

**ATKINSON
WILLIAM
WALKER**

GENUINE MEDIUMSHIP;
OR, THE INVISIBLE
POWERS

William Atkinson

**Genuine Mediumship;
or, The Invisible Powers**

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Содержание

PART I	6
NATURE'S FINER FORCES	6
Knowledge Versus Faith	6
Supernormal, Not Supernatural	6
Supernormal, Not Abnormal	7
The Prevailing Ignorance	7
Prejudice Against the Unusual	8
Great Changes Impending	8
The Naturalness of the Occult Powers	8
The World of Vibrations	9
Super-Sensible Vibrations	9
The Higher Vibrations	9
Unseen Worlds	9
Interpenetrating Planes and Worlds	10
Manifold Planes of Existence	10
Planes and Vibrations	11
The Higher Senses of Men	11
The World of Sensation	12
A Senseless World	12
The Elemental Sense	13
The Raw Material of Thought	13
The Evolution of the Senses	13
Unfoldment of New Senses	13
Discovery of New Worlds	14
Transcendental Senses	14
We Sense Only Vibratory Motion	14
The Higher Planes of Nature	15
An Appeal To Reason	15
PART II	16
Mental Vibrations and Transmissions	16
The Higher Forces	16
Chitta, or Mind Substance	16
What Modern Science Says	17
A Living Dynamic Focus	17
Dynamic Correlate of Thought	17
Answer to Skeptical Critics	18
The World of Vibrations	18
Uncharted Seas of Vibration	18
The Human Wireless Telegraph Instrument	19
A Great Scientist's Theory	19
Human Electro-Magnetism	20
Human Etheric Force	20
The Brain-Battery	21
A Peculiar Organ	21
The Pineal Gland	21
Transmission of Thought	22

A General Principle	22
Transformation of Vibrations	22
Example of Electric Light	23
Example of Wireless Telegraphy	23
Example of Light Waves	23
Transformation of Mental Vibrations	24
Vibrational Attunement	24
In Tune With Higher Planes	24
The Two Key-Words	24
PART III	25
THOUGHT TRANSFERENCE	25
Involuntary Transmission of Mental Vibrations	25
Thought Waves	25
Vibratory Thought Force	26
Mental Atmospheres	26
The Contagion of Thought	26
Mental Whirlpools	27
Mental Tidal Waves	27
Immunity to Thought Influences	27
Mental Attunement	28
Voluntary Transmission of Mental Vibrations	28
Voluntary Mental Influence	28
Base Use of Mind Power	29
The Secret of Witchcraft	29
Modern Black Magic	29
The Explanation of Sorcery	30
The Power of Fearthought	30
The Negative Pole	30
Voodooism Explained	31
Self-Protection	31
Repelling Adverse Influences	32
Neutralizing Psychic Influences	32
Telepathic Phenomena	32
Scientific Investigators	33
Конец ознакомительного фрагмента.	34

William Walker Atkinson

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PART I

NATURE'S FINER FORCES

One of the most common mistaken conceptions of the average student of the occult sciences, and of so-called "psychic phenomena" in general, is that which may be expressed by the term "supernatural." This term, as you know, is used to express the idea of "that which is outside of the realm of Nature, and of Nature's laws."

Knowledge Versus Faith

As a matter of fact, as all the advanced students and teachers of the occult doctrine know full well, we have no direct knowledge whatsoever of anything that is "outside of the realm of nature, and of Nature's laws." It is true that we may, by an act of faith, profess to believe in powers and beings entirely apart from the great realm of Nature—in fact, most persons do believe in such powers and beings in connection with their formal religion—but their belief is entirely within the category of Faith, and is not even pretended to be based upon actual experience and phenomenal manifestation.

The moment that there appears any manifestation which is possible of being known to, or experienced by, the human senses, ordinary or extraordinary, that moment the phenomena and the immediate cause thereof must be regarded as being properly classed in the category of "natural." This is true not only of such phenomena as are perceived by means of our ordinary five senses, but also of those which are perceptible only to the highest powers of perception, or higher senses, which are latent in all human beings but which are unfolded only in the case of a comparatively few individuals of the race.

It should be clearly understood by all students of occultism or psychic phenomena that man's knowledge and experience, normal or supernormal, is confined to the realm of Nature. There is a "ring pass-not" around the boundaries of the Kingdom of Nature which mortals cannot pass, no matter how high may be their degree of development and advancement. Even those great mystics whose writings are filled with the startling revelations of "union with the Divine," and of "At-onement with Deity," are under no illusion concerning this fact they know full well that only in so far as Deity involves itself in Nature—wraps itself up in the garments of Nature—can it be directly experienced by man, and thus actually known by him.

Supernormal, Not Supernatural

Perhaps a clearer understanding of this important subject will be had if we but substitute the term "supernormal" for that of "supernatural." The term "supernormal" is not commonly employed, and but few know that such a word is to be found in the dictionaries, much less know its meaning; but a study of its meaning, and its adoption in our thinking, will serve to give us a clearer conception of the true nature of many strange phases of experience of which we have become conscious, either by reasons of their manifestation by ourselves, or else by the manifestation on the part of others. It will accordingly be well for us to carefully examine this term and its meaning.

"Subnormal" means: "Beyond, above, or exceeding that which is **normal**; extraordinary, inexplicable perhaps, but **not** supernatural." Now, the term "normal" means: "Conforming to a certain standard, rule, or type"; hence, anything that is "supernormal" is something that is **above the usual pattern, rule, or type**.

There is an important distinction to be noted here, to-wit: a thing may be **outside** of the usual pattern, rule, or type, in the sense of being **inferior to** or **under** the ordinary standard, and in this case is known as "**abnormal**," the latter term being employed as a term of depreciation. On the other hand, the "**outside** of the standard" quality may consist of a **superiority** to the prevailing standard, and accordingly is entitled to be classed in the category of the "**supernormal**"—the prefix "**super**" meaning "**above, over, higher**, etc."

It is important that the distinction be made clearly between the use and meaning of these two terms, "abnormal" and "supernormal," respectively. The first named denotes **inferiority**, and the latter denotes **superiority**. This distinction may be more clearly apprehended by means of a concrete example, as follows:

On our own plane of existence the senses of sight and hearing, respectively, are included in the usual standard, pattern, and type of sense normality—every normal person possesses these senses in a certain general degree of power; hence, on this plane of existence, a person born blind, or deaf, is spoken of as "**abnormal**," that is to say, such a person is **deficient** in regard to the sense powers.

On the contrary, let us imagine a plane of existence, in which the great majority of individuals lack the power of sight and hearing, respectively. On such a plane of existence, the occasional individual who was born possessed of the powers of sight and hearing, respectively, would be properly regarded as "**supernormal**," that is to say, such a person would be **superior** to the ordinary run of individuals—above them, in fact. The term "**abnormal**" means **minus** the ordinary standard quality; and the term "**supernormal**" means **plus** the ordinary standard quality. And yet both the "plus" and the "minus" would be "outside" the normal type, though there is a difference as wide as that between the two poles, in this "outsideness."

Supernormal, Not Abnormal

The above important statement concerning the distinction between the "abnormal" and "supernormal" is not made merely for the purpose of academic differentiation and classification. On the other hand, it is made because there is a most pernicious tendency on the part of the ignorant and unthinking portions of the public to regard and to classify certain high phases of occult and psychic manifestation of power as "abnormal," hence **below** the standard; whereas, properly speaking, such manifestations of power are far **above the standard**, and, hence, clearly entitled to the term "supernormal."

The Prevailing Ignorance

The ignorant and unthinking attitude of certain portions of the general public toward this class of phenomena is akin to that of a community of blind and deaf persons, satisfied that their own "three sense" standard is the highest possible one attainable by living creatures and that all variation therefrom must be considered as "abnormal." In such a community there would occasionally be born certain individuals possessed of the senses of sight and hearing, in addition to the common three senses possessed by the entire community. Judging by what we know of the tendency of human nature in such cases, we are warranted in conjuring that the ordinary run of persons in such a community would revile the seeing and hearing individuals as "abnormal," and their possessors therefore to be pitied, and perhaps shunned. Only the intelligent and thoughtful members of such a community would

be able to grasp the fact that these exceptional individuals were really not only not "abnormal," and inferior to type, but that they were really "supernormal," and superior to type.

Prejudice Against the Unusual

Those to whom the above illustration may seem far-fetched, exaggerated, and unwarranted, are asked to carefully consider the ignorant and unthinking attitude which the great majority of the general public, at least at first, present toward that most wonderful display of supernormal powers, known as "occult" or "psychic," made by the few highly developed individuals of the race who are able to manifest them to some degree. These individuals are regarded as "queer," and "strange," "unnatural," and "abnormal" by their ignorant and unthinking neighbors and associates, just as the seeing and hearing exceptional individuals were likewise so regarded by their blind and deaf neighbors in the above illustration. And, here as in the illustration it is only the few intelligent and thinking individuals of the community who recognize that the departure from the standard type is in the direction of advancement and gain, rather than of retrogression and loss—a plus attribute, rather than a minus one. The illustration is startlingly true and in accordance with the facts of the case, as many thoughtful persons know only too well, and admit sadly.

Great Changes Impending

But it would be unjust and unfair to the general public were we to fail to add to the above criticism the fact that there is underway a great change in the public opinion regarding this important matter. More and more persons are becoming interested in Nature's Finer Forces every day; more are becoming more familiar with the phenomena manifested by the gifted individuals possessing these wondrous powers; and more are coming to realize that these powers are really latent in all of the members of the human race, though lying dormant in the majority thereof, and may be unfolded and brought into active manifestation by scientific methods of training and development. But, even so, the student and teacher of this great subject should carefully bear in mind the important distinction above made between that which is "abnormal," and that which is "supernormal"; and such should lose no opportunity in pointing out this important distinction whenever the subject arises in conversation or argument—for the propaganda of truth should be earnestly and vigorously pursued, in order that the world may be liberated from its chains of error.

The Naturalness of the Occult Powers

Returning to the subject considered in the opening paragraphs of this book, namely, the **naturalness** of the occult and psychic higher powers and the manifestation thereof, we strongly advise all students of these subjects to acquire a working knowledge of the place in Nature occupied by these powers and their manifestations. A little scientific information on this subject will render the student better able to intelligently teach others concerning these matters, and also to successfully defend himself when the ignorant and unthinking seek to attack the things which are so dear to his heart, and so real and evident to himself. Many, by reason of their lack of scientific knowledge on these points, not only fail to make converts to their cause of truth, but often really drive away persons who might otherwise be interested. Many persons are really interested in and attracted to the manifestations of the higher occult and psychic powers, but are fearful of anything "unnatural" or "supernatural," and are disposed to be frightened off by any suspicion of such qualities in things. These same persons, if shown that the phenomena have a perfectly valid scientific base in natural forces and laws, will throw aside their fears and will become earnest investigators and students of this great subject. Hence, as we have said, every teacher and student of this subject should know the true

scientific natural basis thereof; and in the following few pages we shall endeavor to plainly, though briefly, present these to you.

The World of Vibrations

Modern science furnishes abundant testimony to support and substantiate the teachings of the ancient Hindu sages to the effect that everything in the Universe is in constant motion, which is manifested by varying rates, degrees, and modes of vibration. The modern scientists, alike with the ancient occultist, knows that the differences between the things of the Universe arise mainly from the different rates, modes, and degrees of the vibrations manifested in the things themselves. If we change the vibration of a thing, we practically change the manifested nature of that thing. The difference between solid ice, liquid water, semi-gaseous vapor, and gaseous steam is simply the difference caused by various rates of vibration caused by heat. The difference between red and blue, green and violet, is simply that caused by varying rates of vibration. Light and heat, as well as sound, depend for the differences upon rates of vibration.

Super-Sensible Vibrations

Moreover, as every text book on science informs us, there are sounds too low as well as those too high for the human ear to register, but which are registered by delicate instruments. Again, there are colors beyond the place of red, at one end of the visible spectrum; and others beyond the place of violet at the other end of that spectrum, which the human eye is unable to register and detect, but which our apparatus in the laboratory plainly register. The ray of light which registers on the photographic plate, and which causes sunburn on our skin, is too high a rate of vibration for our eyes to perceive. Likewise the X-Rays, and many other of the finer rays of light known to science are imperceptible to the unaided human vision—they are actually "dark rays" so far as the human eye is concerned, though man has devised instruments by means of which they may be caught and registered.

The Higher Vibrations

The vibrations of magnetism and electricity are imperceptible to our sight, though they may be registered by the appropriate apparatus; and if we had the proper sense of apparatus to perceive them, these rays of vibratory force would open up a whole new world to us. Likewise, if we could increase our power of hearing-perception, we would seem to be living in a new world of sights and sounds now closed to us. Reasoning along the same lines of thought, many great thinkers have held that there is no reason for doubting the possible existence of other world-planes of being, just as real and as actual as the one upon which we live, and move, and have our being, but which is forever invisible to the ordinary human sight and senses; the apparent nothingness of such worlds arising solely from the great difference in the rates of vibrations between the two planes of being.

Unseen Worlds

Listen to what careful thinkers have said concerning the possibility of entire worlds existing in the same space occupied by us, but of which we are unconscious by reason of our failure to sense their vibrations: One says, "All our sensations are due to the impact upon our sense-organs of vibrations in some form. Variations in the strength and rapidity of these vibrations constitute the difference in our perceptions. Our range of response is but a limited one. Some vibrations are too rapid and some too slow to affect our senses, and therefore we have called to our aid various mechanical

contrivances which enable us to recognize existences which would otherwise remain unknown. But it is still conceivable that there may be, and doubtless are, conditions of vibratory energy that escape us, and which, if we could develop finer senses, would yield wonderful results and extensions of our power and knowledge. Today, indeed, we are coming into contact with forces, possibilities, and personalities which amount to a revelation of a new universe of things."

Interpenetrating Planes and Worlds

Another says: "It is true that 'things are not what they seem'; but everything seems to be 'thus and so' to us only because of its particular plane of being, and that plane of being is determined by its vibrations. On one plane there is a certain vibratory value or speed; on another plane, a different one; but a plane is not a place, but a state, and so it is possible that two utterly different planes of being might co-exist in the same place and be entirely unknown to one another. That may seem absurd, but it is a scientific truth, and many authorities have endorsed the same."

Another says: "There may be, right here and now, passing through us and this world, some planet invisible to us, with mountains, oceans, lakes, rivers, cities, and inhabitants: and yet we know absolutely nothing of their existence." Another says: "Some students of the occult find it difficult to grasp the idea of a number of manifestations, each having its own rate of vibration, occupying the same point of space at the same time. A slight consideration of the phenomena of the physical world would perhaps aid such persons in assimilating the concept in question. For instance, as every student of physics knows, a single point of space may contain at the same time vibrations of heat, light of many shades, magnetism electricity, X-Rays, etc., each manifesting its own rate of vibration, and yet none interfering with the others."

Another says: "Every beam of sunlight contains many different colors, each with its own degree of vibration, and yet none crowding out the others. By the use of the proper forms of laboratory apparatus each kind of light may be separated from the others, and the ray thus split up. The difference in colors arises simply from the different rates of etheric vibrations. Again, it is possible to send many telegrams along the same wire, at the same time, by using senders and receivers of different vibratory keynotes. The same thing has its corresponding analogy in the case of the wireless telegraphy. So you see, even on the physical planes we find many forms of vibratory energy manifesting on, in, and at the same point of space at the same time, without interfering one with the other."

Manifold Planes of Existence

The ancient occult teachings have ever insisted upon the presence of numerous planes of existence, of which our own particular plane is but one. And all of these numerous planes are equally within the realms of Nature; none of them being supernatural. And there is always found to exist a correspondence between these several planes of manifestation; and, under supernormal conditions, a certain degree of possible communication between them. Each of these planes has numerous subdivisions and subplanes, the divisions being according to the rule of "sevens," as follows: there are seven grand planes, and each of these are subdivided into seven secondary planes, and each of these into seven tertiary planes, and so on until the division has been made seven times.

The student of occultism, particularly at the beginning of his studies, experiences difficulty in comprehending just what is meant by the term "plane" as employed in the occult teachings. His first impression, usually encouraged by the use of the dictionary, is that each "plane" is one of a series of strata or layers, above and below which are present other layers or strata. Even after the student progresses in his understanding of the subject, this original picture of material layers and strata tends to persist in his thought on the subject. The error, of course, arises from his original conception of the planes, layers, or strata as being composed of gross material matter, whereas, as a matter of fact,

only one of the many planes is so composed. When one stops to think that even the grossest form of matter is itself composed of vibrations of energy (for science teaches that all matter is but energy at the last); and that all other forms of material substance is likewise so composed of vibrations of energy; then one is on the road to the discovery of the real state of affairs. Then he begins to realize that instead of the planes of being rising one above the other in the scale of their fineness, they are graded according to their degree of vibratory energy, and each may actually occupy the same space as all the others. In short, the "planes" are not strata or layers of "matter" at all, but are simply different states of vibration of energy; and that which we know as "matter" is simply one (and a very low one) of the many forms of such vibrations.

From the above, it is seen that the various planes of being are not distinguished by spatial position; they do not lie one superimposed on the other, like layers or strata of matter. Instead, they interpenetrate each other in the same limits of space. A single point of space may accommodate the manifestations of each and all of the seven great planes of being, and all the subdivisions, and subdivisions (sevenfold in division) at the same time. The old occultists impressed this and other facts upon the minds of their pupils by the oft-repeated aphorism: "**A plane of being is not a place of being, but a state of being.**" And the "state of being" is simply a certain manifestation of vibratory energy. With these ideas firmly fixed in the mind, the student is less apt to wander astray from the facts of the case.

Planes and Vibrations

To those who may be disposed to regard the above statements concerning the "planes of being" as somewhat visionary, theoretical, or imaginary, we would say: "Go to modern science, and verify this statement." The following quotation from a writer on the subject will serve to illustrate this fact, viz.: "We are apt to think that we are familiar with every kind of matter in existence, but such is not the case. We are familiar with only a few forms of matter. Spectrum analysis shows us that on certain fixed stars there are forms of matter far different from matter as we know it on this planet. On some stars this unknown matter appears to be of a much lower form of vibration than that manifested by terrestrial matter; while on others, there appears to be a much higher vibratory rate than even that manifested by the most subtle forms of ultra-gaseous matter known to us here. Even on our own globe we can distinguish between several great class of matter. In addition to the forms called 'solid,' 'liquid,' and 'gaseous,' respectively, science now recognizes a fourth plane of matter known as 'ultra-gaseous' matter, and there are indications of several even finer states of matter, known under the general term of 'radiant matter.' In fact, modern science sees 'radiant matter' apparently fading away into 'radiant energy.'"

In view of the facts of modern science concerning the different planes of substance, matter and energy, it is mere stupidity that ventures to question the possibility of the existence of great plane of being and life beyond the range of the ordinary senses of man—planes surrounding us on all sides, occupying the same space as we do, yet unseen by us, and we largely unseen by those dwelling upon such planes.

The Higher Senses of Men

There are found persons who, while admitting the possibility of other and finer planes of being and life, yet question the possibility of communication between these planes of existence. They say, with apparently sound logic, "How is it possible for the human being, with his ordinary senses, to 'sense' things or being, dwelling on finer planes of being?" If this were all that there is to the question, we might well echo "How, indeed?" and agree with the critic. But, this is not all that there is to it—not even the beginning of the end of the tale. For not only may things on the finer planes become

perceptible to human beings by means of the lowering of the vibrations of these finer vibratory objects in certain ways, but human beings may develop and cultivate an increased power in their senses of sight and hearing, and thus raise their vibrations so as to "sense" the things of the higher vibrations; and, still more, human beings may, and often do, develop and cultivate certain latent powers of "sensing" which are inherent in every one of us, and thus directly "sense" the sights and sounds of the higher planes of existence, almost if not quite as clearly as they can sense the objects and events of their own plane of existence. To understand how this can be, it is necessary to carefully consider the question of "sensing" in general, so as to understand just what enables us to "sense" anything at all. Once understanding this, it is but a step further to understand this **supernormal** sensing referred to. Let us then examine this matter of "sensing" in general.

The World of Sensation

The reports of our sense organs are called "sensations." A sensation is defined as "an impression, or the consciousness of an impression, made upon the mind through the medium of a nerve or one of the organs of sense. The term 'sense' is defined as 'a faculty possessed by animals of perceiving external objects by means of impressions made upon certain organs of the body, or of perceiving changes in the condition of the body.' Our senses have been well said to constitute 'the doors to the outside world.' Unless our attention is specially directed to the subject, few of us even begin to realize how completely we are dependent upon these 'doors' to the outside world" for our knowledge of that outside world. It is only when we stop to imagine how completely shut in, or shut out, we would be if all of our sense channels should be destroyed, that we can even begin to realize just how dependent we are upon our senses for our knowledge of the world in which we live, and move, and have our being.

A Senseless World

A writer on the subject has said: "Psychologists have pointed out to us the fact that if a human being were born without sense organs, no matter how perfect a brain he might have, his life would be little more than that of a plant. Such a person would exist merely in a dreamlike state, with only the very faintest manifestations of consciousness. His consciousness would not be able to react in response to the impact of sensations from the outside world, for there would be no such impact. And as consciousness depends almost entirely upon the impact of, or resistance to, outside impressions, his consciousness would be almost entirely inactive. He would be conscious of his own existence, but would probably never realize the fact fully, for he would have nothing else with which to compare himself, and his self-consciousness would never be aroused by contact with things outside of himself. Such a person would not have even the memories of previous sensations or experiences to arouse or heighten his consciousness or thought, and consequently he would have no imagination to use. He would be, to all intents and purposes, a living corpse. Helen Keller has only two doors of sensation closed to her—the sense of sight and the sense of hearing. Touch, taste, and smell, however were left to her; and each was quickened and heightened in order to help so far as possible to perform the world of the defective senses. The reaching of the consciousness of this girl is considered by science to be akin to a miracle—yet only two senses were missing. To appreciate the full meaning of the importance of the senses, one has but to think of Helen Keller as having been also deprived of the sense of touch."

The Elemental Sense

Science informs us that all of the five senses of man, viz., the respective senses of touch, sight, hearing, taste, and smell are but modifications of one elementary sense namely the sense of touch; and that the other senses have been gradually evolved from that one elementary sense. This is seen to be the case when it is realized that the only way that we "sense" the presence of an outside object—be that object either a material substance, a vibration of the air, or an etheric vibration of light—is by that outside object coming in contact, directly or indirectly, with one or more of our sensory nerves, the latter conveying the report of the contact to the brain, which translates the sensation into what is called a "perception." This is true of the sensations of touch, sight, hearing, taste, and smell, and of senses higher than these and which as yet are not recognized by science. Consequently, the consciousness of the presence of an outside thing arises from contact with that outside thing through the channel of the sense of touch, or of some of its more complex evolved phases.

The Raw Material of Thought

From what has been said, it is seen that we can know only those things concerning the outside world which are capable of being reported to us by means of sense impressions, simple or complex—all of our thought regarding the world is made up from "the raw materials of thought" which psychologists have termed sensations. Consequently, if an individual is deprived of one or more of his ordinary senses, his knowledge of the outside world is decreased to just that extent. And, likewise, if the individual were to be given one or more additional senses, his knowledge of the world would be increased in the same ratio. The same result, at least in a certain degree, would be attained if the existing senses of the individual were to be increased in power so as to register higher rates of vibration than they now consciously register and record.

The Evolution of the Senses

This subject of increased sense-powers has always been a fascinating one for the psychologists, and much speculation has been indulged in concerning the increased consciousness of mankind were additional senses opened to it. We ask you to carefully consider the following quotations from psychologists possessing the "scientific imagination."

A psychologist says: "All the senses have been evolved from the elementary sense of Touch. All of our senses are but modified, specialized, and more complex forms of the sense of Touch. The elementary life-forms possessed merely the sense of Touch; and that but faintly developed—but a faint sensitiveness to outside impressions. Then developed the sense of Taste, from which later evolved the sense of Smell, the latter even now being closely associated with the former. Then evolved the sense of Hearing, or the consciousness of the contact of air vibrations called 'sound.' Then evolved the sense of sight, or the consciousness of contact with the light waves of the ether. And it is not impossible, or even improbable, that the human race will eventually develop other and more complex senses—in fact, many even now claim that the development of extra senses is now under way in the race, and that the same are now manifesting the presence and their powers in exceptional cases."

Unfoldment of New Senses

The same writer continues as follows: "Even as it is man is able to perceive only a limited number of sound vibrations—there are many sound vibrations above and below his scale, and which he is unable to perceive, but which are registered by delicate instruments. Likewise, man is able to

perceive only a limited range of light vibrations, there being enormous fields of such vibrations above and below his range. Again, man is unable to sense electrical waves, or magnetic waves—though, theoretically, he should be able to sense these as well as light waves, the difference between these respective fields of etheric vibrations being simply different rates of vibration. Imagine what a new world would be opened to man if he could sense the waves of electricity. In that case he could 'see' things as far away from him as the waves of electricity could travel, and even though solid objects intervened, as in the case of the X-Rays. In such a case a man might actually 'see' things at the other side of the world, by means of 'wireless electrical waves.' Theoretically these things are possible, providing that man's optical nerves are rendered more sensitive, or provided that he evolves a new set of sensory nerves and instruments of impression."

Discovery of New Worlds

Another psychologist says: "If a new sense or two were added to the present normal number in man, that which is now the phenomenal world for all of us might, for all that we know, burst into something amazingly different and wider, in consequence of the additional revelations of these new senses." Another authority has said: "It does not seem at all improbable that there are properties of matter of which none of our senses can take immediate cognizance, and which other beings might be able to see in the same manner that we are sensible to light, sound, etc." Another writer has said: "We know that our sensory nerves are capable of transmitting to the brain only a part of the phenomena of the universe. Our senses give us only a section of the world's phenomena. Our senses usher only certain phenomena into the presence of our minds. If we had three or four new senses added, this might appear like a new world to us; we might become conscious of a vast number of phenomena which at present never have any effect upon our nervous system. It is not possible to imagine a race of beings whose senses do not resemble ours, inhabiting other worlds."

Transcendental Senses

Another writer has drawn an interesting picture, which is based upon a conjecture which is scientifically valid, as follows: "The late Professor James once suggested as a useful exercise for young students a consideration of the changes which would be worked in our ordinary world if the various branches of our receiving instruments happened to exchange duties; if, for instance, we heard all colors, and saw all sounds. All this is less mad than it seems. Music is but an interpretation of certain vibrations undertaken by the ear; and color is but an interpretation of other vibrations undertaken by the eye. Were such an alteration of our senses to take place, the world would still be sending us the same messages, but we should be interpreting them differently. Beauty would still be ours, though speaking in another tongue. The birds' song would then strike our retina as pageant of color; we should see all the magical tones of the wind, hear as a great fugue the repeated and harmonized greens of the forest, the cadences of stormy skies. Did we realize how slight an adjustment of our own organs is needed to initiate us into such a world, we should perhaps be less contemptuous of those mystics who tell us in moments of transcendental consciousness they 'heard flowers that sounded, and saw notes that shone'; or that they have experienced rare moments of consciousness in which the senses were fused organs is needed to initiate us into such a world into a single and ineffable act of perception, in which color and sound were known as aspects of the same thing."

We Sense Only Vibratory Motion

In assimilating the strange and wonderful conceptions of the psychologists above quoted, concerning the possibility of a new world of sensation arising from the possession of new channels of

sense impression, we must never lose sight of the basic fact that all **sensations result from contact with vibratory motion**. An eminent scientific authority has said regarding this: "The only way the external world affects the nervous system is by means of vibratory motion. Light is vibratory motion; Sound is vibratory motion; Heat is vibratory motion; Touch is vibratory motion; Taste and Smell are vibratory motion. The world is known to us simply by virtue of, and in relation to, the vibratory motion of its particles. Those vibratory motions are appreciated and continued by the nervous system, and by it brought at length to the mind's perception."

The Higher Planes of Nature

In view of the facts and principles above set forth and considered, we may begin to see that there is nothing "unnatural" in the hypothesis that there may be reports conveyed to the consciousness of man by means of higher vibrations than those of ordinary sound, or ordinary sight, providing that man has either (1) highly developed his ordinary senses of sight, hearing, or touch to a degree sufficiently high to register these higher vibrations; or else has evolved and unfolded into consciousness certain latent faculties of sense-impression which are lying dormant in the great masses of mankind. In fact, the thoughtful person will be forced to admit that this new knowledge of the nature of sensations, and of its relation to vibratory motion, renders extremely probable the truth of the great body of reports of such so-called extra-conscious knowledge which the experience of the race has furnished from the beginning of human history down to the present time. Such a person will see that it is not a sign of "credulity" for a person to accept such reports, so universally set forth; but that, rather, it is a sign of "credulity" for a person to accept blindly the dogmatic assertions of the materialistic sceptics to the effect that "there is no such thing possible in the natural world, under natural world, under natural laws—the whole thing is delusion or else deliberate fraud." Such "know-it-all" persons are usually found to really "know much that is not true," and to lack knowledge of much that is true, regarding Nature, her realm and her laws.

An Appeal To Reason

Concluding these statements, let us say that the student of this book will find nothing contained within this book which is contrary to Nature's laws and principles. He will nowhere in it be asked to suspend the exercise of his reason, and to accept as facts things which violate all of Nature's laws. Instead, he will find at each point full natural explanations of even the most wonderful phenomena; and the appeal to accept same will be made always to his reason, and not to his blind faith or unreasoning belief. The student is urged to build his knowledge of this important subject upon this solid rock of natural law and fact, and not upon the shifting and sinking sands of mere dogmatic assertion and appeal to assumed authority ancient or modern.

PART II

Mental Vibrations and Transmissions

In the category of Nature's Finer Forces must be included that class of manifestations which are generally known as Telepathy, Thought Transference, Thought Force, etc., all of which are based upon the fact that there is present in all such mental states as Thought, Emotion, Desire, etc., a certain rate of vibratory motion, which motion is capable of being radiated from the mind of the person manifesting them in such power and force that they may be registered with more or less distinctness upon the minds of other persons are at a greater or less distance from the first person. In the more common forms of its manifestation, such mental force or power is known as Thought Force, Mental Influence, etc., and in its more pronounced and less common phases it is known as Telepathy, Thought Transference, etc., but the basic principle is precisely the same in all of such cases, simple or complex though their manifestations may be.

The Higher Forces

We may say here, frankly and plainly, however, that the advanced occultists regard this class of phenomena as comparatively simple and elementary, and therefore not fully entitled to be included in the same category with the higher phases of Nature's Finer Forces, such as, for instance, Clairvoyance, Psychometry, Communication with the Higher Planes, etc. But notwithstanding this, we are of the opinion that any and every one of the finer forces of nature, i.e., any of the forces which are over and above the plane upon which the ordinary senses of man, normally developed, ordinarily function and operate, should be placed in one general category of the Higher Forces of Nature, particularly in a work of this kind designed for the instruction of the general public upon these important subjects. Accordingly, these lesser manifestations of the finer forces in the natural world shall be carefully considered in this part of this book, so that the student may become acquainted with the scientific principles upon which they are based, and may be enabled to develop the power of manifesting such powers if he choose to do so; and that he may understand the nature of such forces and powers when they are manifested by other persons.

Chitta, or Mind Substance

The Hindu Teachings hold that that which we call "Mind" is not an intangible something different from anything else in Nature, but that, on the contrary, it forms a part of Nature's general manifestation, and is a substantial thing. The Hindus have given to this Mind Substance the name of Chitta. Without going into metaphysical discussion, or entering into technical details concerning this Mind Substance or Chitta, we may say that the Hindus believe it to be one phase of the great Manifestation which we call Nature—just as that which we call Matter is another phase of Manifestation—and, like Matter, having its own particular kind of force, or energy, its own rates of vibrations, and its own attribute of radiating its vibratory force or energy over space. Chitta manifests its activity in creating Thought, Emotions, etc., and also in receiving impressions from the outside world which it translates into perceptions and ideals. Chitta, or Mind Substance, is not regarded by the Hindus as being identical with the Soul, or the Ego; but, on the contrary, they regard it as being an instrument for the expression of the activity of the Ego, or Soul, just as the Body is another kind of instrument. Both Body and Mind are regarded as being intended for the use of the Ego or Soul,

and not as identical with the latter. We shall not discuss these distinctions further in this book, this subject being apart from the general field and scope of the present work.

What Modern Science Says

There are many to whom this conception of the vibration energy of Chitta or Mind Substance may seem strange. But such persons will be still more surprised, perhaps, when they are told that modern science has practically admitted the general truth contained in the Hindu teachings concerning the same, though modern science seems to cloak the facts of the case in technical terms so that the ordinary person is unable to comprehend the real facts dwelling beneath these terms. To this latter class we specially commend the following statement made by Professor Ochorowicz, the eminent European scientist, a few years ago. Professor Ochorowicz says:

A Living Dynamic Focus

"Every living being is a dynamic focus. A dynamic focus tends ever to propagate the motion that is proper to it. Propagated motion becomes transformed according to the medium it traverses. Motion always tends to propagate itself. Therefore, when we see work of any kind—mechanical, electrical, nervic, or psychic—disappear without visible effort, then of two things, one happens, namely, either a transmission or a transformation. Where does the first end, and where does the second begin? In an identical medium there is only **transmission**; in a different medium there is **transformation**.

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

Dynamic Correlate of Thought

"A process that is at once chemical, physical and psychical, goes on in the brain. A complex action of this kind is propagated through the gray brain matter, as waves are propagated in water. Regarded on its physiological side, an idea is only a vibration, a vibration that is propagated, yet which does not pass out of the medium in which it can exist as such. It is propagated only as far as other vibrations allow. It is propagated more widely if it assumes the character which subjectively we call emotive. But it cannot go beyond without being transformed. Nevertheless, like force in general, it cannot remain in isolation, and it escapes in disguise.

"Thought stays at home, as the chemical action of a battery remains in the battery; it is represented by its dynamic correlate, called in the case of the battery a 'current,' and in the case of the brain, I know not what; but whatever its name may be, it is **the dynamic correlate of thought**. I have chosen the name 'dynamic correlate.' There is something more than that; the universe is neither dead nor void.

"A force that is transmitted meets other forces, and if it is transformed only little by little it usually limits itself to modifying another force at its own cost, though without suffering materially thereby. This is the case particularly with forces that are persistent, concentrated, well seconded by their medium. It is the case with the physiological equilibrium, nervic force, psychic force, ideas,

emotions, tendencies. These modify environing forces, without themselves disappearing. They are imperceptibly transformed, **and if the next man is of a nature exceptionally well adapted to them, they gain in inductive action.**"

Answer to Skeptical Critics

The two most likely objections advanced against this conception by sceptical critics are as follows: "(1) The mental vibratory motion, or vibratory waves, are not known to science, nor recorded on scientific instruments such as the galvanometer. What is the rate of such vibrations, and what is their general character? (2) Granted the existence of such vibratory energy, or thought-waves, how and by means of what channel does the second person receive them from the first person? How are they registered or recorded?" These objections are capable of being met in a scientific manner, to the satisfaction of any fair-minded critic or investigator. We shall now give you, briefly, the gist of the answer of science to the aforesaid objections.

The World of Vibrations

It is true that the scientific instruments of the laboratory, such as the galvanometer, do not record thought vibrations. This, because such instruments are capable of registering and recording on certain rates and modes of vibratory energy. Thought vibrations are registered only by their appropriate instruments, namely, the Chitta of Mind substance of living persons. As to the "general character and rate of vibration" of these waves of mental force, we can only say that their general character is that of "mental force" as opposed to "physical force."

As to their rate of vibration, we can only say that this is not precisely known, not having as yet been definitely ascertained; but it should be added that **there is plenty room for these vibrations** in the great field of vibratory energy. Read the following paragraphs, and decide this last matter for yourself.

Uncharted Seas of Vibration

The following quotations from eminent scientists will serve to give the student a general idea of the views of science upon the question of the possibility of the existence and presence of vibratory energy of kinds and characters as yet unknown to science:

The first scientist says: "There is much food for speculation in the thought that there exists sound waves that no human ear can hear, and color waves that no eye can see. The long, dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000 vibrations per second, where light ceases, in the universe of motion, makes it possible to indulge in speculation." The second scientist says: "There is no gradation between the most rapid undulations or tremblings that produce our sensation of sound, and the lowest of those which give rise to our sensations of gentlest warmth. There is a huge gap between them, wide enough to include another world of motion, all lying between our world of sound and our world of heat and light. And there is no good reason whatever for supposing that matter is incapable of such intermediate activity, or that such activity may not give rise to intermediate sensations, provided that there are organs for taking up and sensifying these movements."

The third scientist says: "The knowledge we gain by experiment brings home to us what a miserably imperfect piece of mechanism our bodies are. The ear can detect the slow-footed sound vibrations that come to us at the rate of between 40 and 40,000 a second. But the whole of space may be quivering and palpitating with waves at all sorts of varying speeds, and our senses will tell us

nothing of them until we get them coming to us at the inconceivable speed of 400,000,000,000,000 a second, when again we respond to them and appreciate them in the form of light."

The fourth scientist says: "The first indications of warmth come to us when the vibrations reach the rate of 35,000,000,000,000 per second. When the vibrations reach 450,000,000,000,000 the lowest visible light rays manifest. Then come the orange rays, the golden yellow, the pure yellow, the greenish yellow, the pure green, the greenish blue, the ocean blue, the cyanic blue, the indigo, and finally the violet, the highest degree of light which the human eye can register, and which occurs when the vibrations reach the rate of 750,000,000,000 per second. Then come the ultra-violet rays, invisible to human sight but registered by chemical media. In this ultra-violet region lie the X-Rays, and the other recently discovered high degree rays; also the actinic rays which, while invisible to the eye, register on the photographic plate, sunburn one's face, blister one's nose, and even cause violent explosions in chemical substances exposed to them, as well as act upon the green leaves of plants, causing the chemical transformation of carbonic acid and water into sugar and starches. These forms of 'dark light,' that is, light too high in degree to be perceived by the human eye, are but faint indications of the existence of still higher and still finer vibrations of substance and energy."

The Human Wireless Telegraph Instrument

Having seen that the first question of the sceptical critics is capable of being answered in the scientific spirit, and by ideas based upon scientific investigation, we now turn to the second question of the same critics, viz.: "Granted the existence of such vibratory energy, or thought-waves, how and by means of what channel does the second person receive these from the first person? How are they registered or recorded?" This same question is also implied in the concluding sentence of one of the scientists above quoted, viz.: "There is no good reason whatever for supposing that matter is incapable of such intermediate activity, or that such activity may not give rise to intermediate sensations, provided that there are organs for taking up and sensifying these movements." Let us see what science has to tell us regarding the provision of Nature for the reception and "sensing" of this class of vibratory energy. And the easiest way to ascertain the report of science regarding this important matter is to consider carefully what representative leading scientists have said concerning the same in their writings or public addresses. We call your attention to the following quotations from such sources.

A Great Scientist's Theory

Let us begin with that great master of modern science, Sir William Crookes, the inventor of the celebrated "Crookes' Tubes," without which the discovery of the X-Ray and Radio-Activity would have been impossible. Several years ago, this eminent scientist, addressing the Royal Society, at Bristol, England,—a gathering made up of distinguished scientists from all over the world, most of the members being extremely sceptical concerning occult phenomena—said to the brilliant gathering: "Were I now introducing for the first time these inquiries in 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, viz., (a) the physical change in the brain of A, the transmitter, and the analogous physical change in the brain of B, the recipient of the transmitted impression. Between these two physical events there must exist a train of physical causes. * * * It is unscientific to call in the aid of mysterious agencies, when with every fresh advance in knowledge

it is shown that ether vibrations have powers and attributes abundantly able to meet any demand—even the transmission of thought.

"It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep while it narrows almost to extinction during mental activity. **This condition is so singularly like a Branly or Lodge coherer** [a device which led to the discovery of wireless telegraphy] **as to suggest a further analogy.** The structure of brain and nerve being similar, it is conceivable that there may be present masses of such nerve coherers in the brain, whose special function it may be to receive impulses brought from without, through the connecting sequence of ether waves of appropriate order of magnitude. Roentgen has familiarized us with an order of vibrations of extreme minuteness as compared with the smallest waves with which we have hitherto been acquainted; and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements 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."

Human Electro-Magnetism

Professor Bain, another eminent authority, tells us: "The structure of the nervous substances, and the experiments made upon the nerves and nerve-centres, establish beyond a doubt certain peculiarities as belonging to the force that is exercised by the brain. This force is of a current nature; that is to say, a power generated at one part of the structure is conveyed along an intervening substance and discharged at some other part. The different forms of electricity and magnetism have made us familiar with this kind of action."

Professor Draper, another eminent authority, says: "I find that the cerebrum is absolutely analogous to in construction to any other nervous arc. It is composed of centripetal and centrifugal fibres, having also registering ganglia. If in other nervous arcs the structure is merely automatic, and can display no phenomena of itself, but requires the influence of an external agent—the optical apparatus inert save under the influence of light, the auditory save under the impression of sound—the cerebrum, being precisely analogous in its elementary structure, presupposes the existence of some agent to act through it."

Prof. M. P. Hatfield has said: "The arrangement of the nerve-envelopes is so like that of the best constructed electrical cables that we cannot help thinking that both were constructed to conduct something very much alike. I know that there are those who stoutly maintain that nerve force is not electricity, and it is not in the senses that an electrical battery is not the same thing as a live man; but, nevertheless, nerve-force is closely allied to that wonderful thing that for want of a better and clearer understanding we agree to call 'electricity.'"

Human Etheric Force

Professor Haddock, a popular writer along the lines of scientific psychology and kindred subjects, in a part of his work in which he was considering the idea that thought may be communicated by means of ether-vibrations, forcibly says: "The ether is accepted by science as a reality, and as a medium for light, heat, electricity, magnetism, etc. The nervous system is certainly comparable to an electric battery with connecting wires. Communications of thought and feeling without the mediation of sense-perceptions as commonly understood, is now established. Inanimate objects exert, now and then, 'strange influences.' People certainly carry with them a personal atmosphere. The representation

of the condition of these facts by a psychic field, compared to the magnetic or electric field, becomes, therefore, if not plausible, at least convenient. As such a 'field' exists surrounding the sun, so may a 'field' be assumed as surrounding each human individual. 'We have already strong grounds for believing that we live in a medium which conveys to-and-fro movements to us from the sun, and that these movements are electro-magnetic, and that all the transformation of light and heat, and indeed the phenomena of life, are due to the electrical energy which comes to us across the vacuum which exists between us and the sun—a vacuum which is pervaded by the ether, which is a fit medium for the transmission of electro-magnetic waves.' By means, then, of a similar theory applied to mind and brain and body, we may find reasonable explanations of many otherwise insoluble mysteries of life, and, which is of more importance, deduce certain suggestions for the practical regulation of life in the greatest individual interest."

The Brain-Battery

The same writer says: "All states of body and mind involve constant molecular and chemical change. The suggestion arises that the brain, with its millions of cells and its inconceivable changes in substance, may be regarded as a transmitting and receiving battery. The brain being a kind of battery, and the nerves being conductors of released stored-up energy to different parts of the body, by a kind of action similar to the actions of electricity and magnetism, it is suggested that, either by means of the ether, or of some still finer form of matter, discharges of brain energy may be conducted beyond the limits of the body. If the nerve-track corresponds to wires, this refined medium may correspond to the ether-field supposed to be employed in wireless telegraphy. As electrical movements are conducted without wires, or other visible media, so may brain-discharges be conveyed beyond the mechanism of the battery, without the intervention of nerves—except as they may constitute a part of the battery. Generally speaking, such discharges would originate in two ways, viz., by direct mental action, or by mental or physical states—perhaps by a combination."

A Peculiar Organ

So much for the conceptions of modern western science, which agree in the main with those of the ancient oriental occultists, although of course different names and terms are employed. But, we think it worth while to call your attention to the fact that the western scientists have failed to note the significant presence of a peculiar organ in the human body, which is regarded as most important in its functions and offices by the oriental teachers, and which we believe has a very close connection to the subject just discussed by the western scientists. We refer to that strange organ or gland known to western science as the Pineal Gland. Let us see just what this is.

The Pineal Gland

The Pineal Gland is a mass of nervous substance which is found located 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 third ventricle of the brain. It contains a small quantity of peculiar particles of a gritty, sand-like substance, which is commonly known as "brain sand." It derives its scientific name from its shape, which resembles a pine-cone. Western physiologists are at sea regarding the function and office of this interesting organ, or gland, and the text books generally content themselves with stating that "the functions of the Pineal Gland are not understood." The oriental occultists, on the other hand, claim that the Pineal Gland, with its peculiar arrangement of nerve-cell corpuscles, and its tiny grains of "brain-sand," is intimately associated with certain forms of the transmission and reception

of waves of mental vibrations. Western students of occultism have been struck with the remarkable resemblance between the Pineal Gland and a certain part of the receiving apparatus employed in wireless telegraphy, the latter also containing small particles which bear a close resemblance to the "brain-sand" of the Pineal Gland; and this fact is often urged by them to substantiate the theory of the oriental occultists concerning the function and office of this interesting organ of the human body which is located in the brain of man.

Transmission of Thought

Many other facts set forth by modern western science could be cited in our consideration of the question of the existence of any possible organ for the reception of thought vibrations, but it is thought that sufficient evidence of this kind has already been submitted to your attention—sufficient to remove any reasonable doubts, and to give the student at least a clear and open mind on the subject. Summing up such evidence, we may say that modern science is fast approaching the position which is so well expressed by Camille Flammarion, the eminent French scientist, as follows: "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 this: That Telepathy can and ought to be henceforth considered by Science as an incontestible 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."

A General Principle

At this point we wish to impress upon the minds of the students of this book that what has been above said regarding that class of mental communications generally classed under the head of Telepathy also applies to many much higher phases of occult phenomena and psychic manifestations. In fact, this is one of the reasons why we have paid such close attention to the scientific evidence substantiating this class of phenomena. It is not too much to say that in what has been said in the foregoing pages there is to be found a scientific basis for the phenomenon of "spirit communication," at least in many of its phases. It is but a step in thought—and a natural and easy step at that—from the matter of the communication of thought from the mind of one person or the material plane of life to another person on the same plane, on to the matter of the communication of thought from the mind of an individual entity on a higher plane of life to a second person who is abiding on the lower material plane occupied by us at this stage of our existence. It is seen that the difference consists largely in the matter of the degree and rate of vibratory energy employed, and the preparation of a proper receiving instrument for the reception and translation of such messages. This phase of the subject will be considered in fuller detail in a subsequent portion of this book.

Transformation of Vibrations

One of the things which seem to greatly puzzle the average student of the subject of mental vibrations, and thought-transference, is that which may be called "thought waves." The student is unable to conceive of a wave of "thought" being projected into the air, and then traveling along until it reaches the mind of other persons. The difficulty, upon analysis, is seen to consist of the inability to conceive of "thought" as being a material substance capable of traveling in "waves." It is no wonder that the student finds this conception difficult, for there is no such thing as "thought" traveling in

this way. The phenomenon of thought transference is accounted for scientifically in quite another manner, as we shall see in a moment. The student is advised to carefully note this distinction, for upon its understanding depends greatly the intelligent comprehension of the entire subject of thought vibrations and thought-transference.

Example of Electric Light

Perhaps this matter may be best explained by means of illustrations of the operation of electricity and light—electric vibrations and light vibrations. In both cases the secret of the transmission of the vibrations or waves of vibratory energy may be summed up in the word "**transformation.**" For instance: When we transmit electric vibrations over a fine wire or thread of carbon, the electric vibrations are transformed into light vibrations and manifest as "electric light." In another form of transmission the electric vibrations are transformed into "electric heat." But this is merely one phase of the transformation; consider carefully the more complex phases, as follows: We speak into the receiver of a telephone and the sound vibrations produced by our voice are transformed into electrical vibrations and in that form travel over the telephone wire; arriving at the other end of the wire, these electric vibrations enter into the receiver, and are there transformed into sound vibrations, and as such are heard by the person holding the receiver. Now note this: the sound vibrations do not travel at all; instead, they are transformed into electric waves, which in turn are transformed at the receiving end of the line into sound vibrations once more. And unless the receiving apparatus be present, and properly adjusted, there is no second transformation at all; and in such case the electric vibrations remain such.

Example of Wireless Telegraphy

Likewise, in the case of the wireless telegraphy, the electric energy produced by the sending instrument is transformed into subtle and finer etheric waves, which travel to the receiving instrument, and are there transformed into electric waves, the latter producing physical changes in the receiving apparatus which enable them to be read by the observer. In the case of wireless telephony there is still more complex process of transformation, as follows: the speaker conveys sound vibrations into the instrument; these are transformed into electric vibrations; and the latter into the etheric vibrations which travel through space to the receiver. Reaching the receiver, the etheric vibrations are transformed into ordinary electric vibrations, and these in turn into sound waves capable of being sensed by the listener.

Example of Light Waves

The same process is detected in the transmission of what we call light waves. The activities manifested by the substance of the sun set up certain vibrations which we call "light vibrations." These are communicated to the ether in the form of so-called "light waves" but which are merely etheric waves of a certain rate of vibration. These waves travel through space and are transformed into "light" only when they reach some material substance capable of receiving and reflecting their vibrations. Science tells us that empty space is perfectly **dark**, and that light manifests only when the etheric light vibrations come in contact with material substance and are there transformed into "light." Light, as "light" does not travel from the sun—what we know as "light" is simply the result of the transformation of certain etheric waves into "light" by reason of their contact with material substances.

Transformation of Mental Vibrations

Now for the analogy. Mental vibrations are so only when they remain in their own uninterrupted medium of channel of activity, i.e., the brain and the nervous system of the individual. Many hold that they are able to leap over the barrier of flesh separating two persons when such persons are in immediate physical contact, and the conditions are of a certain kind; but as a rule they do not do so. But, as all investigators know, mental vibrations are capable of being transformed into some subtle form of etheric vibrations, and the latter when coming in contact with the nervous system of other persons may be again transformed, this time into mental vibrations which produced thoughts, feelings and mental images in the minds of the second persons or persons, corresponding with these mental states in the first person. Think over this carefully, until you grasp the idea fully.

Vibrational Attunement

And here we find another startling correspondence between the phenomena of wireless telegraphy and that of thought transference or transmission of mental vibrations. We allude to the fact that while a wireless telegraphic sending instrument may be sending forth vibrations of the strongest power, its messages are capable of being received or "picked up" only by those instruments which are "in tune" with the sending instrument to at least a certain degree; to all other instruments, those which are not "in tune" with the sending instrument, there is no message perceptible. Precisely this same state of affairs is found to prevail in the realm of mental vibrations and thought transmission. The individual receives only such messages as emanate from instruments with which he is "in tune"—to all the rest he is deaf and unconscious. But once "in tune" with the higher vibrations of the mental realm, he will receive every message traveling on that particular plane at that particular time, unless he deliberately shut them out. We shall see how this works out in ordinary life, when we consider the general subject of Telepathy and Thought Transference in the succeeding Chapter.

In Tune With Higher Planes

But, in connection with the above statement of the "in tune" law or rule of manifestation, we wish to call to the attention of the student the important fact that the same law prevails in the case of communications from the higher planes of existence—the so-called "spirit communications" and other messages of this kind reaching individuals on our own plane of existence. It is only when the individual on the "earth plane" becomes "in tune" with the sending mental instrument of the entity abiding on a higher plane of existence, that it is able to "pick up" the message being sent to earth. Even the same individual is often unable to "catch" the messages at one time, while at other times he experiences no difficulty whatsoever. An understanding of this fact—this law or rule of manifestation—will throw a great light over many dark places of misunderstanding and perplexity concerning certain phases of occult and psychic phenomena. This feature of such phenomena will be considered in detail in subsequent parts of this book.

The Two Key-Words

Concluding our consideration of the "just how" of the transmission of thoughts, messages, and "psychograms" between two minds, be they both on earth plane, or one of the two on the higher planes, we would say: "Always remember the two Key-Words, namely **Transformation** and **Attunement**." These two Key-Words will enable you to unlock many doors of thought on these subjects—doors which otherwise will remain closed to you.

PART III

THOUGHT TRANSFERENCE

The most elementary and simple form in which mental vibrations are transmitted is that which may be called Thought Transference. In the category of Thought Transference may be included two quite general classes, as follows: (1) Involuntary Transmission of Mental Vibrations, and (2) Voluntary Transmission of Mental Vibrations, commonly known as Telepathy. In this part of this book both of these general classes of Thought Transference shall be considered in some detail.

Involuntary Transmission of Mental Vibrations

Mental vibrations emanating from the brain of the individual take on the form of wave-like movements in the ether, which are accordingly known as "thought-waves." These thought-waves are constantly being sent forth from the brains of all persons, and after being sent forth they spread in space from the immediate neighborhood of the person originating them, to a distance proportioned to the strength and power energizing the original mental state. These thought-waves have the power of awakening and arousing into activity corresponding mental states in other persons coming within their field of force, according to the laws of Mental Induction. It should be noted here that the activity aroused in the mind of the receiving person is accomplished by the setting into vibratory motion the Chitta or Mind-substance of that person, just as the receiving diaphragm of the telephone is set vibrating at the same rate as that of the sending instrument, and thus the original sound-waves are reproduced.

Thought Waves

Thought-waves are manifested in various forms, modes, and phases, and in different degrees of power. Some are emanated without any clearly defined desire or intent to accomplish certain ends, while others are charged with strong desire focused to a definite point by clear-cut ideas of ends sought to be accomplished. The latter, however, are usually entitled to be classed among the "involuntary" phases of Thought Transference, because the senders are generally unaware that thought-waves have an actual effect upon the minds of other persons; their thoughts and mental states arising in accordance with their feelings, desires, and general aims. Where the individual has learned that thought is an active power, he may deliberately send forth his thought-waves directed toward the person or persons whom he wishes to affect and influence.

The student must remember, however, that there is a great difference in the power and effective activity between thought-waves sent forth under different circumstances. Some are sent forth idly, and with no focused power or energy of desire and feeling, and such naturally are weak in effect upon others. Others are sent forth vitalized with strong desire and feeling, and focused with a clear ideal and mental picture, and, consequently, exert a far greater degree of effect upon the minds of others with whom they come in contact. The analogy of the waves of electricity holds good here, for just as the electric power may be strong or weak, as the case may be, so may the mental force be strong or weak under different circumstances, and in different individuals.

Vibratory Thought Force

The vibratory force of thought-waves persist for some time after their original emanation. Here, also we have analogies on the physical plane, as follows: The heat of a room continues for some time after the fire which originally caused it has ceased to burn. Likewise, the air of a room may manifest the perfume of a flower, or extract, long after the latter has been removed from the room. Again, rays of light persist in existence long after the star manifesting them has been blotted out of existence. In the same way thought-vibrations continue to manifest in a place, large or small though its space may be, long after the original sender has passed from that plane—perhaps even long after he has passed from earth life.

Mental Atmospheres

A well known American writer on this subject has said concerning this point: "There are many places today filled with the thought-vibrations of minds long since passed out of the body. There are places filled with the strong vibrations of tragedies long since enacted there. Every place has a mental atmosphere of its own, the same arising from the thought-vibrations set in motion by the various persons who have inhabited or occupied them. Every city has its own mental atmosphere which has its effect upon persons moving into them. Some are lively, some dull, some progressive, some old-fogyish, some moral, some immoral—the result of the character of the early settlers and leading spirits, of the place in question. Persons moving into these towns are affected by the mental atmospheres thereof, and either sink to the general level, or else, if strong enough, help to change the mental tone of the place. Sometimes a change in conditions bring a large influx of new people, to a town, and the mental waves of the newcomers tend to bring about a marked change in the local mental atmosphere. These facts have been noticed by many observing people who often have not been familiar with the principles underlying and producing the facts which the observers have so clearly discerned."

The Contagion of Thought

The same writer says, along the same general lines: "Many have of course noticed the differing mental atmospheres of stores, offices, and other places of business. Some of such places give one an air of confidence and trust; others create a feeling of suspicion and distrust; some convey an impression of active, wideawake management, while others impress one as being behind the times, and suffering from a want of alert, active management. These differing mental atmospheres are caused by the different prevailing mental attitudes of the owners of the respective establishments. The managers of business places send forth thought-waves of their own, and their employees naturally falling into the pace set for them also send forth similar vibrations, and before long the whole place is vibrating on a certain scale. A change of management soon produces a marked change in the entire mental atmosphere of the place. In the same way, we notice the mental atmospheres of the houses we happen to visit; in this way we become conscious of an entire mental scale of many notes, the notes being sounded unconsciously by the minds of the occupants of the houses. From some thresholds radiate harmony, while others breathe the spirit of inharmony. Some radiate emotional warmth, while others chill one like an iceberg, by reason of the emotional coldness of the dwellers therein. Likewise, the low quarters of our cities, the dens of vice, and the haunts of dissipation vibrate with the character of the thought and feeling of those inhabiting them. And, often, the weak-willed visitor is thus tempted. In the same way, certain other places are charged with the vibrations of strong, helpful, elevating mental states, which tend to lift up and elevate, energize and stimulate the minds

and feelings of those visiting these places. Thought and feeling are contagious, by reason of the laws of mental vibration and mental induction."

Mental Whirlpools

The contagion of thought-vibrations is manifested by such vibrations coming into contact with the minds of other persons within the field of mental induction of the first person, and there setting up similar vibrations. We know that orators, actors, preachers and others addressing audiences of persons, send forth strong mental currents which tend to awaken corresponding vibrations in the minds of their hearers. We weep, smile, grow angry, feel happy, according to the character of the thought-waves, of the person on the platform or the stage, providing that we accept the same. And, according to the same principle, persons scattered over large areas are influenced and affected in the same way by whirlpools of mental vibrations set into original motion by some strong, masterful public man. A writer has said concerning this point:

Mental Tidal Waves

"We know how great waves of feeling spread over a town, city, or county, sweeping people off their feet, and causing them to lose their balance. Great waves of political enthusiasm, or war-spirit or prejudice for or against certain people, or groups of people, sweep over places and cause men to act in a manner which they afterward often regret when they come to themselves and consider the matter in the light of cold reason. People are swayed by demagogues or magnetic leaders who wish to capture their votes or patronage; and they are often led into acts of mob violence, or similar atrocities, by yielding to these waves of contagious thought. On the other hand, we know equally well how great waves of religious emotion spread out over the community upon the occasion of some great 'revival' excitement or religious fervor."

Immunity to Thought Influences

Persons becoming acquainted for the first time with the above recited facts of mental vibrations, mental currents, mental waves, and mental contagion, frequently raise the objection that if all this be true, why are we not constantly swept off of our feet by these great waves of mental vibrations, whereas, in fact, we are seldom or never aware of them? The question is a natural one, and is capable of a satisfactory answer. In the first place, many of these mental currents **neutralize** each other, and thus both cease to exert any marked effect. And again, most persons are really "immune" to most of the thought waves reaching them, this by reason of the protective resistive power bestowed by Nature, and acquired during the evolution of the race.

To understand this, we have but to think of our immunity to the great majority of sounds and sights on the streets of a busy city. On a busy street corner, we are assailed by an infinitude of sounds and sights—but we hear but few of these, and see still fewer. The rest of these impressions are lost to us, although we have ears to hear and eyes to see. We hear and see only those impressions which are strong enough to awaken our **attention**. In the same way we fail to perceive the numerous thought vibrations and mental currents constantly surrounding us, and our attention is attracted and awakened by those sufficiently strong and vigorous to awaken our attention. The analogy is a very close one, and the understanding of one set of phenomena gives us the key to the other.

Mental Attunement

It should not fail to be noticed, moreover, that we habitually receive and accept more readily those thought vibrations which are in harmony with our own average habitual mental states; and, according to the same general principle, we tend to habitually reject and fail to receive those vibrations which are **inharmonious** to us for the same reason. Here, you will notice, we have an illustration of the principle of "attunement" which, as we have informed you, is operative on the plane of thought and mental vibrations as well as on that of wireless telegraphy. Just as it is a psychological fact that we tend to see and to hear those things which are in harmony with our beliefs and opinions, and our interest, so is it a metaphysical fact that we tend to accept and absorb the mental vibrations which are in harmony with our opinions, beliefs, and interest, and to reject those which are opposed thereto.

Moreover, the person who acquaints himself with the law of mental vibrations and thought-transference acquires a practical knowledge which enables him to render himself immune to objectionable and undesirable mental currents or thought-waves. We are not necessarily open to the influence of every stray current of thought or feeling that happens to be in our immediate vicinity. Instead, by the proper methods, consciously or unconsciously practiced and manifested, we may, and often do, insulate ourselves so that these undesirable mental influences fail utterly to affect us; and, likewise, we may actually attract to ourselves the desirable mental currents. These principles and methods will be given later in this part of this book; they are mentioned here merely to acquaint you with the fact that they are existent and known to those familiar with this subject.

Voluntary Transmission of Mental Vibrations

Under the head of Voluntary Transmission of Mental Vibrations may be placed the following two general classes of phenomena, viz., (1) Voluntary Efforts to Exert Mental Influence upon Others; and (2) Voluntary Efforts to Produce the Phenomena of Telepathy, along Scientific Lines. Each of these general classes of phenomena will now be presented for your inspection and consideration.

Voluntary Mental Influence

Under the category of Voluntary Mental Influence we find much of the phenomena formerly classed as "Magic"—and by this we mean both White Magic, or efforts to produce results beneficial to the person influenced, and Black Magic, or efforts to produce results beneficial to the person exerting the influence, and often to the positive detriment of the person influenced.

White Magic. Under the category of White Magic may be placed all those efforts of mental healing, and similar phases of metaphysical therapeutics; and the accompanying efforts directed toward the general happiness and welfare of the person "treated." The word "treatment" has sprung into use in this connection, in America and Europe, by reason of its employment by the numerous metaphysical cults and schools flourishing there. We hear on all hands of persons being "treated" for Health, Happiness, and Prosperity in this way. While in some cases, the "magic" is worked on higher planes than those of thought-vibrations, it is nevertheless true that in most instances the entire process is that of mental induction, along the lines described in the preceding pages of this book. In such cases the person influenced opens himself to the helpful thought of the person "treating" him, and thus a co-operation and mental "team work" is secured, often with the most beneficial results. This phase of the subject is too well known to require lengthy consideration in this book, and is more properly the subject of the many books devoted to this special phase of mental power.

Black Magic. It has well been said that there are always two poles to everything in Nature, and continued experience and investigation seems to substantiate this statement. Whenever we find a

force or power producing beneficial results, we may usually feel assured that the same force or power, turned in another direction, or possibly reversed in its action, will produce results of an opposite character. And so it is with this subject of "Magic" which we are now considering. While we would be very glad to pass over this phase of the subject, truth and duty to our readers compel us to state that White Magic has its opposite pole—that opposite pole known as Black Magic, or the use of psychic force for selfish and unworthy ends. There is no use trying to pursue the ostrich policy regarding these things—it is always better to face them boldly, and then to take means to avoid the evil contained in them.

We prefer to quote from other writers on this subject, who have given this particular matter the most careful attention and investigation, and who have set forth simply and plainly the result of their investigations and discoveries. Here follow several quotations from authorities of this kind:

Base Use of Mind Power

One writer says: "It is a fact known to all students of occultism that Black Magic has been frequently employed in all times to further the selfish, base ends of some people. And it is also known to advanced thinkers today that even in this enlightened age there are many who do not scruple to stoop to the use of this hateful practice in order to serve their own ends, notwithstanding the punishment that all true occultists know awaits such persons. The annals of history are full of records of various forms of witchcraft, conjuration, and similar forms of Black Magic. All the much talked of practice of 'putting spells' upon people are really forms of Black Magic, heightened by the fear and superstition of those affected. One has but to read the history of witchcraft to see that there was undoubtedly some force at work behind all of the appalling superstitions and ignorance shown by the people of those times. What they attributed to the influence of people 'in league with the devil' really arose from the use of Black Magic, or an unworthy use of Mental Influence, the two things being one at the last.

The Secret of Witchcraft

"An examination of the methods employed by these 'witches,' as shown by their confessions, give us a key to the mystery. These 'witches' would fix their minds upon other people, or their animals, and by holding a concentrated mental picture there, would send forth thought-waves affecting the welfare of the persons being 'adversely treated,' which would influence and disturb them, and often bring on sicknesses. Of course, the effect of those 'treatments' were greatly heightened by the extreme fear and superstition held by the masses of people at the time, for fear is ever a weakening factor in mental influence, and the superstitions and credulity of the people caused their minds to vibrate in such a manner as to render them extremely passive to the adverse influences being directed against them. It is well known that the Voodoos of Africa, and similar cults among other savage races, practice Black Magic among their people with great effect. Among the native of Hawaii there are certain men known as 'Kahunas' who pray people sick, or well, whichever way they are paid to do. These instances could be multiplied almost indefinitely, but the basic principle is ever the same in such cases.

Modern Black Magic

"In our own civilized lands there are many people who have learned the principles of mental influence, and who are using the same for unworthy purposes, seeking to injure others and to defeat their undertakings, or else trying to bring them around to their own (the traitors') point of view and inclinations. The modern revival of occult knowledge has operated along two lines, and in opposite directions. On the one hand, we see and hear of the mighty power for good that mental influence is exerting over the race today, raising up the sick, strengthening the weak, putting courage into the

despondent, and transforming failures into successes. But, on the other hand, the hateful selfishness and greed of unprincipled persons is taking advantage of this mighty force of nature, and prostituting it to the hateful ends of such persons, without heed to the dictates of conscience or the teaching of religion or of ordinary morality. These people are sowing a baleful wind, which will result in their reaping a frightful whirlwind on the mental plane. They are bringing down upon themselves pain and misery in the future."

The Explanation of Sorcery

Another writer says: "In various stages of history we find the records of persons having been affected by the influences of witches, sorcerers, and other evil-minded, unprincipled persons. In most cases these so-called witches and sorcerers themselves were under the delusion that they were being assisted by the devil or some other supernatural being. They did not realize that they were simply using natural forces. Studying the history of witchcraft, sorcery, black magic, and the like, you will find that the devotees thereof usually employed some psychometric method. In other cases they would mould little figures of clay, or of wax, in the general shape and appearance of the person whom they wished to affect. It was thought that these little figures were endowed with some supernatural powers or attributes, but of course this was mere superstition. The whole power of the little figures arose from the fact that they aided the imagination of the spell-worker in forming a mental image of the person sought to be influenced; and thus established a strong mental rapport condition. Added to this, you must remember that the fear and belief of the public greatly aided the spell-worker, and increased his power and influence over these poor persons."

The Power of Fearthought

The last-named writer explains the reference to "fear and belief" in the last sentence above quoted by the following very important statements, and these we ask every student of this book to firmly impress upon his mind, for a mighty truth is therein conveyed. The statements in question are as follows:

"Your attention is hereby called to a very important psychic principle involved in the manifestation of that class of phenomena in which is embraced the cases of witchcraft, sorcery, etc., with which the pages of history are filled. It is a well established fact that by denying the psychic power over you exerted by any person whatsoever, you practically neutralize the psychic power of such person, at least so far as its effect upon and power over yourself is concerned. The stronger and more positive is your mental attitude of immunity to such power, and your assertion and affirmation of that immunity, the greater is your own power of psychic resistance, and the less does his possible power over you become. The average person, not knowing this, is more or less passive to psychic influences of other persons, and may be affected by them to a greater or less extent, the degree depending upon the psychic development of the person seeking to influence him.

The Negative Pole

"At the extreme negative pole of susceptibility we find persons who believe firmly that other persons have psychic power over them, and who are consequently more or less afraid of such persons and of their influence. This belief and fear operates in the direction of making such persons peculiarly sensitive and impressionable to such influence, and thus easily affected by psychic induction. This is the reason that the so-called witches and sorcerers and others of evil repute have been often able to acquire such a power over their victims, and to cause them so much trouble. The secret is that **the victims believed in the power of the other persons, and feared their power.** The greater the

belief in, and fear of, the power of the other persons, the greater the susceptibility to their influence; the greater the disbelief in such power, and the firm belief in one's own power of immunity and that of neutralizing the effect of the psychic influence of other persons, the less is one's degree of susceptibility, and the greater is one's degree of immunity and power. This is the rule in the case—keep it in mind!

Voodooism Explained

"Among the negroes of the South, in America, and among the Hawaiians, we find marked instances of this kind. The negro Voodoo men and women work Black Magic on those of their race who are superstitious and credulous, and who have a mortal fear of the Voodoo. Travelers who have visited the countries in which there is a large negro population have many interesting tales to recite of the terrible workings of these Voodoo black magicians. In some cases, sickness and even death is the result. But, mark you this! It is only those who believe in, and fear, the power of the Voodoos that are so affected. In Hawaii, the Kahunas or native magicians are renowned for their power to cause sickness and death to those who have offended them; or to those who have offended some client of the Kahuna, and who have hired the latter to 'pray' the enemy to sickness or death. The poor, ignorant Hawaiians, believing implicitly in the power of the Kahunas, and being in deadly fear of them, are very susceptible to their psychic influence, and naturally fall easy victims to their vile arts, unless they buy off the Kahuna, or make peace with his client. White persons living in Hawaii are not affected by the Kahunas, for they do not believe in them, neither do they fear them. Unconsciously, but yet strongly, they 'deny' the power, and are immune. So you see the principle working out here, too. Once you have the master-key, you may unlock many doors of mystery which have heretofore been closed to you."

Self-Protection

The following quotations from writers on this special subject contain detailed directions for the use of those who may have reason to believe that some other person or persons are trying to use psychic force, or mental currents, upon them for selfish purposes, or otherwise. Of course the general mental attitude of disbelief, and assertion of one's own immunity is sufficient for the purposes of general psychic protection; but we have thought it proper to include the following special directions given by those who have made a close study of this subject.

One writer says: "When you come in contact with people who are seeking to influence you by psychic methods, either direct or indirect, you will find yourself able to defy their mental attacks by simply remembering the strength immanent in your Ego, or Spirit, aided by the statement or affirmation (made silently to yourself) 'I am an Immortal Spirit, using the power of my Ego, which renders me immune from all base psychic attacks or power.' With this mental attitude you may make powerful even the slightest mental effort in the direction of sending forth your own mental vibrations, and these will scatter the adverse influences in all directions; it will often be found that the other person will show signs of confusion in such a case, and will seek to get away from your presence. With this consciousness held in mind, your mental command to another, 'Let me alone—I cast off your influence by the power of my Spirit,' will operate so strongly that you will often actually see the effect at once. If the other person be stubborn, and determined to influence you by words of suggestion, coaxing, threatening, or similar methods, look him or her straight in the eye, saying mentally: 'I defy you—my inner power casts off your influence.' Try this the next time that any one attempts to influence you either verbally or by means of thought-waves, and see how strong and positive you will feel, and how the efforts of the other person will fail. This sounds simple, but the little secret is worth thousands of dollars to every individual who will put it into practice."

Repelling Adverse Influences

This writer continues: "Not only in the case of personal influence in the actual presence of the other person may be defeated in this way, but the same method will act equally well in the matter of repelling the mental influence of others directed against you in the form of 'absent treatments,' etc. If you feel yourself inclining toward doing something which in your heart you feel is not to your best interests, judged from a true viewpoint, you may know that, consciously or unconsciously, someone is seeking in influence you in this way. Then smile to yourself, and make the statements mentioned above, or some similar one, and holding the power of the Spirit within your soul, send forth a mental command just as you would in case the person were actually before you in person. You may also deny out of existence the influencing power, by asserting mentally: 'I **deny** your power to influence me; you have no such power over me; I am resting securely upon the Spirit within me; I deny out of existence any power over me asserted by you.' After repelling these absent influences you will at once experience a feeling of relief and strength, and will be able to smile at the thought of any such adverse influence affecting you in the slightest."

Neutralizing Psychic Influences

Another writer gives us the following most interesting information and advice for use in cases of this kind: "I wish to point out to you a means of protection against the use of psychic influence against yourself on the part of unscrupulous persons, or any other persons whomsoever, for that matter. One is fully justified in employing this method of protection against even the meddling influence of other persons, who are trying to influence you without your permission or consent. The following is the method of self-protection or defense against this class of psychic influence: In the first place, you must, of course, refuse to admit to your mind any feeling of fear regarding the influence of other persons, for such fear opens the door to their influence, as all students of this subject know. If you have been, or are fearful of the psychic influence of any person, you must get to work and drive out that feeling by positive and vigorous denials. The **denial**, as all students know, is the positive neutralizer of the psychic influence of another person, providing you make it in full belief in its truth. You must take the mental position (which is really the true one) that you are absolutely immune to the psychic attack or influence. You should say, mentally, 'deny to any person the power to influence me psychically without my consent; I am positive to all such influences, and they are negative to me; I neutralize all such influences by this positive denial!' It should encourage you to know that it requires far less force and power to repel and neutralize psychic influences of this kind, than is required to send forth the power; an ounce of denial and protection overcomes a pound of psychic attacking power. Nature gives you the means of protection, and gives you the 'best end of the stick'; and it is your own fault if you do not use it effectively. A word to the wise is sufficient."

Telepathic Phenomena

The second general class of phenomena in the general category of Voluntary Transmission of Mental Vibrations is that known as "Telepathic Phenomena." In a sense, of course, all phases of Thought Transmission, and particularly that of Voluntary Thought Transmission, may be considered as forms of Telepathy; but for the purpose of classification and distinction we have in this book classed as Telepathic Phenomena merely those forms and phases of Thought Transference in which there is an agreement between the telepathic sender and the telepathic receiver, and in which the experiments are conducted more or less along the lines of scientific investigation.

Scientific Investigators

Scientific observers, for a number of years past, have been conducting careful series of experiments in Telepathy, and many volumes of the reports of such investigations have been published by various psychic research societies. Among the eminent scientists who have devoted much attention to this subject are the following: Professor Henry Sidgewick, of Cambridge University; Professor Balfour Stewart, of the Royal Society of England; Rt. Hon. A. J. Balfour, the eminent English statesman and scientist; Professor William James, the eminent American psychologist; Sir William Crookes, the great English chemist, physicist, 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 investigator of Psychic Phenomena; and Sir Oliver Lodge, the eminent English scientist. All these men are of the highest international standing and reputation, and their acceptance of the phenomena of Telepathy places the same on a firm scientific basis.

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