

**ATKINSON
WILLIAM
WALKER**

CLAIRVOYANCE AND
OCCULT POWERS

William Atkinson
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Clairvoyance and Occult Powers:

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William Walker Atkinson

Clairvoyance and Occult Powers

INTRODUCTION

In preparing this series of lessons for students of Western lands, I have been compelled to proceed along lines exactly opposite to those which I would have chosen had these lessons been for students in India. This because of the diametrically opposite mental attitudes of the students of these two several lands.

The student in India expects the teacher to state positively the principles involved, and the methods whereby these principles may be manifested, together with frequent illustrations (generally in the nature of fables or parables), serving to link the new knowledge to some already known thing. The Hindu student never expects or demands anything in the nature of "proof" of the teachers statements of principle or method; in fact, he would regard it as an insult to the teacher to ask for the same. Consequently, he does not look for, or ask, specific instances or illustrations in the nature of scientific evidence or proof of the principles taught. He may ask for more information, but solely

for the purpose of bringing out some point which he has not grasped; but he avoids as a pestilence any question seeming to indicate argument, doubt of what is being taught him, or of the nature of a demand for proof or evidence.

The Western student, on the other hand, is accustomed to maintaining the skeptical attitude of mind—the scientific attitude of doubt and demand for proof—and the teacher so understands it. Both are accustomed to illustrations bringing out the principles involved, but these illustrations must not be fanciful or figurative—they must be actual cases, well authenticated and vouched for as evidence. In short, the Western teacher is expected to actually "prove" to his students his principles and methods, before he may expect them to be accepted. This, of course, not from any real doubt or suspicion of the veracity or ability of the teacher, but merely because the Western mind expects to question, and be questioned, in this way in the process of teaching and learning.

Consequently, in this series of lessons, I have sought to follow the Western method rather than the Hindu. So far as is possible, I have avoided the flat positive statement of principles and methods, and have sought to prove each step of the teaching. Of course, I have been compelled to assume the existence of certain fundamental principles, in order to avoid long and technical metaphysical and philosophical discussions. I have also had to content myself with the positive flat assertion of the existence of the Astral Plane, Akashic Records, Prana, etc., which are

fundamental postulates of Hindu philosophy and occult science—for these are established solely by the experience of those who are able to function on the higher planes themselves. But, beyond this I have sought to prove by direct and positive evidence (adapted to the Western mind) every step of my teaching and methods.

In offering this scientific proof, I have purposely omitted (except in a few instances) all mention of occult or psychic phenomena occurring in India, and have confined myself to instances occurring in Western lands to Western persons. Moreover, I have avoided quoting and citing Hindu authorities, and have, instead, quoted and cited from authorities well known and respected in Western lands, such as the Society for Psychical Research, and the prominent scientists interested in the work of the said society. In this way I have sought to furnish the Western student with examples, cases, and illustrations familiar to him, and easily referred to. Had I cited Indian cases, I might be accused of offering proof that could not be easily verified; and quoting persons unknown to my readers. There is a wealth of such cases and illustration in India, naturally, but these as a rule are traditional and not available in printed form; and these would not likely be very satisfactory to the Western student.

I must, however, positively and firmly state that while these cases and illustrations, these quotations and citations, are purely Western, the principles they illustrate and prove are among the oldest known to Hindu occult science and philosophy. In fact,

having been accepted as proved truth in India, for centuries past, there is very little demand for further proof thereof on the part of the Hindus. In the Western world, however, these things are comparatively new, and must be proved and attested accordingly. So, as I have said, I have cut the cloth of my instruction to conform with the pattern favored for the Western garment of knowledge. So far as the illustrations and cases, the quotations and citations are concerned—these are purely Western and familiar to the student. But, when it comes to the principles themselves, this is another matter—I must be pardoned for stating that these are the outgrowth of Hindu thought and investigation, and that he who would discover their roots must dig around the tree of the Wisdom of the East, which has stood the storms and winds of thousands of years. But the branches of this mighty tree are wide-spreading, and there is room for many Western students to rest in its shade and shelter.

In these lessons I have referred occasionally to my two little books, entitled "The Astral World," and "The Human Aura," respectively. To those who are interested in these subjects, I recommend these little books; they are sold at a nominal price, and contain much that will be helpful to the student of Hindu Occult Science. They are not required, however, to complete the understanding of the subjects treated upon in these lessons, and are mentioned and recommended merely as supplementary reading for the student who wishes to take little "side excursions" away from the main trip covered in these lessons.

I trust that my students will find the pleasure and satisfaction in studying these lessons that I have in writing them.

SWAMI PANCHADASI.

LESSON I.

THE ASTRAL SENSES

The student of occultism usually is quite familiar with the crass individual who assumes the cheap skeptical attitude toward occult matters, which attitude he expresses in his would-be "smart" remark that he "believes only in what his senses perceive." He seems to think that his cheap wit has finally disposed of the matter, the implication being that the occultist is a credulous, "easy" person who believes in the existence of things contrary to the evidence of the senses.

While the opinion or views of persons of this class are, of course, beneath the serious concern of any true student of occultism, nevertheless the mental attitude of such persons are worthy of our passing consideration, inasmuch as it serves to give us an object lesson regarding the childlike attitude of the average so-called "practical" persons regarding the matter of the evidence of the senses.

These so-called practical persons have much to say regarding their senses. They are fond of speaking of "the evidence of my senses." They also have much to say about the possession of "good sense" on their part; of having "sound common sense"; and often they make the strange boast that they have "horse sense," seeming to consider this a great possession. Alas, for the

pretensions of this class of persons. They are usually found quite credulous regarding matters beyond their everyday field of work and thought, and accept without question the most ridiculous teachings and dogmas reaching them from the voice of some claimed authority, while they sneer at some advanced teaching which their minds are incapable of comprehending. Anything which seems unusual to them is deemed "flighty," and lacking in appeal to their much prized "horse sense."

But, it is not my intention to spend time in discussing these insignificant half-penny intellects. I have merely alluded to them in order to bring to your mind the fact that to many persons the idea of "sense" and that of "senses" is very closely allied. They consider all knowledge and wisdom as "sense;" and all such sense as being derived directly from their ordinary five senses. They ignore almost completely the intuitional phases of the mind, and are unaware of many of the higher processes of reasoning.

Such persons accept as undoubted anything that their senses report to them. They consider it heresy to question a report of the senses. One of their favorite remarks is that "it almost makes me doubt my senses." They fail to perceive that their senses, at the best, are very imperfect instruments, and that the mind is constantly employed in correcting the mistaken report of the ordinary five senses.

Not to speak of the common phenomenon of color-blindness, in which one color seems to be another, our senses are far from being exact. We may, by suggestion, be made to imagine that

we smell or taste certain things which do not exist, and hypnotic subjects may be caused to see things that have no existence save in the imagination of the person. The familiar experiment of the person crossing his first two fingers, and placing them on a small object, such as a pea or the top of a lead-pencil, shows us how "mixed" the sense of feeling becomes at times. The many familiar instances of optical delusions show us that even our sharp eyes may deceive us—every conjuror knows how easy it is to deceive the eye by suggestion and false movements.

Perhaps the most familiar example of mistaken sense-reports is that of the movement of the earth. The senses of every person report to him that the earth is a fixed, immovable body, and that the sun, moon, planets, and stars move around the earth every twenty-four hours. It is only when one accepts the reports of the reasoning faculties, that he knows that the earth not only whirls around on its axis every twenty-four hours, but that it circles around the sun every three hundred and sixty-five days; and that even the sun itself, carrying with it the earth and the other planets, really moves along in space, moving toward or around some unknown point far distant from it. If there is any one particular report of the senses which would seem to be beyond doubt or question, it certainly would be this elementary sense report of the fixedness of the earth beneath our feet, and the movements of the heavenly bodies around it—and yet we know that this is merely an illusion, and that the facts of the case are totally different. Again, how few persons really realize that

the eye perceives things up-side-down, and that the mind only gradually acquires the trick of adjusting the impression?

I am not trying to make any of you doubt the report of his or her five senses. That would be most foolish, for all of us must needs depend upon these five senses in our everyday affairs, and would soon come to grief were we to neglect their reports. Instead, I am trying to acquaint you with the real nature of these five senses, that you may realize what they are not, as well as what they are; and also that you may realize that there is no absurdity in believing that there are more channels of information open to the ego, or soul of the person, than these much used five senses. When you once get a correct scientific conception of the real nature of the five ordinary senses, you will be able to intelligently grasp the nature of the higher psychic faculties or senses, and thus be better fitted to use them. So, let us take a few moments time in order to get this fundamental knowledge well fixed in our minds.

What are the five senses, anyway. Your first answer will be: "Feeling, seeing, hearing, tasting, smelling." But that is merely a recital of the different forms of sensing. What is a "sense," when you get right down to it? Well, you will find that the dictionary tells us that a sense is a "faculty, possessed by animals, of perceiving external objects by means of impressions made upon certain organs of the body." Getting right down to the roots of the matter, we find that the five senses of man are the channels through which he becomes aware or conscious of information concerning objects outside of himself. But, these senses are not

the sense-organs alone. Back of the organs there is a peculiar arrangement of the nervous system, or brain centres, which take up the messages received through the organs; and back of this, again, is the ego, or soul, or mind, which, at the last, is the real KNOWER. The eye is merely a camera; the ear, merely a receiver of sound-waves; the nose, merely an arrangement of sensitive mucous membrane; the mouth and tongue, simply a container of taste-buds; the nervous system, merely a sensitive apparatus designed to transmit messages to the brain and other centres—all being but part of the physical machinery, and liable to impairment or destruction. Back of all this apparatus is the real Knower who makes use of it.

Science tells us that of all the five senses, that of Touch or Feeling was the original—the fundamental sense. All the rest are held to be but modifications of, and specialized forms of, this original sense of feeling. I am telling you this not merely in the way of interesting and instructive scientific information, but also because an understanding of this fact will enable you to more clearly comprehend that which I shall have to say to you about the higher faculties or senses.

Many of the very lowly and simple forms of animal life have this one sense only, and that but poorly developed. The elementary life form "feels" the touch of its food, or of other objects which may touch it. The plants also have something akin to this sense, which in some cases, like that of the Sensitive Plant, for instance, is quite well developed. Long before the sense of

sight, or the sensitiveness to light appeared in animal-life, we find evidences of taste, and something like rudimentary hearing or sensitiveness to sounds. Smell gradually developed from the sense of taste, with which even now it is closely connected. In some forms of lower animal life the sense of smell is much more highly developed than in mankind. Hearing evolved in due time from the rudimentary feeling of vibrations. Sight, the highest of the senses, came last, and was an evolution of the elementary sensitiveness to light.

But, you see, all these senses are but modifications of the original sense of feeling or touch. The eye records the touch or feeling of the light-waves which strike upon it. The ear records the touch or feeling of the sound-waves or vibrations of the air, which reach it. The tongue and other seats of taste record the chemical touch of the particles of food, or other substances, coming in contact with the taste-buds. The nose records the chemical touch of the gases or fine particles of material which touch its mucous membrane. The sensory-nerves record the presence of outer objects coming in contact with the nerve ends in various parts of the skin of the body. You see that all of these senses merely record the contact or "touch" of outside objects.

But the sense organs, themselves, do not do the knowing of the presence of the objects. They are but pieces of delicate apparatus serving to record or to receive primary impressions from outside. Wonderful as they are, they have their counterparts in the works of man, as for instance: the camera, or artificial eye; the

phonograph, or, artificial ear; the delicate chemical apparatus, or artificial taster and smeller; the telegraph, or artificial nerves. Not only this, but there are always to be found nerve telegraph wires conveying the messages of the eye, the ear, the nose, the tongue, to the brain—telling the something in the brain of what has been felt at the other end of the line. Sever the nerves leading to the eye, and though the eye will continue to register perfectly, still no message will reach the brain. And render the brain unconscious, and no message will reach it from the nerves connecting with eye, ear, nose, tongue, or surface of the body. There is much more to the receiving of sense messages than you would think at first, you see.

Now all this means that the ego, or soul, or mind, if you prefer the term—is the real Knower who becomes aware of the outside world by means of the messages of the senses. Cut off from these messages the mind would be almost a blank, so far as outside objects are concerned. Every one of the senses so cut off would mean a diminishing or cutting-off of a part of the world of the ego. And, likewise, each new sense added to the list tends to widen and increase the world of the ego. We do not realize this, as a rule. Instead, we are in the habit of thinking that the world consists of just so many things and facts, and that we know every possible one of them. This is the reasoning of a child. Think how very much smaller than the world of the average person is the world of the person born blind, or the person born deaf! Likewise, think how very much greater and wider, and more

wonderful this world of ours would seem were each of us to find ourselves suddenly endowed with a new sense! How much more we would perceive. How much more we would feel. How much more we would know. How much more we would have to talk about. Why, we are really in about the same position as the poor girl, born blind, who said that she thought that the color of scarlet must be something like the sound of a trumpet. Poor thing, she could form no conception of color, never having seen a ray of light—she could think and speak only in the terms of touch, sound, taste and smell. Had she also been deaf, she would have been robbed of a still greater share of her world. Think over these things a little.

Suppose, on the contrary, that we had a new sense which would enable us to sense the waves of electricity. In that case we would be able to "feel" what was going on at another place—perhaps on the other side of the world, or maybe, on one of the other planets. Or, suppose that we had an X Ray sense—we could then see through a stone wall, inside the rooms of a house. If our vision were improved by the addition of a telescopic adjustment, we could see what is going on in Mars, and could send and receive communications with those living there. Or, if with a microscopic adjustment, we could see all the secrets of a drop of water—maybe it is well that we cannot do this. On the other hand, if we had a well-developed telepathic sense, we would be aware of the thought-waves of others to such an extent that there would be no secrets left hidden to anyone—wouldn't

that alter life and human intercourse a great deal? These things would really be no more wonderful than is the evolution of the senses we have. We can do some of these things by apparatus designed by the brain of man—and man really is but an imitator and adaptor of Nature. Perhaps, on some other world or planet there may be beings having seven, nine or fifteen senses, instead of the poor little five known to us. Who knows!

But it is not necessary to exercise the imagination in the direction of picturing beings on other planets endowed with more senses than have the people of earth. While, as the occult teachings positively state, there are beings on other planets whose senses are as much higher than the earth-man's as the latter's are higher than those of the oyster, still we do not have to go so far to find instances of the possession of much higher and more active faculties than those employed by the ordinary man. We have but to consider the higher psychical faculties of man, right here and now, in order to see what new worlds are open to him. When you reach a scientific understanding of these things, you will see that there really is nothing at all supernatural about much of the great body of wonderful experiences of men in all times which the "horse sense" man sneeringly dismisses as "queer" and "contrary to sense." You will see that these experiences are quite as natural as are those in which the ordinary five senses are employed—though they are super-physical. There is the greatest difference between supernatural and super-physical, you must realize.

All occultists know that man has other senses than the

ordinary five, although but few men have developed them sufficiently well to use them effectively. These super-physical senses are known to the occultists as "the astral senses." The term "Astral," used so frequently by all occultists, ancient and modern, is derived from the Greek word "astra," meaning "star." It is used to indicate those planes of being immediately above the physical plane. The astral senses are really the counterparts of the physical senses of man, and are connected with the astral body of the person just as the physical senses are connected with the physical body. The office of these astral senses is to enable the person to receive impressions on the astral plane, just as his physical senses enable him to receive impressions on the physical plane. On the physical plane the mind of man receives only the sense impressions of the physical organs of sense; but when the mind functions and vibrates on the astral plane, it requires astral senses in order to receive the impressions of that plane, and these, as we shall see, are present.

Each one of the physical senses of man has its astral counterpart. Thus man has, in latency, the power of seeing, feeling, tasting, smelling, and hearing, on the astral plane, by means of his five astral senses. More than this, the best occultists know that man really has seven physical senses instead of but five, though these two additional senses are not unfolded in the case of the average person (though occultists who have reached a certain stage are able to use them effectively). Even these two extra physical senses have their counterparts on the astral plane.

Persons who have developed the use of their astral senses are able to receive the sense impressions of the astral plane just as clearly as they receive those of the physical plane by means of the physical senses. For instance, the person is thus able to perceive things occurring on the astral plane; to read the Akashic Records of the past; to perceive things that are happening in other parts of the world; to see past happenings as well; and in cases of peculiar development, to catch glimpses of the future, though this is far rarer than the other forms of astral sight.

Again, by means of clairaudience, the person may hear the things of the astral world, past as well as present, and in rare cases, the future. The explanation is the same in each case—merely the receiving of vibrations on the astral plane instead of on the physical plane. In the same way, the astral senses of smelling, tasting, and feeling operate. But though we have occasional instances of astral feeling, in certain phases of psychic phenomena, we have practically no manifestation of astral smelling or tasting, although the astral senses are there ready for use. It is only in instances of travelling in the astral body that the last two mentioned astral senses, viz., smell and taste, are manifested.

The phenomena of telepathy, or thought transference, occurs on both the physical and the mental plane. On the physical plane it is more or less spontaneous and erratic in manifestation; while on the astral plane it is as clear, reliable and responsive to demand as is astral sight, etc.

The ordinary person has but occasional flashes of astral sensing, and as a rule is not able to experience the phenomenon at will. The trained occultist, on the contrary, is able to shift from one set of senses to the other, by a simple act or effort of will, whenever he may wish to do so. Advanced occultists are often able to function on both physical and astral planes at the same time, though they do not often desire to do so. To vision astrally, the trained occultist merely shifts his sensory mechanism from physical to astral, or vice versa, just as the typewriter operator shifts from the small-letter type to the capitals, by simply touching the shift-key of his machine.

Many persons suppose that it is necessary to travel on the astral plane, in the astral body, in order to use the astral senses. This is a mistake. In instances of clairvoyance, astral visioning, psychometry, etc., the occultist remains in his physical body, and senses the phenomena of the astral plane quite readily, by means of the astral senses, just as he is able to sense the phenomena of the physical plane when he uses the physical organs—quite more easily, in fact, in many instances. It is not even necessary for the occultist to enter into the trance condition, in the majority of cases.

Travel in the astral body is quite another phase of occult phenomena, and is far more difficult to manifest. The student should never attempt to travel in the astral body except under the instruction of some competent instructor.

In Crystal Gazing, the occultist merely employs the crystal in

order to concentrate his power, and to bring to a focus his astral vision. There is no supernatural virtue in the crystal itself—it is merely a means to an end; a piece of useful apparatus to aid in the production of certain phenomena.

In Psychometry some object is used in order to bring the occultist "en rapport" with the person or thing associated with it. But it is the astral senses which are employed in describing either the past environment of the thing, or else the present or past doings of the person in question, etc. In short, the object is merely the loose end of the psychic ball of twine which the psychometrist proceeds to wind or unwind at will. Psychometry is merely one form of astral seeing; just as is crystal gazing.

In what is known as Telekinesis, or movement at a distance, there is found the employment of both astral sensing, and astral will action accompanied in many cases by actual projection of a portion of the substance of the astral body.

In the case of Clairvoyance, we have an instance of the simplest form of astral seeing, without the necessity of the "associated object" of psychometry, or the focal point of the crystal in crystal gazing.

This is true not only of the ordinary form of clairvoyance, in which the occultist sees astrally the happenings and doings at some distant point, at the moment of observation; it is also true of what is known as past clairvoyance, or astral seeing of past events; and in the seeing of future events, as in prophetic vision, etc. These are all simply different forms of one and the same

thing.

Surely, some of you may say, "These things are supernatural, far above the realm of natural law—and yet this man would have us believe otherwise." Softly, softly, dear reader, do not jump at conclusions so readily. What do you know about the limits of natural law and phenomena? What right have you to assert that all beyond your customary range of sense experience is outside of Nature? Do you not realize that you are attempting to place a limit upon Nature, which in reality is illimitable?

The man of a generation back of the present one would have been equally justified in asserting that the marvels of wireless telegraphy were supernatural, had he been told of the possibility of their manifestation. Going back a little further, the father of that man would have said the same thing regarding the telephone, had anyone been so bold as to have prophesied it. Going back still another generation, imagine the opinion of some of the old men of that time regarding the telegraph. And yet these things are simply the discovery and application of certain of Nature's wonderful powers and forces.

Is it any more unreasonable to suppose that Nature has still a mine of undiscovered treasure in the mind and constitution of man, as well as in inorganic nature? No, friends, these things are as natural as the physical senses, and not a whit more of a miracle. It is only that we are accustomed to one, and not to the other, that makes the astral senses seem more wonderful than the physical. Nature's workings are all wonderful—none more so

than the other. All are beyond our absolute conception, when we get down to their real essence. So let us keep an open mind!

LESSON II.

TELEPATHY vs. CLAIRVOYANCE

In this work I shall use the term "clairvoyance" in its broad sense of "astral perception," as distinguished from perception by means of the physical senses. As we proceed, you will see the general and special meanings of the term, so there is no necessity for a special definition or illustration of the term at this time.

By "telepathy," I mean the sending and receiving of thought messages, and mental and emotional states, consciously or unconsciously, by means of what may be called "the sixth sense" of the physical plane. There is, of course, a form of thought transference on the astral plane, but this I include under the general term of clairvoyance, for reasons which will be explained later on.

You will remember that in the preceding chapter I told you that in addition to the five ordinary physical senses of man there were also two other physical senses comparatively undeveloped in the average person. These two extra physical senses are, respectively, (1) the sense of the presence of other living things; and (2) the telepathic sense. As I also told you, these two extra physical senses have their astral counterparts. They also have certain physical organs which are not generally recognized by physiologists or psychologists, but which are well known to

all occultists. I shall now consider the first of the two above-mentioned extra physical senses, in order to clear the way for our consideration of the question of the distinction between ordinary telepathy and that form of clairvoyance which is its astral counterpart.

There is in every human being a sense which is not generally recognized as such, although nearly every person has had more or less experience regarding its workings. I refer to the sense of the presence of other living things, separate and apart from the operation of any of the five ordinary physical senses. I ask you to understand that I am not claiming that this is a higher sense than the other physical senses, or that it has come to man in a high state of evolution. On the contrary, this sense came to living things far back in the scale of evolution. It is possessed by the higher forms of the lower animals, such as the horse, dog, and the majority of the wild beasts. Savage and barbaric men have it more highly developed than it is in the case of the civilized man. In fact, this physical sense may be termed almost vestigial in civilized man, because he has not actively used it for many generations. For that matter, the physical sense of smell is also deficient in man, and for the same reason, whereas in the case of the lower animals, and savage man, the sense of smell is very keen. I mention this for fear of misunderstanding. In my little book, "The Astral World," I have said: "All occultists know that man really has seven senses, instead of merely five, though the additional two senses are not sufficiently developed for use in the

average person (though the occultist generally unfolds them into use)." Some have taken this to mean that the occultist develops these two extra physical senses, just as he does certain higher psychic or astral faculties. But this is wrong. The occultist, in such case, merely re-awakens these two senses which have been almost lost to the race. By use and exercise he then develops them to a wonderful proficiency, for use on the physical plane.

Now, this sense of the presence of other living beings is very well developed in the lower animals, particularly in those whose safety depends upon the knowledge of the presence of their natural enemies. As might be expected, the wild animals have it more highly developed than do the domesticated animals. But even among the latter, we find instances of this sense being in active use—in the case of dogs, horses, geese, etc., especially. Who of us is not familiar with the strange actions of the dog, or the horse, when the animal senses the unseen and unheard presence of some person or animal? Very often we would scold or punish the animal for its peculiar actions, simply because we are not able to see what is worrying it. How often does the dog start suddenly, and bristle up its hair, when nothing is in sight, or within hearing distance. How often does the horse grow "skittish," or even panicky, when there is nothing within sight or hearing. Domestic fowls, especially geese, manifest an uneasiness at the presence of strange persons or animals, though they may not be able to see or hear them. It is a matter of history that this sense, in a flock of geese, once saved ancient

Rome from an attack of the enemy. The night was dark and stormy, and the trained eyesight and keen hearing of the Roman outposts failed to reveal the approach of the enemy. But, the keen sense of the geese felt the presence of strange men, and they started to cackle loudly, aroused the guard, and Rome was saved. Skeptical persons have sought to explain this historical case by the theory that the geese heard the approaching enemy. But this explanation will not serve, for the Roman soldiers were marching about on their posts and guard-duty, and the geese remained silent until they sensed the approach of the small number of the enemy's scouts, when they burst into wild cries. The ancient Romans, themselves, were under no illusion about the matter—they recognized the existence of some unusual power in the geese, and they gave the animals the full credit therefor.

Hunters in wild and strange lands have told us that often when they were lying concealed for the purpose of shooting the wild animals when they came within range, they have witnessed instances of the existence of this strange faculty in the wild beasts. Though they could not see the concealed hunters, nor smell them (as the wind was in the other direction) all of a sudden one or more of the animals (generally an old female) would start suddenly, and a shiver would be seen to pass over its body; then it would utter a low warning note, and away would fly the pack. Nearly every hunter has had the experience of watching his expected game, when all of a sudden it would start off with a nervous jerk, and without waiting to sniff the air, as is usual,

would bolt precipitately from the scene. Moreover, many beasts of prey are known to sense the presence of their natural prey, even when the wind is in the other direction, and there is no sound or movement made by the crouching, fearstricken animal. Certain birds seem to sense the presence of particular worms upon which they feed, though the latter be buried several inches in the earth, or in the bark of trees.

Savage man also has this faculty developed, as all travellers and explorers well know. They are as keen as a wild animal to sense the nearness of enemies, or, in some cases, the approach of man-eating beasts. This does not mean that these savages are more highly developed than is civilized man—quite the reverse. This is the explanation: when man became more civilized, and made himself more secure from his wild-beast enemies, as well as from the sudden attacks of his human enemies, he began to use this sense less and less. Finally, in the course of many generations, it became almost atrophied from disuse, and ceased reporting to the brain, or other nerve centres. Or, if you prefer viewing it from another angle, it may be said that the nerve centres, and brain, began to pay less and less attention to the reports of this sense (trusting more to sight and hearing) until the consciousness failed to awaken to the reports. You know how your consciousness will finally refuse to be awakened by familiar sounds (such as the noise of machinery in the shop, or ordinary noises in the house), although the ears receive the sound-waves.

Well, this is the way in the case of this neglected sense—

for the two reasons just mentioned, the average person is almost unaware of its existence. Almost unaware I have said—not totally unaware. For probably every one of us has had experiences in which we have actually "felt" the presence of some strange person about the premises, or place. The effect of the report of this sense is particularly noticed in the region of the solar plexus, or the pit of the stomach. It manifests in a peculiar, unpleasant feeling of "gone-ness" in that region—it produces a feeling of "something wrong," which disturbs one in a strange way. This is generally accompanied by a "bristling up," or "creepy" feeling along the spine. The organs registering the presence of a strange or alien creature consist of certain delicate nerves of the surface of the skin, generally connected with the roots of the downy hair of the body—or resting where the hair roots would naturally be, in the case of a hairless skin. These seem to report directly to the solar-plexus, which then acts quickly by reflex action on the other parts of the body, causing an instinctive feeling to either fly the scene or else to crouch and hide oneself. This feeling, as may be seen at once, is an inheritance from our savage ancestors, or perhaps from our lowly-animal ancestral roots. It is a most unpleasant feeling, and the race escapes much discomfort by reason of its comparative absence.

I have said that occultists have developed, or rather re-developed this sense. They do this in order to have a harmonious well-developed seven-fold sense system. It increases their general "awareness." Certain other knowledge of the occultist neutralizes

the unpleasant features of the manifestation of this sense, and he finds it often a very valuable adjunct to his senses of seeing and hearing, particularly in the cases in which he is approached by persons having antagonistic or hostile feelings toward him, as in such cases this faculty is particularly active. In connection with the telepathic sense (to be described a little further on) this sense operates to give a person that sense of warning when approached by another person whose feelings are not friendly to him, no matter how friendly the outward appearance of that person may be. These two extra senses co-operate to give a person that instinctive feeling of warning, which all of us know in our own experience.

This particular, as well as the telepathic sense, may be cultivated or developed by anyone who wishes to take the time and trouble to accomplish the work. The principle is simple—merely the same principle that one uses in developing any of the other physical attributes, namely, use and exercise. The first step (a) is the recognition of the existence of the sense itself; then (b) the attention given to its reports; then (c) frequent use and exercise. Just think of how you would proceed to develop any of the five ordinary senses—the hearing, sight, or touch, for instance—then follow the same process in the cultivation of this extra sense, or two senses, and you will accomplish the same kind of results.

Now, let us consider the other extra physical sense—the "telepathic" sense, or sense of becoming aware of the thought-

waves, or emotional waves, of other persons. Now, as strange as this may appear to some persons—the most of persons in fact—this telepathic faculty is not a "higher" faculty or sense, but is really a comparatively low one. Just like the sense just described, it is possessed in a higher degree by many of the lower animals, and by primitive and savage man. That which really is "higher" in this kind of psychic phenomena is the manifestation of that higher form of telepathy—by use of the astral counterpart of this sense—which we shall consider, later, under the name of clairvoyance, for this is really a particular phase of clairvoyance.

As strange as it may appear to some of you, the lower animals possess a kind of telepathic sense. An animal is usually aware of your feelings toward it, and your purposes regarding it. Domestic animals lose some of this by generations of confinement, while the wild animals have the sense highly developed. But even some of the domestic animals have more or less of it. You will readily recognize this fact if you have ever tried to "cut out" a certain animal from a herd or flock. You will find that the animal in some way has sensed your designs upon it, no matter how indirectly you approach it, and it will begin circling around the other animals, twisting in and out in its endeavors to be lost to your sight. The other animals, likewise, will seem to know that you are after only that particular one, and will manifest but little fright or distrust, comparatively.

I have frequently seen this thing, in my own country and in others, among poultry raisers. The poultryman will think, to

himself, "Now, I am going to get that black hen with the yellow legs—that fat, clumsy one," and he will move toward the flock slowly and with an air of unconcern. But, lo! as soon as he gets near the creatures, that black hen will be seen edging her way to the outer circle of the flock, on the opposite side from the man. When the man moves around to her side, she will be found to have plunged into the crowd, and it is hard to find her. Sometimes she will actually try to sneak off, and conceal herself in some dark corner, or back of some large object. Every poultryman will smile when this occurrence is mentioned to him—he knows by experience that hens have a way of sensing what he has in his mind regarding them.

Moreover, as every farmer knows, the crow family has a most uncanny way of sensing the intentions of the farmer who is trying to destroy them, and shows great sagacity in defeating those intentions. But, while the crow is a very intelligent bird—one of the wisest of the bird family, in fact—it obtains its knowledge of what is in the mind of the man not alone from "figuring on his intentions," but rather from that instinctive sensing of his mental states. The hen, as all know, is a very stupid bird, showing but little intelligent activity. But, nevertheless, she is very quick about sensing the poultryman's designs on her, though generally very stupid about planning out a skillful escape.

Every owner of dogs, cats and horses, has had many opportunities for observing the manifestation of this sense on the part of those animals. Every dog feels the emotional states of

his owner, and others. The horse knows when his owner seeks to throw the halter over his neck, or when, on the contrary, he is merely walking through the field. Cats sense their owners' feelings and thoughts, and often resent them. Of course, the lower animals can sense merely elementary mental states, and generally *only* emotional states, as their minds are not developed so as to interpret the more complex mental states. Primitive men likewise almost instinctively sense the feelings and designs of other men. They do not reason the thing out, but rather merely "feel" the ideas and designs of the others. The women of the lower races are more adept in interpreting these sense reports than are the men. Women are more sensitive, as a rule, than are men—on any point on the scale of development.

When we come to consider ordinary telepathy in the case of men of civilized countries, we find a more complex state of affairs. While civilized man, as a whole, has lost some of the quick telepathic perception of the lower races, he has, in some exceptional cases, acquired a faculty of receiving and interpreting more complex thought-forms and mental states. The investigations of the Society for Psychical Research, and those of private investigators as well, have shown us that a picture of a complicated geometrical design held in the mind of one person may be carried to and received by the mind of another person, who reproduces the design on paper. In the same way, complicated thoughts have been transmitted and received. But these are only exceptional cases. In many cases this sense seems

almost dead in the ordinary civilized individual, except when aroused in exceptional cases.

But, nevertheless, the majority of persons have occasional flashes of telepathy—just enough to make them realize that "there is something in it." The renewed interest in the subject, of late years, has directed the public mind to the phenomena of telepathy, and, consequently, more persons are now taking note of the cases of thought-transference coming under their personal notice. It must be remembered, of course, that all of us are constantly receiving thought-waves, and feeling thought-influence, unconsciously. I am speaking now only of the conscious perception of the thought-waves.

Many investigators have so developed their telepathic sense that they are able, at times, to obtain wonderful test results. But, it has been a source of disappointment to many of them to discover that at other times, under apparently similar conditions, their success was very slight. So true is this that many authorities have accepted the theory that telepathy is more or less spontaneous, and cannot be produced to order. This theory is true as far as it goes, but there is a side of the case that these investigators overlook, probably because of their lack of the occult principles involved in the phenomena. I mean this: that their most brilliant successes have been obtained by reason of their unconscious "switching on" of the astral telepathic sense, the clairvoyant sense. While in this condition, they obtained startling results; but the next time they tried, they failed to awaken

the astral sense, and, therefore, had to depend entirely upon the physical telepathic sense, and, consequently, their results were comparatively poor.

You will understand the difference and distinction between physical-sense telepathy, and astral-sense telepathy, if you will carefully consider the nature of each, as I shall now present it to you. I ask your close attention to what I shall have to say on this subject in the remaining pages of this chapter. Do not pass over these explanations as "dry," for unless you have a clear fundamental understanding of the thing, you will never be able to get the best results. This is true of every phase of learning, physical as well as psychical—one must get started right, in order to obtain the best results.

In the first place, every thought process, every emotional activity, every creation of ideas, is accompanied by a manifestation of force—in fact, is the result of the manifestation of a force. Without entering at all into the question of what mind is, in itself, we may rest firmly on the natural fact that every manifestation of mental or emotional activity is the result of an action of the brain or nervous system, manifesting in a form of vibrations. Just as in the case of the manifestation of electricity in which certain chemical elements are consumed, or transformed, so in the case of mental or emotional activity there is a consuming or transformation of the substance of which the nervous system is composed. When I say "nervous system" in this connection, I include the brain, or brains of man—for these are but a part of

his great nervous system in which all emotional or mental activity is manifested.

Moreover, just as there is no real destruction of matter in any of Nature's processes—all seeming destruction being but a transformation—so in the case before us there is a transformation of the energy released in the thought or emotional process. We may grasp this idea more clearly if we consider what takes place into transformation of electrical energy. For instance, transmit a strong current of electricity over a fine wire, or filament of carbon, and lo! the current is transformed into light. Use another kind of channel of transmission, and the current is transformed into heat. Every electric light, or electric heating apparatus is proof of this. In the same way, the electric current is sent into space in the form of wireless waves. These waves coming in contact with certain forms of apparatus are transformed into forms of force which are registered and interpreted by the wireless operator.

In the same way, the telepathic waves of energy are sent forth by the activity released by the thought or emotion state. These waves travel in every direction, and when they come in contact with physical apparatus sufficiently sensitive to register them, they may be reproduced or retransformed into thought or mental states similar to those which originally sent them forth. You talk into the receiver of the telephone, and the sound waves are transformed into waves of electricity. These electric waves travel over the wires, and on reaching the other end of the telephone

circuit are again transformed into sound-waves which are heard by the ear of the listener. Well, then, when your brain sends out thought waves, these travel until they are received by the apparatus in the brain of another person, when they are re-transformed into thoughts of the same kind that originally caused the thought-waves. I will have much more to say on this subject in the next chapter. I will pause here to point out the difference between the phenomena of this form of telepathy, and the higher form which is really a phase of clairvoyance.

Now, in the case of what may be called a clairvoyant-telepathy, or astral telepathy, the ordinary thought-waves play but a small part. Instead of these, there is a transmission of force along the channels of the astral plane. It is almost impossible to describe the phenomena of the astral plane in the terms of the physical. I may illustrate the matter, in a general way, by saying that is something like your astral self actually extending itself out until it touches the astral self of the other person, and thus actually "feels" the astral activities there, instead of it being a case of something like waves travelling along space between brain and brain. Do you get this clearly? This is about as near to it as I can explain it to you at this place. Telepathy is simply a matter of the transmission and receiving of waves of vibratory force which have travelled along the ether between two persons. But clairvoyance or astral-telepathy is something like your mind being extended out until it actually touches the mind of the other person and sees what is there.

I shall have much to say regarding the working out of the processes of clairvoyance, as we proceed. I have merely given the above explanation for the purpose of distinguishing between ordinary telepathy and clairvoyance, so as to prevent you from falling into a common error. Now let us consider the phenomena of ordinary telepathy—this is very wonderful in itself, although it is on a lower plane of activity than its astral or clairvoyant counterpart.

LESSON III.

TELEPATHY EXPLAINED

Telepathy, meaning Thought-Transference, bears a misleading title. Literally translated, it means "suffering at a distance," or, perhaps, "feeling pain at a distance." The name should really indicate "knowing at a distance," in order to be properly descriptive. But as the term has acquired a forced meaning by reason of years of usage, it will probably be continued in popular favor. After all, names do not count, so long as the meaning is accepted and understood.

While the term itself has been generally used in the sense of conscious and deliberate sending and receiving of thought-waves, there is a far wider field of phenomena really covered by it, viz., the unconscious sending and receiving of mental and emotional vibrations. I shall take up this phase of the subject in a moment, after I have called your attention to the mechanism whereby the waves of thought and emotion are transmitted.

In the last chapter, you will remember that I called your attention to the fact that there is a manifestation of energy or force (in the form of vibrations) in every mental or emotional state. This is true not only in the case of deep thought or vivid feeling, but also in the case of general mental "feelings," and emotional states. During such manifestations there is a radiation

of mental or emotional vibrations from the brain or nervous centres of the system, which flows out in all directions just as do light and wireless electricity. The principal seats or centres of these radiations are (1) the several brains of man, viz., the cerebrum, cerebellum, and the medulla oblongata, respectfully, and (2) the several great centres of nerve substance in the human system, called the plexi, such as the solar plexus, etc.

The vibrations arising from emotional excitement are sent out principally from the plexi, or great centres of the sympathetic nervous system. Those arising from the more strictly mental states emanate from certain centres and points of the brain, or brains, of the person manifesting them. Certain forms of these vibrations constitute the real essence of what is generally called "human magnetism," which will be treated upon in the proper place in these lessons.

I do not think it advisable to go into the technical details of the generation and mechanism of transmission of these thought and emotional vibrations, in these lessons. To understand the same would require a technical knowledge of physiology and organic chemistry, which is not possessed by the average person. Moreover, such details are neither interesting nor instructive to the general student of occultism. But, I think it proper to give at least a brief description of the receiving of such vibratory-waves by other individuals.

In the first place, every great plexus, or groups of nerve ganglia, in the human system is a receiving station, as well

as a sending station. A person manifesting strong emotional excitement tends to awaken similar states in the nervous centres of other persons in whom the conditions are favorable. This explains why the vibrations of anger, fear, panic, are so contagious. It also explains the strong effect of the vibrations emanating from the nerve centres controlling the reproductive system, in certain cases of strong sexual excitation. Each human sympathetic nervous system contains many receiving stations where emotional vibrations are received, and where they tend to be transformed into similar feeling in the receiving system, unless neutralized by other mental and emotional states in the person.

When we come to consider the apparatus by which is received the vibrations arising from what may be called "purely mental" operations of the brain, such as intellectual thought, constructive imagination, etc., we find a more specialized arrangement, as might be expected. There are several minor receiving points of mental vibrations, regarding which I do not consider it worth while to go into detail, because of the technical features involved. The principal apparatus for receiving thought vibrations of this kind is that which is known as the "pineal gland," which I shall now describe.

The pineal gland is a peculiar mass of nervous substance which is embedded in the human brain, in a position near the middle of the skull almost directly above the extreme top of the spinal column. It is shaped like a small cone; and is of

a reddish-gray color. It lies in front of the cerebellum, and is attached to the floor of the third ventricle of the brain. It contains a small quantity of peculiar particles of gritty, sand-like substance, which are sometimes called "brain-sand." It derives its scientific name from its shape, which, as I have said, resembles a pine-cone. Physiologists are at sea regarding the function of this strange organ, and generally content themselves with the statement that "its functions are not understood." But occultists know that the pineal gland, with its peculiar arrangement of nerve-cell corpuscles, and its tiny grains of "brain-sand," is the physical telepathic receiving instrument. Students of wireless telegraphy have noticed a startling resemblance between the pineal gland and a part of the receiving instrument employed in wireless telegraphy.

The thought vibrations coming in contact with the nervous system of the receiving person, set up a peculiar vibration in the substance of the pineal gland and thus the first step in the transformation of these vibrations into thought-forms in the mind of the person is under way. The remainder of the process is too technical, both in the physiological as well as in the occult sense, to be taken up in detail at this place. The student will do well to get the idea of the workings of wireless telegraphy well fixed in his mind, for this will set up the right conception of the working of ordinary telepathy, without the necessity of complicated technical diagrams and descriptions.

And, now then, let us see what results from the sending forth

and receiving of these mental and emotional waves of force and energy. It is a most interesting subject, I assure you. While the phenomena of the astral plane is probably more fascinating to the average student, I would impress upon you the importance of mastering the occult phenomena of the physical plane, before passing on to that of the higher planes.

In the first place, as all occultists know, each person is constantly surrounded with what has been called an "atmosphere" composed of mental and emotional vibrations which are emanated from his personality. The atmosphere of each person depends upon the general character of the thoughts and feelings of the person in question. Consequently, as no two persons are precisely alike in character, it follows that no two personal atmospheres are exactly alike. Each person has a psychic atmosphere of his or her own. These atmospheric vibrations do not extend very far from the presence of the person, and, consequently affect only those coming near to him.

In the same way, every group or crowd of persons has its own psychic atmosphere, composed of a blending of the individual psychic atmospheres of the persons composing the crowd, group or assemblage, and representing the general average of the thought and feelings of the crowd. There are no two group atmospheres exactly alike, for the reason that no two groups of persons, large or small, are exactly alike. Actors know that each audience which they face has its own psychic atmosphere, and the actors are affected by it. Preachers, lawyers, and speakers in

general are quite aware of this fact, and freely admit it, though they may not be acquainted with the causes or laws governing the phenomena.

Following the same psychic law, it will be found that every town or large city, or even every small village or section of a larger town, will be found to have its own distinctive psychic atmosphere, which is very perceptible to strangers visiting the place, and which affect those who take up their residence in the place. In large cities, it has been noticed that every building has its own peculiar vibrations which arise from the general character of those occupying it. Different church buildings likewise reflect the character of the general habits of thought and feeling of those worshipping in them. Likewise, certain business streets have pleasant or unpleasant vibrations in their atmosphere, from the same causes. Every person recognizes the truth of these statements, though but few are able to account for the facts in a scientific manner.

The beginner in the study of psychic phenomena often asks how these things can be, when the thought which has occasioned the vibrations have long since passed away. The explanation is simple, when properly explained. It is something like this: just as heat remains in a room after the stove has ceased to throw out heat-waves, so do the vibrations of thought and feeling persist long after the thought or feeling has died away. Or, if you prefer a more material illustration, we may say that if a package of perfumery has been opened in a room, and then removed, the air

will remain charged with the odor for a long time afterwards.

So, you see, the same principle applies in the case of psychic vibrations. The person carries around with him the general atmosphere of his characteristic mental and emotional vibrations. And, in the same way, the house, store, church, street, town, or city, etc., is permeated with the psychic vibrations of those who have frequented them. Nearly every one realizes the different feeling that impresses him when he enters a strange house, apartment, store or church. Each one has its own difference of psychic effect. And, so does each person create his or her psychic effect upon those coming in contact with him or her, or who comes into his or her presence or vicinity.

The next question asked by the thoughtful new student is this: If persons are constantly sending forth psychic vibrations, and if such vibrations persist for some time, why are we not overwhelmed with the force of them; and why are they not all so mixed up as to lose all their effect. I shall now answer this very important question.

In the first place, though we are constantly affected more or less by the multitude of psychic vibrations beating upon us, still the greater part of them do not consciously impress us. For an example, we have but to consider how few of the sounds or sights of a busy street are impressed upon our consciousness. We hear and see only a few of the things which attract our attention and interest. The rest are lost to us, although our eyes and ears receive them all. In the same way, we are impressed only by the stronger

vibrations which reach us, and then only by those which we have attracted to ourselves, or which prove attractive to us by reason of our own likes and dislikes.

In the second place, the effect of certain thought vibrations is neutralized by the effect of the vibrations of thoughts of an opposite character. Just as a mixture of black and white produces the neutral color of grey, so do two currents of opposing thought vibrations tend to resolve themselves into a neutral vibration which has little or no effect upon those coming in contact with them. You may think of numerous correspondences to this in the world of material things. For instance, a mixture of very hot and very cold water, will produce a neutral lukewarm liquid, neither hot nor cold. In the same way, two things of opposing taste characteristics, when blended, will produce a neutral taste having but little effect upon one. The principle is universal, and is readily understood.

In the third place, there is that which we may call an "affinity" between thoughts and feelings of a similar character. Not only do the vibrations of similar thoughts tend to coalesce and combine; but, more than this, each one of us attracts to himself or herself the thought vibrations which are in general accord with corresponding thoughts in our own minds, or feelings in our own nature. Like attracts like. In the same way, the character of our thoughts and feelings act to repel thought or emotional vibrations of an opposite or inharmonious nature. As all occultists know, everyone draws thought vibrations in harmony with his or her

own; and also repels thought vibrations of an inharmonious nature.

These are the general laws and principles governing the phenomena of this phase of telepathic vibrations. There is much more to be said on the subject, of course, but if you will note carefully the leading principles and laws of manifestation just mentioned, you will be able to reason correctly regarding any phase of this class of phenomena which may come before you for attention. Once you learn a general rule, the rest becomes merely a matter of application and interpretation. Let us now proceed to a consideration of other phases of the general subject of telepathic influence.

We now come to the phase of what may be called direct telepathy—that is where a thought is consciously, and more or less purposely, directed toward another person. We come across many interesting cases of this kind where persons find themselves thinking intently of certain other persons, and afterwards are told by the other persons that "I found myself thinking intently about you, at such and such a time," etc. In some of these cases it is difficult to determine which one started the thinking. Again, how often do we find ourselves thinking of a person, when all of a sudden the person comes into sight. Again, we think intently and earnestly about a certain question; and then, all of a sudden, other folks whom we meet begin talking to us about the same thing. These instances are too common to need more than a passing notice.

A little more purpose is displayed in that class of phenomena in which we intently wish that a certain person shall do a certain thing, and lo! we soon learn that that certain person has done it. A number of years ago, a popular writer wrote an article in which he mentioned what seemed to him to be a curious instance of some form of mental influence or telepathy. He said that he had found out that if he would sit down and carefully write a letter to some person from whom he had not heard for a long time, and then destroy the letter instead of sending it, he would be almost certain to receive a letter from that person within a few days. He did not attempt to account for the phenomenon, he merely called the attention of his readers to it. Many persons have followed the suggestion, often with very wonderful results. There is nothing miraculous, or supernatural about such occurrences. It is merely one phase of telepathy. The concentrated thought of the writer of the letter is directed toward the other person, and that person begins to think of the first one; then he thinks he will write to him; then he actually does write. Distance, space, and direction have no importance in this experiment—it is not necessary to even know where the second person is, in fact.

There are often found persons so closely in psychic harmony with each other that they very often are able to ask questions and receive answers from each other, even though great distances separate them. Some particular times there is a better psychic harmony existing between the same persons than is found at other times. All this, of course, affects the success of

the experiment. It is surprising what wonderful results along these lines may be obtained by almost any person of average intelligence, after a little careful, patient, conscientious practice.

But there have been phenomena obtained as the result of long series of careful experiments which are, in a way, even more wonderful than these somewhat less deliberate experiments just mentioned. I allude to the experiments of a number of earnest, careful scientific students, who surrounded themselves with every precaution against over-enthusiasm, fraud, and coincidence. Prominent among this class of investigations we find those conducted by the Society for Psychical Research, of England, which really established a firm basis for the work of other investigators who followed the general methods of the said society. In the following chapter, I shall give you a somewhat extended statement of the results of such investigations, because this information is important to every student of psychic phenomena, not only because it establishes a firm scientific basis for his studies and beliefs, but also because it gives him important information which he may apply in the course of his own experimental work.

I may mention that the investigations into the subject of telepathy, and kindred subjects, under the auspices of the society just mentioned, were conducted by men of careful scientific training and experience, and under the general supervision and approval of the officers of the society, among which have been numbered such eminent men as Prof. Henry Sidgwick,

of Cambridge University; Prof. Balfour Stewart, a Fellow of the Royal Society of England; Rt. Hon. A.J. Balfour, the eminent English statesman; Prof. William James, the eminent American psychologist; Sir William Crookes, the great chemist and discoverer of physical laws, who invented the celebrated "Crookes' Tubes," without which the discovery of the X Rays, radio-activity, etc., would have been impossible; Frederick W.H. Myers, the celebrated explorer of the astral planes, and writer upon psychic phenomena; Sir Oliver Lodge, the popular English scientist; and other men of international reputation and high standing. The character of these men at once gives the stamp of honesty and scientific accuracy to all the work of the society.

In order that you may understand the spirit which animated these scientific investigators in their work of the exploration of this new and strange region of Nature, I ask you to carefully read the following words of the presidential address of Sir William Crookes, before the Royal Society, at Bristol, England, in 1898. Remember, please, that this address was made before an assemblage of distinguished scientists, many of them rank materialists and, quite skeptical of all occult phenomena—this was nearly twenty years ago, remember. Sir William Crookes, facing this gathering, as its president, said:

"Were I now introducing for the first time these inquiries to the world of science, I should choose a starting point different from that of old (where we formerly began). It would be well to begin with Telepathy; with that fundamental law, as I believe

it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. * * * If telepathy takes place, we have two physical facts—the physical change in the brain of A, the suggestor, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. * * * It is unscientific to call in the aid of mysterious agencies, when with every fresh advance in knowledge it is shown that either vibrations have powers and attributes abundantly able to any demand—even the transmission of thought.

"It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep while it narrows almost to extinction during mental activity. This condition is so singularly like a Branly or Lodge coherer (a device which led to the discovery of wireless telegraphy) as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable that there may be present masses of such nerve coherers in the brain, whose special function it may be to receive impulses brought from without, through the connecting sequence of ether waves of appropriate order of magnitude.

"Roentgen has familiarized us with an order of vibrations of extreme minuteness as compared with the smallest waves with

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

"In the old Egyptian days, a well known inscription was carved over the portal of the Temple of Isis: 'I am whatever has been, is, or ever will be; and my veil no man hath yet lifted.' Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the Universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is to reconstruct what she has been, and to prophesy what she shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful, with every barrier that is withdrawn."

You will notice that this address made nearly twenty years ago, and from the standpoint of physical science is in full accord with the ideas of occultism as old as the hills. And yet, the speaker had worked out the idea independently. He also investigated higher forms of psychic phenomena, with results that startled the world.

But, you will notice that he does not attempt to give any other than purely physical laws the credit for the ordinary phenomena of telepathy. And he was thoroughly right in this, as we have seen. He escaped the common error of confusing physical-sense phenomena with the phenomena of the astral-senses. Each plane has its own phenomena—and each class is surely wonderful enough. And, again, remember that both physical and astral phenomena are purely natural; there is no need for seeking any supernatural agencies to account for these natural facts.

LESSON IV.

SCIENTIFIC TELEPATHY

The investigators of the Society for Psychical Research, of England, started by giving a broad definition of Telepathy, as follows: "Telepathy is the communication of impressions of any kind from one mind to another, independently of the recognized channels of sense." They took the rational position that the actual distance between the projector and the recipient of the telepathic message is not material; and that all that is required is such a separation of the two persons that no known operation of the senses can bridge the space between them. They wisely held that telepathy between two persons in the same room is as much telepathy as when the two persons are located at opposite sides of the world.

The investigators then ruled out all instances of thought-transmission in which there was even the slightest muscular contact between the projector and the recipient. They held that though there might be genuine telepathy in such cases, nevertheless, there was always the possibility of fraud or collusion, or of unconscious muscular action on the part of the projector. They demanded absolute and actual separation of the two persons, in order that their experiments might be above suspicion. They were wise in this, for while there is undoubtedly

a psychic communication in the cases in which there is the slight physical connection between the two persons (as I shall point out to you a little further on), still the element of doubt or suspicion must be entirely eliminated from a scientific test, in order to render it valuable and valid.

They, therefore, confined their investigations in Telepathy to the two following classes, viz.: (1) where actions are performed without physical contact with the person willing; and (2) where some number, word, or card is guessed apparently without any of the ordinary means of communication. The investigators recognized the possibility that in the first of the above-mentioned two classes of experiments there is a possibility of suspicion of collusion, fraud, or unconscious suggestion, in the matter of the motion of the eyes of the party, or some member of it, which might be seized upon, perhaps unconsciously, by the recipient, and used to guide him to the object which was being thought of by the projector or the party. They sought to obviate this difficulty by blindfolding the percipient, and by placing non-conductors of sound over his ears. But, finally, they came to the conclusion that even these precautions might not prove sufficient; and, accordingly, they devoted their attention to the second class of experiments, in which all ordinary means of communication between projector and recipient were impossible. They took the additional precautions of limiting their circle to a small number of investigators of scientific reputations, and well known to each other, always avoiding a promiscuous company for obvious

reasons.

One of the earliest series of investigations by these special committees of investigators was that of the family of the Rev. A.M. Creery, in Derbyshire, England. The children of this family had acquired a reputation in what was known as the "guessing game," in which one of the children, previously placed outside of the room, then returned to the room and attempted to "guess" the name or location of some object agreed upon by the party during her absence. The results were very interesting, and quite satisfactory, and have frequently been referred to in works on the subject written since that time. I think it well to give the results of this series of experiments in some little detail, for they form a basis for experiments on the part of those who read these lessons.

Prof. W.F. Barrett, Professor of Physics in the Royal College of Science for Ireland, conducted the most of the experiments. The report to the Society says: "We began by selecting the simplest objects in the room; then chose names of towns, people, dates, cards out of a pack, lines from different poems, etc., in fact, any thing or series of ideas that those present could keep in their minds steadily. The children seldom made a mistake. I have seen seventeen cards chosen by myself named right in succession without any mistake. We soon found that a great deal depended on the steadiness with which the ideas were kept before the minds of the thinkers, and upon the energy with which they willed the ideas to pass. I may say that this faculty is not by any means confined to the members of one family; it is much more general

than we imagine. To verify this conclusion, I invited two of a neighbor's children to join us in our experiments, with excellent results."

The report gives the methods of the experiments, as follows: "The inquiry has taken place partly in Mr. Creery's house, and partly in lodgings, or at a hotel occupied by some of our number. Having selected at random one child, whom we desired to leave the room and wait at some distance, we would choose a pack of cards, or write on a piece of paper a name of a number which occurred to us at the moment. Generally, but not always, this was shown to the members of the family present in the room; but no one member was always present, and we were sometimes entirely alone. We then recalled the child, one of us always assuring himself that, when the door was suddenly opened, she was at a considerable distance, though this was usually a superfluity of caution, as our habit was to avoid all utterances of what was chosen. On re-entering, she stood—sometimes turned by us with her face toward the wall, oftener with her eyes directed toward the ground, and usually close to us and remote from the family—for a period of silence varying from a few seconds to a minute, till she called out to us some number, card, or whatever it might be."

In the first experiments, in "guessing" the name of objects, the child guessed correctly six out of fourteen. She then guessed correctly the name of small objects held in the hands of one of the committee—five times out of six. She guessed fictitious names chosen by the committee—five out of ten, at the first

trial. The committee then tested her by writing down the name of some object in the house, fixed at random, and then, after all had thought intently of the thing, they sent for the child and bade her try to find the thing thought of, the thought-concentration of course continuing during the search. The result is thus reported. "In this way I wrote down, among other things, a hair-brush—it was brought; an orange—it was brought; a wine-glass—it was brought; an apple—it was brought; and so on, until many objects had been selected and found by the child."

Passing over the details of many other experiments we find that the following remarkable results were obtained by the committee: "Altogether, three hundred and eighty-two trials were made in this series. In the case of letters of the alphabet, of cards, and of numbers of two figures, the chances of success on a first trial would naturally be 25 to 1, 52 to 1, and 89 to 1, respectively; in the case of surnames they would of course be infinitely greater. Cards were far most frequently employed, and the odds in their case may be taken as a fair medium sample, according to which, out of a whole series of three hundred and eighty-two trials, the average number of successes at the first attempt by an ordinary guesser would be seven and one-third. Of our trials, one hundred and twenty-seven were successes on the first attempt, fifty-six on the second, nineteen on the third—**MAKING TWO HUNDRED AND TWO, OUT OF A POSSIBLE THREE HUNDRED AND EIGHTY-TWO!**" Think of this, while the law of averages called for only seven

and one-third successes at first trial, the children obtained one hundred and twenty-seven, which, given a second and third trial, they raised to two hundred and two! You see, this takes the matter entirely out of the possibility of coincidence or mathematical probability.

But this was not all. Listen to the further report of the committee on this point: "The following was the result of one of the series. The thing selected was divulged to none of the family, and five cards running were named correctly on a first trial. The odds against this happening once in a series were considerably over a million to one. There were other similar batches, the two longest runs being eight consecutive guesses, once with cards, and once with names; where the adverse odds in the former case were over one hundred and forty-two millions to one; and in the other, something incalculably greater." The opinion of eminent mathematicians who have examined the above results is that the hypothesis of mere coincidence is practically excluded in the scientific consideration of the matter. The committee calls special attention to the fact that in many of the most important tests none of the Creery family were cognizant of the object selected, and that, therefore, the hypothesis of fraud or collusion is absolutely eliminated. The committee naturally came to the conclusion that the phenomena was genuine and real telepathy.

Prof. Balfour Stewart, LL.D., F.R.S., who was present at some of these experiments, though not a member of the committee, expressed great amazement at some of the results. He reports:

"The thought-reader was outside a door. The object or thing thought of was written on paper and silently handed to the company in the room. The thought reader was then called in, and in the course of a minute the answer was given. Definite objects in the room, for instance, were first thought of, and in the majority of the cases the answers were correct. Then numbers were thought of, and the answers were generally right, though, of course, there were some cases of error. The names of towns were thought of, and a good many of these were right. Then fancy names were thought of. I was asked to think of certain fancy names, and mark them down and hand them round to the company. I thought of and wrote on paper, 'Blue-beard,' 'Tom Thumb,' 'Cinderella.' and the answers were all correct!"

The committee also conducted a number of experiments with other recipients, with very satisfactory results. Colors were correctly guessed with a percentage of successes quite beyond the average or probable number. Names of towns in all parts of the world, were correctly "guessed" by certain recipients with a wonderful degree of success. But, probably most wonderful of all, was the correct reproduction of diagrams of geometrical and other figures and shapes. In one case, the recipient, in a series of nine trials, succeeded in drawing them all correctly, except that he frequently reversed them, making the upper-side down, and the right-hand side to the left. The Society, has published these reproduced diagrams in its Illustrated reports, and they have convinced the most skeptical of critics. Some of the

diagrams were quite complicated, unusual, and even grotesque, and yet they were reproduced with marvelous accuracy, not in a hesitating manner, but deliberately and continuously, as if the recipient were actually copying a drawing in full sight. Similar results have been obtained by other investigators who have followed the lead of these original ones.

So you see, the seal of scientific authority has been placed upon the phenomena of telepathy. It is no longer in the realm of the supernatural or uncanny. As Camille Flammarion, the eminent French scientist, has said: "The action of one mind upon another at a distance—the transmission of thought, mental suggestion, communication at a distance—all these are not more extraordinary than the action of the magnet on iron, the influence of the moon on the sea, the transportation of the human voice by electricity, the revolution of the chemical constituents of a star by the analysis of its light, or, indeed, all the wonders of contemporary science. Only these psychic communications are of a more elevated kind, and may serve to put us on the track of a knowledge of human nature. What is certain is: That telepathy can and ought to be henceforth considered by Science as an incontestable reality; that minds are able to act upon each other without the intervention of the senses; that psychic force exists, though its nature is yet unknown. * * * We say that this force is of a psychic order, and not physical, or physiological, or chemical, or mechanical, because it produces and transmits ideas and thoughts, and because it manifests itself without the

co-operation of our senses, soul to soul, mind to mind."

In addition to investigating the above mentioned classes of telepathic phenomena, the English Society for Psychological Research investigated many remarkable cases of a somewhat higher phase of telepathy. They took down the stories told by persons deemed responsible, and then carefully examined, and cross-examined other witnesses to the strange phenomena. The record of these experiments, and investigations, fill a number of good sized volumes of the Society's reports, which are well worth reading by all students of the subject. They may be found in the libraries of nearly any large city. I shall, however, select a number of the most interesting of the cases therein reported, to give my students an idea of the character of the phenomena so investigated and found genuine by the committees having this class of telepathy under investigation.

An interesting case of spontaneous telepathy is that related by Dr. Ede, as follows: "There is a house about a half-mile from my own, inhabited by some ladies, friends of our family. They have a large alarm bell outside their house. One night I awoke suddenly and said to my wife: 'I am sure I hear Mrs. F's alarm bell ringing.' After listening for some time, we heard nothing, and I went to sleep again. The next day Mrs. F. called upon my wife and said to her: 'We were wishing for your husband last night, for we were alarmed by thieves. We were all up, and I was about to pull the alarm bell, hoping that he would hear it, saying to my daughters, "I am sure it will soon bring Dr. Ede," but we did not ring it.' My

wife asked what time this had happened, and Mrs. F. said that it was about half past one. That was the time I awoke thinking that I heard the bell."

In this case there was manifested simply ordinary physical plane telepathy. Had the bell actually been rung, and heard psychically, it would have been a case of astral plane hearing, known as clairaudience. As it was, merely the thought in the mind of Mrs. F., and her strong idea to ring the bell, caused a transmission of thought waves which struck Dr. Ede with great force and awakened him. This case is interesting because it is typical of many cases of a similar nature within the experience of many persons. It is seen that a strong feeling, or excitement, accompanied by a strong desire or wish to summon another person, tends to give great power and effect to the thought waves emitted. They strike the mind of the recipient like the sudden ringing of an alarm clock bell.

Another interesting case is that of two ladies, both well known to members of the committee, and vouched for as of strict veracity. This case is unusual for the reason that two different persons received the thought-waves at the same time. Here is an abridgment of the case: "Lady G. and her sister had been spending the evening with their mother, who was in her usual health and spirits when they left her. In the middle of the night the sister awoke in her fright and said to her husband: 'I must go to my mother at once; do order the carriage. I am sure that she is taken ill.' On the way to her mother's house, where two

roads meet, she saw Lady G.'s carriage approaching. When they met each asked the other why she was there. They both related the same experience and impression. When they reached their mother's house, they found that she was dying, and had expressed an earnest wish to see them."

Another case of a similar nature is this: "At the siege of Mooltan, Major General R., then adjutant of his regiment, was severely wounded and supposed himself to be dying. He requested that his ring be taken off his finger and sent to his wife. At the same time his wife was at Ferozepore, one hundred and fifty miles distant, lying on her bed, in a state half way between waking and sleeping. She saw her husband being taken off the field, and heard his voice saying: "Take this ring off my finger, and send it to my wife."

This case bears the marks of very strong telepathy, but also has a suspicious resemblance to clairvoyance accompanied by clairaudience. Or perhaps it is a combination of both telepathy and clairvoyance. It is impossible to determine which, in absence of more detailed information. The message of persons dying, or believing themselves to be approaching death, are frequently very strong, for certain reasons well known to occultists. But there is nothing supernatural about the phenomena, and in most cases it is merely a case of strong telepathy.

The Society also reports the following interesting case: "A. was awake, and strongly willed to make himself known to two friends who at that time (one o'clock in the morning) were asleep.

When he met them a few days afterward, they both told him that at one o'clock they had awakened under the impression that he was in their room. The experience was so vivid that they could not go to sleep for some time, and looked at their watches to note the time." Cases of this kind are quite common, and many experimenters have had equally good results with this phase of thought transference. You will remember that there is no actual projection of the astral body, in most of these cases, but merely a strong impression caused by concentrated thought.

Another interesting case is that of the late Bishop Wilberforce, and is recorded in his biography, as follows: The Bishop was in his library at Cuddleson, with three or four of his clergy with him at the same table. The Bishop suddenly raised his hand to his head, and exclaimed: "I am certain that something has happened to one of my sons." It afterwards transpired that just at that time his eldest son's foot was badly crushed by an accident on board his ship, the son being at sea. The Bishop himself recorded the circumstance in a letter to Miss Noel, saying: "It is curious that at the time of his accident I was so possessed with the depressing consciousness of some evil having befallen my son, Herbert, that at the last, I wrote down that I was unable to shake off the impression that something had happened to him, and noted this down for remembrance." There is nothing unusual about this case, for it has been duplicated in the experience of many persons. Its chief importance lies in the fact that it is recorded by a man of wide reputation and high standing, and also

that the Bishop had taken the precaution to note down the thing at the time, instead of merely recalling it after he had heard of the accident.

You will notice that in many cases of this kind the phenomenon closely approaches the aspect of true clairvoyance, or astral sensing. In some cases there appears to be a blending of both telepathy and astral clairvoyance. In fact, there is but very little difference between the highest phases of ordinary telepathy, and the more common phases of clairvoyance. Here, as in many other cases of Nature's forces, there seems to be a gradual blending, rather than a sharp dividing line between the two classes of phenomena. Moreover, the student developing his telepathic powers will frequently find that he is beginning to unfold at least occasional flashes of clairvoyance.

In the case of telepathy, the recipient merely senses what is in the mind of the projector. In some cases a picture in the mind of the projector may be seen by the recipient, and may thus be mistaken for a case of pure clairvoyance. But, in investigating closely, it will be found that the real scene was slightly different from the impression, in which case it shows that the impression was simply telepathic. Clairvoyant vision shows the scene as it really is, or rather as the physical eye of the recipient would have seen it. The astral sight really sees the scene, and does not merely receive the mental impression of the projector. The first is original seeing; the second, merely a reproduction of images already in the mind of the projector, and colored by his

personality, etc.

In the next lesson, I shall give you a number of exercises and methods designed to develop your telepathic powers. You will find the practice of these most interesting and entertaining, and at the same time most instructive. You will find that as you practice the exercises given therein, you will become more and more adept and proficient in producing telepathic phenomena. From the lower stages, you will be able to proceed to the higher. And, in time, you will be surprised to find that almost unconsciously you have passed into the stage in which you will have at least occasional manifestations of clairvoyance, psychometry, etc.

In fact, there is no better way known to practical occultists to develop in a student the powers of clairvoyance than just this method of starting the student with the exercises designed to develop the telepathic power. It has been found by centuries of experience that the student who develops telepathic power, in a systematic way, will gradually unfold and evolve the clairvoyant and psychometric power. It constitutes the first rungs on the ladder of psychic development.

Of course, under the head of clairvoyance, etc., you will be given methods and exercise designed to develop clairvoyant powers—some of them very valuable and effective methods, at that. But, notwithstanding this, I feel that I should impress upon you the importance of laying a firm foundation for such instruction, by developing yourself first along the lines of telepathic power. Such a course will not only keenly sharpen

your powers of receptivity to such vibrations as you may wish to receive; but it will also train your mind in the direction of translating, interpreting, and recording such impressions when received.

You must remember that proficiency in a mental art is attained only by means of training the attention to concentrate upon the task. It is the same way in clairvoyance and psychometry. Telepathy trains your attention to concentrate upon the reception of impressions, and to hold them firmly and clearly in consciousness. The result is that when you really develop clairvoyant receptivity, your attention has already been trained to do the necessary work. I need not tell you what an advantage this gives you over the clairvoyant who has not received this training, for your own good common sense will assure you of it.

So, now for our training in telepathy—not only for itself, but also as a means of preparing for the higher stages.

LESSON V.

MIND READING, AND BEYOND

The simpler forms of telepathic phenomena have received the name "Mind Reading" and by some have been regarded as something not quite within the class of real telepathy. This last impression has been heightened by the fact that there has been offered the public many spectacular exhibitions of pseudo mind-reading, that is to say, imitation or counterfeit mind-reading, in which the result has been obtained by trickery, collusion, or clever artifice. But, notwithstanding this fact, genuine mind-reading is actually a phase of true telepathy.

What is generally known as mind-reading may be divided into two classes, as follows: (1) where there is an actual physical contact between the projector and the receiver; and (2) where there is no actual physical contact, but where there is a close relation in space between the two parties, as in the case of the "willing game." In the first class belong all cases in which the projector touches the recipient, or at least is connected with him by a material object. In the second class belong those cases in which the recipient seeks to find an object which is being thought of by either a single projector, or by a number of persons in the same room. You will notice that both of these classes were omitted from the experiments of the Society for Psychological

Research, because of the possibility of fraud or collusion. But, nevertheless, the student will do well to acquire proficiency in manifesting this form of telepathy, not alone for its own sake, but, also, because it naturally leads to higher development.

In the case of the first class of mind-reading namely, that in which actual physical contact is had between the projector and the recipient, there has been a disposition on the part of some authorities to explain the whole matter by the theory of unconscious muscular impulse of the projector; but those who have carefully studied this subject, and who have themselves performed the feats of this class of mind-reading, know that there is far more than this to it. Those familiar with the subject know that there is a decided transference of thought-waves from the projector to the recipient, and that the latter actually "feels" the same as they strike upon his mental receiving apparatus. The whole difference between this and the higher forms of telepathy is that in this the thought-currents generally run along the wires of the nervous system, instead of leaping across the space between the two persons.

It is known to all who have conducted this class of experiments, that at times there will be experienced a change or shifting in the transmission of the thought-currents. For a time, the thought-waves will be felt flowing in along the nerves of the hands and arms when, all of a sudden this will cease, and there will be experienced the passage of the current direct from brain to brain. It is impossible to describe this feeling in

mere words, to those who have never experienced it. But those to whom it has once been manifested will recognize at once just what I mean by this statement. It is a different sensation from any other in the experience of a human being, and must actually be experienced to be understood. The nearest analogy I can offer is that feeling experienced by the person when a forgotten name for which he has vainly sought, suddenly flashes or leaps into his consciousness—it is felt to come from somewhere outside of the conscious field. Well, in the case of the thought-current the feeling is much the same, only there is a fuller sense of the "outsideness" of the source of the thought.

In order to make you understand the distinction between the two classes of mind-reading more clearly, I will say that you may think of one as akin to the ordinary telegraphy over wires; and of the other as akin to wireless telegraphy. It is the same force in both cases, the difference being simply one of the details of transmission. Fix this idea firmly in your mind, and you will have no trouble in always having the right conception of any kind of case of mind-reading, or telepathy. But, you must remember, there are cases in which there is a combination of both methods of transmission, either simultaneously, or else shifting and changing from one to the other.

I will here remind the student that he will learn more by a half-dozen actual experiments in mind-reading, than he will by reading a dozen books on the subject. It is very good to read the books in order to get the correct theory well fixed in mind,

and also in order to learn the best methods as taught by those who have had a wide experience in the subject; but the real "how" of the matter is learned only through actual experience. So, I shall now give you advice and instructions concerning actual experimental work.

You, the student, should begin by making yourself a good recipient—that is a good "mind reader," allowing others to play the part of projector. Later on, you may play the part of projector, if you so desire, but the real "fine work" is done by the recipient, and, for that reason that is the part you should learn to play by frequent rehearsals.

I advise you to begin your experiments with friends who are in sympathy with you, and who are interested in the subject. Avoid particularly all early experiments with uncongenial or unsympathetic persons; and avoid as you would a pestilence all those who are antagonistic either to yourself or to the general subject of telepathy and kindred subjects. As you must make yourself especially "sensitive" in order to successfully conduct a mind-reading test, you will find yourself particularly susceptible to the mental attitude of those around you at such times, and therefore should surround yourself only with those who are congenial and sympathetic.

You will find that there is a great difference between the several persons whom you "try out" as projectors. Some will be more "en rapport" with you than are others who may be equally good friends. "En rapport," you know, means "in vibrational

harmony." When two persons are en rapport with each other, they are like two wireless telegraphic instruments perfectly attuned to each other. In such cases there are obtained the very best results. You will soon learn to distinguish the degree of en rapport conditions between yourself and different persons—you soon learn to "feel" this condition. In the beginning, it will be well for you to try several persons, one after the other, in your mind-reading experiments, in order to pick out the best one, and also to learn the "feel" of the different degrees of en rapport condition.

Even in cases of persons in whom the en rapport conditions are good, it is well to establish a rhythmic unison between you. This is done by both you and the person breathing in rhythmic unison a few moments. Begin by counting "one-two-three-four," like the slow ticking of a large clock. Have the other person join with you in so counting, until your minds both work in the same rhythmic time. Then you should have him breathe in unison with you, making a mental count with you at the same time, so that you will "breathe together." Count (mentally) "one-two-three-four," as you inhale; the "one-two," holding the breath; and, then "one-two-three-four," exhaling or breathing-out. Try this several times, and, you will find that you have established a rhythmic unison between yourself and the other person. In the progress of an experiment, if you should find that the conditions are not as good as might be desired, you will do well to pause for a few moments and re-establish the proper rhythmic harmony by this method of harmonious rhythmic breathing.

Begin by having the projector select some prominent object in the room, a chair, or table for instance. Then have him take your left hand in his right hand. Raise your left hand, held in his right hand, to your forehead; then close your eyes and remain passive a few moments. Have him concentrate his mind intently on the selected object—and will that you should move toward it. Have him think of nothing else except that object, and to will you to move toward it, with all his power. Close your eyes, and quiet your mind, opening your consciousness to every mental impression that he may send you. Instruct him to think not merely "chair," for instance, but rather "there—go there." The main thought in his mind must be that of direction. He must will that you move toward that chair.

After a moment or two, you will begin to feel a vague, general impulse to move your feet. Obey the impulse. Take a few slow steps in any direction that seems easy to you. Sometimes this will take you in an opposite direction from that of the chair, but it will "get you going," and you will soon begin to feel that the direction is "all wrong," and will begin to be mentally pulled in the right direction. You will have to actually experience this feeling, before you will fully understand just what I mean.

After some little practice, you will begin to feel quite distinctly the mental direction, or will-force, of the projector, which will seem to tell you to "come this way—now stop—now turn a little to the right—now a little to the left—now stop where you are, and put out your right hand—lower your hand—move your hand

a little to the right—that's it, now you have got it all right." You will soon learn to distinguish between the "no, that's wrong" thought, and the "that's right" one; and between the "go on," and the "come on" one. By making yourself completely passive, and receptive and obedient to the thought and will-impulses of the projector, you will soon act like a ship under the influence of the rudder in the hand of the projector.

After you have attained proficiency in receiving the mental impressions and directions, you will find yourself attracted or drawn, like a piece of steel to the magnet, toward the object selected. It will sometimes seem as if you were being moved to it even against your own will—and as if someone else were actually moving your feet for you. Sometimes the impulse will come so strong that you will actually rush ahead of the projector, dragging him along with you, instead of having him a little in advance, or by your side. It is all a matter of practice.

You will soon discover the great difference between different projectors. Some of them will be in perfect en rapport condition with you, while others will fail to get into tune with you. Some projectors do not seem to know what is required of them, and usually forget to "will" you to the object. It helps sometimes to tell them that the whole thing depends upon their will power, and that the stronger their will is, the easier it is for you to find the thing. This puts them on their mettle, and makes them use their will more vigorously.

You will soon learn to recognize that peculiar feeling of "all

right," that comes when you finally stand in front of the desired object. Then you begin to move your right hand up and down and around, until you get the right "feel" about that also, when you should place your hand on the place which seems to attract you most. You will find that the hand is just as responsive to the mental force, as are the feet. You will soon learn to distinguish between the mental signals: "up," "down," "to the right," "to the left," "stop now, you're right," etc. I cannot tell you just the difference—you must learn to "feel" them, and you will soon become expert in this. It is like learning to skate, run an automobile, operate a typewriter or anything else—all a matter of exercise and practice. But it is astonishing how rapidly one may learn; and how, at times, one seems to progress by great leaps and bounds. Now I shall give you the different stages or steps, which you will do well to follow in your exercises, progressing from the more simple to the more complex—but be sure to thoroughly master the simple ones, before you pass on to the more complex one. Be honest and strict with yourself—make yourself "pass the examination" before promotion, in each and every step.

1. **LOCATIONS.** Begin by finding particular locations in a room; corners, alcoves, doors, etc.

2. **LARGE OBJECTS.** Then begin to find large objects, such as tables, chairs, book-cases, etc.

3. **SMALL OBJECTS.** Then proceed to find small objects, such as books on a table, sofa-cushions, ornaments, paper-knives,

etc. Gradually work down to very small objects, such as scarf-pins, articles of jewelry, pocket-knives, etc.

4. CONCEALED OBJECTS. Then proceed to find small objects that have been concealed under other objects, such as a pocket-book beneath a sofa-cushion, etc.; or a key in a book; or a key under a rug, etc.

5. MINUTE OBJECTS. Then proceed to discover very small objects, either concealed or else placed in an inconspicuous place, such as a pin stuck in the wall, etc.; or a small bean under a vase, etc.

The public performers of mind reading vary the above by sensational combinations, but you will readily see that these are but ingenious arrangements of the above general experiments, and that no new principle is involved. As these lessons are designed for serious study and experiment, and not for sensational public performances, I shall not enter into this phase of the subject in these pages. The student who understands the general principles, and is able to perform the above experiments successfully, will have no difficulty in reproducing the genuine feats of the public mind readers, by simply using his ingenuity in arranging the stage-effects, etc. Among other things, he will find that he will be able to obtain results by interposing a third person between the projector and himself; or by using a short piece of wire to connect himself and the projector. Drawing pictures on a blackboard, or writing out names on a slate, by means of thought direction, are simply the result of a fine development

of the power of finding the small article—the impulse to move the hand in a certain direction comes in precisely the same way. The public driving feats of the professional mind-reader are but a more complicated form of the same general principle—the impression of "direction" once obtained, the rest is a mere matter of detail. The opening of the combination of a safe, though requiring wonderful proficiency on the part of the operator, is simply an elaboration of the "direction" movement.

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