

MIND POWER

THE SECRET OF MENTAL MAGIC



WILLIAM W. ATKINSON

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Mind-Power: The Secret Of Mental Magic

William Walker Atkinson

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Mind-Power: The Secret Of Mental Magic

Foreword.

We take the greatest pleasure in presenting this latest and best work from the pen of William Walker Atkinson. It embodies the essence of years of thought, study, and experiment on the part of its author whose original research, discoveries, and writings along these lines have given him his worldwide reputation as an authority. It is his Masterpiece. A portion of its material was used in two of the author's previous works, viz., "Mental Magic," and "Mental Fascination," both of which works were published

by ourselves. Both of the said works are now practically out of print, and will be withdrawn from sale by us, as they will be superseded by this newer and more complete work. This foundation material has been edited; added to; changed; improved; and corrected by the author, in accordance with his increased experience and knowledge of the subject. Obsolete matter has been replaced by entirely new material, and the work is now strictly "up-to-date". It is encyclopedic in extent and character, every phase of the subject being considered by the author and expressed in words charged with his dynamic vitality. It contains matter that well might have been expanded into several volumes.

Chapter I. The Mental-Dynamo

I wish to invite you to the consideration of a great principle of Nature - a great natural force that manifests its activities in the phenomena of Dynamic Mentation - a great Something the energies of which I have called "Mind-Power."

My thought on the subject is based upon the fundamental conception that: -

There exists in Nature a Dynamic Mental Principle - a MIND-POWER - PERVADING ALL SPACE - IMMANENT IN ALL THINGS - MANIFESTING IN AN INFINITE VARIETY OF FORMS, DEGREES, AND PHASES.

I hold that this energy, or force, or dynamic principle, is no respecter of persons. Its service, like that of the sun and rain, and all natural forces, is open to all - just and unjust; good and bad; high and low; rich and poor. It responds to the proper efforts, no matter by whom exerted, or for what purpose called into effect. But the proper effort must be

exerted, consciously or unconsciously, else there will be no operation of the force. I believe that the activities of this dynamic mental principle are intimately correlated to manifestations of the mental operations known to us as desire, will, and imagination. We shall learn something of the laws and principles and modes of operation of its energies and activities, as we proceed with our consideration of it, in this work. It may be difficult for you to grasp this conception of Mind-Power at the start - but it will grow upon your understanding as its activities are presented to you, one by one, like a great panorama.

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

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

But, it may be urged, this is nothing more than science claims for the principle of physical energy-then is Mind-Power identical with the physical energy of science? - is it nothing more than a high form of mechanical or material energy? No, Mind-Power is very far from being a blind, mechanical energy - it is a living, mental force, which I hold is behind the manifestations of physical energy and mechanical force. It is not the physical energy of science, but is something of the nature of a living will, which is rather the cause of physical energy, than identical with it. Let us take a familiar example. You desire to move your hand - and it moves. Why Because of the manifestation of the wonderful and mysterious force called "will" which is

stored up within you, and which you have released to move the hand. You send a current of nerve-force which is really a manifestation of Mind-Power or will-force from your brain, along the nerves of the arm, which contracts the muscles of the arm and hand, and your desire is gratified. Your desire, or wish, set into motion the Mind-Power which acted upon the material substance of your body and caused it to act. What was it that flowed along the nerve-wires? Was it electricity, or magnetism? No! it was that subtle and mysterious thing that I am calling Mind-Power, and which is bound up with the will principle of mind.

Mind-Power is an actual living force. It is the force that makes plants grow - and animal bodies grow - and which enables all living things to move and act. It is the force which enables the growing mushroom to raise up the slabs of paving stone - or causes the roots of a tree to split open the great boulders, into the crevices of which they have crept. Mind-Power is not an abstraction or speculative nothing - it is an existent, living, mental, acting force, manifesting sometimes with an appalling power, and sometimes with a delicate, subtle touch that is almost imperceptible, but which accomplishes its purpose.

In order to reach a clear conception of the universality of Mind-Power, let us consider its manifestations as we see them. unquestioned, in the universe on the many planes of life and activity. Beginning with the more familiar instances of its operation and manifestation, let us then proceed to delve still deeper until we reach instances not so easily perceived; and then still further back until we find it in places and in things that are generally regarded as lacking in Mind-Power and life.

And, here let me say that I hold that life and Mind-Power are always found in company with each other - there is

some close relationship between the two - they are probably twin-phases of the same thing, or else twin-manifestations of the same underlying reality. There is no life without mind and Mind-Power - and no Mind-Power, or mind, without life. And, further, I claim that there is nothing without life in the universe - nothing lifeless there, or anywhere. The universe is alive, and has mind and Mind-Power in every part and particle of itself. This is not an original idea of my own, of course, - the leading scientific thinkers admit it today, and the Hindu philosophers have known it for fifty centuries. Do you doubt this! Then listen to these authorities who ably express the thought of their scientific schools.

Luther Burbank, that most wonderful man who has revolutionized our conceptions of plant-life, and who has practically held Plant-Life in the palm of his hand, says: "All my investigations have led me away from the idea of a dead material universe tossed about by various forces, to that of a universe which is absolutely all force, life, soul, thought, or whatever name we choose to call it. Every atom, molecule, plant, animal or planet, is only an aggregation of organized unit forces held in place by stronger forces, thus holding them for a time latent, though teeming with inconceivable power. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive."

Dr. Saleeby, in his important scientific work, "Evolution: the Master Key," goes even still further in his claim of a living universe; and life accompanied by mind. He says, among other things: "Life is potential in matter; life-energy is not a thing unique and created at a particular time in the past. If evolution be true, living matter has been evolved by natural processes from matter which is, apparently, not alive. But if life is a potential in matter, it is a thousand times more

evident that mind is potential in life. The evolutionist is impelled to believe that mind is potential in matter. (I adopt that form of words for the moment, but not without future criticism.) The microscopic cell, a minute speck of matter that is to become man, has in it the promise and germ of mind. May we not then draw the inference that the elements of mind are present in those chemical elements - carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, sodium, potassium, chlorine - that are found in the cell. Not only must we do so, but we must go further, since we know that each of these elements, and every other, is built up out of one invariable unit, the electron, and we must therefore assert that mind is potential in the unit of matter - the electron itself."

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

Let us then follow the hint given by the scientists - let us proceed to examine the evidences of the immanence of life and Mind-Power in all of the things of the universe - things organic; things inorganic; and things beyond organism,

shape and form - back into the very ether of space itself. And in the search we shall find these evidences everywhere - in all things. Nowhere does life and Mind-Power escape us. Immanent in all things - manifesting in an infinite variety of forms, degrees, and phases, we find these twin-principles. I invite you to join in one of the most interesting and fascinating explorations known to modern science.

We do not need any proof to demonstrate the existence of life, mind and Mind-Power in man, or in the lower animals. The activities resulting from its presence are in constant evidence. And if we examine the plant kingdom we will see manifestations of life, mind, and Mind-Power there also. Plants not only manifest "appetency," or "the instinctive tendency on the part of low forms of organic life, to perform certain acts necessary for their well-being, particularly in the selection and absorption of the material substances necessary for their support and nutriment"; - not only "instinct" or "involuntary and unreasoning prompting or impulse, and the response thereto"; - but also, in certain cases, there appears mental action closely akin to conscious choice and will. I refer you to the many recent works on mind in plant-life for illustrations and proofs of this statement. And biology shows us that there is life, mind, and Mind-Power inherent in the cells of which our bodies, blood and the material of animal and plant life, is composed. These cells are "little lives," and manifest mental power and faculty. They perform their particular functions, and live, grow, reproduce themselves, and act just as do the tiny forms of animal life at the bottom of sea - the latter being but little more than single cells, or cell-groups. The possession of memory on the part of the cells of organic matter, is an accepted scientific fact.

At this point the orthodox and conservative scientist usually stops, drawing a line between "organic" and "inorganic"

matter. But the daring minds of advanced scientists of today have brushed aside the dividing line, and have moved to a position where they meet the Hindu philosophers and the occultists, and now admit and teach that life, mind and Mind-Power invade the "inorganic" world to its utmost limits, and that universe is indeed alive and possesses Mind.

Some of the lower forms of "organic" life, so-called, possess no organs, and are but masses of jelly-like matter without signs of even rudimentary organs - and yet these life-forms show evidences of desire, choice, and will. And Science has admitted the existence of life and mind in the crystals, the latter "growing" in a manner showing vital and selective energy, and even rudimentary sex. More than this, the metals and minerals, under scientific tests, have shown "responses" that are similar to the same action in organic life - showing life and rudimentary sensation, the latter of course being a manifestation of mind. Some of the cold, careful scientific records read like fairy tales to those not familiar with the wonderful achievements of recent science. I wish that I had the time and space to recount these tests - but I must hasten on. Enough to say that in mineral and metallic forms there has been found "response" indicating the existence of "sensation" in varying degrees; and that in the crystallization of minerals and metals there has been evidenced the action of the same instinctive mental-life energy which as "appetency or instinct" builds up the bodies of living organic forms. If you wonder at this - think of the miracle which is performed every second by plants absorbing the minerals of the earth, which are then converted into living plant-cells; then we eat the plants and convert the plant-cells into animal-cells which serve as the basis of our blood, muscles, organs, and even our brains. In fact, every particle of organic substance was evolved in this way. Think over this and you will see that Nature is One in

her essence, and that she is alive and possesses Mind-Power.

But we do not stop even at this advanced point. Minerals, and all forms of matter are composed of infinitesimal atoms, or particles. The particles combine by reason of some inherent "attraction" existing between certain of them, known as "chemical affinity," etc. Chemical affinity is a peculiar thing - it manifests in likes and dislikes, loves and hates; it is impossible to study these manifestations without recognizing an elementary manifestation of "like and dislike" - "love and hate." You think that this is far fetched, do you? Well, listen to these words from some of the leading scientists about this power to receive sensations, and power to respond to the same, and maybe you will change your mind. Haeckel, the great German scientist, holds that the atoms of which matter is composed may "receive sensations," and "respond to sensations." He dwells upon this fact in his latest works "The Riddle of the Universe," and "The Wonders of Life," and writes as follows regarding "sensation in the inorganic world": "I cannot imagine," Haeckel says, "the simplest chemical and physical process, without attributing the movements of the material particles to unconscious sensation." He also says, in another place: "The idea of chemical affinity consists in the fact that the various chemical elements perceive the qualitative differences in other elements - experience 'pleasure' or 'revulsion' at contact with them, and execute specific movements on this ground." He adds, later, that the "sensations" and "responses" in plant and animal life are "connected by a long series of evolutionary stages with the simpler forms of sensation that we find in the inorganic elements and that reveal themselves in chemical affinity." Naegeli, another scientist, says: "If the molecules possess something that is related, however distantly, to sensation, it must be comfortable to be able to follow their attractions

and repulsions; uncomfortable when they are forced to do otherwise." And so you see that Science now is preparing to admit elementary life and Mind-Power in the atoms and particles of matter.

But we have not as yet reached the utmost limit of scientific investigation regarding the presence of mind in the universe. "Further than the atoms?" you may ask. Yes, further than the atoms! What is true regarding the atoms, is true of the ions or electrons of which they are composed - these tinier particles are attracted and repelled; form groups and combinations which regulate the kind of atom produced; and manifest the same kind of "affinity" that is noticeable in the atoms. And more than this - these particles, as well as all forms of physical energy, are believed to emerge from the ether, that subtle, tenuous, universal substance, which, although unseen, and intangible, is held to exist in order to account for the phenomena of the universe. If there is Mind in the particles that emerge from the Ether, is it too much to claim that there must be Mind in the Ether itself? Is this preposterous? Not so! Listen to the words of the following scientific authorities on the subject: Flammarion says: "Mind gleams in every atom. There is mind in everything, not only in human and animal life, but in plants, in minerals in space!" Cope says: "The basis of life and mind lies back of the atoms, and may be found in the universal ether." Hemstreet says: "Mind in the ether is no more unnatural than mind in flesh and blood." Stockwell says: "The ether is coming to be appended as an immaterial, super-physical substance, filling all space, carrying in its infinite, throbbing bosom the specks of aggregated dynamic force called worlds. It embodies the ultimate spiritual principle and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, mental and spiritual, as they are known to man." Dolbear

says: "Possibly the ether may be the medium through which mind and matter react. * * * Out of the ether could emerge, under proper circumstances, other phenomena, such as life, or mind, or whatever may be in the substratum." And, so, we have the best of authority to support the inevitable conclusion that there must be Mind-Power even in the ether.

For my own part, I go still further, and for several years back have been claiming that the Ether and the Universal Mind-Power Principle are one and the same thing - that is, that that theoretical something that science has called "the Ether," is in reality the Universal Mind-Power Principle from which all manifestations of activities emerge - the Universal Mental Dynamo? I cannot prove this, of course - but it is logical. But my argument does not depend even upon this - for admit that there is Mind-Power in the ether, and my case is won. And in the ether it must be, even if the ether is not but another name for it. For if Mind-Power is not in the ether, from whence does it come into the particles of matter, and in matter itself, organic and inorganic?

Resting the consideration for a moment, let me say that with mind as reason, intellect, etc., I have nothing to do in this book, for this is a consideration of the dynamic phase of mind - the Power phase - Mind-Power, or Dynamic Mentation. I am trying to show you that Mind-Power exists everywhere, and is manifest in every activity of the universe. "In every activity of the universe?" you say; "surely you do not include physical activity and energy such as natural forces etc.!" Yes, I do mean just that! "How can that be!" you ask, "what has Mind-Power to do with electricity, light, heat, magnetism, gravitation, etc.?" It has everything to do with them, in my opinion. I will explain it to you in a few words, for I cannot go into this subject at

length in this book, but must hasten on to the other parts of my subject.

Here it is in a nut-shell: All the forms of natural physical energy, or forces, known as light, heat, electricity, magnetism, etc., are held by science to be forms of energy arising from the vibration of the particles of matter. Now what causes the vibration? Motion of the particles, of course! And what causes the particles to move? Just this, the attraction and repulsion existing between them! And what causes the particles to exhibit this attraction and repulsion toward each other? Now here is where we get to the heart of the matter; listen well! We have seen that the particles are attracted to, or repelled by, each other - in the matter of "likes and dislikes"; "love and hates"; or "pleasure or revulsion"; or "comfortable and uncomfortable experiences related, however distant, to sensation," etc. And these attractions and repulsions are held to result from "capacity to experience sensations" and the power "respond to sensations." And both the power to receive and experience "sensations," and to respond thereto, are manifestations of mentality, which Haeckel has compared to "desire" and "will." And if mentality is the cause of the sensations and of the response there; and the latter are the causes of the attractions and repulsions; and the latter are the causes of the motion, to and fro, of the particles of matter; and the latter, in turn is the cause of the vibrations; and the vibrations are the causes of the manifestations of light, heat, electricity, magnetism, etc., - then am I not justified in claiming that mind and Mind-Power are the motive force of all physical energy?

And, am I not justified in postulating the existence of an universal mental dynamic principle? I tell you, friends, that the future will show that this dynamic mental principle is the source of energy - not energy the source of mind! I

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

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

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

Several years ago I told a friend of this conception.

and after he had listened to me attentively and with interest, he reflected a few moments, and then suddenly asked: "But where do I come in?" And that is the question that many of you are asking now, no doubt. Well, while here I cannot dip into metaphysics or philosophical speculation, or even into my favorite occult sources, I will say that each of you is a Centre of Power in that Ocean of Dynamic Mind-Power and each "I" is a master of the power. You have the Whole Thing back of you - and you are free to draw upon it for all that your channel will carry to you. And you are allowed to enlarge your channel. That is enough for this time - more will follow as we proceed.

Chapter II. The Nature Of Mind-Power

At this point I am confronted with the question that naturally arises when one begins to consider an unfamiliar object, subject, or principle - the question of: "What is it?" "What is Mind-Power" is a difficult question to answer, for it implies a knowledge of the thing "in-itself," apart from its activities and manifestations. And this "thing-itselfness" is something that the candid, scientific thinker admits is beyond the range of his thought and knowledge. Any attempt to answer such a question must involve one in a maze of metaphysical and philosophical speculation regarding something which is by nature unknowable. And so I may as well frankly state here that I do not purpose "guessing" at the "thing-in-itselfness" of Mind-Power. For, at the best, any attempt at an answer would be merely a guess - for I do not know, neither do I know anyone else who knows!

I am acquainted with the numerous speculations of the ancient and modern philosophers and metaphysicians on the subject - I have read and studied them, and have rejected them as mere theories unsupported by facts. And I have made and rejected a dozen or more theories of my own on the subject - all vague, foolish speculations. I have studied the best of what has been written and thought regarding this "thing--in-itselfness" of mind and Mind-Power, so you see my ignorance is not the ignorance that comes from lack of thought, or lack of acquaintance with the thoughts of others - but is rather the ignorance that comes as the result of much thought, and much study of the thoughts of others - the ignorance that is only realized through knowledge. Regarding these ultimate questions, the best thinkers freely confess their ignorance knowing that, as Nordau has said, they "have plucked that supremest fruit of the Tree of Knowledge - the consciousness of our ignorance." Like Pyrrhon, some twenty-five centuries ago, they say "Uden horizo" - "I do not decide."

We do not know "things-in-themselves" - we cannot know them. If we knew the ultimate truths regarding the tiniest and most insignificant thing in the universe, we would know everything that is - for that tiniest thing is connected with, and related to everything in the universe, and that which underlies the universe - and to know the "thing-in-itself" of anything would be to know the great "Thing-in-Itself" of The All. All that we can do is to know and consider things by what they do; and how they act; and through their manifestations and activities; and the results and effects of the same - rather than by what they are in the abstract, or apart from their activities, manifestations, and the phenomena proceeding from them. Apart from their activities, manifestations and phenomena, things are but abstract no-things so far as our understanding is concerned

- airy "words" coined by the metaphysicians and philosophers in order to provide food for speculation, argument, and dispute without end. And we may as well admit the fact that all consideration of ultimate things - things-in-themselves - inevitably leads us to the conclusion that the only real Thing-in-Itself is a Something, underlying all things and yet a No-Thing, and which transcends all of our experience, knowledge, reason, thought, and even imagination. And therein lies the folly of attempting to tell "just what" anything is.

In view of the facts mentioned, and which are held to be correct by the world's best thinkers, how much saner is it to devote our attention to the consideration of things as known through their activities, manifestations, and phenomena - knowing them by what they do, and how they act; by the laws and principles of the activities and operations; rather than by speculations concerning their nature as abstract thing-in-themselves. This is the method of modern Science, as compared with those of speculative philosophy and metaphysics. But, "a little learning is a dangerous thing"; and "fools rush in where angels fear to tread." And so we shall never be at a loss for ingenious theories and "solutions" of ultimate problems. We have among us some who glibly inform us that they know "just what Mind is!" Such add to the gaiety of the nations, and therefore are useful and interesting. Did you ever hear of the youth at college, who when asked by his professor: "What is electricity?" answered "Well, sir, I did know, but I have forgotten!" The professor answered, dryly: "Now, isn't that too bad! Here is the only person in the world who ever knew just what electricity is - and he has forgotten! What a loss to the race!" Why do we not have courage enough to leave off this making of the speculative soap-bubbles with which we have been amusing ourselves, and learn to answer honestly, "I do not know!" or, at least like modern

Science, learn to frankly state; Here our knowledge of the subject ends; to-morrow we may know more, but sufficient for the day is the knowledge thereof - and an inch of knowledge of facts is worth a mile of unsupported speculation and theory. As Thomas L. Harris has said:

"The theorist who dreams a rainbow dream,
And calls hypothesis 'philosophy,'
At best is but a paper financier
Who palms his specious promises for gold
Facts are the basis of philosophy;
Philosophy, the harmony of facts.
Seen in their right relation."

And, now, having confessed your ignorance and mine, let us proceed to a consideration of Mind-Power as known by its activities. In the first place, let me say that I do not hold that Mind-Power is identical with mind. Rather does it seem to me to be correlated to mind, particularly in the operation of mind known as desire, will, and imagination. If you like, we may consider it to be the acting aspect of mind. Mind has three aspects - the aspect of being, or substance; the aspect of thought, with the sub-divisions of reason, feeling, emotion, desire, will, etc., on both conscious and subconscious planes; and third, the aspect of ACTING. And it is in this aspect of action that mind is known as Mind-Power.

While it is extremely likely that there is a certain employment and manifestation of Mind-Power in the ordinary processes of reasoning, intellectual effort, etc., still Mind-Power seems to be more closely connected with the more elementary phase of mentation, such as feeling, emotion, and particularly desire and will. We know that it is possessed by the lower forms of animal and plant life; even the inorganic forms; all of which existed and employed the

force before intellect and reason manifested itself in man. And so I would impress upon you that while Mind-Power may be called into operation by, and still more certainly may be directed by the intellect - still you must not make the mistake of identifying it with that phase of mind or attributing it solely to creatures possessing the same. It is a far more elementary and basic force, as you have seen in the preceding chapter.

Indeed, in order that you may understand the operations of Mind-Power you may as well get into the habit of considering it as correlated to that which we call will, (as distinguished from intellect and reason).

By "will" I do not mean that phase or faculty of the mind which decides, determines, or chooses - although this customary use of the term is quite correct as applied to one phase of will. This deciding, choosing, determining faculty is one of the attributes of intellect and Self-consciousness superimposed upon the elemental will in the direction of guiding, directing, turning and restraining - it is the Ego at the wheel, directing the Ship of Life by the Chart of Reason, the motive-power being will, or Mind-Power. Choice in the lower forms of life and activity, simply means yielding to the strongest desire, or aggregate of strongest desires, or average of strongest desires.

No, I did not mean will in the above sense, but in the more elementary sense of the term - the original sense, for the word is derived from the root meaning "to wish; to desire strongly." And, in this elementary sense, the word "will" is used to designate that primitive, original, universal mental principle in life, which manifests in desire for action, and in the response to that desire. In this sense will may be considered as Desire-Will, both being held to phases of the same thing - or rather the two poles of the same thing. The

desire-pole of this Desire-Will is connected with that which we call emotion, feeling, etc., which arouses it into action. The will-pole of this Desire-Will is connected with that principle of mental activity which we are considering under the name of Mind-Power - the dynamic aspect of mind. I ask that you re-read this paragraph, that you may fix this idea firmly in your mind, for upon it depends the correct understanding of much that I shall have to say in this work.

In Desire we find the first step toward Dynamic Mentation, Desire precedes action of will which releases the dynamic force of the mind - the Mind-Power. Desire is the coiling up the steel-spring of Will - there is always a state of "tension" about desire - a state of "coiled-up energy" caused by "feeling," "emotion" or similar state which has been aroused by the sight of, or memory of, or thought of, some attractive object. The "feeling" inspired by the attractive object coils up the spring of desire, and this "coiled-up" energy supplies the "motive-power of the will. But, remember this, some desires are acted upon, while others are rejected - neither men nor things act upon every desire. There is the other pole of the Desire-Will which must be called into action - and this leads us to a consideration of the matter of choice, determination, or decision, which is so often expressed by the term "Will," as I said a little further back.

This choosing or determining phase of will, is little more than an empty name or term, so far as is concerned the relation between desire and will action in the cases of things and creatures lower in the scale than man. For in these cases this choice, determination, or decision is based entirely upon the degree of "feeling," or the degree of attractiveness of the objects presenting themselves to the attention - the strongest feeling, attraction, or motive-interest winning the day. (Fear is one of the strongest

feelings influencing desire, and acts usually as a neutralizer of other feelings and desires, and is most potent as a motive influencing choice or decision - in fact, one is justified in regarding fear as the negative form of desire, being really a "desire-not-to.") With the advent of reason, and intellect, particularly when the self-conscious ego appears, new elements are introduced, by reason of which man is enabled to deliberate and weigh motives, desires, feelings, emotions, etc., and thus the will of man is held to contain elements lacking in the general principle of will.

But the aspect of will with which we are much concerned is the aspect of action - the will-pole of Desire-Will. Just where desire passes into will is impossible to decide - the chances are that they blend into each other. But this we do know, that "something happens" at a certain stage of the mental operation, whereby the attention of the thing, or ego, passes from the pole of desire to the pole of will - and then, one of two things happens, i.e., (1) either the "coiled-up" spring of desire is released by the will, and the energy of desire is transmuted into the energy of will, which thus releases the Mind-Power or dynamic quality of mind into action; or else. (2) the will refuses to be aroused, and desire slowly uncoils her spring, and the tension is relieved, gradually or at once. The will may be cultivated and developed so as to refuse to release the spring of desire into action - and in this inhibiting quality lies much of that which is called "strength of will" - it often requires more will not to do, than to do.

The aspect of "action" is the true dynamic quality of will. And with action all will is intimately and inseparably connected. As Prof. Halleck says: "Will concerns itself with action. The student must keep that fact before him, no matter how complex the matter seems." Action is the "inner meaning" and reason of the will. And it is with this phase

that we are concerned in the present work. Action is the essential aspect of Mind-Power - the latter exists for the purpose of Acting. It is the essence of activity.

And so you will see that this "universal dynamic mental principle" - which I have called "Mind-Power," is not that phase of mind which manifests as intellectual, reasoning processes; but is that phase of mind which is aroused by desire-will - and which acts. It is manifest in the universe among forms of life below the plane of reason, as well as among those on that plane, and therefore precedes Reason in evolution. It also manifests along unconscious and automatic lines, and precedes the self-conscious stage of man. It represents an elementary, primitive, fundamental, dynamic, mental force; and may be thought of as a raw, erode, undeveloped force, manifesting along the lines of instinctive action or appetency, rather than along the lines of intellect, reason, or the higher cognitive faculties. It is something far more elemental and basic than intellect. It is more nearly akin to the elemental life forces which we personify under the name of "Nature."

Whether or not that which we know as reason or intellect were evolved from an elemental Mind-Stuff; or whether these higher forms of mentality are something of an entirely higher and distinct nature; or whether, as the occultists hold, intelligence is the result of the influence of a Spiritual Ego (something distinct from mind) upon an elementary Mind-Stuff - these are questions belonging to other phases of the general subject of Being, with which we have nothing to do in the consideration of the subject before us. I have my own opinions and beliefs on these points, and so have each of you - we may differ regarding the same, but may still be able to examine the subject before us as co-workers, in spite of our lack of agreement regarding questions of philosophy, metaphysics, or religion.

We are dealing with a natural force - a universal energy - now and here, and should examine and study its principles just as we would were it electricity, magnetism, heat or light that we were studying. I am inviting you to a scientific study, not a metaphysical or philosophical speculation, doctrine or theory. These latter things have their own good places - but they have no place here at this time.

Chapter III. Mentative Induction

As wonderful as is the manifestation of Mind-Power within the limits of the form of the thing, cell, plant, animal, or person, and which produces the effects known as local action, movement, etc., there is still a greater wonder to be witnessed in the manifestation of the same power beyond the limits of the personality or form in which it originates. And it is to this manifestation of Mind-Power that I am about to apply the term "Telementation."

I may as well explain my terms at this place and time. In the first place I use the term "Mentation," in the sense of "Mental activity"; the term being derived from the Latin word *mentis*, meaning "the mind"; and the suffix "ation"; meaning "action." So "Mentation" means "mental activity." From Mentation we derive Mentative, or "relating to mental activity"; Mentate, or "to manifest mental activity"; etc., etc.

From Mentation, also, I derive the term, "Tele-mentation," which so far as I know, was originally coined by me several years ago. The word is derived from the Greek word, *tele*, meaning "far off"; and the word "mentation," above explained. "Telementation" means "mental activity at a distance," or "mentation exerted over space," or "long-range mental influence," etc. I have been led to the coining of this

new term designed to take the place of "telepathy," for the reason that the latter term is improper and misleading. "Telepathy," according to its root-words, really means "to suffer at a distance," or the "feeling of the pain of another," the suffix "pathy," being derived from the Greek word meaning "to suffer." It may be used properly in connection with the sympathetic transference of pain, or disease, or similar mental state, but its use otherwise is improper. It is being discarded by the best scientific authorities, who prefer the term "Thought Transference," etc. I have thought it advisable to use the term "telementation" in this connection, believing that it meets the requirements of the case better than any other term of which I have any knowledge. I expect it to come into general use before long.

And now about the transference of mental states from one thing or person to another. I shall not attempt to go into a discussion of the phenomena of Thought-Transference in this work, for the reason that it is too well established, and too generally known to require an argument in its favor from me. To thousands of careful investigators it is an established fact, and anyone who will take the time and trouble to conduct the experiments may reproduce the phenomena to his own satisfaction. Moreover there are instances of telementation arising in the everyday life of nearly every person, such instances being of the spontaneous order, that is, not having been expected or sought after. Those who are desirous of obtaining "proofs" of telementation, beyond their own personal experiences, are referred to the records of the English Society for Psychical Research, which contain the carefully noted reports of many very interesting cases which have been conducted by the society under the most careful supervision and scientific requirements. The circulation of

Mind-Power is as real a natural phenomenon as the circulation of air, water, or the blood.

There have been many theories advanced to account for telementation, and there has been much talk of "two-minds," "dual-mentality," etc., in this connection. In this work I shall have very little, if anything, to say regarding man's "two-minds." I, of course, am fully conversant with the subject of the sub-conscious and super-conscious regions of the Mind, but I find this principle of telementation to have its roots still further back in the scale of evolution-back before "consciousness" as we know it, existed in the created forms of matter or life - back to the plane of "mind in inorganic matter" - and therefore, I shall not attempt to urge any "two-mind" theories to account for it. In fact, I believe that the mind of man is a far more complex thing than a "dual-mind" combination - there are many more planes and regions of mind than the "objective" and "subjective" minds of the "dual-mind" authorities.

I find the basis for the theory of telementation far back in the scale - in fact at the lowest extreme of the scale of things. I find it in the atoms, or in the particles of which the atoms are composed. In the first chapter of this work I called your attention to the manifestation of Mind-Power among the atoms and particles of matter, which was evidenced by action, motion, and movements resulting from "attraction and repulsion" of these atoms and particles. In other words I showed that physical forces were produced by the motions of the particles, or vibrations of the atoms, which arose from states of like and dislike; love and hate; attraction and repulsion; pleasure and pain; among these tiny particles of matter. And it is here that the elementary principle of telementation is noticeable - here is where it may be seen in full primitive force and operation. If you will think for a moment, you will see that the motions of the

atoms are two-fold, vis. (1) the voluntary motion of the atom toward the other atom to which it is attracted by chemical affinity; and (2) the movement of the atom occasioned by the "attractive force" exerted by the other atom, in the same manner that a magnet "draws" the needle to it.

Haeckel has told us that there is the voluntary movement of the atom itself, in response to the "desire" awakened in it by the attraction - how does it become aware of the presence of the other atom unless something passes between them? And that something must be in the nature of a mentative current, for there is nothing else to pass, because all other forms of energy being produced by vibrations the atoms arising from mental states, the Mind-Power must precede the physical energies, and must be the "something that passes between" the two atoms. Feeling the presence of the other atom, the first atom moves towards its affinity, voluntarily, and just as you move your arm or walk - the atom probably exerting a push upon the ether which must be to the atom or particle what the air is to the wing of the bird, or the water to the fin of the fish. But there is another cause of motion, as we have seen - the mutual pull of the attracting atoms.

And what manner or kind of energy is it that thus "draws" or "pulls" the other atom? It cannot be electricity, or magnetism, for those forces, as we have seen, are produced by a rate of vibration occasioned by the Mind-Power in the atoms themselves - therefore we must go back to the antecedent force, which is Mind-Power, and attribute to it the drawing or pulling force which moves the atoms toward each other.

That this attracting or pulling force is in operation between the particles of matter, there can be no doubt. No two

atoms of matter are in absolute touch with each other - there is always a distance between them - a space which thus separates them - which never can be traversed or overcome. I find the basis for the theory of telementation far back in the scale - in fact at the lowest extreme of the scale of things. I find it in the atoms, or in the particles of which the atoms are composed. In the first chapter of this work I called your attention to the manifestation of Mind-Power among the atoms and particles of matter, and movements resulting from "attraction and repulsion" of these atoms and particles. Other words I showed that physical forces were produced by the motions of the particles, or vibration of the atoms, which arose from states of like and dislike; love and hate; attraction and repulsion; pleasure and pain; among these tiny particles of matter. And it is here that the elementary principle of telementation is noticeable - here is where it may be seen in full primitive force and operation. If you will think for a moment, you will see that the motions of the atoms are two-fold, viz. (1) the voluntary motion of the atom toward the other atom to which it is attracted by chemical affinity; and (2) the movement of the atom occasioned by the "attractive force" exerted by the other atom, in the same manner that a magnet "draws" the needle to it.

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That this attracting or pulling force is in operation between the particles of matter, there can be no doubt. No two atoms of matter are in absolute touch with each other - there is always a distance between them - a space which thus separates them - which never can be traversed or overcome. There seems to be an individuality in these tiny particles which, although allowing them to form combinations, nevertheless prevents absolute blending or amalgamation. There is always a "keep your distance," or "thus far and no further" principle in Nature which holds every particle of matter individual and alone. Every ion, electron, atom, and molecule of matter is alone, and separated even from its closest affinity by a "touch me not" circle of influence, which is also mentative in its nature, in my opinion. Even the hardest diamond, or piece of steel, is composed of molecules close together but yet separated by this circle of influence; and every molecule is composed of several atoms between which the same law operates; and every atom is composed of many ions or electrons, which have distances between them. So true is Nature in her proportions and laws, that scientists assert that in the hundreds of ions of which the tiniest atom is composed (and which atom is invisible to the sight by reason of its smallness) there is a "distance between" observed and maintained by these particles, which bears the same proportion to their sizes that the distance between the planets of our solar system bears to their particular sizes - in other words, that the ions composing an atom are akin to a minute solar system, each ion being attracted to the

other, and yet "kept at its distance," the combined pull and push of the desire and the "keep off," respectively, tending to cause them to circle round and round each other.

And what is the force that traverses the space across which the particles themselves cannot travel? It is not electricity, or magnetism, for those forces are but the results of these circling and vibrations, and not their cause - and moreover science has not discovered electricity or magnetism between the atoms. And what holds the atoms and molecules of matter together, or rather in proximity - what causes their propinquity? Science answers: chemical affinity, and cohesion! But these terms are merely names, and science does not explain the nature of the force employed, - but it knows that it is not electricity or magnetism, or any other known physical force. I answer: It is Mind-Power exerted over the intervening spaces by telementation that attracts and holds these atoms and molecules in their places, and yet keeps them "at their distance." Mind-Power, the existence of which in the atoms was postulated by Haeckel, and which always has been taught by the occultists.

And, so finding that telementation exists in the elementary forms of substance and physical things, I am justified in looking for its presence and manifestation from that point of the scale upward. And I believe that the vibrations of mental states, feelings, desires, etc., are transmitted from one mind to another by telementation, arousing similar states, feelings, desires, etc., in the receiving mind along the lines of what we call "induction" in physical science. But before considering induction, I would ask you to consider the following quotation from Flammarion, the eminent French scientist, who says: