult. Alas, here is a man to whom I cannot give an honest answer. If I tell him that he will not develop, he will thank me, ask my charges and go to the next teacher he hears of. He is an investigator, and there is

no one who meets such utter disappointment as an investigator, a phenomena hunter. Ask one and find out for yourself.

Here is a man who might make a good clairvoyant; he might not. We will discuss his case in the next lesson.

LESSON II.

We will now return to the first applicant, the lady who I said would be a good clairvoyante. Here are the reasons:

She is a spiritual woman, but looks on the occult as a means to a desired end. She does not shudder at the mention of the name and believes it to be the means to something better, nothing more. She *feels* that there is a divinity in every life and her experience in the world has never taught her otherwise. She would never think of looking on the commercial side, but even if that were necessary she would succeed clairvoyantly, for her mind is pure, evil has never entered it and never will. She shrinks from a mention of anything that is not up to the standard and her life has been such to develop her in that line.

Take her class; you will find them in all walks of life, but among the relatively poor more than anywhere else. They have never indulged in unwholesome food. They have been taught to regard the body as a divine institution and a fit dwelling place for the soul. She has likely been a church woman; this lady who represents her class. But that is immaterial. She has been spiritual and has always taken a delight in helping those who applied to her for mercy. She has never turned a tramp away hungry and has never allowed herself to see a dog suffer, or a cat left in the cold; she always stretched forth a helping hand. Sometimes these good souls come in contact with the world and witness its sorrow, but their stand remains unchanged; they are just the same spiritually and they *will* develop.

We are thus taught that a clean, whole-souled man or woman is better fitted for these things than their less fortunate sisters and brothers.

How about this nervous man? Why, that man never is passive long enough to accomplish anything. He is unstrung all the time. Even in his sleep he is uneasy. He will see; oh yes, he will get visions and some of them will be true, but the chances are that when he is just about developed, that little subconscious that has been bringing itself forth will draw back into the silence and his visions have fled.

Now, as we look at this old lady, with her kind but worried face, we see the gentle touch of Merciful Providence. She is passing into her second childhood, although the indications are not marked to any extent. She will see what she wishes. Her race is nearly run; some day she will die in her chair with a happy smile on her face. She will see her vision and pass on to a realization of the original. Her condition is partly subconscious and there is no reason she should not see anything. So, if you are looking for a little information for any one like

this, help them; they will reap a little pleasure thereby, and possibly will pass into another life with no harsh thoughts of a life of care that has faded into the dim past of a mundane existence.

I have known a few like our next—the girl with the meditative face. I have known a few and met more through correspondence. They are good clairvoyants, and if they are allowed to follow the occult within a certain limit it is helpful to them. But they must also look on the material side or they will injure themselves by wasting the conscious powers.

In the young of this class there must be plenty of good outdoor exercise, or the mind and body will suffer and insanity and death will surely result.

So we find that there is something besides development to consider in these studies. I do not intend to frighten you. But you must always use judgment if you wish to have good results. There are some people who could never hurt themselves, because they are too practical to utilize the subconscious. There are others who would be reduced in weight and who would become sickly at the outset if they were not developed in accord with Nature. Therefore, where you see one of this class who wishes to develop, instruct him that he must not spend much time each day at this kind of work. Fifteen minutes out of twenty-four hours will be sufficient. Be careful not to overdo it.

Here we have arrived at the wise young man. Poor fellow, he means well enough, but he is like the berry picker who is always looking for a new bush and wears himself out hunting it, returning with no berries, while his slower brother gets his pail filled and returns unfatigued. He is the fellow that never knows when he has found the right thing. He has reached a stage at which he feels that he knows all there is to know along these lines. Poor boy, tell him that you are busy and have him call again. Be sure to know when that time will be and when he calls, be out! It is a bad thing to tell students to do anything cruel, but I trust that you all catch the application. In a word: whether you intend to learn and then teach, or just learn, there is nothing that will waste your time as much as a man of this class.

This fat woman represents a class that need not necessarily be fat. Nor do I say that fat people cannot develop. That is not the point. I merely want to bring this out: There are a great many people, and among them you will find all sorts; they are not confined to any particular class; they are always "seein' things," as Eugene Field said. Well, they are always seeing, but they never see anything worth the while! That is just where they can develop and reap no benefits therefrom!

The representative of the last class is indeed a hard one. He might make a good clairvoyant, but the chances are very much against him. He is looking for "signs," and he will never get them as long as he keeps on searching. He will have to quit

looking in that matter-of-fact manner or he will always be looking and never finding. You cannot find the inner forces without employing something that will bring forth those powers. The sooner you all realize that, the better it will be for you.

This, then, has been a lesson of classes, and their representatives. We will next pass on to individual marks and consider those. In this manner we will become conversant with the many little things that are so essential, and which we can place under the one head—Clairvoyant Knowledge!

LESSON III.

Clairvoyance is commonly referred to as "Clear Sight," or the ability to see that which is happening or is going to happen. The latter is the most common use of it, as telepathy enters into the *present* too much to consider it as clairvoyance.

There are a variety of theories regarding clairvoyance, and in fact there is not a sect or a creed in the fields of occultism that does not point to clairvoyance as representing their beliefs. The spiritualists believe it is the work of spirits; the hard-shelled investigators look upon it as a form of telepathy; others say that it is the projection of the astral body. Still, when we come down to the facts, it makes no material difference what the cause may be. Never mind the cause. The effects are what we wish to produce.

The percentage of people who can develop in some form of clairvoyance is very large. There are perhaps 90 per cent of those interested enough to attempt development to see clearly in some degree or other. Do not misinterpret this as meaning that 90 per cent of people in general can accomplish this. I refer to those sufficiently interested to attempt it.

As a general thing, those with light hair, blue eyes, and fair complexions develop readily and are the most proficient. On the other hand, while the dark haired person develops, the process is slow generally, and with a great preference to graded steps. This preference is, by the way, a sort of subconscious thing and really has nothing to do with their conscious intents.

Some children show signs of being good clairvoyants, but it is an unusual thing, despite the fact that they are somnambulists to a certain extent.

The years between the ages of eighteen and thirty are about the best for pursuits of this kind. But there are a great many exceptions, and there are cases where aged people have developed wonderfully.

Those who possess the ability to bring out these powers generally *feel* that ability. They cannot account for the feeling, further than that it is an assurance that they will succeed. This is the greatest requisite, in fact, to success. If it does not exist there is no need of trying. If there is not enough of that inner feeling to tell you that there is a possibility, there never will be.

Psychology is different from any other branch of study. You know that in the exact sciences you can learn if you have the brain power to see you through. You know that you can bring about certain results. If people did not know this we would have few colleges. But that is not a matter of experiment, while psychology is. It is dealing with something that we can neither weigh, measure nor see. Casting aside all figures of speech, we cannot handle it in this manner. We have to adopt other means. It is like dealing with imaginary quantities. We might figure them out well enough on paper, but when we come to look for the articles themselves they are not there. They are airy, unsettled. They are properties of the mentality and cannot be reached except in an intelligent manner. We must attack them through the avenues of the physical, and when that is done there is some hope for success.

So we will go into the arrangement of details and take up the various classes as I have introduced them to you. In this manner you will learn the principles of development.

No matter what your abilities, certain things must be arranged if you hope to attain success. These might be variously classed as environments, or as requisites. Call them what you will, arrange matters as I tell you to and you will be in a far better way to succeed than you otherwise could be.

The first point is silence. No matter what time of day or night you choose to practice you must be alone, in quiet surroundings and with your mind at ease. Never try to practice with your tranquillity gone. It is better to practice only once a week and have everything up to the standard, than to practice every day and not feel just like it. You must feel equal to the occasion; otherwise it is labor, and severe labor at that.

Have a room in which you take your exercises. Do not look for a room supplied with all the comforts of a modern home. If it is warm and not too well filled with furniture it is just what you want. When you retire to this room, you know that you are leaving all that troubles you. You have locked it outside your door and if it is necessary to take it up again, do so when you are through with your work and not before.

As to the time, it can be in the morning, afternoon or night. The time does not really make a great deal of difference, although anywhere between eight and eleven in the morning might be quoted as the best suited to this kind of work. However, there are a great many people looking for development who can not spare this time and they are obliged to take their time in the evening.

This brings us down to the matter of light. No matter what you may be, what class you may come under, there can be no exception to this rule. The light must be subdued, but not necessarily dim. For instance, if you practice during the day, you can draw the curtains or shades to the windows. If you have a north light in the day time, it would be a great deal better.

If you take your practices in the evening, have the light shaded with a blue shade. Blue is a good color to use for this purpose and it aids greatly in bringing about the psychic, or subconscious, condition.

A piece of blue tissue paper will answer this purpose very well. It does not make a great deal of difference what kind of light you use. You can readily arrange a shade of this paper with a little wire. It must be so placed that it will shed an even light on you and your surroundings.

The articles that are to assist you will be a table, or a stand, and a chair. Have nothing on the stand, and nothing in the room directly back of it. See that the top is not shiny, as it will reflect the light if it is and that is to be avoided. If you have to place a spread of any kind on this table, have a dark one. A black, or gray, shade would be the best to have. Spread it evenly over the top of the table so that when you place your crystal on it, you will have no other object to claim your attention.

There are crystals that cost a great many dollars. The genuine is a precious stone, but you can get one for two or three cents that will do the work for you just as well. This is nothing more nor less than a plain glass, such as is generally used for drinking purposes. But be sure that there are no flowers, no ribs, nor ornaments of any kind on it. It must be plain, without a base, and the glass must be clear.

This crystal, when in use, is to be filled with clear water. When you are ready for your exercise place it on the table, in the middle and elevated so that, when you are seated before it, the glass is just even with your eyes. This may make it necessary to place the crystal on a book or two, but if you do that be sure to cover them the same as you did the table. That crystal is to be the one object that you see; all else is to be secondary.

When this crystal is not in use, keep it polished and away from the hands of others. It may sound strange and be discredited by many, but there is an influence that is exerted by the mind and the body on all objects, that a trained, or developed, psychic can tell the moment an object of this nature is touched. It is therefore paramount that you observe these rules, for even though you may not develop, there is a possibility that you will and that chance is just great enough to give you the feeling that a little care might do a great deal of good. Therefore, in consideration of this fact, observe this rule closely.

When you have arranged these things, see that the position is such that the light does not reflect to any extent in the crystal. It may be necessary to move the table several times before the best position is found. Or moving your own chair may do the work all right. At any rate, there will likely be a little reflected light in the water, but if it is not too bright it will not interfere.

The room must have fresh air in it just prior to your *sitting*. Do not bring about any abnormal physical conditions in order

to see anything. You must gain what is learned through true experience and not try to delude yourself into seeing that which does not exist.

LESSON IV.

Before taking up the matter of gazing into the crystal, we will study the kinds of exercises necessary for the different classes we considered in the beginning:

There is distinctly, we have learned, the spiritual class, who are apt to give more attention to these things than they should give; there is the material class who are willing to believe if anything is demonstrated, and there is the class who find that they see things the moment they are seated and who really never would develop if they were not rather cautious. Then, again, there is the seeker after occult knowledge who is nervous and would likely develop if he could get settled; or, we can find the one who will accept only what he gets through his conscious knowledge; through reason.

Let us take the first of these, the spiritual class:

No matter what your age, if you have kept away from other people for the sake of meditation, you must be careful, very careful, in developing along clairvoyant lines. The first thing is fresh air. Be a deep breather. Get all the fresh air you can and mingle with company. It is essential if you ever hope to gain anything.

Take your regular exercise every day. Walk; do anything that will bring you in contact with the ordinary; you will get the other in its own good time. Never take over fifteen minutes a day to your development. And do not practice passive concentration, which I will give hereafter to those classes in need of it.

Those spiritually inclined must spend much time with other people if they want to make a success of clairvoyance. They must not be left alone with their own thoughts too much, for they will soon sacrifice everything for the occult and the result is melancholia and finally death.

Now we come to the materially inclined; those who are apt to be altogether matter-of-fact. Before you look into that glass for the purpose of development, you must go through an exercise that will take from five to ten minutes. Go to your room and remove any part of your clothing that will interfere with a relaxed condition of your muscles. Be seated in front of your crystal, after all the things have been arranged as taught in the preceding lesson.

Then close your eyes. As you do so roll them back in your head. Now start by slowly counting, going as high as a hundred. Then take a few long, deep breaths and settle back in your chair in a dreamy state.

From time to time slowly lift your hands a short distance and then let them drop back to their places of rest. After you have done this a few times, keep very quiet for a minute or two before you open your eyes. In fact, it would be a great deal better if you were to give up a certain time each day to relaxation and passivity without attempting anything with the crystal, for a week or two. You must be in a passive state or you will never see anything or get results of any kind.

The *material* man or woman is too apt to discredit that which he really sees and pay no attention to the real manifestations, while, on the other hand, the spiritual man or woman would often see and imagine it a great deal more than it really was. This, in fact, is a fine point in the art, for art it really is. To be able to distinguish is the main feature in any form of psychic development, whether it is clairvoyance or anything else. I will take up that phase of the subject in the next lesson, however, so that you all may find an aid toward distinguishing between the real and the imaginary.

Now we come to the class who see things which are not there. They are neither spiritual nor material beings. They are like the fat lady to whom I referred in the first lesson; they believe too easily. Drawing the line between the "spiritual" and the "material," as I have termed them, I wish to call the attention of the reader to a few facts: A spiritual being is one (as the psychic sense is intended) who is of the subconscious sort, blended with enough of the conscious attributes to be a very conscientious being. Some tend toward the abnormal and are continually sad, while others are of a happy disposition, yet always feel as though Eternity were but a step beyond them, and that the mysteries of the universe were *nearly* theirs. The material, on the other hand, may be interested in psychology, but they are not the ones to get the finer results. It is impossible for them to get such results; hence, they are radical in their deductions and claim all for the material side and nothing for the spiritual. The man who is *best fitted* for investigation is he who realizes the existence of these finer forces and is fair enough to discriminate between them. It is he who can draw the line between the real and the unreal. The spiritual man goes all to the one extreme; the material goes to the other, while the real investigator and critic is he who maintains the happy mean; he who is earnest while investigating and not all absorbed in it at other times.

But I am forgetting; the fat lady and the class she represents now claim our attention. Here we find a class of people who are apt to see that which never existed.

Now if you, reader, are of that class, don't feel offended, but strive to profit by what I have said and am about to say: When you enter the room, have it very light for a few minutes. Stand erect before the strongest light and take a few long, deep breaths. Then, facing about, pick out some point on the wall and watch

it intently, slowly walking toward it. When you have reached the other end of the room, turn around and, keeping your eyes fastened on another point, walk back again. Again repeat your breathing and go through the same exercise. While this is not intended as a lesson in concentration, it is intended as a lesson in producing harmony, if that word is acceptable.

Here again we find the nervous man, the one who is afraid of sitting still for a minute or two for fear that he will ossify. He is the man who must be trained to be quiet or he will never learn anything occult. It is impossible to be worked up in a nervous state and accomplish anything along these lines. So practice lots of deep breathing, and choose a time when you are most at rest. That is rather indefinite, I admit, but it is the best advise. These men and women suddenly tone down now and then and those are the times they should practice. If they go to sleep while gazing into their crystal, so much the better! It is a good sign, and they will soon get over their nervousness.

The man who awaits clairvoyant results through reason alone is in a hard way. He will have a hard time developing it, and if he really intends to get results he must give himself up to his work in a listless, easy sort of way during his exercises and then, when it is all over with, let him reason it out. That is a fair proposition all around. I would never ask any man to accept that which his reason told him did not exist. Get down to the real work and you can depend upon your reasoning powers afterward.

LESSON V.

This is the lesson in crystal gazing. Or, to amend that statement, it is a lesson in distinguishing between the real and the false. The gazing in itself, as I have suggested, is the smallest part of the whole study. It is merely the means through which you accomplish that for which you have been practicing and studying.

By this time you will have picked out your class and brought about the condition necessary. Having done that, you will seat yourself before the crystal—providing you did not take your exercise in your chair—and open your eyes. It is always best to close your eyes just a moment before you look into your crystal. By so doing you do away with distinct memory of some image that has just been thrown upon your retina.

When you gaze into your crystal, look in *through the glass* and not into the top. You are to focus your eyes at a point in the center, or, in other words, in the DEPTHS of the water.

Ten minutes is a long time to gaze, although there are some seers who look into this crystal for fifteen or twenty minutes without experiencing any fatigue. Above all things—whether you are material, spiritual or anything else—avoid drawing your muscles tense when you look into that water. You must be

relaxed and look into the crystal in a listless, yet interested, sort of manner. Blink your eyes as often as you care to. You are apt to see things get rather cloudy after you have looked for a while, and it is often better to look away and start in again; too steady gazing hurts the eyes.

Do not look over twenty minutes, and I would advise the average to gaze only about ten minutes. The object is to see things in this glass. It takes time and patience and many sittings. It is even probable that you may follow it up for months without receiving anything. If you are after this development through love of it and not out of idle curiosity, this will not discourage you. But if it is with the belief that some one or something is going to bestow a certain power on you, ask yourself why you should thus be favored! You must pay the price for power, and that price is conscientious practice. If it is not worth that, don't look for a remnant sale in the occult, for you will never find it.

The first impressions that come are usually in the form of lights, clouds or shadows. They appear to float through the water, and are generally not very pronounced at first.

The crystal is used, you will understand, as a means for photographing your subconscious pictures upon something material. In reality there is no picture in that crystal. But through your practice you learn to get your subconscious impressions in that manner. Not only is that accomplished, but they are thus brought to the attention and knowledge of your conscious without being tainted and spoiled by the processes of reasoning, which, by the way, has nothing to do with this side of the mentality.

There is a sort of translucent effect about a crystal that appeals to the occult side of nature. It is like music in minor strains, like paintings of grander things.

The first stage is the transferring of the subconscious messages to the conscious through the aid of the crystal as a conductor of subconscious conditions. You, therefore, get but the wanderings of your own mind, in all its phases, in your first pictures. I will admit that there are a few isolated cases in which the student developed at the start and was a full fledged psychic. This is rare.

The next steps are along these lines, with a glimpse of telepathy here and there. They bring in a picture or perhaps a face. It is hazy and easily disappears. Sometimes you forget the world, your surroundings, all. You see a panorama in your crystal, scenes are enacted before you. The crystal disappears. Finally something attracts your attention and you are aroused. If you are not very spiritual you will believe that you have slept. But such was not the case. You have been in a subconscious state and have been developing even though you did not know it.

When you reach the telepathic stage you often get impressions that you afterward find are true. It is even possible that you get

clairvoyant messages. These messages usually come in the form of symbols or you actually see them enacted. The pictures appear to be of different sizes with different people. Some are small and in the crystal while others assume almost natural dimensions, and you believe that you are actually in a different place. Perhaps you are; at least some writers tell us so.

LESSON VI.

But there is a sign that cannot be mistaken. It will come sooner or later. It is this: When you have reached that stage in your development the crystal will get very dark and yet will not be obscured from your view. It will be dark but not because your eyes are tired. This generally happens upon looking into it at the beginning of your exercise for that day.

If it clears afterward it will have a crystal appearance that it never possessed before. In it will come the pictures and you are left to interpret them.

Regarding interpretations, I wish to say that there develops a *feeling* that cannot be mistaken. You *know* and yet you cannot say *why* you know. You see a picture in the crystal and no sooner has it appeared than you are aware of its meaning. So you keep right on developing even after you are clairvoyant. You will always develop and it is at this stage that new wonders are opened to you.

There are certain things that you cannot apply, however, that will not interfere with your own interpretation. It is better to learn them when you start in. It is merely a case of auto-suggestion. You are drilling a certain code into your mind every day and you will learn to picture your messages in accordance with your rules.

All light color is a good indication. That is, when you look into the crystal and see a light green or blue, or a purple, it is a good indication. If you are looking for yourself, it indicates that there are favorable things in store for you. White, of course, is the best indication. But green is a photograph, as it were, of hope. Where there is lots of green there is sure to be hope.

A dark red is an unfavorable color, and yellow is an indication of a jealous, unfair feeling.

Other dark colors are unfavorable, and black is most undesirable.

Pictures mean different things. But to avoid any mistake I will give you no rules in interpreting them. You are so different, readers, that you will differ in pictures where you would not differ in colors.

Strive to get the right meanings out of them yourself. It will surprise you the way you develop in this respect if you depend upon your own powers and do not consult books.

A dog, for instance, would be a symbol of friendship. An anchor would either indicate that something was steadfast, or be a warning to be steadfast. A lion would indicate strength, etc.

But the main point is to conduct these questions on a systematic basis.

Ask all your questions mentally; that is, if you ask questions. We will suppose that you have now developed so that you can get good answers—answers, in fact, upon which you can depend.

You enter your room, arrange your crystal—never mind the light now; have it bright and clear—and, after holding it in your hands for about a minute, you place it on the table and look into it. This would be an invitation, as it were, to your subconscious mind, to get the general outlook of things for yourself. As the panorama comes and goes you see various things. Clairvoyance is not partial. If there is anything bad in store, you are going to see it.

When you are to get nothing definite, clouds, shadows, etc., appear and float in a confused way before you. Sometimes these lights are very pretty and again they are badly mixed. When this occurs it is time to ask questions. But be sure and ask them mentally. Do not ask them aloud. If you are to get any answers at all, they will be forthcoming and you will get them in a very short time.

When you have had a great many good results yourself, you can look for others. This is the only time you are to allow them to hold the crystal. It is often called *magnetizing* it. You hold it a moment and then hand it to the other. He holds it with one hand on the bottom and the other on the top for a minute or so. When he hands it back to you, you will get impressions for him. Only one must hold it at a time, or confusion will result.

By following up these lines you bring about a condition wherein you can get messages from your subconscious at any and all times. You will not get them as marked as you do in your crystal gazing, because things do not favor you as they do then. But you will get them either through clairaudience (hearing the message spoken) or by the very thoughts taking a certain drift. You learn to distinguish between the real and the false through practice.

A COURSE
IN
PERSONAL MAGNETISM
SELF-CONTROL
AND THE
DEVELOPMENT OF WILL-POWER



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INTRODUCTION.

Personal Magnetism is that quality of attractiveness which radiates outward from the individual, having the effect of a magnetic or attractive power when directed upon others. It is both electrical and magnetic. Personal Magnetism is therefore a mental attribute; generated in the body, and usually directed by the Will. It is stored as a force in the nervous system, and though invisible, is none the less a substance.

Personal Magnetism is two-fold in its nature, having both the electric or positive quality, which impels and repels, and the magnetic or negative quality, which attracts.

It is stored in the nerve-system of the individual, and is in itself the expression of nerve-force, as distinguished from muscular force or spiritual force. It is capable of being directed by the Will, and it is also capable of emission by the subconscious mind, irrespective of the conscious Will or Desire. When the aim of the individual is high and spiritual, this force amalgamates with Zone, the spirit-power; but when the aim is material and evil, it works independently and of itself.

Personal Magnetism is thus a mental attribute; a function of the mind, and will be so considered in this Course of Instruction.

Mental energy is drawn from two forces—food and air. Food for the body is transformed by chemical action into Nervous Energy. The blood carries the building material necessary for the body's nutrition, removes waste and effete matter, and reconstructs the cells of the organism. Good blood builds good structure. Air purifies or oxygenates the blood. Nerve substance is nourished by the blood. The chief store-house of Nervous Energy in the body is the brain. When the brain is exhausted by severe exercise either of mind or body, it is largely drained of its magnetic force, and calls upon the nervous system to render back to it a portion of that Force which the blood has distributed. If this demand upon the nervous system can be honored, the brain will be recuperated sufficiently to ward off any serious danger of collapse until such time as the blood can replenish the nerve-supply. But if the demand cannot be met, the condition is critical, and prostration follows.

In this Course of Instruction a strictly physiological explanation of the subject of Magnetism and its preservation will be adhered to, without regard to the influence of Zone or any spiritual assistance whatever. We shall accept the fact of Life as evidenced in the existence of Mind and Consciousness; and

also accept the fact that the blood is the sustaining agent of the body. Therefore any interference with the nourishment of the body will be sufficient to interfere with the cultivation and utilization of Personal Magnetism, or Nerve-Force. In this Course therefore the student will be asked to deal with only two factors: Body and Mind. When the mind is exhausted by mental effort the body feels the strain in the impairment of physical strength which occurs.

When the body is exhausted by physical effort the mind concurs in the fatigue to such a degree as to be incapable of concentration of thought, or any severe mental exercise. Therefore mind and body, while acting apparently independently of each other, and receiving different forms of sustenance from the agent common to both, the blood, are in point of fact closely related the one to the other, and dependent the one upon the other. Fatigue of one or the other depletes both of Force; replenishment of one or the other affects both.

Therefore equal consideration and good treatment of body and mind is necessary for the best cultivation of Nervous Energy, which is radiated from the body as Animal Magnetism. *A body drained of Nervous Energy is a body without Magnetism.*

Therefore to preserve Magnetism, preserve Nervous Energy, and to preserve Nervous Energy, preserve Physical Health. We have now reduced the proposition to its simplest form.

When you desire to develop in yourself the quality of Personal Magnetism you must first of all recognize the fact that the development of the quality or the possession of the quality is one thing and its conscious exercise, that is, the direction of the Will or Desire, is another. Many people possess Personal Magnetism to a very great degree, but they do not know that they possess it, and consequently, when it is exercised by them, it is unconsciously exercised. Such people are natural healers, or would be if their powers were properly developed.

It is not enough to possess a quality. We must know how to use it to best advantage.

It is a law of Nature that unless a quality is kept alive by exercise it shrivels up and becomes ineffective.

First, as to the development of the quality, the means by which Nervous Energy or Magnetism may be stored up in the system for use.

As the body uses up a large amount of this Energy daily it is evident that the generation of Magnetism must exceed its dissipation if a reserve supply is to be secured; in other words, the supply must exceed the demand. Every motion of the body liberates a certain amount of nervous energy. Therefore we must first look to the habits of muscular action which we have contracted in the course of our lives, and check those habits which are wasteful to this force.

The first form of practice for the student is *the art of sitting absolutely still for five minutes at a time*. This must be mastered alone, and when once thoroughly attained, the practice may be combined with the further exercises in Concentration which are given later. But this is the basic principle of all exercises: that the body shall be brought under the control and observation of the Will to the extent, at least, that all movements of face, eyes, hands, feet, shall be prohibited and checked. It will surprise you to notice how many involuntary movements you perform in the course of five or ten minutes; movements which are not dictated by the conscious will, but which are involuntary, or subconscious.

I propose to show you the mechanism of will development; how it starts from the simplest control of muscular movement, and develops into the *conscious* inhibition of sensation, and *conscious* projection of Thought and Energy.

It is desired by all that they shall possess concentration to the fullest degree.

Concentration is simply the art of controlling Mind and

Body by Will-force; and this result is attained by a regular schooling of the body to obey the dictates of the Will. Passing from the schooling of the body, the Will then takes up for correction the habits of the Mind itself, and carries the same plan of discipline to the Brain, so that thought, in the form of appetite, desire, inattention, and dissatisfaction, is speedily whipped into line, and subjected to the tutor of Mind and Body, the Will. When this has been accomplished, the Will is then ready, with the assistance of its allies, the mental forces, those who had previously been unruly subjects, to exercise its independent powers in a variety of ways, such as the projection of magnetism upon others. But you can now clearly understand that before the Will can exercise its force upon another, it must have dominated the system of the individual who owns and exercises it, to such an extent that it has secured harmony within. Only by a combination of the forces of body and mind can the Will be brought to that degree of development where it can independently exercise the functions that properly belong to it.

This, then, is the plan for the development of the Will:

Practice first the art of sitting still; this is to check movements which are not directed by the Will.

Practice next the art of performing muscular movements under the direction of the Will; this is to draw the Will into action in even unimportant matters.

This second form of exercise is to be performed while you sit in a chair. It should be practiced for five or ten minutes at a time, and admits of a variety of movements.

No. 1. While sitting in a chair, rest the hands, palms upward, upon the lap. Flex the fingers and thumb slowly one by one of each hand in rotation until both hands are shut tight, keeping the eyes riveted upon each finger as it is flexed. When both hands are flexed, open them again, slowly, one finger at a time, until they assume the same position as when the exercise was begun. This seems simple; try it first. Continue this exercise for five minutes, and note the degree of fatigue of the Will which it engenders. Positively you are incapable of fixing your attention with satisfaction upon this wonderfully simple procedure. Your attention is inclined to wander. It is not obedient. It is not at your service. It chooses to assert itself in defiance of the Will, its master. Do you understand now what I mean by saying that the Will cannot exercise its independent functions until it has first whipped its subjects into line? The Attention must be made the servant of the Will.

No. 2. While sitting in a chair, raise the left arm slowly in a curve to the level of the head, and rest the hand against the back of the neck. Let the muscles remain loose and relaxed. Watch for trembling of the nerves as you slowly perform this exercise. Repeat with the right arm, so that both

hands rest one upon the other at the back of the neck. Count five, and slowly bring each arm again to its previous position, with hands resting in your lap. Practice this for five minutes.

No. 3. Standing on your feet, walk in a straight line across the room, with your right hand closed, except the forefinger, which is pointing at a mark on the wall on a level with the eyes, your arm being raised to a level with the shoulder. Walk slowly, and *touch the mark*. Turn round, and, in walking back, use the left arm and finger in the same manner. Touch the mark, and walk straight. Practice till perfect:

No. 4. Walking on tiptoe, the balls of the feet touching the floor, repeat the last exercise. Walk straight and touch the mark. Practice till perfect.

You can, of course, introduce a number of similar exercises bearing upon the control of muscular action by the Will. The more the better; but the above constantly and steadily practiced will give you the needed training, unsupported by any other at this stage.

The third form of exercise is the control of the breathing, or breathing under the direction of the Will.

Take a long, slow breath, inhaling for eight seconds; hold the breath for eight seconds; exhale it slowly for eight seconds. In nothing more noticeably than in the act of breathing is the involuntary action of the organism shown forth. Until this training is mastered, you do not breathe as you will to breathe, but as you think you are compelled to breathe. You breathe spasmodically, especially you exhale air with a rush. Note this carefully: only by exercising control upon all the functions can you obtain control of all the functions. Therefore, breathe as you determine to breathe, centering your attention upon the act.

Practice control of the breathing upon all occasions and all your life. This exercise is not for a week or a month or a year, then to be laid aside. It is for your whole life, extending the number of seconds in inhaling, holding, and exhaling the breath according to your swift development of lung capacity. The lungs are the gateway to life.

The fourth form of exercise is a distinct advance from the control of the physical to control of the mental functions.

No. 1. Sit in a chair with your hands resting on your lap. Let your eyes rest on an object to the left of you—say a nail in the wall—steadily, and without winking, for one minute. Let your attention be also centered upon the object. At the end of one minute choose another object, this time in front of you, and again another to the right of you, practicing the concentration of the attention unattended with any muscular exertion upon each object for the space of one minute, and practicing the art of the steadfast gaze, without winking of the eyelids, until the attention is withdrawn to another object. Practice till perfect.

No. 2. Sit in a chair with your muscles relaxed, and center your attention upon an object, say a penknife, held in the palm. Keep your thoughts upon this object. When your attention wanders, recall it. Think of this penknife. Turn it over in your hands and examine it. Examine it thoroughly; think about it. Think about its manufacture and its component parts. The world of consciousness exists for you only in that penknife. You are now controlling the wandering propensities of your intellect, and centering all your attention at the bidding of your Will upon one object. Do not allow yourself to become drowsy. You must be wide awake. Always choose for this exercise the most uninteresting objects. You are already able to concentrate your attention upon anything that interests you. Every human being is developed to that extent. The purpose of these exercises is to develop in you voluntary attention, which in its highest form is Concentration. Therefore choose simple objects. Practice for five minutes at a time. Gradually extend the time, and practice until it is easy for you to fix your attention upon any object for ten or fifteen minutes at a stretch.

No. 2. The next exercise in this degree of development is more difficult, but more interesting.

Seat yourself in a chair and relax your muscles. Then call up in your memory the face of someone you know well. Close your eyes. Proceed to reconstruct the face of your friend. Put in every feature separately; the eyes, nose, mouth, forehead, cheek and chin, hair and shape of the face. Draw the face on your mind's canvas. Don't hurry. Take time over this. At first each feature as soon as you have recalled it will slip back into obscurity; your work is to make this face grow feature by feature. Practice till perfect. It is pleasant work, and it is a matter of wonder how strangely proficient in this work you become by practice. When you are perfect the face, completed, will appear and disappear at your pleasure or command. Practice this with a new friend for your model every day. It is the development of the latent artistic sense, the reproduction at will in the form of a picture of a memory impression. You can vary this by painting landscapes instead of friends' faces in your mind. Choose only scenes which once made a deep impression upon your memory.

No. 3. You understand that you are still engaged in perfecting the control of the will over the functions of the mind. The functions of the mind which are exercised during Clairvoyance, Crystal-Gazing, Psychometry, or the Hypnotic Sleep, belong absolutely to another class of phenomena, and may be developed when you have perfected the concentration. They are passive phenomena, introduced into your subconsciousness, and are not evoked by the exercise of your will. When you reproduce the picture of your friend's face, you recreate by your Will a certain picture; you do not allow the picture to be recreated by another agency; you control the act of recrea-

tion and reproduction, and are actively conscious of its performance. Later, when you have perfected yourself in Concentration, you may use your will to develop absolute passivity in yourself, and then the phenomena which require absolute passivity on your part will manifest themselves if you desire to follow that line of study. At present you are developing Concentration by exercise of Will.

While seated in a chair with muscles relaxed, take in your hand a picture of a landscape, or a portrait which you have not seen before. Look intently at it for a minute. Then close the eyes and reconstruct as before the picture in your mind. Practice till perfect, developing retentiveness.

No. 4. While seated in a chair with muscles relaxed, fix the attention upon one hand, holding in your mind the sensation of heat. Impress this feeling upon the point of concentration, the hand. In a little while the hand will actually feel warm. Later it will show warmth in its color, and distended veins. You have performed a seeming miracle. By your constant thought you have dirigated the blood to the point of concentration. Your mind has influenced the matter of your body by your Volition. This is your first successful phenomenon, and it will greatly encourage you. We are such children in intelligence that any successful demonstration of the power of the Mind is hailed with delight, as if we were not masters of our own bodies! Yet how far we have strayed from our rightful post as head of affairs, when this long system of training is necessary to produce this simple illustration of the power of Volition.

No. 5. The reverse of this experiment will be found more difficult, as the tendency will be for the Mind to repeat its triumph, and dirigate blood to the part. But this must not be allowed. Hold in your Mind the sensation of cold, numbness. Under direction of your will, the blood will recede from your extremities, leaving the hand white and bloodless, and cramped.

No. 6. While seated in a chair with muscles relaxed call up the sensation of pain in the temples. Choose a throbbing pain. Concentrate upon this until the temples sensibly throb and ache in response to the blood pressure upon nerve-filaments.

No. 7. Reverse the experiment, directing the blood to set from the extremities towards the centers. The forehead will become cool, and the throbbing cease.

No. 8. While seated in a chair with muscles relaxed concentrate the attention upon sleep. Direct the blood to leave the brain; direct the breathing to become easy and without effort; direct the extremities to become cold; direct drowsiness to appear, with heaviness of the eyelids; direct the thoughts to be of ease, and weariness, and forgetfulness. Direct sleep to come upon you. This is the true sleep, induced by your will, and when once mastered, and it is by no means difficult, if you have followed this system of training, it is an invaluable ally.

No. 9. When you have mastered the act of sleeping at will, direct the length of your sleep, whether it is to be of five minutes' duration, or five hours. When the will thus impresses its commands upon the subconsciousness, the latter must obey. Direct that you wake in five minutes. Then direct that you sleep again, to wake in ten minutes. Practice till perfect.

This concludes the forms of exercise of the third degree of development, and you are now called upon to put what you have learned of concentration to a more practical use.

You have made the organs of the body feel the power of your will; you have governed the functions of both mind and body in some of their manifestations.

You must learn to govern them in all. You must exact obedience from them.

No. 1. While seated in your chair call up some very distressing circumstance which has harassed you considerably. Go carefully over its details in your mind. Then, by one powerful inhibition command your mind to divest itself of any recollection of the matter. Command your thoughts to become placid; command all unpleasantness to disappear; and command only tranquility to possess you. You can do it. Your training has made it possible. You can shut out anything disagreeable from your consciousness at will. Not that you feel things less than before; not that you are any less alive to mental sensation or nerve activity; but that you are now Master; you say what shall happen in your Mind, and that thing, and no other, happens. Your will directs. Its authority is paramount. It is the governor.

No. 2. During the day pass in review before you some habits which have fastened themselves upon you; take them one by one. Vanity, evil-speaking, lasciviousness, drug habits; whatever they may be, and however long you may have been their slave, take them one by one under your consideration, and put the ban of your will upon them. The depraved appetite is a creature of the mind. It is always under the control of the will, provided that you have developed the will to assert itself. Away with them all. Henceforth you must be master. Let no one pity you for your indulgence and call your craving a symptom of disease. You are Master of your own Fate. Lean not upon any such broken reeds as Sympathy, Pity, Forgiveness, Excuse. These are not for you as Master of your Sensations, Appetites and Passions. You are the Master. Let nothing stand between you and the exercise of your authority.

Break all these habits. You can do it. You must do it, before you can exercise the independent functions of the Will. There must be obedience and harmony within.

No. 3. When you have reached this stage of development you can allay pain in yourself whenever and wherever it appears. No matter what the organic cause may be, and there may be good reason for its appearance, you can subdue it, and blot it from your consciousness. Then, by your concentrated effort, repair

the disorder in the system which found its expression in the cry of pain, and restore harmony to the nerves. All functional disorders and nervous diseases are amenable to the control of the Will. Constipation, Dyspepsia, Neuralgia, Pains of all kinds, Insomnia, Fears, Hatreds, Hysteria, Melancholy, Rheumatism, Dysmenorrhoea, Self-Consciousness, etc.—all the commonest and rarest manifestations of disorder and disharmony in the system are amenable to the action of Will. Thus the Will governs the Mind, and the Mind governs the Body.

Having now perfected in yourself, and for your own use, this dominion of the Will, you may turn your attention to its employment in action upon others. But first, patiently and deliberately, establish its supremacy in yourself, before you expect to direct it effectively outside of yourself. When you have educated the Will to govern the Mind and Body you have entered into possession of Self-Control, and in future that which has only been a name to you will be a reality. The Self-Control will no longer be something far distant, greatly to be longed for and desired, but seemingly impossible of acquisition; it will be, in truth, a part of your character; you have made it your own. You have acquired Firmness, Determination, Self-Control, Will-power.

The Will has grown by exercise, and in its train have come all the other desirable qualities above named.

Learn now how to conserve and preserve that power of the Will.

Curb the indulgence of the passions to the point of practicing the most rigid continence. This will not be difficult for you. Whether you are married or single, indulgence in sexual intercourse is prohibited except for that use to which it was intended the function should be put, namely, for the purpose of procreation. All other gratification of this appetite is abnormal and unnatural.

It is bad law and bad logic that man should allow himself free indulgence in his propensities. Wandering desires must be checked by the Will, and all desires are amenable to the control of the Will.

We grow mentally by curbing our wandering attention.

We grow mentally by curbing our wandering desires.

We grow mentally by curbing our so-called instincts.

Man is superior to instinct. His Will is God-like, and supreme.

All such indulgence wastes the nervous force of the body. This force must be preserved, to be given out as Magnetism at the Will of the owner.

All such indulgence deteriorates the quality of the blood, and its quantity. Disease and feebleness follow in the wake of Incontinence. Health of body and mind are for those who by Will practice and enjoy Continence. In the train of Continence are Purity of Thought, and exalted Sensibility, so that life offers

to you who practice the repression of abnormal desires a breadth and fullness of enjoyment which are unknown to the sensual mind. Thus the great rewards of good habits are not long withheld from you. They are yours when you have won them. Continence enriches the blood, and strengthens the organism, quickening the Thought, and developing the faculties of the brain. Here pay attention to the importance of food. Eat much, and eat slowly. There is no Energy without food and drink in the present state of your development. Eat whether you have appetite or not. As the body develops in strength, appetite follows health, and takes its place as a normal desire. When eating, attend to what you are doing. Banish exciting thought from the mind while you eat in order that there may be no hindrance to the normal activity of the salivary glands and gastric juice.

Drink as much as five pints of fluid daily.

Develop your muscles by reasonable exercise.

Develop your lungs by constant practice of deep breathing.

Thus you bring the body and nervous system to its healthiest condition of harmonious strength, and it is unnecessary to devote more space to this branch of the subject.

Condensed, the directions are:

Plenty of food; plenty of air; rigid continence.

This will ensure you a bountiful supply of material to be converted into Nervous Energy, and radiated as Magnetism.

Let us now examine the two properties of Nervous Force, or Personal Magnetism, the positive and negative.

By the exercise of the positive, as in your battle with the functions of your own mind, you impose the Force upon others so that they do your bidding.

By the exercise of the negative or attracting quality, you draw the respect and regard and love of others to yourself.

The positive is valuable in controlling.

The negative is valuable in attracting.

For a first exercise in controlling, walk along the street and fasten your attention upon someone walking before you, and in the same direction as yourself. The Thought in your mind is: "*I will that person to turn round and look at me.*" Try this experiment either on the street, or when sitting in a hall, at an entertainment, or concert. It will surprise you how many persons you can influence thus silently by the projection of your thought, which is, indeed, your Personal Magnetism.

At first the process is quite fatiguing. You have overtaxed your stock of Magnetism for one thing, and on the other hand, you have wasted a great deal of your attention. Practice in this exercise will give you the power of directing your influence as it were in the form of a rifle-bullet, instead of a scattering handful of shot. The rifle-bullet makes an impression, but the shot falls spent by the wayside. Practice is again necessary to make your work effective.

For a second exercise, take some one who has shown a

marked personal dislike for you and your opinions. You must now exercise both the positive and negative qualities of your Magnetism. Meet this person face to face and if possible let a few words of conversation pass between you. Say emphatically to yourself: *"I will this person to feel my influence. I will this person to feel drawn towards me; and to feel my influence continually. I will that the effect shall not soon be shaken off."* Your thought so impressed will find a lodgment in the person's mind, and impressions so made upon the consciousness of another are sometimes indelible. You have molded the opinions of this person in obedience to your Will, and you have also made yourself an attractive force to this person, so that no resentment is felt.

For a third exercise let us suppose that you wish to influence someone at a distance from you. Say to yourself: *"I will this person to feel my influence. I will this person to sit down as soon as possible and write me a letter."*

Frequently this telepathic command is obeyed, and evidences of this interchange of messages will gather in frequency as you continue to develop.

For a fourth exercise, use the power simply as a healing agent. Lay your hand upon the forehead of someone afflicted with pain, and say: *"I will this pain to depart."* You can project your strength in this manner for the helping of one less fortunate than you.

For a fifth exercise, arrange with some friend beforehand, or even let there be no pre-arrangement if you wish to make the test absolutely satisfactory to yourself. Put yourself to sleep, sitting in your chair, and before you compose yourself to slumber, say: *"I will that my form shall appear to my friend, and force itself upon his attention. I will that he shall see me."*

Do not at first indulge this practice too often. It is a strange power; a strange evidence of the independent action of the Will; and should be exercised with some caution until use makes the power more complete.

The powers of man follow the laws pertaining to all development. They mature slowly by use. They do not present themselves full-grown. They follow the same laws of development in the mental as in the physical sphere. The muscle developed by exercise has strength to endure fatigue. The nerve force developed by exercise has the strength to endure also, and this accumulation of force grows with development.

If you will carefully adhere to the directions given you in this Course of Instruction the attainment of the highest development of the psychic powers is possible to you.

In conclusion a few general rules will be found valuable for the guidance of the pupil in the study of this course:

1. Do not hurry through the experiments. Haste delays the development desired. Do not seek to reach your goal at a bound. Eagerness to skip the necessary preparation is a sign of weak-

ness and lack of self-control. In the slow, calm, deliberate and determined mastery of each step lies the secret of success.

2. In your daily life preserve a calm demeanor. In the execution of any act affirm and retain the consciousness that you are using only a part of your force—that you have a tremendous force in reserve.

3. Avoid nervous, jerky movements and mannerisms. Make every move count. Let your motions be in easy, sweeping curves rather than sharp angles, but avoid ostentation of course. The quick jerk of hand or arm throws off magnetism as it would throw off water were the hand wet.

4. Do not let your mind dwell on the impression which you are making on others. Keep your own counsel, follow your experiments persistently and secretly and believe in yourself thoroughly. You have *in yourself* all the power that you need to develop.

5. Observe scrupulously the manners of refined society and above all suppress the element of vanity. Never speak of yourself unless the conversation actually forces you to do so. Drop the subject as soon as possible, but encourage others to speak of themselves. In the knowledge of your own latent power which you are acquiring, you have all the flattery that man can ask for. To seek the approbation of others is weakness. You will soon learn not to overestimate the value of the approval of others and you will then receive it lavishly. Such is the experience of all who come into great knowledge and power.

6. Be a *silent force*. Do not tell your secrets to others. Do not talk of your knowledge. The great men are reserved in manner. They speak little. They do not impart confidences. They are self-reliant. They do not lean upon others. The weak are ever giving and receiving confidences. They are ever babbling of what they know. The shallow brook proclaims its presence loudly, but the deep river is silent in its flow. By reserving your knowledge you are increasing your capacity to receive more, and preserving that which you have. Knowledge is Power.

A COURSE OF INSTRUCTION
IN THE
DEVELOPMENT OF POWER
THROUGH
AUTO-SUGGESTION



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Course in Auto-Suggestions.

INTRODUCTION.

When I advertised my personal courses, I did not realize what I had on my hands. For four months these courses have kept me busy, and there is not a state or territory in the Union to which I have not sent them. Many have gone to Canada, and some to England.

The object I had in view when I first advertised these courses was to write each one to fit the individual case. This necessarily made the courses short, typewritten manuscripts, devoid of the *whys* and *wherefores* that a printed course can contain. It is safe to say that no two courses were ever alike. The success they attained is a guarantee of their efficacy. The methods that I have given to hundreds, I here combine with instructions to follow out the various exercises upon which I touch. The student will not attempt to put all these into practice; were he to do so, the course would lose its force. He is to pick out the exercises according to directions and apply them as instructed.

I will, therefore, divide the exercises into their respective classes. First I will give the classes of "cases" to be treated, showing the symptoms, and later the methods to apply for their cure.

Nervous troubles of some sort constitute the largest class. The sufferers are attacked in a variety of manners. Some are seized with perpetual fear, a *handwriting on the wall*; a fear that they cannot shake; a warning of something which really never happens. There are very few people, in fact, who are entirely free from this strange malady. It is highly probable that if something did happen they would get over it, but the continued dread wears on the nerves until melancholia in some form is apt to be the result. This is very foolish; yet people rather like doing foolish things, no matter what the trouble.

The next class of patients are those looking for Power; they emphasize the *Power* because they want it. Some of them call it "Personal Magnetism," and others "Will Power." They want it for various uses. Some desire to succeed in business, others in private affairs. Some look for social ability and others for financial gain. Auto-suggestion can help that; it can bring it about. It has done so; it always will do so.

After power people look for the curative effects. They want something that will rid them of their bodily ailments. Auto-suggestion will do so, for the reason that a very large percent of the bodily ills are born in the mind, nourished by the mind, and must be killed by the mind. That is not philosophy; it is sense.

When I inserted my advertisement in *SUGGESTIVE THERAPEUTICS* I stated that I believed my system covered the workings of a

law. I *believed* so then; I *know* it now. And that law might be stated as follows:

Every human success depends upon the right mental attitude! X

There is nothing new in that law. It existed always; or as long as man, to be more definite! But it is little understood. I didn't discover that law. Laws like that are never discovered; the world gradually grows to know them. So it is with this, incomplete though it may be; it is still a law and of service to humanity.

LESSON I.

Never attempt to become mentally powerful and neglect the physical. Be a whole man or a whole woman. Get in harmony with Nature. You never can enjoy life if you don't do this. It is not necessary to diet to do so; it is not necessary to torture yourself in any way to do so. Just take it up gently and increase your power. Little things are always the base of mightier ones. Control the lesser forces and the greater will serve you.

Breathe. Get your lungs into condition. Awaken the nerve centers, give the blood oxygen and crack the old tissues. Here-with you will find brief explanations for your exercises. Follow them, and when you have mastered you are ready for the other exercises. It is highly probable that many of the readers of this course will be versed in the art of breathing. But if it reached only *one* who was not so fortunate, its mission would have been fulfilled. If but *one* out of the world's millions were benefited by the instructions contained herein, it would not have been written in vain. But it is going to help *all*.

A gentle exercise in breathing, and one that is not difficult to follow, is: To take three daily exercises, of five minutes' duration each. Take the first one in the morning, before you are dressed; the next at noon, before lunch, and the last at night, after your clothes are removed and you are ready to go to bed.

Breathe through your nostrils; not only during the exercises but at all times.

Breathe from the abdomen, during exercises and always.

When practicing, stand erect, your head and shoulders thrown well back and your arms at your sides. Keep your heels together and assume, as nearly as possible, the military "Attention!"

Before you inhale, exhaust the lungs of all the air possible. Then slowly inhale, filling the abdomen and later the chest.

Take about four complete breaths a minute: Five seconds to inhaling, five seconds to holding the breath, and another five to ex-haling.

When your lungs are filled, work the muscles of your back, chest and shoulders, thus forcing the air about inside your lungs.

As you progress, you can extend the time of each part of your breathing exercise, until you take but two breaths a minute.

Some of my pupils can take a minute to a minute and a half to a complete breath; but this is not necessary.

The regular exercises in breathing are excellent, but you must have fresh air to breathe in. So, when you are walking, or riding, or anywhere in the open air, throw back your shoulders and fill your entire lung capacity. Even in the coldest weather it will have a tendency to make you warm.

The more you work in this direction, the better you will be fitted for any line of work. You are aiding your circulation, your digestion, your heart, lungs, and, in fine, every part of your body. And your mind feels the effects; there is a mental rejoicing.

When you feel as though you were able to take these breaths as they should be taken, you will be in a position to go ahead with the other phases of your development.

No matter what you may desire to attain, regular practices are essential. And, in order to accomplish something through your regular exercises you must look into the environments that you must establish in order to bring about the best results possible.

For some ailments it will be necessary to practice every day; for others, three times a week will be sufficient. But you must always practice alone. Do not have your dearest friend near you. Be quiet, alone, shut out all the world, forget all—except your work.

In fact, have a room in which you can practice. If the pupil has a home he can readily enough have a quiet room; if he is rooming in a hotel or a house, he will likely have to do his work in his private room—the room that serves for his parlor, his sitting-room, "et al."

In some of your practice, a strong light will be essential; in other work, you will find that a subdued light is better. This will be touched upon later.

Have a bed, or couch, and a chair. These are the important things. The room must be comfortable. See that it is neither too warm nor too cold.

For the next lesson I will take a typical case of the first, or wholly nervous, class.

LESSON II.

If you are seized with nervous trembling or have a fear that refuses to be shaken you are in need of practice along auto-development lines. It is curious to note the various ways people will be troubled with the very same thing. And each imagines that his ills are just a little worse than any other person's. That is because he can feel his own and cannot feel those of his neighbor.

Fear in some form or other is the most prominent feature of nervous troubles. Indigestion, intestinal troubles such as constipation, weakness and general debility are sure to follow. If the afflicted one keeps on in this way, his future is certainly blighted. I will readily admit that there are many things that cause nervous troubles. A sudden fright, an accident, work in unhealthy places, and a thousand other things. But they can all be helped, most of them cured, by the application of the Inner Forces.

There is a general misunderstanding regarding the meaning of Inner Force. In a word, it is the mental control of faculties and functions, both mental and physical. It is a mind-control of the various phases of the mind and of the body. Just where the nerve-centers lie makes no difference. They are there and the mind can be trained to reach them and act as a "tonic"; beyond that, explanations are superfluous.

One of the later symptoms of nervousness is loss of interest in life, shattered idols, forsaken ideals; in short, a downward look devoid of comfort, a fear, a longing, an expectancy; with death and despair seemingly at hand.

If the one seeking relief would but realize that his feelings are but little different from those experienced by many others, he would have a better heart to bring about his salvation.

No one can say to an afflicted person, "*Will* and your ills will leave you!" They must be shown what to do and how to do it, or all the advice in the world is of no value.

This lesson, so far, then, is to teach the student how to diagnose his case. If he experiences any or all of the symptoms given above—no matter what his physical symptoms may be—he is troubled with nervousness, fear, despondency, or kindred ailments. I do not say that he can cure all his ailments; there are some that psychology can never successfully reach, and to teach that it can is criminal.

I will take up this class of cases first and follow with the treatment:

As I stated above, environments in treatment are very essential. Have a room for your practice and do your work there. The best time is in the morning, anywhere between 8 and 11 o'clock. If that is not convenient, the afternoon or evening will do. If the afternoon is taken, choose the time between 2 and 5 o'clock.

For the treatment of this trouble, you are to lie upon a bed or couch. Remove any article of clothing that interferes with your total relaxation. Have the room warm and the light not too bright.

You are to practice meditative concentration. In other words, you are to practice Passive Concentration, or the ability to keep the mind in a quiet state and still have it perform all its functions. This, of course, is a matter of practice and cannot be accomplished in a day or a week. Too many people expect to witness their salvation in a surprisingly short time, never stopping to think how long they were dragging themselves down! Nevertheless, they continue to look for the golden eggs, too often killing the goose, as the fable runs.

Take time, friends, take time! Final success is worth all the pain that it costs. Man must pay the price for everything he has. If he is willing to leave home, friends and all and seek the seclusion of the jungle, he can be a Yoga and understand why things are as they are. But it is not his for the asking; he must pur-

chase it. So it is in this wide-awake occident; if we hope to have, we must pay the price. Do not hurry; if you are progressing, the time is well devoted. There is never a standstill. It is either Progression or Degeneration. Nature allows no mean in development. If you are no better today than you were a year ago, you are worse. If you are a little better, you are much better.

LESSON III.

You are ready now for your exercise. Lie upon the bed and try to relax. Move yourself into one position and another until you *fit* your couch, as it were. Then close your eyes. As they are closed, roll them backward, just as you would do in natural sleep. No, I don't want you to go to sleep, although there would be no harm come of it if you were to do so.

X When you *feel* relaxed, slowly raise one arm, lifting it slowly from your side, keeping it straight and just tense enough to allow it to move. Do not assist it with the other arm. Take at least a minute in lifting it to an elevation of about fifteen inches. *Guess* at the time, as it is important that you do not interrupt yourself in your practice.

When your arm has reached the desired height, lower it rapidly and you will notice that the muscles of the arm and entire body relax more fully than they were relaxed before.

Rest another minute and repeat this with the other arm. Twice with each arm will be enough to bring about the desired condition. Then rest.

There are several objects to this exercise. The most important one is relaxation. It is necessary to become relaxed before taking up the other steps. However, at the same time you are going through this exercise, you are also practicing concentration. It is impossible to lift your arm and not think about it. There is a physiological reason. Your arm becomes tired, but not so as to cause you pain. Your mind is drawn to it because the arm feels heavy. At the same time, you are exerting no severe physical force. But your arm feels as though you were lifting a heavy weight.

Thus you bring about the first steps of concentration. It is performed without really thinking about it. It is accomplished while you are bringing about another result.

There is a feeling of heaviness that steals over the entire body. A feeling as though you were glued to the bed. This is the right sensation to produce. It indicates two things: The first is that the body is relaxed; the second is that the mind is fairly passive. The passivity that is produced by this exercise, in fact, is of a pronounced type.

This is the point at which you take your first real steps of combining the conscious and the subconscious. And that is the real issue of the development. I will illustrate:

Auto-suggestion, strange as it may seem, is sometimes the power to cease suggesting. That is, we will take a case of

nervous fear, unfounded—as most of them are—in which the sufferer brings on all his own suffering. He thinks every time the fear seizes him that he never had it so strongly as he is having it then; he feels as though something awful were about to happen. He does not want to be comforted. He gets into an abnormal condition.

But the moment he seeks help of his own accord, that moment he begins to find it!

There is no suffering so intense as mental suffering; there is none brought on with less cause! This lesson deals with the mental, or nervous, sufferings and fears.

Now, if you are not going to suggest in a direct manner, you are going to do it by suggesting in an indirect manner. This is the way you are to proceed:

Turn your thoughts along a line that contains the elements that you seek. No matter what phase you have, no matter whether you are suffering physical ills or not; just so long as you are not in severe pain at the time of your practice, you can call up before your mental vision a picture containing the elements of happiness, strength, courage, power.

Before proceeding, a word about these pictures: There are two classes of "pictures." The first is a real mental picture, a memory picture, as the artist would call it. He sees it without his eyes closed; you are to keep yours closed and draw it on your mental blackboard. The other kind is really not a picture; it is merely directing the *trend* of your thoughts. That is, you think of a picture which you do not see. But there are so few that cannot get this mental image of what they are thinking about that the other form is the exception and not the rule.

So, create a picture, something along the following lines: Picture yourself in health, in favorable surroundings, without fear or worry of any kind. Make it real. Five minutes will be long enough to think of this thing. It is a step to something beyond and that *something is success!* From day to day you can change this picture, making it suit your new conditions until it becomes an easy matter to call one of this kind before you.

There is a writer who has said that day-dreaming is destructive to the vitality. Yes, so is eating if indulged in to excess. But how dead the life that is devoid of day-dreams; how empty and emotionless and filled with fruitless endeavors! That is just what a great many lives lack, meditation, day-dreaming. If they had a little of it and used it in the right direction, they would be better for it.

Your little mental pictures are day-dreams that *suggest* happiness, success, health, all that you want. I stated in the beginning that success of any kind was never attained without the right mental attitude; the man who is half-hearted always manages to go down to his defeat. He is lost the moment he has lost the fruit of his day-dreaming.

Heretofore it is likely that you have arranged all your business, your daily routine just so as to coincide with your ailments. You have suggested your unreal condition at every corner, you have presented it at meals, it has haunted you night and day. You are at last brought down to "house-cleaning," and when the rearrangement takes place, be sure that it is better than the last one.

You have been nervous, your relatives have been offering you sympathy, your trouble has been the topic of your conversation; it has grown on you until you are absorbed in it. Shake this off. This little exercise daily is to give you the subconscious help that you will need. But at other times, see that you bring about a reconstruction policy and let your friends know about it. If you feel nervous, instead of telling your friends, get out in the open air and take a walk and then think over the philosophy of the whole affair. It is glorious to be well both mentally and physically; it is so far removed from Nature to be otherwise. A *real* cure—and especially a suggested one—must promote the natural tendencies and gifts always. If it does not, it is not a cure. And if it is doing you no good, it must be doing, at least, some small harm!

LESSON IV.

This lesson will be devoted to the attainment of personal power, or magnetism, as it is generally called, for the interest of business or social ambitions. There are many men and women who regret life merely because there is not enough *gush* about them to get into the social swim. The only way to get there is to start in and make an effort. What you can't do through self-suggestion you can do through the agency of association.

If a person does not possess the *power*, as he is pleased to term it, to do one thing or another, he blames his *Will*! Now, there is nothing that receives quite as much abuse as the will. It is not a matter of will power; it never was. The will is the directing force of the intellect, true enough. But if the suggested thoughts have always been along the lines of disaster and failure, how is the will going to help it? It is powerful enough, but it is working along the wrong paths. Get it on the right road and you will succeed.

While there is suggestion in these exercises, there is also something else and that is mainly along the line of storing up vital force, which is to be used at the desired time. All the products of man are examples of his own mental powers. Take his inventions; each and every one bears some feature of its maker. And if there is something that is true about the individual, there is that same thing true of humanity in general; that is, on the same social scale, which is the civilized plane as we view it.

True it is that some people are born without ability to impress or to make friends. But where one is born that way, a

thousand more become that way through neglect, or the general course of events.

Here is where a little more meditation will do a great deal toward the acquiring of ability; or, rather, the *awakening* of it. Like the other exercises, this meditation must contain the suggestive thought.

We will suppose that the object sought is success in business. In order to bring about that success there must be the efforts expended along the right paths. And there will be no efforts where the mind does not possess the primal elements of success, which are principally confidence and the projection of thought through many agencies, such as suggestion and concentration along the line of development, and an interest in the work.

These meditative pictures are to be followed up for the purpose of awakening the inner thoughts, the subconscious self. It is suggestion, certainly, pure and simple, but not the kind of suggestion we are accustomed to deal with.

Again, let us look at this passive exercise in another light: There are nine people out of ten who are making no effort whatever to store their vital energy. They sleep, but do not wholly relax even then. They rest in their labors, but there is always that nervous tension, a state that makes the young old and the older ones wither and die.

You never can be magnetic without vitality. You never can hope to draw people toward you if you do not possess the power that you feel fills you. The only way to obtain it is to practice.

Up to this time, I have exploited the gathering of force in silence. Now, we will look at it in another light and take a step beyond. Meditation can only do so much, and that is to awaken the inner being and, at the same time, aid in storing up vital force. Our next exercise will be the generation of this force.

So far, you have been reclining with your eyes closed, just as you did in the former lesson for the cure of nervousness. This series following is intended as a further course for both classes of cases I have so far considered; namely, the treatment of nervous ailments and the development of a magnetic personality and strengthening of the auto-suggestive qualities.

As soon as you have opened your eyes, stretch, drawing your muscles tense and then relaxing them. Stretch your arms, your hands, your legs. This will liven you up and keep you from becoming nervous or ill-tempered right after your exercise.

Now, let all the light in the room possible. Stand at one end of the room and fasten your eyes on an object at the other side. This must be in a direct line without anything intervening. Have the floor cleared so that you can walk across the room. Walk slowly, but pay no attention to the movements of your body. As you advance, study this object in detail, excluding

other thoughts as much as possible. There are many little things that tend to disturb in an exercise of this nature. It is difficult to master these exercises in one or two trials.

When you have reached the opposite side of the room, turn around and fasten your eyes on an object at the other side. Walk toward it, but do not pay any attention this time to the object; you must think of your walking, trying to walk as directly as possible. The chances are that you will find the walking a great deal more difficult than you did the first time. Then you performed it subconsciously, through the reflexes, as they are called. This time it is a matter of will and the sight becomes a subconscious thing. In this manner you are changing from the conscious to the subconscious and from the subconscious to the conscious. This is just the exercise you need. By the time you have walked across that room twice, you are interested; you are determined to accomplish the act correctly. And whenever the interest is aroused success is almost certain to follow.

Do not practice over twenty minutes or half an hour a day. Too much practice is far worse than none. If you carry it to extremes you fail in the object you seek to possess—Power, Success, Ability to Impress.

I now wish to call your attention to what might be termed the Practical side of these exercises. They tend to, and do, awaken the subconscious powers and not only store up but create vital force. The next thing, then, is to use this in influencing others. Let us study the elements that a personally magnetic man or woman possesses.

There is a sort of radiance that is felt when in the presence of a magnetic person. He is giving out that force through all possible channels of suggestion. In the first place he impresses you as being interested in your cause.

That is our first point. When you address a person, whether it is socially or on business, be *alive*; let him know that you are in earnest and concentrate on him just as you did on that object in the room. Discuss subjects with him and at the same time pay strict attention to him, to all he does and says. But by all means do not try to look through him. That is very often effectual, but it is also productive of failure. In looking at a man have a cheerful but earnest expression, and when you look into his eyes let your gaze pierce to a *depth*, but with softness and not fire.

Now, we have discovered one point of magnetic personality, the way to apply it, and here we find a way to develop: When the opportunity presents itself—as it usually does in a hall or at church, or in any gathering—fasten your eyes on a person ahead of you. A very simple thing, something that nearly every one has done. Try to make him look around, but keep your mind on the object steadily and without exerting any vital force on your part. Do not allow your nerves to tremble or your muscles

to grow tense in the attempt. One or two trials at a time will be sufficient.

A course that is practical must be one that utilizes the most agreeable time and circumstances.

Let us look at another magnetic feature: We rarely find a magnetic person who is self-centered. A great many people owe their ill-luck to the fact that they are *bashful*. Now, modesty is not necessarily bashfulness. Don't misunderstand the term. To be self-centered is to be aware of the self no matter where you are or what you are doing. You must either be taken up with your meditations or have your mind centered on something external, something that is not a part of yourself.

Many people are ill merely from being too self-centered. They are always aware of their being; if the least pain occurs they feel it and proceed to magnify its possibilities.

Meditation will do a great deal along this line, but the best cure is to get out among people and associate with them. Forget your own troubles and yourself in the pursuit of either business or pleasure. The successful man is the one who transacts business with determination and then seeks pleasure with a total relaxation, enjoying it for the time and not worrying about the morrow. He has done his best during the business hours and he can do no more. When evening or Sunday comes he wishes to enjoy recreation one way or another, with his family if he is married or with companions if he is single. So it is with women. If the enjoyment is legitimate, the business will show signs of the development. Thus it is that financially successful men are often failures as far as life is concerned. Wealth is worthless if the owner does not enjoy mental peace. And on the other hand, peace of mind is not a desirable thing if the ability of the possessor is allowed to slumber at the same time. It is the happy mean that tells. Be *Normal* in whatever line of business or pleasure you may be and the result will speak for itself.

LESSON V.

So far I have dealt with ills not physical. We will now look into the cure of disorders that come under the head of mental treatment. Do not try to cure all disease that way. Sometimes disease will get too firm a hold and it is like courting death to attempt to cure it through mental means. This appears contrary to mental science. But too much mental science is a bad thing. Again I warn you to avoid extremes. While I will readily admit that there is a condition in which man can defy disease and ills of all kinds, it must be remembered that none of us in the occident have paid the price required. We have not attained that state of development, nor could we and make a living as mortals generally make it.

I will now take up a series of exercises and show how they can be turned to account in the cure and prevention of disease.

Again you retire to your room, shutting out all outside influence. You are to bring your subconscious in a condition in which it will readily accept the suggestions from the conscious and thereby do the work. Have a chair in which you can sit during the exercise. See that there is plenty of fresh air in the room, as foul air is not productive of favorable results.

When you are seated, close your eyes and start in to center your mind on the part of your body in which the ailment has its center. That is, if you are troubled with indigestion, center your thoughts on your stomach and think of the disease leaving, as in the following manner:

"The trouble with my stomach has been that I have taken too little care of it from a mental, as well as a physical, standpoint. I have not given it the right attention it should have had. Now, when I center my mind upon the pit of the stomach, I will feel a warmth glowing there, the gathering of the vital forces."

Keep up this argument with yourself for about five minutes, and then remain perfectly quiet. The object of doing this in this manner is to impress the subconscious through the agency of the active conscious and then seek passivity to let the suggestions soak in, as it were. This will be found to be a very effectual way to attack a great number of ailments, particularly those relating to the gastric troubles, such as constipation and indigestion.

But you must not stop there. There is the suggestion just before sleep that will aid in doing its share toward the betterment of the entire system. Below I will give it in detail, but before I do so I wish to call the attention of the student to one or two things: Do not bother yourself with this form of exercise if you are troubled with any of the difficulties touched upon prior to the exercises given in preceding lessons. I call it trouble because it would be in a case of that kind. If your case is one that calls for meditation, you will produce all the impressions that will be necessary on the subconscious and you will be benefited during the sleep just the same. In this series, however, I ask you to use suggestion just before sleep because your conscious mind is then not awake to offer counter-suggestions while the work of repair is being carried on. In the exercise just given, you are using a suggestion that will help you during the daytime, while as soon as you are through with that treatment your mind is occupied with other thoughts.

Of course you are taking your nightly exercise in deep breathing. That is essential. You must keep up with the breathing no matter what course in auto-treatment you pursue.

After you have undressed, taken your exercise and have gone to bed, wait until you have found a comfortable position. Then start in to enumerate the things that should make you contented. You must accomplish this if your suggestions have any weight. Count over the things that could have been worse. Do not

carry your troubles to bed with you. It is enough to worry about them during the day. Drop them at your door. There are, of course, sometimes troubles that cannot be dropped; things which haunt us night and day. But these are extreme cases and cannot be quoted as the general rule.

A little meditation along the lines of your good luck, no matter how small that may be, along the lines of your achievements, whether they are flattering or not, will suffice to put your mind in a state of peace

Now devote about five minutes to impressing on your mind the necessities of your cure. We will suppose that the trouble you have is in the form of indigestion, constipation, inability to control the movement of the hand in writing, a loss of memory and a general debility. The whole thing can be summed up in one little fact, and that is that you have lost confidence in your own powers. Your treatment would be as follows, but do not attempt to remember this word by word, as it is to serve merely as a model for this method of treatment:

"My trouble has been too much in giving 'way to my fears, to my doubts and to my unbelief in my own powers. I am going to instruct my inner self that my cure will be effected while I sleep. I know that I have dwelt too much on my troubles, I have thought too much about them. The consequence has been that my mind has been clouded with the unpleasant part of my experiences. Henceforth, I will think less of my troubles and the suggestions that I thus make in the evening will bear fruit and bring about a rapid change for the better. No matter what my dreams are tonight they will be pleasant and my subconscious will carry on the work of reconstruction."

Keep up your suggestions in this manner until you become sleepy and pass into sleep. Even then, however, there is such a thing as not falling asleep. But that will be touched upon later.

Do not give yourself these suggestions one night and then miss half a dozen more. If you are interested enough in your own salvation, you cannot be greatly displeasing yourself by putting in a little time each day suggesting to yourself. And there is no time for the treatment of ills better than at night.

Reforms are fads and soon die out. If they are lasting things they soon show a substantial footing. But the moment you compel yourself to go through a regular routine every day, you sacrifice your liberty and enjoyment of life. If you are not in the habit of getting up at 4 o'clock in the morning, don't start in, thinking that you are going to gain a great deal thereby. If you have not been in the habit of eating only a vegetable diet, don't start in unless your physical condition warrants that measure. In short, try to be normal and *avoid extremes*.

LESSON VI.

We will now take up the subject of habits and the treatment necessary to cure them. There is a mental process required to form a habit; it is always mental and can be cured through the mentality, so long as it has not actually destroyed brain tissue.

Never attempt to stop a habit gradually. It must be done all at once. But the determination should be worked up gradually. Otherwise the desire will not be killed. And killing the desire is to kill the habit.

A couple of weeks before you intend stopping altogether, start in with exercises of deep breathing, taking as many as five or six long exercises a day. Breathe at all times with a full, deep breath. Do not stop at the regular exercises.

Whether you use tobacco, liquor, morphine or any other drug, if you are the possessor of enough intelligence to read this course you are intellectual enough to benefit thereby.

While you are building your resolutions, keep away from the places where temptations will greet you. Do not try to reform and tempt yourself at the same time.

Thus we see that breathing and environments do a great deal to aid the other processes that are to be used to perfect the cure. A man must appeal to his manhood, or a woman to her womanhood. The trouble with most people in "swearing off" is that they try to accomplish too much at once. The result usually is a reaction. These reactions are more dangerous than the habit. If you have been addicted to three or four habits, quit those that naturally go together; and when you are strong enough take up the cure of the others.

Mingle with people whose very conduct is suggestive of reform and you will find that by the time your two weeks are up you will be fully resolved to quit. Now, it is not a hard matter to quit, but it is staying that way that raises the havoc. As soon as you fully realize that you have reformed, your mind begins a very poor line of reasoning, and you are apt to think that you have made a foolish mistake, that you have been weak and that it is only due to being thrown among a class of reformers.

Take the suggestions upon going to sleep just as you did in your treatment of physical ailments.

In habits in particular it is essential to attack the cause, the stimulating effects that keep the habit fed and living; the many little things that offer it longevity. In itself auto-suggestion is a potent thing. There is a great deal of good in telling yourself that you will not do this or that, but you must produce the right state. I have pointed out these states to you and it is left to yourself to follow them. If time is worth taking to the betterment of the self, it is surely worth using to the best advantage.

Summing up the whole scope, I will do a little paragraphing, pointing out the vital points of auto-suggestion. These will be of value, inasmuch as I have explained how to bring about these various conditions:

All your suggestions should be positive, to the point.
In order to have the suggestions effect the subconscious, the mind must be passive.

Passivity and relaxation are conditions that co-operate.

Associations and all environments are suggestions that are to be either fostered or altered, cherished or banished, according to their effects on the individual, for good or bad.

To be self-centered is to fail in projecting thoughts and impulses.

To be nervous is to effect all the functional conditions of the body.

To lack concentration is to lack memory in some particular line. Strengthen the concentration and the memory will be benefited.

Habits are mental and are contrary to normal conditions; that is, providing they are bad habits. In curing them, they must be attacked through the agency of new associations and new thoughts. A mental renovation is the requisite.

The growth of fear is a habit; its origin may have been in a nervous shock, solitary pursuits or overwork. Always study the cause and arrange the treatment accordingly.

Personal power is the outgrowth of determination and the outer voice of inner health, both mental and physical. Do not be cramped in your views or you will never be magnetic. Be sure of your point before you champion its cause, and then only do so where you or your cause will gain.

To be personally magnetic it is necessary to center your thoughts—concentration, in other words—on the object of your association.

Be open, frank, honest, determined; be these and be magnetic. Never leave an old friend for a new one.

Be a student of Nature, both in its crude and its applied state. Study men and their ways; make their weak points your strong ones.

Always be liberal in your views and do not fail to grasp something beneficial, no matter how opposed it is to your own views.

Cherish no grievances; stop worrying about your enemies. If they warrant reproof, administer it and do the work with a conscience.

The world is full of suggestions; you are the one to apply them.

Breathe a lot of good, fresh air. There is an abundance everywhere. Fill your lungs with it; it will aid your suggestions.

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in the

Development of Power through

Concentration

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Course in Concentration.

INTRODUCTION.

This is an age of mail courses and of personal instruction in psychology. Thousands of people in this country and in all parts of the world, in fact, are intensely interested in the subject in its many phases. Concentration is one of the main features. It deals not alone with the experimental side, but it is of great importance in education as well.

To be able to concentrate is to be able to do many things, but concentration in itself has so many divisions and subdivisions that it will be necessary to carefully look at these in order to gain a comprehensive knowledge of the subject.

The form of concentration that is best known is that in which the mind can be held on one subject to the exclusion of other subjects. It is the ability to hold the mind on a study, on a discourse or on anything in which the memory is to play a part.

If the concentration is poor, so is the memory poor. If the concentration is excellent, the memory is likewise good. This, it will be understood, applies to memory of different classes. One man is good at remembering faces but forgets names. Another man can remember the names but fails to place the face and would pass a newly-made acquaintance on the street without recognizing him.

Another man is good at remembering localities and can carry the position of streets and buildings in his mind almost perfectly no matter how many cities he may visit.

Still another will remember numbers but will fail entirely on dates. They both consist of figures but one class appeals to him while the other does not.

Another man can remember the ingredients of various compounds but he would not be able to tell what the date is until he consults his calendar.

Why is this?

The reason is: All people are created and developed differently. One person possesses a remarkable memory for faces and may fail in all other forms of memory. It is because his *concentration* is good on that point and his concentration is good for one of two reasons:

The first is the *natural power* of the mind in that particular respect, and the second is the *cultivation* of the mind along that line.

This cultivation may be from choice or it may be brought about by circumstances. A man may cultivate his mind because his occupation makes it impossible for him to do otherwise.

While concentration has much to do with memory, it is a part of all that man does. It is impossible to attain anything, to reach

any height, to learn or to progress in any manner, without concentration.

In psychological studies, it is particularly noticeable. In the courses and books, in the articles and lectures, we are continually told to *concentrate*, and yet those who should teach us how to do so pass it by with some pleasing remark about "going into the silence." This is not without methods. And it is for this reason that this course is written. Its aim is to teach concentration in its varied forms, which will be given under the heads of six separate lessons.

LESSON I.

We will take up the preparatory work in concentrating, studying the details that are so necessary to the development of some certain kind of concentration.

Breathing, much exploited though it is, is one of the main features; but a general care of the physical being is always necessary. If one hopes to become proficient in the art of concentration along any particular line, he must be careful of his health. It is not necessary to go in for a reform movement but it is essential to keep the body in good condition, for the mind will not come to the standard we create for it if it is absorbed in warding off the tortures of an unhealthy body.

While concentration is one of the main features in acquiring mental power, and again, while mental power can be turned to the betterment of the being in general, the opposite is also true; that is, the body has much to do with the mind and he who would be normal must cultivate them in harmony.

This is not a course in hygiene, nor on the power of suggestion. It has nothing to do with the actual work of mental healing and repair. Its object is to teach concentration, but it cannot do that and forget the physical.

Good hours, care in eating, plenty of fresh air, bathing, exercise and scores of other points can be mentioned as excellent things to consider. But the matter of reformation is not to enter into these lessons. Therefore, these subjects will be touched upon briefly.

While this is not a review in curative breathing, it is urged that you all breathe properly. Fifteen minutes a day is little enough to devote to this kind of exercise. Half an hour is much better. Following I will give the points that are to be considered in scientific breathing:

An erect position of the body; breathing through the nose; filling the abdomen before the chest; breathing evenly, taking about as much time for holding the breath as you do for inhaling or exhaling; fresh air; and deep breaths at all times.

This is an exact way of stating things. It is to the point; follow the suggestions.

As to bathing, I will not say everyone is to take a certain kind of bath at stated intervals. That is a matter that circum-

stances alter. But bathe regularly; keep the body clean. Do not diet, but eat carefully. There is more in proper mastication than there ever can be in food reform.

Go to bed at a reasonably early hour and get up early. These things all have to be regulated according to environment. Five o'clock might be late to one man while seven o'clock would be early to another. These suggestions are intended, however, only to show that regularity of habits is to be as seriously considered as anything else.

The mind must be clear before it can be concentrated on anything or in any way. The clearest mind is that which dwells in the healthiest body.

Now a word regarding methods of concentration: No matter what your object may be, or the method you are pursuing, be sure that you concentrate without exerting muscular force. Too many people use up nerve energy and physical power in their concentration. Take orators, for instance; many use a great deal of physical force in expression, which is, in fact, but a form of concentration. While this is naturally looked for to a certain extent in that form of concentration it cannot be successfully followed if study or the projection of thought is the object sought.

Where the physical forces are pretty well used up, pronounced exhaustion is sure to follow strenuous concentration. If you are not physically well, you are going to exert physical force to the point of excess whenever you attempt concentration. This is due to the weakened condition of the body, and where there is a lack of physical power, there is usually a lack of magnetic power.

Concentration must be accomplished without exhaustion, and to avoid the exhaustion care must be taken in all the exercises and in anything that may lead to them. But we have so many different minds to consider that it is not practical to give any rule to follow. Each must be looked after in its respective place and the different temperaments must be brought into consideration before we establish a base.

For instance, there is the nervous person. He must be taught passive concentration. Again, there is the passive, easy-going individual who would never succeed where he not given exercises that would involve a great deal of mental energy and exertion.

With the understanding that health must ever be looked after, we will divide concentration into its several classes:

The first of these is Passive Concentration, or the focusing of the mind while in the passive state. The second class is Meditation, or concentration on that which is not seen or heard; that which is, in fact, reviewed by the mind. The next class is Outward Concentration, or the cultivation of Observation. The fourth class is Memory Concentration, or the strengthening of the memory through concentration exercises. And the fifth class is Thought Concentration, or the projection of the Will, or mind force.

In these five classes, all the points are covered for successful development of any form of concentration. All depend upon the primal conditions referred to in this lesson, and in each lesson following are the instructions necessary to determine the kind of concentration lacking.

In all, too, practice is necessary. You can never acquire anything if you do not practice. These lessons are written with that object in view—*Practice!*

Be sincere. Go at this development in a whole-hearted manner. Never be weak and feeble in self-development. The exercises are simple and can be readily followed.

Start in with a good foundation and give your mind all the opportunities possible.

LESSON II.

The nervous person, the student, the thinker, the mathematician, the designer, and the business man all need Passive Concentration. Some of them need other forms, but those will be taken up later.

The work of these men is principally mental. They are people who get too little exercise and while their bodies may not get the hard knocks of life, their minds certainly do. They must guard their minds or they will suffer. They must go about their work with more certainty than is usually evinced. Look at these men—nine out of ten show wear in their faces. While the young student does not suffer greatly through lack of this power, he will suffer later on and it is far better to meet things prepared than unarmed.

Here we have a class of men and women with care written in their faces; their brows are furrowed and their sunken eyes tell the tale of sleepless nights, of days of mental agony. They are the brains, the motive power of the world. They plan, they build cities, they open up new roads of commercial enterprise and they are the least rewarded for their labors. If every man and woman of them could concentrate passively the story would be different. These things are not noticed so much in the smaller towns as they are in the cities. But mind is mind wherever it is found, and a principle that is applicable one place must be equally serviceable another.

These people would have to practice evenings. Few would have the opportunity of practicing during the day. I will address you as though I were giving you personal instructions regarding the exercises you are to take:

Your work will vary a little according to your locality and also in different seasons of the year. For instance, in the summer or warm months, or in a warm climate, always take a bath before you undertake your practice in concentration. But in the winter time, or in a cold climate, this feature can be omitted. Get the body refreshed. Wait until you have had your evening meal and your mind has become a little calm after the labors of the day.

When a man or woman is rushed and overworked mentally the first thing thought of is a stimulant. If alcohol is not used, coffee or something similar is resorted to. For the time being you are carried over your trials. You take so much off your future life to help out the present. If, instead of doing that, you were clear-headed and not open to the trying influences about you, the stimulant would not be necessary and you would go home filled with the happiness of a contented mortal who has faithfully fulfilled his mission. Usually, however, you feel as though the silvery lining of the cloud never turned your way.

If the weather is warm take your bath. If it is cold, sit around and relax a little from the day's labor. Then retire to your room. Give up half an hour. Rest your weary mind and aid that rest by relaxing the body.

Tell the other members of the family what you are going to do. Get their co-operation. Illustrate to them that it means a longer life and a happier existence and they will aid you. But they must keep away from you; you must not be disturbed.

Have the light rather dim. If it is one you can regulate, turn it so that it is not too bright, or shade it. At any rate, keep it subdued.

An easy chair is first rate to rest in. But if you would rather lie upon a bed, it is just the same. Take a good stretch or two and settle back. But you must give your mind something to do or you will start thinking again just as hard as though you were to meet some urgent demand of business.

On the wall at a distance of from five to ten feet from you have an object hanging that will reflect the light, but not too strongly. Your position must be such that you can easily turn your eyes on it without twisting the muscles of your neck.

This is not an exercise in auto-hypnosis. It has nothing to do with hypnotism, so get that idea out of your mind. Look at the object steadily for about a minute; then slowly, very slowly, close the eyes. As they close, let them roll back. Keep them closed for another minute—or what you would judge to be a minute—and slowly open them. This process of opening and closing the eyes is to be carried on without bringing the muscles into prominent play. Do not jerk the eyes open and closed.

Keep this up for about five minutes and then keep the eyes closed for another five minutes. There will be a feeling of heaviness about the eyes, caused merely by the exercises you have taken.

At the end of the second five minutes, start in again with the opening and closing process.

After you have gone through this the second time, keep your eyes closed for the remainder of the time. You may ask what this really has to do with concentration. The theory—based on the practical application—is this:

After a meal, there is more of a tendency to get the mind into

a passive state than at any other time. The blood supply is naturally drawn to the region of the stomach. By keeping quiet, you destroy all expectancy and the mind is not excited. The exercises of opening and closing the eyes while gazing at the bright object is to produce the physiological conditions of the first stages of sleep. You concentrate—on rest.

LESSON III.

Meditation is likewise of interest to the scholar; in fact, more to the scholar than any one else. By this, of course, is meant the student in any line, be he a minister, a professor, or a student as the term is generally used.

In meditation, the subconscious is brought into what we might term "conscious communication" with the reasoning powers of the conscious mind. The truths that are pursued are herein found; the conscious absorbs them and the process of reasoning makes use of them in teaching others.

There is never knowledge until the mind has brought about this subconscious condition to some extent. There was never a man with a trade or a profession, who ever became proficient at it, who did not have this meditative power.

It is a step farther than concentration in the passive state.

The conditions surrounding the practice are exactly those of the lesson in Passive Concentration. In inducing relaxation, however, it is to be a little more pronounced than it is the Concentration in the passive state.

When you are ready for this exercise, and have retired to your room, remove your shoes and anything that interferes with you in any way. You must be at ease, for you are to get your body in a state of rest through the agency of a combined physical and mental exercise.

Stand erect on the floor near your chair—or, preferably, your couch—and hold your hands above your head, so that the tips of the fingers touch. Take a deep breath and bend downward, keeping your legs as straight as possible without bending the knees. Do not exhale your breath until you are rising from your position. As your hands come nearer the floor, allow the tips of the fingers to touch your toes, bending your knees no more than you have to.

Now straighten and exhale as you resume your upright position. Rest a minute or two and repeat this. Twice will be enough to get your mind in a good condition for the work that will follow. It is always necessary to combine the physical with the mental if we expect favorable results. The student who would better his condition must be broad enough to grasp all means that are helpful to him; he must not be bigoted, for as soon as he is, his success is on the wane.

To lie upon the couch is better than to sit in a chair as relaxation is brought about more easily. In resting on the bed, or couch, get into as comfortable position as possible. Make yourself feel at rest before you attempt anything in Meditation.

In getting the mind in condition for meditative concentration, it is advisable to get it accustomed to working along some meditative line; that is, if the mind is accustomed to nothing but the ordinary channels of thought, it will not take readily to another means of thinking. But by giving it the proper food, as it were, it is taught to carry out its thoughts in that quiet manner.

The object of meditative thought is to develop the subconscious to a reasonable extent. There is a development that is often carried to the abnormal stage, in which the reason becomes the subjective power and the subconscious is ruler. The development of the subconscious to a certain point will strengthen the reasoning powers; concentration exercises should tend that way unless the student wishes to develop his subconscious to a point of producing phenomena. But that state is generally brought about by concentration on the work in hand, be it clairvoyance, psychometry, telepathy or anything else. This course can not take up those phases, as it is obliged to keep closely to those forms of concentration that are most needed in actual daily experiences.

As I stated in the beginning of this lesson, meditation is desirable for the student, as it brings into communication with his conscious, his subconscious to that degree in which his memory is refreshed and his deduction strengthened.

For the first part of this exercise in meditation proper, call before your mind a picture. Learn to dwell on these thought-pictures to the exclusion of everything else. A mental picture, in itself, can be *seen* mentally, or it can be *dwelt upon in thought* to that extent in which it would be no more real were it seen.

In creating this picture, see that its details are brought out. Always choose something that is pleasing, something that will leave you in a happy state of mind, rather than plunge you into deep, disagreeable thought. A picture of this kind should be some outdoor scene. Look at it in an earnest manner, bring out the clouds, the sky, the flowers; in fact, while your thoughts are drifting easily along, call these scenes before you and dwell on them lightly. Of course, during all this time, your eyes are closed, your body is relaxed and you are resting.

In itself there is nothing to this exercise that will better you a great deal. It is merely due to the fact that it paves the way to something better. Your mind is put into a pleasant state, you have dropped your little troubles and have temporarily laid aside your greater ones. You are then ready to take up any line of thought that you desire, be it along the line of study, or thought of any kind.

Spend about fifteen minutes in actual meditation, or about half an hour in the exercise.

LESSON IV.

Outward concentration is really the development of Observation. It is to be sought by men or women who are brought constantly in contact with the rough edges of the world. It teaches

them to be on the constant lookout and, consequently, to *remember* what they learn in this manner. Develop the concentration along any certain line and the memory will always be strengthened along the same line.

Outward Concentration also teaches self-reliance and does away with fear and with self-centeredness. Self-centered people do not think enough of the things about them, or of what they are doing; they live in the past, they fill the present with fears and the future with chaotic disorder. These are the people who must practice their concentration in company as well as in silence. In fact, do not practice more than fifteen minutes alone in this external concentration.

Here, the advanced state of passivity is not desired. Relaxation only to that stage in which the body is at rest will be sufficient. Have a good light in the room and seat yourself in a chair so that the light falls over your left shoulder.

Before you on a table are several articles, among them some books. Part of these books have their backs turned your way and the remainder of them furnish you with a view of the edges of the leaves. Study the proportions of these books carefully, but do not pick any of them up while doing so. When you have carefully compared the lengths, thickness and general appearance of the various books, make an estimate of the number of pages in each book. Do not *guess* at it; *estimate* it. Figure that there are likely so many pages to the inch, the paper appearing to be of a certain thickness. When you have noted every book, pick them up, one at a time and, with a rule, find out *how* true your estimates were. This will take up quite a little time. It is interesting. You find your mind is centered on the work you are doing. It is because:

First, you have created an interest;

Secondly, you have brought the Perceptive faculties of the mind into play.

This is a combination that cannot court defeat. You first throw your mind onto something foreign and find the subject interesting. Then you bring your percepts into action; the result is that your observation, or ability to concentrate on outside things, is increased.

This will be all that you are to do during your regular exercises. From day to day you can vary these experiments but always have the same object in view.

Now we come to the general practice of external concentration. You may use it in business, pleasure or the general routine of work. It is essential that you become consciously aware of facts if you wish to become proficient in them. Your subconscious grasps them afterward and gradually puts them into practice. Then it is automatic. But you will never gain this subconscious knowledge if you do not become conversant with the tasks in hand consciously.

Mix with people a great deal, study them and make yourself social. Some people would wither under constant meditation or passive concentration. If you are all wrapped up in yourself, if your conversation is about yourself and your achievements, it is high time to break away from that "I" and get into harmony with the world. Because a man or a woman lacks these qualities is no sign that they are at fault. They may have been born that way; heredity often implants marked peculiarities, but even these can be wiped out by application.

The change of environments is the main feature in breaking these old bondages. One cannot educate himself to a new life if the causes of the old one are constantly with him.

If you are backward or dwell on your own troubles, choose cheerful companions. Get out in the grind and the strife; that will soon take it out of you. True, it is often a hard thing to do. Sometimes the din of life's battles sounds an unpleasant knell in the ears of the weary, but it is developing character for all that.

In the quiet, it has been truly said, one develops *talent*; in the strife and battle, *character*.

Do not meditate while you are walking. This is advice that some will find hard to follow. Some, it will be remembered, do not need it. The man who needs it is he who is so wrapped up in himself that he sees not, nor understands anything which is outside of his own little, cramped sphere. It is for the man who wants to live in the world and enjoy that which is going on about him.

Besides cheerful company and dealing with the busy world, make it a point to observe all that is transpiring about you. Judge distances, note carefully the names of streets, numbers of different buildings, telephone numbers. In short, *observe!*

This lesson is a preliminary step and is followed by a lesson in memory concentration. The main feature is observation, but memory in itself can be grouped in so many different classes that different exercises are necessary. No matter where you may be weak in memory, it will always be strengthened to a marked degree by cultivating the ability to observe.

LESSON V.

It will be distinctly noted that memory, as the term is generally accepted and known, refers to the retention of conscious knowledge. While theory tells us that the subconscious retains *all* that we have experienced, and while that statement is undoubtedly true, we must always bear in mind that theories are so seldom of use to us in every-day life, that we are obliged to look for something more substantial.

"A man is no stronger than his weakest part" applies to memory very well. If the memory is weak, what does knowledge avail one? If we learn and cannot recall it when we need it, what has our learning done for us?

Careful use will strengthen any organ. Legitimate exercise will build up the weakest tissues. Let us look at memory, then, as something due to the physical being. If the conscious mind is as transient as life in the flesh, then reason, judgment, logic and conscious attributes generally must also be fleeting. If, in cultivating memory, we build brain cells or create convolutions, let us get to work at it!

These points are touched briefly and all theory has been weeded out:

To retain knowledge gained from books is undoubtedly the most trying kind of memory; not necessarily the hardest. The bright student, in my eyes, is the one who learns his lessons and enjoys life at the same time. The book-worm is always a bore. Ask this bright student how he learns his lessons. He will tell you that he studies a shorter time than the boy across the aisle, and who never has his lessons. Ask him how he remembers history. He will tell you that he reads it just as you or I would read a story. Pray, why is it that such a large percent can read novels and tell you the whole story, when the same people could not tell you who reigned in ancient Gaul 800 A. D. or how many Roman emperors there were who were called "Cæsar?" Why is it? Simple, very simple. When we read a story, the world has temporarily changed. We follow the hero with bated breath as he rescues the heroine from the jaws of death. We live that story, we are there. Our inner voice cries words of warning in vain, and we actually turn our heads from the book with a sigh as the villain raises his knife to end the drama. The door bell rings and we come to the commonplace with a start and the hard, cold world greets us, shorn of romance, devoid of interest! Why don't we study history, algebra, or rhetoric that way?

The cultivation of memory, our deduction tells us, must necessarily be the cultivation of *interest*. If we wish to retain, we must delight in our studies. This thing is also true of the cultivation of any kind of memory. The reason we forget is because we lack the proper interest. Our intentions are all right but our efforts are feeble.

For the student, half an hour's work *every day* in memory cultivation is urged. By all means get up early enough in the morning to go through your work. It is essential to do this kind of work when the dew—or the frost—has not been disturbed by the morning's sun. Like the Mohammedan, greet the first rays of old Sol; not necessarily in prayer, but in something equally as strengthening. I dislike reforms when they are radical. I know that many who read this will wonder why a later hour wouldn't do. But this is one of the secrets. If you arise early, it will be necessary to get to bed at a reasonable hour. The mind must be clear. Therefore, no late lunches! Be temperate; otherwise—never practice!

Be sure that you take your deep breathing. Nor is it amiss

to eat a light breakfast before you practice. But do not do so unless you feel hungry. The light—sunlight only—must fall over your left shoulder and be shed evenly. There will be a great many days in the year that will give you nothing but darkness and gloom; there will be others when you have been obliged to stay up late and sleep a little later in the morning. Get enough sleep or you can never practice. But, if you have had enough sleep, never mind a snowstorm or a rain.

Pick up your book; a study in which you are the least interested. Open to your day's lesson. Read a paragraph, or a sentence. Slowly repeat the meaning to yourself. Read the next one in the same manner until you have read between three hundred and four hundred words. Close your book; pick up a pencil and piece of paper and write it out in your own language. When it is written, compare it with the book. Note your weak points and go over the same again until it is perfected.

Now rest. Get up and walk around your room, breathe two or three times deeply and throw your shoulders back. This applies to girls, boys, men or women.

Return to your chair and take another section in the same manner. If your study embraces diagrams, copy them first from the book and then reproduce them through the aid of *memory*. Half an hour, or forty minutes at the outside, will teach you the lesson. You go to school with a feeling of buoyancy about you. Students, you study too much at night. You study too hard and concentrate too poorly. This ruins your nerves, your eyesight, your prospects! Study in the morning. Take up your work in sections and you will soon form a *habit* of it. It is a good habit, and it receives the "O. K." mark of Nature. There is but one consequence: You develop interest. During the day, your other studies are much easier, the lectures and talks, the demonstrations and recitations all have a different meaning to you. It is impossible to succeed and, at the same time, go through your school or college day with vivid thoughts of the maze of the waltz or the musty taste in your mouth of things lately eaten and otherwise taken, productive or premature old age. In a word, it is impossible to have a bright mind when the material brain is abused.

The cultivation of memory of names, or places, of events or engagements must be along the lines of *association of ideas*. Each name you hear and wish to remember must be closely linked with the place, the circumstances and through a repetition of the name. Practice and constant development will alone win in this respect. With the student, there is an actual material transformation taking place. This may be just as true with any kind of memory, but those mentioned last are due to proper association. For instance, I meet a Mr. Van Altenberger. A rather peculiar name. The man has a good, honest face. As soon as I hear his name, I associate the name with his looks, with the circumstances surrounding the meeting. As I leave him, I make it a point to

.. speak his name in bidding him good-bye. On the way to the office I think of it once or twice. This is something, perhaps, I have never done before. Most people make a mistake in not pronouncing names distinctly in introduction. Insist on that; paint a clear mind-picture and the rest is a matter of practice only.

The best practices, or exercises, are those that can be turned to account in the quickest and easiest manner. The mind must be *educated* along those lines in which it is deficient. There was never a course of instructions that accomplished anything that did not have in it the element of education, or *practice*.

LESSON VI.

Our last lesson deals with Will Power, Projection of Mind Force, or the attainment of the ability to make the Ego felt. But as soon as the Self, the Being, is mentioned, man grasps at mystery and fears. He cannot learn to look on the occult and couple with it the actual building of brain force. This course in concentration, I wish to repeat, deals with the waking, conscious mind. All the occult depends on the control of that. By properly training that mind, the little subconscious falls into line and does its part just as nature intended it should.

This is not a lesson in Personal Magnetism but it is a lesson that will help in the attainment of personal magnetism. It aims to teach how to use the Psychic force of the mind in concentrating, be the end telepathy, or hypnotism. *There is mental force used in both.*

Here again, the lesson is divided into two parts; the first relating to the quiet exercises and the second to the application, or the work among other people. While there is a condition of harmony, there is also a condition of concentration, pure and simple.

First, if you are weak in any of the points touched in the preceding lesson, practice until you have bettered your condition. If your memory along any one line is weak, take one of the exercises I have given and practice until you have overcome that weakness. Then you are ready for the work of bringing about the projection of thought; the creation of what is commonly called "vibration." It will not be the potent factor that many think it is; you will not be able to "shoot your thoughts" into another intellect; you will be unable to *draw* them to you as rapidly and with the force that a magnet would a bit of steel. The man who says that he can do this is a fanatic or absolutely insane. It is a theoretical condition that could be attained if certain things were accomplished. But those things we never see; they may exist; in India, for instance. Maybe they do, but don't work for them. Your greatest *power* is physical and mental health and attainments, your accomplishments, your prowess. They are *mental*, true. But you are always working on the mental; if you accept one you must also accept the other. It would be a "diamond

cut diamond" affray. The chance of each one would be only better as its position of vantage changed.

Take but fifteen minutes a day in development. It would be better to divide that into two parts, taking ten minutes in the morning and five in the afternoon.

On a table in front of you place a mirror, so that you get a good clear image of your countenance. The light must be very good.

Seat yourself before it and look into the eyes of the image steadily for a minute or so. Then close your eyes and relax slightly. Remain this way for one or two minutes.

When you open your eyes, look into the eyes of the reflection, focusing your gaze on the right eye steadily and then the left. Do not look harshly but look steadily.

In looking into the eyes of your own image, your reflection, you give yourself something better than a purely inanimate image. Your reflection takes on more than a picture would do and gives you actual experience in focusing your thought on external objects, whether it is in experimental psychology or practical application in conversation, etc. One point must always be remembered and that is:

The most enduring concentration is that in which the muscles are not tense; that which is carried out with the least physical exhaustion.

You will find that there is a mild, yet earnest, look to be cultivated and that, as you bring this about, your expression changes. It takes weeks and even months to accomplish it. Gradually you cultivate a *belief* in yourself and that belief is expressed by the face itself, and especially the eyes and mouth. The firmer and more convincing you become, the firmer will be your mouth and the keener and softer your eyes.

Patience and practice must form the greatest part of your work. In looking into this mirror you learn to throw your thoughts, if that expression is clear, from yourself to the image. Your thoughts are there more than with you. You fasten your thoughts firmly on:

First, the being you wish to direct your thoughts to, and Secondly, on the *object* of your concentration.

That is, if you wish to send a telepathic message, it is done through dwelling on the thought of the message alone and not on anything else.

Volumes could be written on this interesting subject, but it is the concise course, the boiled down discourse that reaches and attracts the busy man and woman. I have touched the phases most sought without drifting into other lines of development. These exercises form the base of the various branches of psychology and personal development that attract and hold so many. I do not believe in giving a great variety of exercises nor in discussing a subject to the point of superfluity. Study what is herein given;

then apply it. If you do not apply it, it is useless for your good. Practice is the one feature that students in the psychic fields neglect. They get to a certain point and then whirl around in an orbit, just so near the center but never reaching it.

I am more than pleased to be able to condense this subject in this manner. It is designed to prove helpful and it will do so.

When you labor, concentrate on your work; you will soon learn to be "just a little better" than any one else doing that same kind of work. In your recreation, enter with a whole-souled spirit; you will be the leader—concentrate on your pleasures. In all you do be *earnest*; earnestness and frankness are but other terms for concentration.

Concentration is a broad term. It means the focusing of force on one point, bringing power down to a center and acting through that center. It means the ability to bring all the forces down to one thing and using them for the accomplishment of the ends desired.

So, whatever you do, if you wish to do it well—*Concentrate!*

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Divided Into
Twenty Lessons.

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Course in the Art of Mind-Reading.

Part I.

Muscle-Reading.

Lesson I.

It is intended that these Lessons shall form in every sense of the word a complete Course in Mind-Reading, the sustained idea being to teach the student how Mind-Reading is performed so that he can accomplish the feats himself. Although the student is throughout referred to as of the male gender, it must be borne in mind that in the cultivation of this power women are fully as apt as men, and sometimes far surpass men in brilliance of results. These Lessons are so plainly written that a child can digest their meaning, and put in successful practice the directions given. We have divided the Course into two parts; the first part being devoted to what is erroneously called Mind-Reading; the second part dealing with the genuine performance.

The pupil is advised to master both branches of the study, beginning with the muscle-reading AS THE BEST POSSIBLE PREPARATION for the performance of the feats of genuine Mind-Reading or Telepathy which follow.

The experiments must not be hurried over; nor must too many experiments be tried on one evening. When either brain or body is fatigued it is not well to experiment at all.

You will remember that you are about to engage literally in a process of education; the education of a sense; and the advance must

necessarily be gradual. Do not expect too much. Do not be cast down if you fail. Do not be surprised if others of the company surpass you in achieving quick results. Some children learn to read more quickly than others, do they not? So we, who are merely children grown, do not show an even development in the education of of this, the sixth sense. There is one comforting fact which you are ever to bear in mind. It is that you CAN do these things eventually. There is no one of ordinary intelligence who has not latent in him this ability to read the minds of others. But objective education has dwarfed the importance of mental communion, and like any human faculty which is permitted to rust, the sixth sense has dwindled into impotence. We are startled sometimes by unmistakable evidence of its existence which comes to us in the form of intuitions of calamities which have befallen those dear to us, long before the sad news could reach us by the ordinary mode of transit; but while these "silent" messages startle us, we do not, after the first moment of the shock, seek to understand that there must be a Law underlying these phenomena, nor do we grasp the significance of the thought that while we may never understand the scope and breadth of the Power, nor know the composition of its Energy, we may learn to use it, nevertheless, as we use Electricity to-day for our convenience, pleasure and profit.

Lesson II.

The first necessity is that you should understand the difference between true and false Mind-Reading. To this end we will take an ordinary experiment in popular Mind-Reading, and show that it has not necessarily anything to do with mental communion.

The performer is securely blindfolded, and led out of the room. During his absence the rest of the party decide upon some article, let

us say, a knife, hide it in a well concealed place in the room, and when they have resumed their seats, the performer is recalled. Upon re-entering the room he says:

"I wish someone who knows exactly where the article is hidden to let me take his hand, and if he will keep his whole attention fixed, first upon the place where it is hidden, then upon the article itself, I think I can find the place and name the article. I wish the other people in the room to assist me by also concentrating their minds upon the article, and I have no doubt we shall get quick results. The person whose hand I take must agree to give his whole attention to this undertaking, and I should prefer that you select one among your number who is sensitive in his or her nature, and who has the power of concentration well developed. Now, if you are ready, let us begin."

Then some one of those who saw where the article was hidden will put his right hand in the left hand of the performer, and the latter will use the impressions he receives from the muscular contractions of the hand he holds to guide him little by little to the spot where the article is hidden. In case he does not immediately receive a clue in which direction to move, he makes one step forward quickly, saying in some excitement, "Think now; think. Keep your mind upon the place. Think only of the spot selected!" The effect of this sudden admonition is to make the guide impart unconsciously a vibratory motion to his hand which serves as a sufficient clue to the performer. This vibration takes one of two forms at first. It may be in the form of a slight OBSTRUCTIVE motion, a pull back, which acts as a check to the performer, and which tells him at once that the direction he has taken is wrong; or it may be a firm lead going WITH the performer and supporting him, but in either case, the movement of the hand is the performer's KEY to the direction to be taken. He studies the vibration of the hand he holds. Remember that the guide is not aware of the fact that he is assisting the performer. The guide, in perfect

good faith, is keeping his eye and his attention intently fixed upon the whereabouts of the missing article, and just in proportion to the degree of the guide's concentration upon the feat to be performed will be the strength of the vibrations his hand communicates to the performer. The more he is absorbed in the performance of his duty, the more unconscious assistance will he give the performer. This is perhaps, to you who have witnessed the remarkable performances of the trained muscle-readers (their blind-fold drives, finding of pins hidden under carpets, discovering names in closed books, etc.) a much too simple explanation of the manner in which the results are attained, but we can assure you that while Mind-Reading and mental communion are facts which we shall deal with in due course, this explanation of "popular Mind-Reading" is the correct one.

The explanation of how it happens that the guide unknowingly gives this clue to the performer is also simple, and is expressed in the sentence:

ALL THOUGHT TENDS TO TAKE FORM IN ACTION. You may see this principle demonstrated to perfection in the gestures which accompany the mental conditions of fear, joy, sorrow, hope, anger, surprise, etc. The gestures are invariably automatic; that is to say, the person making them is not conscious of their performance.

The secret therefore of the mechanism of the clue which the guide innocently gives the performer is, Automatic Action, or Unconscious Muscular Activity.

Try a simple experiment to convince yourself that mental action and muscular action are so closely allied as to be interdependent. Think of some object lying to the right of you which you wish to reach. Think of it intently, and your body will automatically incline in the direction of the article thought of. Think intently of an object lying to your left, keeping in mind the thought that you wish to reach that object, and your body will sway to the left.



FIG. 1.—FINDING THE HIDDEN OBJECT.

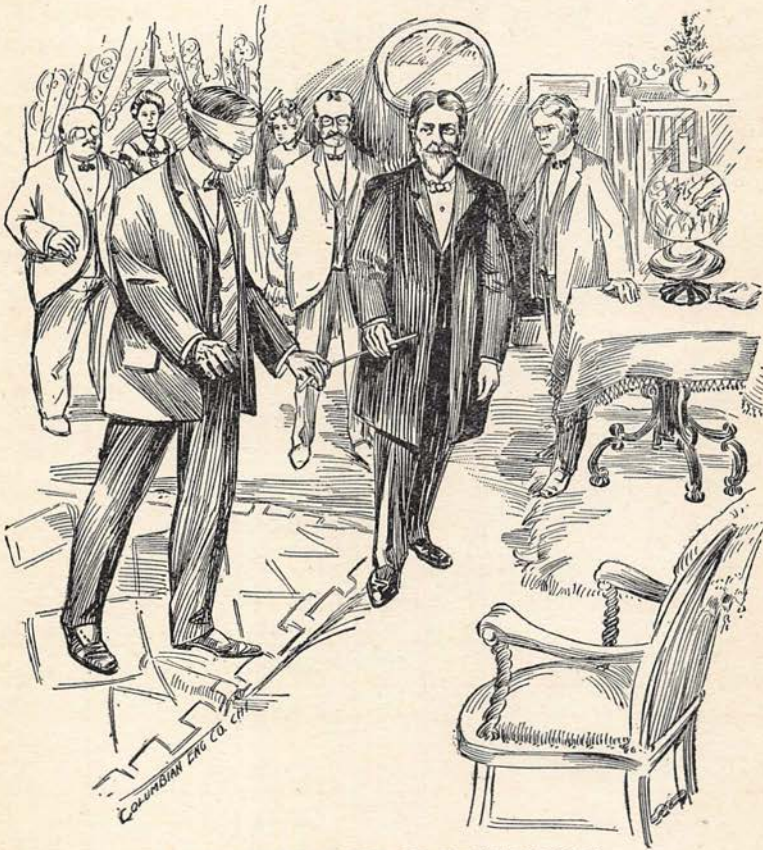


FIG. 2.—USING A WIRE IN MUSCLE-READING.

Lesson III.

Although the explanation of HOW these feats are performed is very simple, you cannot at once successfully perform all the experiments which we shall here set down. Training is necessary. Practice is necessary. You must begin at the beginning and lead on from the simple feat to the most complicated one; to begin with the selection of an object thought of by the guide, and to close with the most astonishing feat of all to the beholder, that of opening a safe, the combination of which is known only to the manager and cashier. We do not know of anything which makes such an impression upon those who witness it as this performance. It makes converts to the Mind-Reading theory at once. It rouses the greatest enthusiasm. It is, of course, not Mind-Reading at all, but muscle-reading, but it would be a great waste of time to try to convince the spectators of that fact. When you have gauged the effect of RESULTS upon an audience, you will not make the mistake of EXPLAINING any of the feats you perform. Your audience will not thank you for your frankness, and you will have the dissatisfaction of knowing that you have spoiled your effects. In the matter of genuine Mind-Reading, you may be less reticent, and even speak freely, because genuine Mind-Reading, though you may learn HOW to perform it, is as much a mystery to-day as it ever was.

It has been made plain to you that the means employed to perform these feats of muscle-reading is the motion of the guide's hand, due to the latter's concentration of thought upon the object to be found. We wish thus early in these Lessons to impress upon you that the ONLY thing you have to learn in this branch of the work is how to successfully interpret these motions. Sometimes you will find your work very easy; sometimes it will be more difficult. Much will depend upon the power of the guide to keep his mind fixed upon

the experiment. In the case of a guide whose attention wanders a great deal, or who has made up his mind that he will not help you by keeping his attention fixed upon the performance, you will find the motions or vibrations harder to interpret because they will be much slighter and less noticeable than in other cases. But practice, first with one person, then with another, will make you so quick at reading these signs that you will seem to your audience eventually to be actually leading your guide, dragging him after you, rather than being led by him. Remember that continued practice is necessary to success, and each day you will notice marked improvement in your ability to read the signs of the hand. There will be nothing arduous or wearisome in this practice.

Your advancing success will make of these performances a most enjoyable diversion, as entertaining to the company as to yourself. We should advise you to work at least one month upon the following experiments given in Part I, giving up one hour each evening to their performance at the end of which time you will be able to perform any of the feats of the celebrated Johnstone and Bishop. If you will work steadily for one month upon these experiments we guarantee that, however hard it seems to you at first to interpret these clues, you will be a first class "Mind-Reader".

Lesson IV.

There are two things for you to remember. One is that by feigning excitement while you perform these feats you throw your guide rather off his guard, rendering him as impulsive as you seem to be, and so increase the strength of the clue he gives you. The other is that you are not confined to any one means of securing these clues. You were shown above, in the analyzed experiment, how the muscular contraction is transmitted to the hand of the guide, and how by

taking his hand that impressiom is transmitted to you. But remember that in each and all cases the clues transmitted are of the same nature, and when you have mastered one method, you will easily master others, greatly heightening the effect of your performance by introducing a variety of methods. For instance, instead of giving the guide your hand, you will find that the vibrations are as plainly received if you use a wire, or a cord; he holding one end, and you the other. Or request the guide to place his open hand against your forehead. The strange part of the performances is that after a few trials you are able to recognize at once the MEANING of every motion of the guide's hand. You will know in what direction to move; where to search to find a hidden article, and you will KNOW when you take an object in your hand, whether it is the object thought of or not. We shall explain with sufficient minuteness in these Lessons just what motions you are to look for, and what interpretation you are to place upon them. Finally remember that we have a purpose in insisting that you prepare yourself for one month by the performance of muscle-reading. It is necessary that you develop concentration and sensitiveness, two qualities without which genuine Mind-Reading is impossible. The practice of muscle-reading will develop both qualities in you to a high degree in the shortest possible time.

Lesson V.

For a first experiment the audience selects a certain book from a pile upon the table, and places the book the fourth from the top of the pile. You are acting as the Mind-Reader throughout these performances, and having been properly blindfolded you are summoned to enter the room, one of the company giving you his hand, and acting as your medium or guide. The blindfolding not only heightens the effect of the performance, but assists you to keep your attention

upon the vibrations of your guide's hand, by shutting out your vision of surrounding objects and persons. The first thing for you to do, after impressing upon your guide that he is to concentrate his mind upon the article, is to take a few steps forward or sideways. Wait for clues. Your first clue is the clue of direction to follow. And here is your golden Rule:

FOLLOW THE LINE OF LEAST RESISTANCE. If you take the wrong direction your guide will show it through his hand. If you are right you will feel either no pressure at all, or a confirmatory pull in the same direction. You may take it as a law of human nature that your guide will want you to succeed, and will not refuse to UNCONSCIOUSLY assist you—that is to say, he will not deliberately lead you wrong. You will gradually, and without much difficulty, find that you are intended to advance to the table. Now, having reached it, stoop down with one hand outstretched, groping blindly here and there. If you are wrong there will be a feeling of resistance in your guide's hand, a lifting vibration. If you are right and there is any article beneath the table which you are to pick up you will notice that your guide's hand requires no pulling on your part to make it fall with yours: it even precedes yours. For the experiment we have selected, the finding of the book upon the table, your lead under the table is of course wrong, and the guide's hand will apprise you of this. Now as you rise again gradually to your full height with your disengaged hand waving in the air, you will feel your guide's hand not only ascending with you, but checking you as soon as your hand reaches the level of the table, bearing down upon yours slightly if your hand rises much above the table, relaxing suddenly when you touch the table itself. Your hand travels over the table in search of the article, and again you request the guide to think, "think hard." You touch certain objects on the table, but you are warned by the resistance in the hand you hold that you have not yet reached the right object. Finally, you

lay your hand upon the pile of books, and at once there is the complete and sudden relaxation of the muscles in your guide's hand; an indescribable relief from tension which is unmistakable. After a moment's pause you run your hand up and down the pile of books. For a first experiment you should stipulate that you are not to be asked to do anything very complicated, emphasizing the point that you will try to find some large article, such as a book, and will pass from this to more difficult feats. The guide's hand will indicate to you, again by the sudden relaxation, just when your hand touches the right book, the book selected, and an additional help to you will be the behavior of the audience. You will always find that members of the audience become so interested in these feats (especially if they believe that their own concentration upon the article contributes to the success of the performance) that just as soon as success is attained, and before you have even time to hold the book aloft, a sigh of relief and rustle of skirts will announce to you that you need look no farther.

Lesson VI.

For the next experiment the audience selects a pin during your absence from the room, and one of the number going to the side of the room makes a hole with the pin in the wall in full view of all those present. He silently calls the attention of the company to the place where he has driven in the pin. He then withdraws the pin and conceals it under the carpet in a corner of the room. When this is done, and the audience is fully informed of the whereabouts of the pin, you are summoned to enter, and taking the hand of your guide, or giving your hand to the guide, whichever method pleases you best, you proceed first to find the pin, then to find the hole in the wall, and then to place the pin exactly in the hole made by the member of the

audience. Before preparing to perform this feat it is well for you to tell your audience just what you intend to do; that you will find a hidden pin and stick it in a hole in the wall, &c.—this will simplify the performance for you because you will know what you are going to look for. Only expert performers can successfully go to work without knowing anything of what they will be required to do. You know already what you are going to do in this experiment to find the pin. You have been told in the first experiment how you will discover that you are to search on the floor for this pin instead of hunting for it in someone's vest, or upon the book-case. The guide's hand will tell you whether you are right in stooping towards the floor or carpet, and once sure that you are right, your reason tells you that the pin will not be left on the surface, but will be hidden for greater mystification under a rug, or under the corner of the carpet. You will have no difficulty in finding the pin, nor in finding the wall, and now you will perform a feat which will seem to your audience very marvelous, and quite unexplainable upon any other hypothesis than that of genuine thought transference. Taking the pin in your disengaged hand you wave it to and fro across a space in the wall, and having discovered by stooping and gradually rising to your full height just about the ALTITUDE of the hole, you make your motions slower and slower until you have located the exact spot in which the pin was first inserted. Even at a first attempt you will find that you can strike within a couple of inches of this spot, and with practice you will be able to drive the pin exactly into the hole. To find this hole you look for the relaxation of the guide's muscles when you strike the altitude; then the hand you hold gives a drawing motion to left or right, followed by another complete pause when you get within a small radius of the exact spot, then a slight tension one way or the other, left or right, up or down, as your pin-point travels in small circles or curves nearer or further from the point aimed at, and finally

a full relaxation and dropping of your hand when the spot is found. Slight as these signs may be in some guides, they are the same in all, and unmistakable in their portent. You will learn to know the meaning of every sign; and success in this work is simply the reward of sharpened observation.

Lesson VII.

The Imaginary Murder is a very effective piece of work, and may be tried next. While you are out of the room the audience selects from its number one to serve as the victim, another to pose as the murderer, and finally the weapon (generally a paper-knife) to be used for the commission of the crime. The murderer first stabs his victim, and then hides the body in one place and the weapon in another, lastly secreting himself from observation. When all is ready you, entering the room, blindfolded of course, will find first the weapon used, then the victim, and finally the murderer. Then, standing the victim in the position he took when the blow was struck you will take the weapon in your hand and, impersonating the murderer, will strike the blow just as he struck it before you remove the bandage from your eyes. It is always essential to the success of each and all of these experiments that the guide you choose shall have an accurate habit of observation, and a good memory, so that he will remember where the various articles and persons are hidden, and will not confuse you by forgetting locations. There will be nothing new to you in this experiment, except the performance of the act of striking the blow. To hold your guide's hand, and discover through it the manner in which the victim met his death is not as difficult as it sounds, and not as wonderful as it appears to the audience. Of course you will derive your information from the guide in precisely the same manner as be-

fore, turning the victim about with the hand that holds the knife, or whatever the weapon may be, and brandishing the weapon here and there while your other hand waits for the accustomed indication that you are right or wrong.

Another very pretty experiment is the forming of tableaux or living pictures. Several members of the audience arrange themselves as a group or tableau, and then disperse to their seats. You, the performer, will first pick out the persons forming the tableau, and then arrange them in their correct positions. This experiment is rendered easy because of the fact that in addition to the clue which comes from the guide there is also the disposition on the part of each member of the group to fall naturally into his right attitude and position.

A more difficult feat, but one which you can successfully perform with a little practice, is to find any number thought of; taking usually the number of a coin or bank-note. You will hold in your right hand a piece of chalk, and the guide you select, who may be any person who knows the number, places the fingers of his right hand on the back of the fingers of your right hand. Then at your urgent request the guide thinks very hard of the first figure in the number, and under this stimulus you trace this figure correctly upon a blackboard, and so with the others, until the full number is written. A better method, because it has a better appearance, is to hold the guide's right hand in your left while you trace the numbers on the board with your right. For this experiment, begin to make your figures VERY SLOWLY. You must be cautious over the first three figures: after that the experiment becomes very easy. If you find that you do not get your clues easily in this experiment after writing, and rubbing out, two or three figures, call for a new guide, requesting the new one to pay very close attention to the matter in hand, and to keep the number, the first number, well in his mind until you have written it: then to concen-

trate on the second, and so on. This will have the effect of fixing the guide's eye upon the motions of your chalk, and the figures it traces will be more easily outlined by reason of this change of guides. Because of his exaggerated sense of responsibility and importance the new guide will be most anxious that you should succeed with him, your success being attributable as you have stated, to his power of concentration. You should bear in mind that this changing of guides is often effective in other experiments at critical times, when you are not making headway, and it is sometimes advisable to change three or four times. Having found one who is very sensitive and responsive, you will make better progress by using such a one whenever possible, remembering, however, that for your early practice the greater number of persons you can press into your experiments as guides the better for you, since you need all the experience in sign reading which variety will give you.

Lesson VIII.

To draw an outline of an animal which some artist in the company has scratched upon a piece of paper, shown to the assembled company, and hidden in his pocket, is an experiment which adds greatly to the marvels of the evening's entertainment. The principle of operation is of course the same as in the last experiment. In this instance it is better however that the hand of the guide be laid flatly upon the hand which you use in the drawing. You will receive your information more directly in this way, and the results will be better.

We come now to the most picturesque of all these feats. This is the performance of the "Blindfold Drive," as it is called, and which has been the great drawing-card of all the well-known "mind readers" from the days of Brown and Bishop. A committee is selected, and this committee appoints two of its members to drive to some hotel in

a distant part of the city: to select some name written upon the hotel register, and to return by a different route to the place whence they started. The mind-reader will then suffer himself to be blindfolded by the committee, and taking the hand of one of the two members who have already covered the route, he will be led to a carriage in waiting, will climb into the driver's seat, take the reins in one hand, and the guide's hand in the other, and will drive at a break-neck speed through the streets to the hotel chosen. He will make his way to the hotel office, find the register, turn to the page, and find the name which has been fixed upon. Then he will return to the carriage and drive back to the place whence he came by the second route taken by the two members of the committee spoken of above.

The effect of this performance is very good. The mind-reader, however, calls to his assistance a certain amount of trickery in its execution, and when that trickery is exposed, the performance, shorn of its picturesque features, resolves itself into an exhibition of ordinary muscle-reading. The trickery lies in the blindfolding. The performer either sees UNDER the bandage, or he sees THROUGH the bandage. As a general thing a black silk handkerchief is produced by the performer, ALREADY FOLDED, and pressing this against his eyes with one hand he turns his back to some member of the committee and requests him to tie the ends together. The natural thing for the committeeman to do is to tie those ends together as requested, without insisting upon an examination of the way in which the handkerchief is folded. He comforts himself by thinking that he will tie that bandage so tight that it will be impossible for the performer to shift it, or see under it. But the performer does not want to see UNDER it, if he has been allowed to do the folding himself. He can see THROUGH it, and very clearly, as the pupil can discover at once for himself by a simple experiment. Take a square black silk handkerchief and begin folding at one corner; fold almost to the centre and stop. Now begin folding at the opposite



FIG. 3.—THE BLINDFOLD DRIVE.

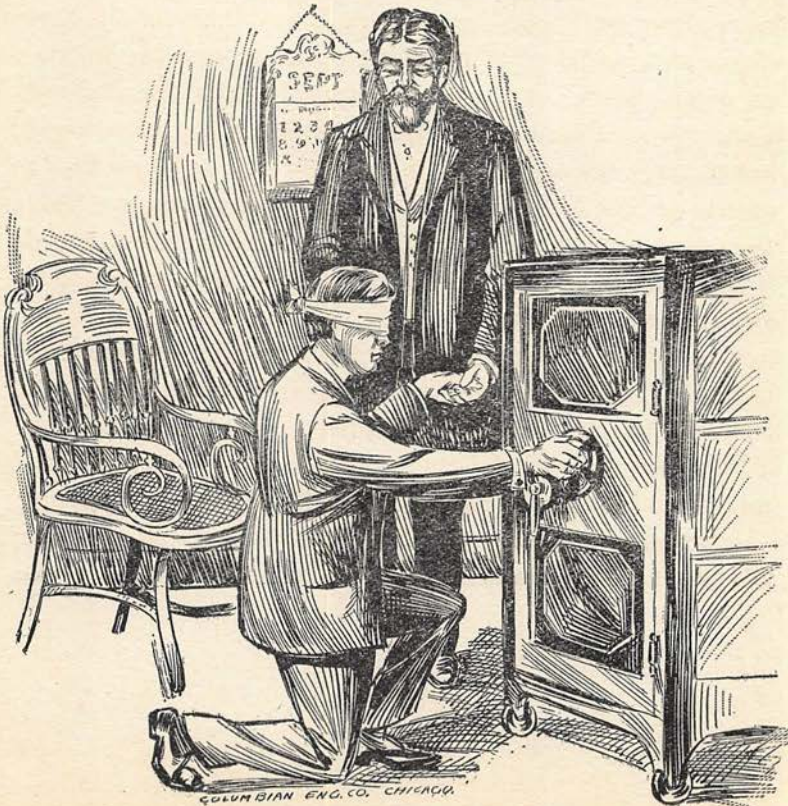


FIG. 4.—OPENING THE SAFE.

corner, fold almost to the centre and stop. You have now folded the handkerchief so that one side of it shows a plain surface, the opposite side shows two folds parallel, and almost touching each other. This side of the handkerchief is held to the eyes, and the plain surface is exposed to the view of the spectators. Naturally they think that the handkerchief has been rolled in the ordinary manner, and should be an effective bandage. As a matter of fact the performer is looking through a single fold of silk in the centre of the bandage, and while he seems to those LOOKING DIRECTLY AT HIM to be securely blindfolded, he can really see very comfortably. His vision is scarcely hindered by the single fold of silk, and a drive to any part of the city becomes a very simple proposition. If he does not look THROUGH the bandage he looks UNDER it. To make it seem the more impossible for the performer to employ any trickery in this matter, he usually insists upon placing a pledget of cotton upon each eye before the bandage is put on. The act of bandaging is now performed by some member of the committee, the performer holding the cotton in position with his hands. While the bandaging is being done, the performer frowns fiercely, bringing his eyebrows down to the lowest possible point. He takes care that a portion of the cotton over each eye shall be against his forehead. Now when the bandaging is completed, his frown relaxes, and the result is that as the bandage rises, the cotton rises with it, sufficiently to allow for vision BENEATH. Now if the performer RAISES his eyebrows, the bandage will elevate itself sufficiently to permit him to see objects two feet before him if he throws his head back. To one who has not experimented along this line this seems impossible. It is, however, a fact, and you can satisfy yourself that by following these directions you can astonish your friends by reading from a book without difficulty while you are apparently securely blindfolded. Upon such simple deceptions as this do many astounding results depend.

Lesson IX.

The opening of a safe, of which the combination is known to only two persons in a large mercantile establishment is the very finest feat of cultivated muscle-reading. The successful performance of this feat brings before the eyes of the company and its employes startling possibilities in the way of robbery and loss, and they are so deeply impressed by the RESULT that they are incapable of analysis of the METHOD.

To you who are a novice in the reading of vibrations it is certain that the performance of opening the safe would be impossible. You could not accomplish it. But with practice all things are possible, and if you will work quietly along the lines laid down in these previous experiments you will be able at the end of one month to open any safe in the country, provided the manager or cashier who knows the combination will give you his attention during your effort. The very importance of the feat will almost certainly secure you an anxious attention on the part of any one of the persons who knows the combination, and you will receive strong clues as you proceed. However, we do not advise you to attempt this feat too soon. It is not necessary to give you any special directions for its performance, because all you will need to succeed in it is the right interpretation of signs which a cultivation in yourself of sensitiveness to these sign-messages will render easy.

You are finally admonished again that to explain HOW a feat is accomplished is to utterly spoil the EFFECT of the feat.

Part II.

Mind - Reading.

Lesson X.

We come now in due course to a consideration of the performance of Telepathy, and hereafter when the word "mind-reading" is used it will mean actual thought-transmission, or thought-reception, as distinct from muscle-reading. In mind-reading proper the operation is purely mental, and is not, as in the case of muscle-reading, in any sense of the word, physical. The principle of muscle-reading is physical contact, whether by hand, by thread, or by wire.

The principle of mind-reading is the transmission of thought without physical contact, and without the aid of any of the senses. Now let us get the meaning of terms clear.

Thought-projecting is the sending-out of a thought across intervening space directly to the mind of another. The person who sends out the thought is the Projector.

Thought-receiving is the reception of the thought sent out. The person who receives the thought is the Receiver.

These terms will be more easily remembered and create less confusion than the terms Agent, Recipient, Percipient, etc.

Telepathy is the science or art of thought-transference, the sending and receiving of thought-messages in the form of words or pictures without the assistance of the five physical senses.

Thought is the sixth sense. The others, of course, are, Taste. Hearing, Sight, Smell, Touch.

You will find that it is at first easier to receive a message than to send one, and the practice of muscle-reading fits you admirably to RECEIVE messages. Therefore we caution you not to begin any experiments in mind-reading until you have made yourself a competent muscle-reader.

For many years mind-reading has been known to be a fact, but it has been regarded as a capricious agent manifesting irregularly, and working by unknown laws. Or it has been regarded as a special and and unusual power conferred upon some persons to the exclusion of others.

We propose to show you in these lessons with their graded experiments that the development of the sixth sense is possible to all human beings, and that the development is accomplished exactly as the development of any other human faculty is accomplished—by practice. It is only because this particular endowment has not been used (i. e. developed) that Telepathy is not a common means of communication between individuals. If children were trained as systematically to communicate by thought as they are now trained to communicate by speech, or to make calculations in arithmetic, the results would be similarly appreciable.

Lesson XI.

The successful performance of Telepathy requires no feverish effort on the part of the Projector. It is not at all necessary that he work himself up into any state of nervousness; that he corrugate his brows, or do violence to himself in any way. He should be calm, quiet, self-possessed, reposeful. He should not be over-anxious on the one hand, or skeptical on the other. His attitude of mind should be merely that of the patient investigator, willing to try all things; to test all things; and to hold fast that which is true. He is not even

required to believe that he can transfer thought. After a certain number of trials, if he is working with a fairly good Receiver, his results will give him confidence and satisfaction. He is only required to keep silence, and to do nothing that will distract the attention of the Receiver. Everything which has been said above in relation to the mental attitude of the Projector applies with equal force to the mental attitude of the Receiver. He also must be calm, quiet, free from nervousness, and unprejudiced.

For a first experiment let some one blindfold you as in the muscle-reading performances. Begin by going through several easy muscle-reading feats to get yourself into a condition of proper sensitiveness. Then request the company to resolve among themselves that upon re-entering the room you shall go to, and touch, some person present. When you are recalled, stand in the middle of the room and let the company be seated in a circle, as large as possible, about you. Request them to direct you BY STAGES how you are to proceed. If, for instance, the person whom you are to touch is directly behind you, each member of the company must will you to step backwards first of all. The members of the company must not make the mistake of beginning with a general mental order that you touch such and such a person. They must direct you by degrees. It is sufficient for them to repeat silently the command, "Step backwards." If you comply with the thought sent out, their silent orders should continue in this wise: "Further back," "Stop," "Turn round," "Put out your hand," "Touch the person," "Right." You, on your side, when you have explained the procedure, make yourself responsive to the MOST PERSISTENT impression that strikes upon your consciousness. We especially caution you against allowing any feeling of chagrin to take possession of you in case the impression proves to be a wrong one. Remember that the law of Telepathy is the law of Harmony: that harmonious thought, the outcome of pleasant relations, is the very

best preparation for such experiments as you are about to try. Remember also that in the face of any number of failures you are bound eventually to succeed. Do not therefore attempt to hurry success at all, but allow it to take its course. Your best attitude of mind is one of alert content. No hurry. No anxiety. No impatience. No fretfulness. No flippancy. You are to be receptive to an impression from without, and for that reason, passivity and absence of all eagerness to succeed, are essential to success. We lay great stress, as you will observe, upon the correct mental attitude of the receiver, because if these directions are very carefully digested and followed, success is as likely to be attained at a first trial as later. We recommend that at the first trial only the members of your family or intimate acquaintances be allowed to be present. There should be no introduction of an element that is at all likely to be concerned at a failure. Among your own family your success or failure will not be considered a matter of vital importance, and as your own mental condition will be largely a reflection of theirs, it follows that anything which conduces to their passivity and concentration will conduce to yours, and render success more immediate. Upon entering the room, therefore, and while you are waiting for the impression to reach you, put yourself into that condition of concentration which is nearest allied to the meaning of the phrase "keeping the mind a blank." Let anything happen that will happen. There must be in your mind no train of thought which is in any degree exciting; all must be calm, serious, attentive. When the impression reaches you it may come in several ways. It may take the form of a whisper, "Step back." It may take the form merely of an impulse, a wish, a desire, to move backwards. It may take the form of a vision or symbol appearing before your closed eyes, the words "step back," being apparently written in bold letters against the blackness of your mental perspective. This last form is rare in the early stages of mind-reading, later it becomes a quite frequent manifestation.

Wait, therefore, for the impression to reach you, and follow any impulse that may come to you. In the largest per cent of cases we have found that the first notification comes in the form of an IMPULSE to move in a certain direction. Wait for a repetition of the impulse. Wait for its insistence. Do not be in a hurry to act upon the first faint impression that strikes you. Wait for its confirmation. Everything must have a beginning, and at first it will seem that the thought of the company cannot penetrate your consciousness sufficiently to make a DEEP impression.

Do not try mind-reading experiments for a longer period than one hour, and do not try any single experiment longer than ten minutes. Whether you are successful or not, at the end of ten minutes take the bandage off your eyes and rest a few minutes before you try the second experiment.

Lesson XII.

Let the members of the company place before them upon a table in a good light, one of a pack of playing cards—say the eight spot of hearts, while you sit in a chair with your eyes closed and your back to the table. The attempt will be made to transfer to you by Telepathy a knowledge of the card selected.

On the part of the company, who are in this experiment, as in the last, the transmitters of the thought, all that is necessary is that they get a clear picture of the APPEARANCE of the card. They are not required to repeat to themselves “the eight of hearts.” They are not required to think at all. In the practice of thought-projecting no EFFORT is necessary. The company will merely endeavor each to get a good view of the card. There must be no effort such as trying to mentally reconstruct the card by closing their eyes, and putting in the dots one by one. They must not close their eyes. Note the following:

Telepathy includes in its workings the law of Reflection.

Let us suppose that the eye of one human being rests upon a familiar object, say, a spade. Before his mind can grasp the MEANING of the object, his eye must carry a PICTURE of the object to his intelligence. His memory must then assist his intelligence to the extent of naming the object, and he says then that he is looking at a spade. But Telepathy deals first with Reflection or Picture only, the reflection of an image without regard to the MEANING of the image. It is therefore possible for children who do not know the meaning of the object they are gazing at, to transfer telepathically a picture of that object to the Receiver. This experiment has been frequently successful, and it establishes the important fact that it is only necessary for the Projector to get a clear VIEW of the object he wishes to transmit a picture of in order to successfully transmit the thought. This point cannot be made too plain. It upsets the hitherto accepted theories of thought-transmission that communication can only take place when there is understanding, as between adult and adult. It makes plain that the position taken by spiritualists that a supernatural agency alone can account for the supernatural vision of a child is not necessarily true. It greatly simplifies the PROCESS of thought-transmission while it renders necessary a broadening of our hypothesis of the law upon which the process is founded. This broader theory is that Telepathy MAY BE ACCOMPLISHED by surface reflection without intelligence, or, more exactly, without understanding, as in the case of the children who do not know the meaning of the picture transferred

And BECAUSE this is true, THEREFORE, anything that will assist the company to get a more perfect VIEW of the object will conduce to success by strengthening the REFLECTION,

Lesson XIII.

This brings us to a very important method of concentrating the vision upon the object. The essential point in the previous lesson is that in the experiments which we are now considering the Projectors shall concentrate their VISION. Their mental operations do not count for or against success, apart from the quiet attitude which has been insisted on. They do not concern themselves with the question HOW the Receiver is to get the picture of the object. Their whole duty is summed up in securing a good view of the object. That is very simple is it not? Therefore we must seek for some method of improving the view, and to that end we call art to our assistance. Take a large sheet of paper and roll it into the form of a funnel, two feet long and about four inches in diameter. Better still, have made a four-sided funnel of card-board, two feet long, two inches deep, four inches across. Any modifications or improvements that may suggest themselves to you in the construction of this instrument, you can, of course, adopt, as we do not claim that it is impossible to improve it. We give you merely the rude form of construction as a base to start from. You can make this instrument very crudely from a sheet of newspaper, or you can spend time upon it and turn out a finished article in wood. The idea first hatched in the brain of a Mr. L. W. Roberts, who called his instrument the Telepascope, and used it to great advantage in the experiments in scientific mind-reading which he reported for the Cosmopolitan Magazine in the spring of the year 1899. Remember that the crude instrument will WORK as well as the more costly. Now place the card selected upon the table under a strong light. Let the members of the company hold the funnels to their eyes and the effect will be to SHUT FROM VIEW surrounding objects, and to assist the concentration of VISION of each member solely upon the card. As you are probably aware, it is a difficult thing to look fixedly at an object for any length

without that object becoming dim and indistinct, moving to and fro with the movement of the pupil of the eye, or dividing itself into two objects on account of the strabismus induced in the eyes of the gazer. In these experiments the eye should never be allowed to become fatigued, and if it shows fatigue in any of the above mentioned ways, the experimenter must refrain from too prolonged staring at the object, and must wink as often as is necessary to give relief. He is also required to keep very much awake. The concentration of vision upon any one object has a tendency to induce drowsiness, but drowsiness in the Projector is not advisable by any means. Remember that the card must not be allowed to fade into indistinctness. It is quite a mistake to suppose that the drowsy condition assists the PROJECTOR. It is, however, a fact that a drowsy condition on the part of the RECEIVER sometimes helps towards the success of an experiment. The members of the company are therefore required to keep wide awake, and to keep their vision of the card clear and perfect by closing their eyes for a second as soon as any blurring or movement of the object is noticed. These points being carefully noted, we have the correct conditions present in the behavior of Projectors and Receiver for the success of the experiment.

Lesson XIV.

After trying one card, and allowing the Receiver one guess, the Projectors should select another, and continue until the twelve cards have been read, either correctly or incorrectly. Allow a one minute interval between each test, in order that both Projectors and Receiver may be fresh at each trial. It should be understood between the parties experimenting that at no time during the hour's performance shall there be any hint given the Receiver as to whether his guesses are right or wrong. This must be borne in mind as important,

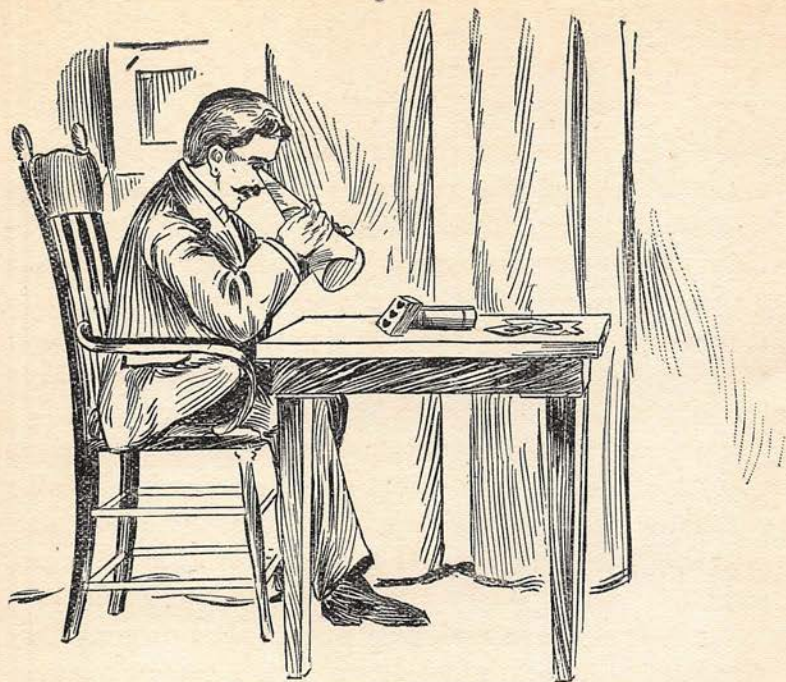


FIG. 5.—USING THE TELEPASCOPE.



FIG. 6.—SENDING AND RECEIVING A TELEPATHIC MESSAGE.

since a series of early failures would be likely to depress the Receiver to such an extent as to render him too objectively conscious of his surroundings. The cards selected, with the answers given by the Receiver, should each be carefully set down on paper by one of the company for the purpose of later reference and examination. These memoranda will form the nucleus of a record of these experiments, which record will be found of absorbing interest later, constituting a land-mark of comparison in the process of development.

When it has been found that the Receiver succeeds in a good per cent of these trials, an effort should be made to discover who is the best Projector in the company assembled, as a preliminary to the next experiment. For this purpose the card test as above should be performed as follows:

If there are four Projectors in the assembled Company they should take AN EVENING EACH with the same Receiver, and conduct the experiment with the twelve cards, each Projector noting down results for himself. Only the Projector who is conducting the experiment must be permitted to know the cards, and to guard against any possibility of error it is well to clear the room of all other persons. Each Projector should keep the results which are shown upon his record strictly to himself, not sharing his information even with the Receiver. At the end of the four days a meeting should be held, and the records examined together. The results will show unmistakably in the percentage of correct guesses, which of the four is most in rapport with the Receiver. And in future that Projector should work with that Receiver.

Here comes in the question of rapport, or sympathetic vibration. It does not at all follow that because one of the four is more successful than the rest with this Receiver that the other three are not equally good Projectors. It simply means that this Projector is best fitted to work with this Receiver. Any one of the three may obtain even more

brilliant results with another Receiver.

This is a fascinating experiment to try, and although it consumes a great deal of time to find out definitely in a company of investigators who works best with who, it is wise to spend this time, and begin work upon a scientific basis in order that in future and more complicated experiments there may be no unnecessary delay in choosing Projectors and Receivers, pairing-off, in fact. This experiment clearly establishes the point as to which pairs can best operate together. Just here a word of warning. Human nature is a very curious thing and investigators cannot be too careful as to the personnel of their company. We have known a whole week's labor literally thrown away on account of the falsifying of the records by one of the members of the company. The excuse given was that the person desired to work only with a certain other person. Now this sort of thing—the personal element—must be strictly guarded against. It is liable to crop out at unexpected moments, and perhaps spoil an elaborate experiment by robbing it of scientific exactness. Insist always upon absolute honesty. Failures have their importance, and should be carefully noted in order that the cause of the failure may be discovered, and in future guarded against.

Lesson XV.

When it has been discovered which pairs of investigators work best together as Projector and Receiver, the following experiment may be tried. No one should be allowed in the room but the two acting parties, the Receiver and Projector, and a time should be selected when no sudden noises or disturbances are expected. The Receiver sits down beside the Projector and takes his hand or both hands in his, saying, "Think of a number; any number from 1 to 20, and I will speak aloud the first number that comes into my mind." This experiment should

be tried a few times, and it will be found that a fair proportion of guesses are correct; too many to be accounted for upon the theory of coincidence merely. If this experiment does not tire the Receiver he should proceed, but if he is conscious of any mental fatigue he should rest ten minutes, or even desist for the time being. Now the Receiver releases the Projector's hands, and, standing up, lays his hand upon the Projector's head, saying: "Think of an object and I will try to get your thought." After trying this a few times the Receiver will gain more confidence, and increase the distance by standing a few feet away. He should now direct the Projector to frame some sentence in his mind of a not too difficult nature, and carrying the germ of a single emotion or desire, such as, "I am thirsty," "I am tired." This is the first experiment without contact of any kind between the Receiver and Projector into which no element of luck or coincidence can enter. It is well therefore to spend some days over this alone, before proceeding to increase the distance between Projector and Receiver. Notice here a curious example of the importance of conditions, or mental atmosphere, as it may be called. The Receiver gradually stands further and further away from the Projector, finding that with practice he gains better control over the art of receiving the message. But the idea of the GRADUAL withdrawal to a distance; as well as the idea of laying the hands upon the head is not vital to Telepathy; it is vital only to the success of early Telepathy. And it is vital only to these because to both Projector and Receiver the idea of nearness or contact is comforting. It seems as if the experiment would be easier. It looks and feels easier. Follows logically less self-mistrust, and better conditions for the experiment. But as a matter of fact thought recognizes no limitations of time or space. Finally the receiver should stand at the far end of the room and say: "Think of the full name of some friend. Let it be some one whom I do not know, but someone very intimately connected with you, so that you FEEL the personality while you say

the name to yourself." This will be found slightly more difficult than the preceding experiment, but one complete success in an evening is worth waiting for. The foregoing experiments between the Projector and Receiver with such simple variations as may occur to either should be practiced for one week at least before any attempt is made to communicate across long distances.

Lesson XVI.

The next experiment should be conducted in two rooms with closed door between, the Projector seating himself in one room, and the Receiver in the other. The full time allowance of one hour should be given to this experiment, and the door between should not be opened for any purpose. Both of the parties experimenting should be provided with paper and pencil; the one jotting down his orders, with time by watch noted, and set down plainly opposite; the other noting his impressions as received, with time by watch corresponding. The hour should be divided into six experiments, of ten minutes each, and the following will give some idea of the nature of the orders to be transmitted.

Hour	8:00	P. M.	Order	"Walk about."
	8:10	"	"	"Lie down on the floor."
	8:20	"	"	"Dance."
	8:30	"	"	"Laugh."
	8:40	"	"	"Whistle."
	8:50	"	"	"Write me a letter."

At the end of the hour compare notes. The idea to be followed by the Projector in preparing his series of apparently foolish orders is to avoid confusing the Receiver by sending faint impressions. The order should be of such a nature that it may take at once the form of a simple impulse.

This experiment may be infinitely varied, and from this we pass to a consideration of the more valuable possibilities of Telepathy. When the proper communion between Projector and Receiver has been thus far cultivated, the practice of sending and receiving messages at stated times from one part of the city to another may be indulged. For this it is necessary that a time should be set apart, as it renders the experiment more likely to succeed. But with practice comes such facility of execution that later it is not necessary that any time be chosen for the sending or receiving of a message. The Projector sends the thought: "I am sick. Come." The Receiver gets the impression of calamity, and the desire to go at once to the Projector. He may also receive the whisper "Come," and the picture of the Projector will present itself to his mind. This is the perfection of Telepathic communion, and it is in the power of every reader of these Lessons to attain to this degree.

Lesson XVII.

The Nineteenth Century has given us the triumph of Electricity. The Twentieth Century will be without doubt the Mental Age, the triumph of Thought. Already the eye of the world is turned within; the psychological is receiving the attention of the great scientists of Europe. Already Telepathy is established as a Fact, and a general effort is being made to impress Telepathy into our daily service. It is the purpose of these Lessons to show clearly and plainly how, step by step, the power of Telepathy may be developed and profitably exercised. In a later Course we shall in the same manner, step by step, show how it is possible for every man or woman, who earnestly desires it, to develop the powers of a Yogi, and to set at naught the Laws of Matter as we know them to day. What are the Laws of Matter? Are they not merely the artificial limitations which our imperfect

knowledge has imposed? The answer must be, Yes. Not the true Laws of Matter, but the Laws as they seem to our imperfect knowledge. When the Crookes Tube was perfected, and the X-Ray proved that a ray of light could penetrate solid substance, the Law of Vibration was firmly established, but our opinions on the construction of Matter and resolution of substance into atoms underwent a modification; indeed, a radical change. When the first telepathic message was sent and received, our ancient and respectable opinions were again upset, and we could no longer refuse to recognize that information could be conveyed by a means or avenue other than the five physical senses. The history of Education is a history of Construction, Demolition, and Reconstruction. As knowledge comes to us we broaden our horizon. In the face of Facts we cannot hold to the old narrow beliefs. To be abreast of the times is the overmastering spirit of the times. We are not content to be regarded as incapable of grasping new truths. We must grow; we must expand; we must aspire.

Lesson XVIII.

In the practice of Telepathy you will notice that the greater part of the work is performed by the mental grasp of the Receiver. The burden of the work falls upon him. It is as if his subconscious mind reached forth to gather the information from the mind of the Projector while both Projector and Receiver were objectively passive. So many experiments fail because of effort; conscious effort. There is no sense of effort in transmitting thought; there is no sense of effort in receiving thought. The Law of Sympathy or Sympathetic Vibration is indeed the Law of Harmony. Effort is absolutely foreign to the principle of this law. Neither constraint, embarrassment, self-consciousness, nor any artificiality has anything in common with its operation. Because Telepathy is spontaneous and free in its nature we take the ground

that it is in the essence as in the detail, thoroughly natural and good, and believe that in the early days of the race thought was more frequently the mode of communication between human beings than speech. We cannot doubt that animals communicate with each other. We cannot doubt that the insect world has a means of communication similar to, if not identical with, our conception of the telepathic principle. It is therefore not very unreasonable to hypothesize that the descendants of prehistoric man are suffering to-day from the decrepitude of a sense that must have been of the greatest service in those early days when speech was rude and figurative. This decrepitude would follow naturally in the path of neglect. To neglect to exercise certain muscles because to-day improved machinery has rendered such exercise unnecessary is good for ease, but bad for muscular development. Nature will not suffer neglect; an unused mind is a shriveled mind; an unused sense is a shriveled sense; an unused member is a shriveled member. So it has undoubtedly been with the sense of Telepathy.

Lesson XIX.

To be scientific in this study of the working of Telepathy, the pupil must be exact in his experiments, and an exact and accurate record should be kept from day to day. We have said before that distance PER SE is no barrier to transmission of thought, thought images or thought impressions, and the following experiment may be carried out in the same house or two houses in the same city or in two cities. The essential point is that wherever the Receiver and Projector may be, they shall observe the strictest accuracy in noting down the time accorded to each experiment, and the results obtained. In order that there may be no question concerning accuracy in the time by the watch, let us consider the following experiment as being conducted by

two persons living in the same city.

They have compared watches, and regulated them to the minute; they have arranged that the experiments shall begin, say, at 4 o'clock and end at 5 o'clock. They have arranged that during that hour one shall project thought and the other receive, and that five minutes or ten minutes shall be given to each attempted transmission. Let us say ten minutes to each. Both are supplied with paper pads.

The Projector at the appointed time goes to the place selected, sits down and gets out his pad.

Time: 4 o'clock P. M.

Object: A silver quarter.

Endeavor: To transmit date.

He then places the piece of money before him on the table, puts his telescope to his eye, and for ten minutes he keeps a clear view of the object before him.

Then he lays down his telescope, writes on his pad "Second Experiment;" "Time, 4:10;" "Object, Handkerchief;" "Endeavor, to transmit the name of the object."

Thus the experiment can be varied throughout the time appointed.

The Receiver meanwhile has written upon his pad something which perhaps reads as follows:

Time: 4 P. M.

Impression received: A piece of money; looks like 25 cent piece or half dollar. Date is not clear. The coin appears and disappears, but I am confident that it is silver. Do not hear anything about date. No auditory impression.

And so forth. The idea to be carried out is that the Receiver shall jot down his impressions as they come to him.

At the first suitable opportunity the pads should be compared. It will, of course, simplify this experiment if numbers alone, say from 20 to 50, are used instead of objects, both persons being agreed that the experiment is to be confined to numbers. Thus scientific accuracy in conducting all experiments will be assured.

Lesson XX.

Of course, the most interesting and most valuable form of practical thought-transmission is that by which the Projector may send an impression to the Receiver without pre-arrangement or without the knowledge of the latter. The chief obstacles in the way of the success of such an experiment are (1st), the chances against catching the Receiver in a passive or receptive state of mind; (2nd) a decided objection by the Receiver to the idea transmitted.

But even these obstacles may be often overcome, and the process of transmission is extremely simple and delightful in its execution.

Suppose you wish to send the idea to a friend in a distant city that he will write you either a general letter or upon a certain subject. Sit at your table in the quiet of your own room and write him a short note, telling him that he will feel irresistibly impelled to write you such a letter at once. Make your writing and your wording extremely plain and simple. Hold the note in a good light before you. Concentrate your absolute attention upon it and its meaning for five minutes. The Telescope could be used to advantage here. DO NOT SEND THE NOTE. The message has been sent.

It has been the experience of the writer that this method brings results in about 75 per cent of cases.

Of course the message must be of a reasonable nature. You would stand small chance of receiving a large cheque from a stranger, by merely asking for it in this way, but wishing to have a friend call, or write; to have a reasonable favour granted; to correct a wrong impression or make a good one, concerning yourself; to convey your own impression to the receiver regarding a certain thing, this method will be found very valuable if used with judgment and discretion.

The writing and the mental "photographing" of your message is merely to assist you in concentration upon the idea to be transmitted.

Lesson XX

Man has yet much work to do before he shall arrive at the full development of the powers within. We are yet as travelers stumbling upon the threshold, catching an occasional glimpse of light, and happiness, and good cheer, but we have not entered into possession. We could multiply instances where this practice of Telepathy has been of the greatest service to its initiates, but it is not the purpose of these Lessons to deal with examples. Rather the object has been to teach you how to obtain results, at the same time giving a hint of the possibilities and comforts that are for them that persevere. To him that overcometh great things are promised. For one brief example, however, let us take the case of a man and woman, (husband and wife, or lovers unmarried, as you will) who are in telepathic communion with each other. The husband is, perhaps, forced by the nature of his business to spend many months of the year in travel. To the ordinary human being, who knows nothing of Telepathy, travel is an effective barrier to communication with home save by such objective means as letters, telegrams, etc. Travel, or distance, however, is no barrier to the Telepathist. Thought laughs at distance. Throughout his journeys the husband is not only content in the knowledge that he will be immediately warned should anything untoward happen his partner during his absence, but he is comforted by many sacred interviews with his beloved—hallowed moments when soul calls to soul across the void of space, and soul makes answer back:—

There is no hour when I am not with thee:
There is no grief of thine I may not share.
Nor time nor space a barrier is to me,
If thou but want me near; if thou but care.

This is a most beautiful thought: that there can be no obstacle to the perfect communion of two harmonious souls save such as is of their own making. If there is desire on both sides for the interchange

of ideas across leagues of distance, that communion shall follow. But if, for any cause, one of the twain draw back, the gates are shut: there is discord. Surely a most wise provision, without which safeguard Telepathy might prove to be a very dangerous power to exercise. But just as the successful employment of Telepathy depends upon the harmony existing between the two natures, so the power of closing out such communication is resident in each. Its success depends upon a union of wills. Indifference or aversion on either side terminates the connection. It thus becomes impossible for one human being to exercise a malignant telepathic control over another, and in making this assertion we are not unmindful of the many cases on record citing the contrary, and claiming that such control has been exercised to the undoing, and against the will, of one of the parties. Good friends, to put the matter in a nutshell, we say that in knowledge only lies safety, and that when the harmonious principle of Telepathy is understood of men there will be no such cases of injurious influence to record, because the power to co-operate or to reject is invested in each human mind, and all such injuries as are at this day reported as due to the employment of Telepathic control are due absolutely and entirely to the unfortunate dominance of the fixed idea in the mind of the sufferer. Test these cases for yourselves: watch them: examine them, and you will find in each and all that the belief in question is a belief that is founded upon ignorance. As ignorance is the mother of all that we know as Evil, let us seek knowledge, confident that in Telepathy we have a key to so much of the mysterious in human nature that it may some day unlock for us the door between two worlds: the key of knowledge of good and evil: even of Life and Death.

THE END.

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