

TELEPATHY

AND

THOUGHT-TRANSFERENCE.

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"Regeneration," "Self-Reliance," "Mystery Revealed,"
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Thought," "The Eternal Now," "Seventy
Bible References," "The Real Man,"
"The New Voice of Christianity," and
Washington Lectures.

"One ink-drop on a solitary thought has
moved the minds of millions."

BECKETOLD

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DEDICATED

**TO THOSE WHO NOW LIVE, AND THOSE
WHO SHALL LIVE HEREAFTER, WHO ARE
SEEKING TRUTH FOR THE SAKE OF TRUTH.**

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PREFACE.

The writer some six years ago adopted the plan, both in speaking and writing, of giving nothing to the world except deductions from his own individual experience. The first two years of the six mentioned were given almost exclusively to the subject of physical healing.

The transference of thought from the mind of the healer to the mind of the patient became a subject of very great interest. Surprising results were frequently secured in cases where the conscious thought of the healer, as well as the conscious thought of the patient, was not identical with the results produced by the ministrations. Hence we reached the conclusion that there was an undefined addition to the suggestion which was transferred by words, either spoken or written, or conveyed through some manipulation, or some induced attitude of the patient on his own initiative; that back of all these manifestations there is an intelligent and powerful relation established, by means of which communication was had between the unconscious minds of both healer and patient.

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This interchange was carried on between the unconscious minds of the persons involved by a law known only to the unconscious part of themselves. This interchange between the deeper selves is what we call *Telepathy*.

Hundreds of cases became a matter of record wherein the message sent and the message received were manifested in the physical condition of some and in the mental condition of others of our patients. These facts demonstrated that man has access to a deeper wisdom than anything of which he is conscious, and that these messages, which were so easily conveyed, could be, by proper study and careful investigation, interpreted.

In the third year of our application of this principle, we found this thought was not confined alone to, and these messages were not entirely passing between minds with, the purpose of physical healing, but they applied with equal force to all things of human interest. We concluded that this unconscious interchange of thought was the secret of suggestion, the secret of hypnotism, the secret of mental healing, the secret of Christianity, the secret of invention, the secret of exploration, and

the fact of human progress in every department of life. It manifested itself in character in the form of self-reliance; in the physical being, in the condition of health; in religion, in the attitude of trust; and furnished a key to the understanding of the intimate relation existing between the human and the Divine. In fact, it is the expression of the Divine through the human. We found it was the secret of the success of extemporaneous speaker, the secret of success in all human achievement. In the commercial world, it was the philosopher's stone which turns everything it touches to gold.

On this subject a book was begun some two years ago; but, on account of the newness of the theme, the rapidly enlarging field for investigation, and the intense interest expressed by the thinking world in this topic, the writer found it almost impossible to halt at any point in his investigation to give his deductions. For each day brought forth new evidences, not only of the existence of this power of thought-interchange, but of its utilitarian quality.

Whatever may be said in this work will be stated with the understanding that ere long continued investigation will probably change

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some of our postulates, giving us new definitions and entering new fields of endeavor; so that this work cannot be offered as the complete discussion of the subject, but only as a preliminary to that which must follow. The world is moving so rapidly, man is getting a better grasp of this most obscure phase of mental action in mental interchange.

The intention of the author is not to suggest his own great knowledge of mental phenomena, but to furnish a work which will inspire the reader to individual effort in the direction of acquiring mastery of this subject, and to enable him to not only comprehend, but apply to himself the principles herein presented. For nothing is presented here that has not been tried and proven again and again, in the actual experience of the writer.

That this work may have the careful attention of every reader and that each reader may be as greatly benefited and instructed in the perusal of these pages as has the writer in arriving at the truths contained therein, is his most ardent hope.

INTRODUCTION.

Telepathy is the latest phase of mental phenomena to attract the attention of the scientific world. So late that the most recent lexicographers give it indifferent mention and the last issue of encyclopedias classify its phenomena as the effect of "one mind upon another without communication through the ordinary channels of sensation."

Telepathy means more than this. It has a more far reaching significance. These definitions are limited in their scope to the various phases of mental interchange between individuals.

My conception of Telepathy is based upon the hypothesis (hypothesis sustained by external and internal evidence) of a thought atmosphere; atmosphere as clearly defined, as absolute in its elements, as potent in manifestation, as the physical atmosphere—and indeed, of which the physical atmosphere is but a secondary segment. This mental atmosphere is the realm of the Infinite, the "everywhere" of God's presence, and he who abides in this realm abides in God. This is what Christ meant when He said: "If ye abide by Me, and My words abide

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in you, ye shall ask what ye will, and it shall be done unto you." He who abides here hears the message of Omnipotence, and it is interpreted to his inner conscience. Under that transcription, all things become possible. It is here man first learns his own omnipotence, first discovers the untrodden field of his own possibilities. It is here he gathers the courage to enter the gateway of the unexplored, for inscribed upon its portals, in characters untouched by any passing shadow, are the Master's words, "Lo, I am with you always."

Here, again, the soul that listens is awakened to the potentiality of Christ's words, "Blessed are the ears that hear." Here, amid the eternal vibrations of undying thought, God's thought, he learns the infinitude of that thought, its majesty, its sweetness, its adaptability to all human need.

It is here the soul comprehends God's purpose when He called the earth out of chaos and said to the sea, "Hitherto shalt thou come, but no further." He learns "by what way the light is parted," when God said to the unutterable darkness, "Let there be light: and there was light."

He understands "who hath begotten the drops of dew;" who hath commissioned the lightnings, bound the "sweet influences of Pleiades, or loosed the bands of Orion;" who provided the raven his food and gave to man "dominion over the fish of the sea, over the fowl of the air, and over every living thing," even to the fulness of dominion over himself.

It is in this mighty realm of the "Great Unknown" that man also learned he is himself a segment of Divinity; that he is born of God; that he is a part of the great world movement. And, moreover, that world movement was for the evolution of man, man in his entirety, man in his divinity. He learns that man's mortality is always immortality; that his tabernacle in the flesh is the "house not made with hands," that fair mansion which God has provided for the soul while it tarries upon earth, while it holds dominion over the fish of the sea and the fowl of the air, thereby to execute the Infinite commission.

He learns, moreover, that he is a part of God, and that God can no more separate soul from Himself than He can separate Himself from Himself; that God's purpose and man's purpose

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are identical; that God's interests and man's interests are at one; that it is only when man swings to a tangent that he finds himself in the centrifugal horizon. But even there, there is a centripetal force, like the attraction of gravity in the physical world, which still holds him to the center. Again, he perceives that centrifugal horizon is swept by the Omniscient vision and there is no place where God is not; hence no place where he is not with God. Born of this consciousness is man's recognition of his relation to the ultimates of the Infinite thought, and he finds that thought transfused into his own consciousness.

Here man learns, moreover, that not only he is here, but all men are here; therefore he is in touch with the race, in touch with the universe of mind; that thought is one; that thought-vibration is eternal; that every thought of truth in all the ages is a composite element of the atmosphere in which he dwells; that these vibrations are intelligible. They are audible to the receptive ear. That not only the Infinite thought is accessible to man, but the thought of all men is accessible to man. Here he discovers that mind is universal, and in mind he finds unity with God.

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Here man further learns that every element of progress in the human race is a component element in this mental atmosphere. He discovers the accelerated momentum of thought, its accumulated potentiality; hence he sees the forces which are his are the forces of the universe of thought, the accretion of the ages. The winds become his interpreter. The birds of the air bring him the key-note in the great harmony of that realm where no discord lingers, for God's breath is over all. Here he learns that the deep monotone of the sea is the undertone of God's message to His children who stand upon the shores of all lands, and that God has made of all people of the earth one language, the language of Infinite purpose.

It is in this realm the artist perceives the heavenward side of the rainbow and dips his brush in the unrevealed colors, in the shadow as in the sunbeam, in the spray of the ocean as in the mist of the land. It is here the inventor finds the vision of that unrevealed structure which he shall presently interpret to men. It is here the man of science discovers the science of God's law. He finds that God's laws run parallel; they never collide. He

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learns the infraction of any law in the realm of the physical or the realm of the spiritual is a divergence from God. That it is only by the ruthlessness of his own hands that any law can suffer infraction; that only by the infraction of law can discord creep into the soul's harmony, and that he alone is responsible for that discord.

The science of Telepathy is the science of the soul's interchange with God, of the interchange of the thought of one soul with another. It is the science of listening, of thus gathering the forces essential to man's ultimate need, and bearing them away into the realm of the material, where the physical universe gives him the materials for the imposing structure of his thought.

It has been by this law of Telepathy, through the day of every rising and setting sun since light was, that man's supreme effort has been made possible. When God commanded Adam to name the beasts of the field and the fowls of the air, from what vocabulary of language did he gather his catalogue? When Moses stood upon Mount Sinai and was told to go deliver his people from bondage, what voice

gave the commission? Who revealed to him the perils of the desert land, the perils by the sea and the mountain fastnesses, and lent to his soul the prophecy of deliverance? Who gave to the eyes of the wanderer whose feet had traversed the last sands of life's desert, the heights of Nebo and the vision of the Promised Land? Surely it was not through physical media that he saw "the land flowing with milk and honey" or numbered the generations who should inherit the land of their ancestors. Who took from the shoulders of this evangel of liberty the worn garments of his journeyings? What voice sang the requiem of the world's loss when his utterances failed upon the earth?

Telepathy reveals to us that realm of consciousness where all God's purpose was interpreted to the soul of him who listened, and whose mission ended when God's purpose was fulfilled. It further reveals to us that the utterances of Sinai, when spoken upon its heights, floating out into the great sea of universal thought, have become interpreted to men.

We turn our thought to the Holy City. We lift our eyes to the Star of the brooding skies

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which nestled about the rugged city on the heights where the Wise Men fell down and worshiped. We still hear in the ambient air that voice of the angel and the multitude of the heavenly host who sang, "Glory to God in the highest, and on earth peace, good-will toward men."

Telepathy teaches us that the song of the angels was not sung alone in Bethlehem, that its vibration was felt upon the heights and in the depths, by the highways and in the valleys of human struggle, in all lands and among all peoples, as a message of glad tidings. The gladness of that message lies in the fact that its vibration can never die away in the atmosphere of thought; that out of that single message has come the sweetness and power of every realized hope of the human heart.

We stand upon the summit of Calvary and we catch the infinite tenderness of the words which fell from the lips tremulous with death: "Father, forgive them." Through the centuries that appeal has floated in the atmosphere of thought, has broken in upon the ears of men in all generations with a potency in ratio with man's receptivity. It has found ex-

pression in the *philanthropies* of the world in degree and of type commensurate not only with the measure of receptivity, but with the further power to transcribe it to the race; to infuse it into the thought of the era of each specific philanthropy.

Telepathy is, moreover, that voice of inspiration which constitutes the mystery of the Sacred Book; a mystery which has been gradually unfolding, first in orientalism, in occult thought, in the vagaries of primitive thinkers, in the grosser forms of worship through the formative periods of the world's history, but continually evolving into higher forms, until under Greek and Roman systems it was the voice of the oracle. In the ceremonials of the Latin Church it was the voice of authority, the mediator between God and man; in the Protestant world, the mystical misinterpretation of prophecy. Yet under all these systems it has been the same voice. The obtuseness of man, the obtuseness of the race, has hindered the simple analysis which Telepathy unfolds.

In the later centuries, and distinctively in our own, the mental interchange between the Divine and the human, between man and man,

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has been in ratio with the accumulated momentum of the vibration and the increasing receptivity of the race. In the beginnings, man only listened through a single avenue of the soul. Gradually other avenues have been opened, and to-day the soul itself, to the man who dwells in the atmosphere of power, is as one vast corridor in the palace of the Infinite, where the Lord walks "in the cool of the day," and becomes His own interpreter.

However, the interpretation is still fragmentary. A single fragment is found in Christian Science, another in Mental Science, another in Faith-curism. Modern Theosophy still holds a raveling remnant of truth. But all these, gathered into one, are but as the fringes of the seamless robe of Truth. The day is not far away when, as by a sudden vision of the night, in the full day of our civilization, this full garment of power will become visible to all men and that vision will appear with heightened colors and under a flash-light which the religious thought of the world has not been able to project.

Science, the long-discarded, unrecognized, well-nigh repudiated "handmaid of Religion,"

is the later voice of inspiration. Science has no dealings with the antipathies, the idiosyncrasies, the prejudices, the unbeliefs of men. Science searches alone for truth. She is neither afraid of the beaten paths, the unexplored fastnesses, nor the miasmatic jungles. She scales all heights, she penetrates all depths. The fragment of rock in the buried strata speaks to her in a tone more audible than the voice of prophecy. The electric flash in the darkened clouds is to her the voice of the Infinite, the voice of a subtle personality crying unto men, "Use me." The mighty ocean, which for ages has separated continents and divided peoples and hindered the unity of the races, speaks to the scientist of this century and bids him make a path upon the bosom of the mighty waters; bids him under-gird the sea with cable, and link the thought of continents with the invisible wires of vibration.

This is the voice of Omnipotence interpreted in the silent realm of telepathic interchange, comprehended, illustrated in every hall of industry of the universe; magnified in commercialism, in cooperative enterprise, in that amalgamation of effort which finds expression in

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every railroad tie whose mission it is to assist in the unification of a race; manifest in every ounce of coal which the grimy miner, unconscious, perchance, of his high mission to the world, exhumes from its long sepulture—until at last the silver and the gold of the buried centuries, by the hand of the unconscious toiler has become the specific media of a world unity. And so the silver and the gold of the Infinite thought in the unbroken centuries, with accumulated momentum of vibration, has swept in upon the ears of men, ears gradually attuned to receptivity, until the thought of man has become as one with the thought of God. Man has become the interpreter of that thought in the domain of *science* in this higher, grander hour of the world's great movement, as in its primitive days, through the darkened channel of man's spiritual perception.

The voice of Telepathy is the voice of the century, the interpreter of the unknown of all ages, into the known of this high noon of the world's civilization.

CHAPTER I.

Telepathy and Thought Transference.

School-Room.

On a given day, some fifteen years ago, I went to the desk of a little boy in my school-room to give him his first lesson in penmanship. I gave him pen and paper and indicated the letter I desired him to copy. He hesitated. I assured him he could reproduce it, and endeavored to stimulate in the child self-confidence. I left him for a little time, and on returning to him saw that the transcript he had made was so nearly like the original it could not be mistaken for another letter. My thought concerning his power to execute had transferred itself to his mind, possessed him, and under its impulse he had transferred to paper the expression of my thought. This is Thought-transference.

In the far-away ages of the world's youth, before the art of the sculptor had expressed itself in marble, a man of genius stood thoughtfully beside a block of unhewn marble fresh from the quarries. As he stood there gazing,

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meditating upon its purpose, from some undefined source a whisper entered into his soul, the whisper of man asleep in the silent marble, and he would that he might awaken him from his slumber. He knew not the way. Still he listened, grew old, and died. His son stood there. The sleep of the slumberer within his couch of marble was still unbroken. The son, too, listened to the voice of the invisible messenger. It meant something to him, yet he could not interpret it, and he, too, died.

Generations came and went. In each some listener caught the minor tone of the vibration, but to none was its fullness interpreted. After the years, here and there, some man, more courageous than his fellows, gathered up his chisel and began to cut away the rough angles of the unhewn stone if perchance he might catch a glimpse of the hidden treasure. Still to him the sculptured image was impossible, yet the voice of prophecy began to be audible to the ears of many.

Michael Angelo

was the first to interpret that prophecy. Standing one day in his studio, chisel in hand, ap-

proaching nearer and nearer to the form of the slumberer, a friend entered the studio. Seeing only the material side of the movement, the friend said to Angelo. "How is it possible for you to stand here day by day, hour by hour, beside this inanimate marble and wield that heavy chisel?" Michael Angelo replied: "I see an angel in that block of marble, and I would give it wings."

This was the message heard years and years before, lingering ever in the silent atmosphere, awaiting an interpreter. And, too, it was long after the spirit of the message was interpreted to the soul of man before language adequate to its expression could be constructed. The manner of receiving that message is

Telepathy.

Thought-transference is that term which we use to designate man's ability to convey a thought or an idea from his own to another's mind in such manner and with such clearness that the recipient may comprehend it, construct it into form, and again express it.

Telepathy means more than this. It has deeper significance. *Telepathy* is that subtle

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process by which man gathers material from the atmosphere of thought, and gives to it expression.

I desire to make clear the distinction between Thought-transference and Telepathy. They are kindred, but not identical. That individual man through the ages has been receiving messages which no other soul has received, and has conveyed those messages to the world, has been clearly manifest. That such messages can be received and transmitted is demonstrated to the recipient, at least. Such recipient thereby comes into the consciousness of a Being invisible to the material world—a Being supreme in intelligence, wisdom, and power. Anyone can receive these messages. Moreover, the fact that man has received such messages, which he has interpreted and delivered to the bewildered multitudes, is a positive demonstration of the existence of an intelligent Creator.

The world has never doubted that the voice of inspiration was the voice of Divinity. The Christian world has found its coherence in the recognition of the fact that the prophets who delivered their messages to the people received their messages directly from God. But the

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Christian world has always been persuaded that the voice of inspiration is the isolated tone of a century, not the inheritance possible to a race. Thought-transference, in the time of Christ, was called tradition.

The scientist, from his viewpoint, discovers that thoughts thus received are perceived on the intuitive side of consciousness and find their full expression in the conscious mind.

The unsolved problem is, How can man receive thought? Under every form of worship since the world began, a partial answer to this question has been given. In the channel of industries, under later civilization, another answer is heard. It is evidenced in the fact that the man who trusts himself to a possibility of achievement, to the investment of his own powers to reach that achievement, thereby has given expression to thought received from the Source of Being. He has, moreover, demonstrated to the world in that achievement the fact that the initial thought was received from this Source, and he has but transmitted it to the world.

It is manifest to the student of the theme that *Thought-transference* has been so clearly

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demonstrated that it needs not to be farther pursued as an investigation. Thought-transference is defined as any means of conveying thought by word, by action, by the printed page, the telephone, the telegraph, etc.

When the recipient has put into operation the suggestion which the message implies, it becomes evident he has received and comprehended the message.

Christ's Teachings.

There are two features of the teachings of Christ which it is well to consider in this relation. The life of Christ was the one perfect life of all the centuries. His ministry was that of the teacher—to convey to the world the message of the Father, not His own. It fell upon many deaf, untrained ears, but it entered as an abiding sweetness into many souls. That sweetness, that breath of power, diffused itself. That message was repeated by lips sanctified under its touch. The gladsome air bore it upon its soft wings to the darkest recesses of the earth. Here and there, in that darkness, it fell upon some waiting soul. That soul gave it re-birth, and so it became incarnated again

and again in the souls of men. When the Christian world sent its missionaries to the lands denominated "heathen," they discovered the Christ thought had preceded them. In crude form, to be sure, in accordance with the limited conception of men, but it found expression in Oriental literature. The Buddhist philosophy, in its highest conception, divested of the excrescences of time, holds as its germ thought the altruism of the Christ message.

Under the more ancient civilizations of the Chinese Empire, as discovered in the writings of Confucius, amid the literary rubbish of the centuries, the student continually discovers a vein of the Christ thought which even antedated the advent of Christ into the world. Whence came it? Under the voice of prophecy, which was the voice of God, as literally to the Chinese as to the wandering Jews, it is manifest.

Under old Egyptian formulas, the archeologist discovers in the long-silent hieroglyphics, here and there, a clear tone which tells of something higher, something diviner than was expressed in their forms of worship. The Christ thought lingered in that Oriental air, and here

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and there a soul awakened to the mystery of godliness caught these tones and gave them crystallized form. So that, despite the excrescences of material thought which pervaded the minds of men, it found imperishable recognition in the tombs of the buried ages. Under the latest explorations of Egypt, there has been exhumed a monument of the Madonna and the Christ Child—a monument whose inscription is that unknown voice of prophecy antedating by thousands of years the advent of Christ. Whence came it? Into some soul of that ancient day came the message of the invisible world of the oncoming Christ. He gave to that message enduring form. Out of the imagery of form constructed in his own soul, he left to the world's inheritance this record of the interchange between the Divine and the human. Such result was the product of the long-silent, uninterpreted law of Telepathy.

Christ was the first interpreter of this law. This constituted largely His mission to the race. But the value of a message lies in its recognition. If it fails of value, the trouble is with the receiver. He has not grasped the truth that the message is to his own soul, nor

has it been recognized as a message from the Infinite. Before a message from the Divine or the human can be of value, it must have a period of gestation. When it is given birth, it is an idea, and in that idea lies the constructed form of the distinctive project.

Paul, on Mars' Hill in the city of ancient Athens, became a world exponent of thought forces. Only a little time before, he was hurrying over the hills of Palestine to the scene of the martyrdom of Stephen, stoned to death for advocating the "New Faith"—the relation of the Divine to the human.

Saul of Tarsus

is interrupted in his journey by a message from this same Infinite Source which he had despised: "Saul, Saul, why persecutest thou Me?" Saul recognized the voice, received the message, incorporated it into his own consciousness, and became its advocate. Later, standing upon the rocky summit of Mars' Hill, in the presence of the Supreme Court of Athens, *Paul* dares interpret to this august tribunal the message of the one living and true God—the "*Unknown God*" whose altar stood

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in the midst of the idolatrous city in whose Pantheon were numbered thirty thousand gods. This court held within itself the sentence of death to any man who should introduce a new god. But Paul's defense so moved the court that they too were persuaded he had heard a new voice, and one of the judges of the court himself listened to the voice and became a convert to Christianity. Such is the power of thought received from the Infinite Mind, constructed and given birth in the mind of men.

In the Material World

the investigator has demonstrated in the laboratory the great laws that form the fundamental principles of Christ's philosophy. The chemist, with every precipitate of the crucible, demonstrates the possibilities within reach of every man who will light the laboratory fires with his own hands. And he who has the courage to do this is he who has heard the message and dares interpret it first to his own consciousness, and then to the world.

Telepathy is not struggling in the balance for want of force, but for trained minds to receive impressions. Yet the mind can be

taught to receive these impressions without training. The atmosphere is bound together by the very fabric of God's thought. It does not depend upon man's power to think, but upon his power to receive thought. Christ said, "Blessed are the ears that hear;" but the ears of universal man are not attuned to hear. They have not been trained to listen. Yet hanging trembling in every atom of the atmosphere are the messages of the Infinite to the finite. Listening to these whisperings, man is able to say: "I can construct a machine that will take up God's own sunbeams and cause them to shed light in the darkest caverns." At this point science takes up the demonstration and interprets it to the individual and the race.

Columbus

received his message of the land of the Great Unknown, away across the Western seas, from Him in whose hands lay the sea and the land. Columbus constructed that message into an idea. It had come to full consciousness within himself. Under the power of that ripened thought, he was able to stand before the court of Spain and plead his cause, to ask for ma-

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terials for the execution of his great design. Isabella, by the power of Thought-transference, constructed within her own mind a vision of "Columbia, the gem of the ocean," and she laid her jewels at his feet. With the crudest methods of navigation, with untraversed seas lying before him, with God's thought as the North Star of his journeyings, indifferent to the protest and the mutiny of his own seamen, Columbus demonstrated to the world the unity of forces in the thought atmosphere; moreover, that those forces find their highest demonstration in scientific test.

Marconi,

upon the highest plane of scientific demonstration, is illustrating to the world, by the most inexplicable and delicate tests, by instrument born of his own thought which in itself seems as the voice of Omnipotence, the hitherto unwritten law of Telepathy. He has proven the absolutism of a thought atmosphere, every atom of which responds to the impulse it receives, and with scientific accuracy registers that response on the receiving instrument without visible or material media. The whole scien-

tific world stands silent before these tests, and with almost prophetic instinct asks, if the veil of the Invisible, of the Holy of Holies of the temple of God, is not about to be rent in twain and all mystery of interchange be revealed.

In the dawn of the world's civilization, to Satan's credit, it was believed the inventor received his knowledge from Satan. He who would now affirm that electricity is of the devil is he who would be held irresponsible for any words which might fall from his lips.

Truth has its origin in God, and under the demonstrations of science it seems almost a work of supererogation to affirm that thoughts can be received direct from the Infinite Mind.

Prof. Elmer Gates, of Washington, in his laboratory, is making a scientific demonstration of the truth of Divinity, that all things are of God; that behind "all things" lies the same unchangeable and unchanging cause.

The man who has individualized himself is the man who has trusted himself to give the whisperings of the Infinite Mind. But the mental world is in need of a receiving instrument, and, as in the physical universe, mind will only record the specific message sent. Indeed,

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throughout this entire realm, it is found that whatever lies true in the physical universe is also true in the spiritual universe. Man's thought, however, will always go out charged with his own identity if he is continually in touch with the Infinite.

CHAPTER II.

**Telepathic Influence of One Mind
With Another.**

Mental Interchange of Man with Man.

Entering this phase of the discussion, Telepathy may be defined as the influence of one mind with another, or the individual recognition of the thoughts of other minds. It is common to speak of man as having a two-fold nature. It has been attempted, by the religious teacher as well as the novelist, to prove every human character embodies the two personalities—Dr. Jekyll and Mr. Hyde. But to affirm that man has by inheritance somewhat of evil and somewhat of good is wholly at variance with the affirmation of Scripture that man is made “in the likeness and image of God.” In that heritage of the “likeness of God” is discovered man’s inherent freedom. Otherwise he could by no means have proceeded from the hand of Him who Himself is freedom. Man, therefore, having his inheritance thus, must be free; free to choose his own abiding-place in the universe of thought; free to admit into the

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castle which his own hands have constructed, the forces essential to the execution of his life-purposes.

It is one of the oft-expressed tenets of my philosophy that the mind does not hold thought; that thought itself enters the domain of mind, and, once admitted, becomes a controlling influence, shaped only by our beliefs. Belief acts upon the mental concept as the hand of the potter upon the clay. Man is endowed with unlimited power and wisdom measured by his belief. The soul of man has infinite room in which to work, limited only by his unbelief. It is necessary to keep this closely under consideration in order to comprehend the definitions which follow.

At the inception of man's life, we find him endowed with power to attract to himself whatever is requisite, either mentally or physically, to the fullness of his entire nature. This power of attraction may be designated the psychic force, or passion of man's being. The first manifestation of this force is seen in the passion of hunger expressed by the infant. The babe by its own instinct attracts to itself the elements which are requisite to the evolution of

the body and the continuance of the bodily functions. Until that first cry of hunger is heard, life is a sealed book. No man can fathom the power of the child mind. No chemist can discover by what alchemy of thought the babe takes on consciousness of the world into which it has so strangely come. This unexpressed mind of the child we denominate as the unconscious mind. When the unconscious mind transcribes its unwritten messages to the conscious mind, or, in other words, passes them through the avenues of the senses to the conscious mind, that section of the unconscious becomes the conscious. Hence we have the two terms, the conscious and the unconscious—in order to distinguish between what man has accomplished and what he may accomplish; between what he has achieved and what is yet possible of achievement; between what he knows and what he has yet to learn.

Thus all the undeveloped forces of the human mind we designate as the unconscious self. It is this unconscious self which is possessed of all the attributes of Him of whom it is the image and likeness. If, then, man is endowed with the Divine image and likeness, and we

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recognize in the Creator the attributes of omnipotence, omniscience, and omnipresence, then the power of the mind thus related is unlimited.

That part of man's mentality, therefore, which has come into consciousness we denominate the conscious mind; and the unconscious self is in a constant process of evolution. It was the evident intention of the Creator that man should, as a finality of life, have evolved all there is within him. However, under this continuous evolution restrictive influences have hindered its expression.

There is one statement of Jesus which, divested of fanatical interpretation, indicates that Christ knew the undeveloped powers of the mind when He said, "To him that believeth, all things are possible." The measure of man's possibilities is always in accordance with that which he assumes as possible to himself. His limitations are fixed only by his unbelief. This message of Christ has often found expression in the minds of men who never heard the name of Jesus. It has found expression in every man who has given the world an invention. Wherefore? Whenever man has accomplished that of which the world has no previous record,

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that man has received the vibrant message in his own mental atmosphere, constructed it into form within the silent chamber of his own mentality, and then given it expression through his achievement.

In the realm of religious teaching, the minister of the gospel, in the analysis of the message, "To him that believeth, all things are possible," has always added, with more grace than wisdom, "My brethren, all things are possible with God." The significance of the message, as interpreted by science, was never advocated in the pulpit. Christ in all His philosophy never announced God's possibilities. It was unnecessary. That truth is an axiom weakened by analysis. The world had recognized the range of God's possibilities. Man had not doubted that the God who created the universe and sustained it had power to preserve it through the cycles of eternity. Hence it was the sole purpose of Christ to indicate to man his own possibilities. Yet there are few men, if any, who ever stood by the altars of the Church and announced to the audience as the central thought, not only in the religious world, but in the universe of material things, that "To him that believeth, all things are possible."

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Another tenet of my philosophy of Telepathy is, that thoughts are entities, realities. Thoughts are the children of the mind. They come into life with the identities, the personalities of their authors. But, once given birth, they know no death.

Dropping the similes, from the hour of its going forth thought continues to vibrate through the whole omnipresent space of God's universe.

The world to-day can hear thoughts and translate them as readily as could Moses translate the message of Mount Sinai, or Isaiah the angel song that announced the birth of the Babe of Bethlehem.

How Shall the Mind of Man Receive Thought Vibrations?

The first definite instruction was given by Isaiah, when he said, "Be still, and know that I am God." Be still and listen, and then translate the message as you receive it for the comprehension of other listeners. That this can be done has been amply demonstrated in the investigations of hypnotism and clairvoyance. In the meetings of the early Quakers, distinc-

tive evidence has been given of the truth of my postulate. An entire audience will sit in silence. No one is disturbed by the silence. Each one in the quietude of his own soul is listening for some message from the inner that he may express to the outer world. As soon as the message becomes distinct to the inner consciousness, the recipient trusts himself to express it. The audience receives it then with that directness and force which carries with it the sense that it is the Divine utterance.

The Methodist Camp-Meeting

also furnishes abundant proof of this truth. Attention of a large number of people is concentrated upon a given subject, which is under analysis by the speaker. Presently some listener, more receptive than another, hears the whisper of the unknown and breaks out with impulsive declaration of the same. Then another and another takes it up, until the entire audience becomes receptive to the same truth, and perhaps breaks forth as one voice in the declaration of the message. Worship is the expression of human recognition, but they who stand outside the circle of receptivity, not hear-

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ing the message, look on with surprise and perchance criticism, wholly unconscious of the breath of Infinite power.

Not less, however, is the same truth illustrated under less distinct conditions. The school-room furnishes many vivid illustrations, but not infrequently the teacher fails to recognize the source of inspiration of the pupil, and so benumbs the ardor and suppresses the expression of slumbering genius.

Harriet Hosmer,

the most noted of American sculptors, was the torment of the teachers of her youth because she came in from the recreations of the school with beetles or bugs or snakes or toads, which she brought from the fields to serve as subjects of the sketches she drew with pencil and paper when the teacher would have her thought directed to the multiplication table or the rules of grammar. But Harriet Hosmer was listening to the voice of prophecy, to which some day, when it should be transcribed in marble, the whole world should listen. Harriet Hosmer startled the Roman world, the art world of her decade, with the products of her

chisel. But in her studio at Rome she was only translating the message rudely expressed with the pen-knife or pencil in the country school-house in Massachusetts.

Rosa Bonheur,

the great French artist, in her girlhood, shocked the proprieties of Parisian society by her escapades in the Pyrenees among the shepherds, her freedom in the stockyards, and the semi masculine attire essential to these adventures. Yet to-day, in all the world of art, there is no more strikingly original canvas, or one which has attracted more universal recognition, than her "Horse Fair." An art critic, gazing upon Miss Bonheur's canvas which represented a flock of sheep in the Pyrenees, was asked by another critic, "What do you think of it?" He replied, "I think I can feel the wool." Rosa Bonheur, fully persuaded of the distinctive message she had received, counted no effort, no isolation, no criticism so severe as to impede for a single moment the translation of her own divine message to the world. Such illustrations could be multiplied indefinitely, and many a school-boy and school-girl of this day is listen-

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ing to some inner voice and trying to catch its vibrations, while the obtuse teacher or parent is making assiduous effort to divert that expression.

In the city of Chicago, a few years since, a lady of wealth and rank, three of whose children had graduated at the Northwestern University, said to the writer: "What do you think of my son, who, with all the facilities of this university at his disposal, chooses to go into Chicago every morning and put on a leather apron and work in the dust and oil of a machine-shop, to the immense mortification of his parents?" I replied: "I glory in your son. He is transcribing some unwritten message of his own soul, and some day you will reverse your judgment." To-day that young man, still with life almost at its inception, is not unknown in the great world of mechanics.

CHAPTER III.

Receptivity to Thought.

The Sender and the Recipient.

Telepathy has been regarded either as that abstruse subject which is incomprehensible to the ordinary thinker, or it is that charmed thing which a chosen few may gather and wear as an amulet about the neck, which shall bring to the possessor whatever is desired.

The charm of Telepathy lies in the fact that a message awaits whomsoever will listen, but that message may lie dormant within the soul, and be valueless both to the recipient and to the world. To be of value, the message must be constructed into form, expressed in words, grace the pages of literature, expressed upon the canvas; or in any one of the thousand simpler arts of life. These messages are not less distinct to those who stand upon the lower than to those upon the higher planes of life, but in his fidelity to the message in whatever avenue lies opportunity for achievement.

An artisan applied to Napoleon for a situation. The mighty general asked of him:

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“What can you do, my man?” He replied: “Sir, I can make the best shoe-pegs in France.” It is needless to add that Napoleon gave him the opportunity he sought.

The history of human life indicates that in occupations termed menial (by those who do not comprehend) the same law of success obtains. There is a divinity in whatsoever life expresses to the full its own secret of power. But the evolution of power, the working out of that problem, is not the idle purpose of a day. It is wrought out in the tense muscles of the forger of the anvil who can shoe a horse so that he may bear in safety upon a most uncertain path the freightage of human life committed to his care. It has a marked and definite expression in the life of

The Switchman

in all our great railroad centers. There is a rushing hither and thither of trains freighted with human lives. Destinies lie in the safety of those trains. Men perchance with but slight recognition in the world of letters, of science, or of art, hold in their hands the destinies of the scientist, the artist, the man of letters, who

is speeding away on some urgent mission. These men at the switch-boards, the men at the signal stations, hearing within their own soul the whisper of the Infinite, realizing the magnitude of the purpose involved, true to the voice within them, transcribe it to the world in the silent, unspoken message of safety, to the thousands committed to their care.

The Engineer,

who stands with hand on the throttle, guiding his trains through the darkness of the night, up the difficult mountain passes, along the brink of the chasms, through the haze of the darksome tunnels, is listening to the voice within him; to that divinest utterance of all Christian philanthropy, the spirit of all statutes, human and divine, which have in them blessings to humanity, "Do unto others as you would that they should do unto you." And to him the voice of duty is the voice of God. And so the engine sings its song, and the stars keep sentinel watch about the man thus clothed with divinity, and the traveler sleeps in his Pullman car with as little unrest as in the silence of his own chamber.

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Returning for a moment to the province of art, a gentleman asked me what I considered the highest conception of art. I replied: "The highest conception of art is the ability to paint a picture so clearly that the person looking at it can comprehend the thought of the artist and make it his own. The great artist is he who can so interpret his own message to men that it shall be understood."

The Artist

may toil for years with his paint and brush and express only in dim outlines his own conception. But suddenly the inspiration has mastery of him, and he dashes his brush across the canvas with a subtle force which makes him immortal. That recognition is not found perchance in the harmonious blending of color, or in the design upon the canvas. At some unexpected hour, a man stands before this canvas. He has never made a stroke with the brush. He has never drawn an angle. He does not know what "perspective" signifies. But the picture fascinates him. Upon that canvas he sees the ideals of his life illustrated. He says to the artist: "You have painted my ideals.

You have expressed the unexpressed thought of my life. I will purchase your picture at whatsoever cost." The artist disposes of the picture at an extravagant sum. He has become famous. The purchaser would not in all his life be divorced from the canvas, because it has expressed the ideal of his life-thought. That canvas speaks to him day by day. The message of the artist is transcribed into his own consciousness. He makes it his own. He goes out with a new force in his life. He gathers to himself other forces, and he in turn expresses to the world the divinity of his own thought, and so the process of thought-evolution extends itself into every avenue of life. In this illustration the unity of thought between the artist and the purchaser is Telepathy.

The question is asked, "How are these thoughts transferred?" How does the mind take hold upon the thoughts vibrant in the mental atmosphere? (By "mental atmosphere" I mean that all space is mental atmosphere, and original vibrations from the Divine Mind fill this space.) To illustrate, a lad not yet eleven years of age, being placed in a receptive attitude, was sent on a mental search to

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discover a missing letter that had been sent from France to America. It was a letter of much commercial significance, and its immediate recovery was a matter of much moment. In a little time the lad returned from his mental wanderings. He had traced the letter to a post-office within a small town. It had come in on a late train after the postmaster had left the office. An assistant had been left in charge of the office. He noted it was a registered letter. To insure its safety during the night, he slipped it beneath a package of papers, where it was overlooked. The French lady to whom the letter was addressed had left the town, and no call for the letter was made until the place of its depository was forgotten. I asked my subject: "How were you able to trace that letter?" He replied: "I put every thought out of my mind except the thought of that letter. I trusted myself to trace it, and in a few moments my mind perceived its hiding-place."

It was then I reached the conclusion that *Telepathy is a mental process, operated by laws belonging to the unconscious mind of man, and governed by laws known only to that unconscious mind.*

I have been witness of similar cases since that time, but that experience furnished me the key to the investigation of the subject. I asked the boy how he was able to stop thinking. It has been often said by experimenters, "I try to stop thinking, but I just keep on." The boy explained it thus. "The thoughts which you recognize when not exercising an intention to think are not your thoughts; but whatever thoughts you are willing shall vibrate upon your own brain and cause you to act, vibrate at your own volition."

Thoughts Have a Recurrent Tendency.

Samuel Smiley, in one of his metaphysical talks to young men, makes a statement which is liable to be misleading, but I will use it for argument's sake. He says: "When a person has once performed an act, there is a tendency in the mind to repeat the act." This is not true in all cases. Thoughts sent forth from the mind may return and knock for admission, but we may exclude them if we will. A light rubber ball projected against a wall will return to the sender if he is in a position to receive it. To illustrate: Under the impulse of a

sudden passion, a man may commit a grievous deed; as soon as he returns to the normal, he is conscious of the deepest remorse. There is no tendency to re-perform the act; but brick walls cannot shut from him the conscious remorse of the act. Such are the thoughts that rebound and ask for re-admission. It is the reflex action of mind.

In the discussion of Telepathy and Thought-transference the scientist does not assume to have discovered anything new. Nothing new can be discovered. Truth is a part of Omniscience, a part of the Eternal Creator himself; hence it is as old or new as God is.

The thought of personal, individual freedom, that had been smothered by the rites and ceremonies of ritualistic Christianity for years, found its first interpreter in Luther. It was a "magnetic" thought that had long been vibrant in the electric atmosphere which found expression in the laboratory of Edison.

The receptivity of thought in this manner can be illustrated in every avenue of life. The first direct message which I recall having heard announced by him who received it, that was of positive character, was given at a Baptist

meeting where revival services were held. This Church holds the doctrine dear to them, that whoever becomes a minister of the Missionary Baptist Church must do so in response to a personal call from God to enter the ministry. On the night in question a young man was converted. He was well known in the community as a sower of "wild oats." He knew every apple orchard, every melon-patch in the adjacent country. On Hallowe'en night he was the ringleader in all mischief. At this meeting, under the impulse of a sudden conversion, the young man arose, without any mental preparation whatever, except possibly what may have been interjected at prayer (for he came of a family of ministers), and stated that he wished to offer himself to the Church as a missionary. The young man thus trusted himself to give expression to the promptings of the spirit. This illustrates one distinctive phase of Telepathy—the interchange of thought between the human and the Divine.

Christ first enunciated to man the truth that words tremble in the atmosphere of thought, and are available to him on summons. He said: "When you are taken before magis-

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trates, take no thought what ye shall say; for in that hour it shall be given you what ye shall say." Your experience is your knowledge. The incidents of your life are your preparation for the answer of any questions that can be propounded to you. Trust the power within you, and at the appointed time you shall find it adequate to your need.

Every extemporaneous speaker, trusting his intuitive impulse in any emergency to express the requisite thought, is by that very act putting himself in the only mental attitude in which the mind can receive thought. He simply excludes from his mind thought on every other line.

The difference between the artist who learns to paint at his first trial and the one who devotes years to art study is not so much a difference in the amount of work done as a difference in the way he trusts himself. Whoever learns to rely upon himself or herself relies upon more than he or she thinks. The man who adheres to his own experience in statements is certain to speak the truth and to be understood by his hearers.

The experience of one man justifies the truth

of the statement of the experience of another man. The man who trusts himself to comprehend the thoughts that enter his mind is trusting a higher power than he thinks.

It has been a fault in our present system of education that power lies largely in inheritance. If one's ancestors have been men of note, by virtue of that inheritance he attempts to construct his own possibilities.

Paul said: "Let him that thinketh he stands take heed lest he fall." Ancestry is an unstable footing. All power lies with God. No man has inherent power, and it is only through God that power becomes manifest. If this life that animates my body is my own, why can I not stay here a million years if I desire? Simply because the power that sustains me is not my power. Why is it that without any knowledge on my part, I find myself endowed with the ability to know all things? Because God has given to man to know all things. But man can only know things consciously as he learns them through the avenues of the senses.

Man's Power is Ever Delegated Power.

The power that responds when I raise my

hand is the power that made me and sustained me. It is delegated to me from my Creator. My duty lies in its expression. When man finds this power, he finds God. When man trusts himself, he need not say, "I cannot do this."

Man, however, puts himself in the attitude of Moses, who, being directed by the voice in the burning bush to lead his people out of bondage, sought to evade his duty. He made apology to the Lord for his slowness of speech (as though the Lord were not conscious of the capacity of him whom He had chosen). When Moses finally determined to deliver his message, he found himself compassed about with power. He felt himself environed in an atmosphere in which unbelief or doubt could not linger. This was the experience of Job when his wife and friends, seeking to persuade him he was forgotten of God, bade him, "Curse God, and die." But Job was able to say: "I know that my Redeemer liveth." Once possessed of this knowledge, each step leads into a higher consciousness; for memory never gives up its possessions. It is said by some: "I receive messages, and if I just knew how to tell

them, they might be of some benefit to others as well as myself." There is but one answer—trust. Confidence will be established with the first trial, and after a time man will learn what it means that "God and one are a majority." After the accumulation of power by such processes, man becomes conscious of the unused forces of the universe, and that they are subservient to him. There is but one path to this knowledge. It must be learned, just as the student learns to solve a problem in mathematics—by solving it; just as the farmer learns to plow—by plowing; just as the lawyer learns to plead—by pleading his case before the court.

Telepathy, then, in its highest manifestation, is that power by which people receive out of the infinite space the thought vibrations of the ages, and trust themselves to express the messages received.

A mastery of this process carries with it the power to solve the whole problem of life. *Telepathy* is not a completed science; but he who trusts himself to give expression to the thoughts that ask for expression has taken the first step in acquiring this science. Hundreds of men have died unknown and unnoted who

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might have left the record of glorious doing had it not been for their own mistrust. They did not conceive of the fact that by refusing to trust themselves they were refusing to trust God. The result of such mistrust upon human life is summed up in the

Epitaph of Gray's "Elegy,"

written in the English Church burial-ground of Stoke Poges, under the shadow of the cypress which moaned above the grave of one who thus misinterpreted the full mission of his own life.

"Here rests his head upon the lap of Earth,
A youth to Fortune and to Fame unknown;
Fair Science frowned not on his humble birth,
And Melancholy marked him for her own.

"Large was his bounty, and his soul sincere;
Heaven did a recompense as largely send:
He gave to Misery all he had—a tear;
He gained from Heaven ('twas all he wished) a
friend.

"No farther seek his merits to disclose,
Or draw his frailties from their dread abode
(There they alike in trembling hope repose),
The bosom of his Father and his God."

When man comprehends all that is understood by Telepathy, he will understand the whole scope of the Christian philosophy.

CHAPTER IV.

Thought Forces.

Philosophy of Absent Treatment and Metaphysical Healing.

The most engrossing theme in the realm of metaphysics to-day is that of *Thought-transference* and *Telepathy*. *Absent treatment* is the conventional term applied to that phase of the subject which relates to physical healing.

Mental science, as expressing the phenomena of mind, has no secrets. All mental processes seem in their very nature to be enshrouded in a veil of mysticism. As soon as the veil is lifted by some skillful hand, the processes that seemed indefinable are at once made manifest and appear in as natural relation as any physical process of which we have current evidence. When, therefore, I speak of science in relation to metaphysics, I speak of a subject all the elements of which can be known and classified. If the reader will note the trend of this discussion, each can judge for himself if he is familiar or otherwise with many or

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few of the elements which enter as factors in mental processes; in a word, if they become a part of his own consciousness.

That thoughts are transmitted through the atmosphere without known medium and make definite mental impression is established beyond possible controversy. Thoughts gleaned from the printed page often in their evolution modify the very structure of the mentality and become controlling factors in the *modus operandi* of the mind's processes.

There is no hypothesis more tenable, no principle of mental action more absolute, than that which defines thought as the motive force.

The only possible interrogation at the present stage of the discussion is, "How do thought forces become operative?" and this interrogation would long since have expended its force but for the lamentable fact that the teachings of the schools, to date, have been almost universally misleading, or at least ambiguous. Science needs more than the classified arrangement of the elements belonging to a subject. It needs to have positive data from which to reckon.

*Mental Theory of Spencerian and Baconian
Philosophy.*

The progress of the psychological student, even after he gets a conception of this science, has been retarded by the mistaken interpretation of the universities, interpretation evolved from the data of later experiences. The universities have, moreover, sustained the theory that intelligence is the expression of the culture of the brain; that the brain has, through ages of evolution, become an organized mass capable of dictating to the other sections of the human organism its specific functions. This, in brief, is the Spencerian theory of mentality. It is devoid of that under-current of religious thought which constitutes the vitality of the Baconian philosophy. It was Bacon's conception that brain power has its birth in the spiritual sense; that there is a side of man's nature which can be trained to spirit power, and under this dominion the judgment will transcend the judgment of the same man under other influences.

Christian Science.

Mrs. Eddy maintains that the brain is de-

pendent upon the spiritual man for its activity, and that it is a "figment of the brain" to regard it as having necessary relation to the mind. To her conception, brain is matter, and matter has no integral existence. In the extension of her reasoning, she only concedes the existence of mind or spirit. She thus constructs a brain of nothingness out of nothing.

My philosophy is based upon deductions from human experience. My body is of the utmost importance to me. It is very material and very necessary. It may be conceded that that which exists after matter disintegrates is mind. But all that exists to-day is not mind. Mind has not cognized all the forces of the universe. It still has a great mass of unmanufactured raw material, out of which things not yet constructed must be constructed. Under my conception, it is body at birth; when the breath enters it, it is mind, and then the child becomes an embodied spirit, a personality occupying a body with every function necessary for its growth and evolution. The body, until it is infused with this breath of power, is an inert mass without life, without directed force. The moment its sustenance is

no longer contingent upon the mother, it receives its first impulse or conception of independent life in its first breath of independent power. Under this birth consciousness of independent life, brain is the first function which the mind directs. It is no less a physical function than the finger. The first manifest

Function of the Brain

under the direction of mind is to awaken into action the nervous system. First, the motor nerves running to every part of the body control its movements by the unconscious operation of the brain, and the first indication of brain activity is expressed in the child's voluntary movements. The second function of the brain is the control of the sensory nerves, which develop consciousness through the several senses. The third function is that of the sympathetic nerves, which, in conjunction with the other two systems of nerves, run from the brain to all parts of the body. But the brain, except as in correspondence with soul, would be as useless to man as to the spirit after it retires from the body. The brain then remains as a fragment of that worn garment

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of mortality which the spirit discards at the hour of transition.

Our system of telegraphy suggests an illustration. From the central office run the wires to every part of the system; these wires are inoperative until the dispatcher touches the keys. The brain is the

Dispatcher's Office,

and each lobe of the brain is one of these instruments. The body is the country to which these messages are sent; but the brain is more thoroughly equipped than any telegraphic system man has invented, and every message sent goes over a separate wire. The brain is supplied with enough wires to send a message to every part of this country, and there is a return wire for the repetition of the message.

There is a set of duplicate keys in the dispatcher's office, which will respond to the slightest touch and in ratio with the amount of strength needed. The mind will, however, send more force along the utilized wires. Unused wires deplete forces. The mind furnishes a constant supply, and there is no exhaustion by use if the law of restitution is observed.

The use of any faculty cannot injure the faculty until it reaches the point of fatigue. To pass that limit is to expend energy necessary to the maintenance of the functions of life.

Let us analyze closely. Modern surgery owes much to phrenology, which teaches that the brain has apartments supplied with lobes having special functions ascribed to them. It is found that if paralysis exists in the left side, there is a pressure upon a given lobe of the brain on the right side of the head. By trepanning, or lifting the pressure from the brain, suspended motion is restored. The same is true of the other side of the brain. Special lobes have special functions. The lobe which moves the first finger does not move the second; there is a distinctive lobe for each. For the full hand there are five. Before I can bend my little finger, my brain receives an order from my mind to send that message to the finger. A simpler illustration: I write a letter in clear, plain language; my patient reads the letter, grasps the thought, and with his own spirit finger presses a new button in the telegraphic system and calls into action perchance a part of his brain before unused.

The brain is the first part of the human organism upon which mind acts, and its first function is to fill the air-cells of the lungs; second, to supply its hunger. The mind gives these orders to the brain by an unconscious process. I have positive evidence of 400,000 people who have changed their entire lives under my suggestion.

Will, the Active Principle of Mind,
needs no training to make its calls; for it belongs to the unconscious faculty of the mind. This teaches the mind is operating the brain before the child has awakened to the knowledge that he possesses either brain or mind. The brain at birth acts uniformly. That the child does one thing more than another does not indicate he has more power in one lobe than another, but that one has been called into action, and not the other.

If a given lobe of the brain were removed, the brain could not send word to the feet to move. Man cannot use a destroyed portion of the brain, but at first the brain naturally responds. The mind calls upon the lungs for air. This is the first touch on the universal key.

The analysis of the method of the thought's action is very forcefully demonstrated in its effect upon the physical organism. The patient, in his appeal for aid, propounds as an initial question, "Can I get well?" We answer: "Yes, all things are possible to him that believeth;" believeth in his own possibilities; believeth in the dispatcher's office, the full supplies for each man's need. Each man holds the key to press that single button which responds to his personal need.

The Source of Being is a battery that cannot give out. It is exhaustless. The zinc and sulphuric acid need not be replaced. Moreover, there is a constantly increasing power generated in this battery to diffuse through the body the vital current of life.

CHAPTER V.

Hope as a Factor In Physical Recovery.

The inspiration of hope constitutes a mighty factor in physical recovery. It communicates an impulse to the dormant energies which sends the sluggish life-blood coursing again through the veins. A patient is suffering from cancer; the physician offers him no hope; simply affirms that cancer is an incurable disease. The leaf of some stray journal reaches the eye of the patient. Some nostrum is advertised in flaming head-lines, "Cancer can be cured." Hope is awakened in the thought of the patient. This distinctive remedy may have no specific application to his case. He buys the remedy. The remedy *per se* has no intrinsic value, but by the subtlety of thought, the attitude of the patient toward his condition is changed and the progress of the disease is at least retarded. The patient has received another message from the dispatcher's office. The same philosophy of thought is manifest in our method of *Absent Treatment*. The absent-treatment patient waits for our instructions.

These instructions have in them all the validity of given hygienic measures, but their chief virtue lies not in our thought toward the patient, but in the patient's thought toward himself, as finding in our instructions the true highway to health.

Belief Does Not Effect the Cure.

It makes the cure possible. It calls forth that dynamic force of the body which under the touch of disease has become dormant. *Illustrations from experience.* A gentleman came to us for treatment who said he had been unable to retain a glass of water on his stomach for fifteen months. He had to drink a spoonful at a time and his thirst was always unquenched. I said to him: "You can drink water if you think you can, and I will illustrate to you that any kind of secretion which the stomach requires for the appropriation of either the solids or liquids can be formed by thought." My purpose in this was to convince the man that if he adopted a thought and made it his own, it would have an immediate effect upon his physical organism. At that moment a vigorous young man, Prof. G——, was sitting on the

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front porch. We stepped out and I asked him if he felt as well as usual. He said: "I do." I said: "Very well, Mr. G——; I want you to direct your thought to your stomach and of its immediately forming a secretion as nauseating in character as ipecac, and I will give you just one minute to empty it out of your stomach." In less than a minute's time the stomach had disposed of its contents. I then said to my patient: "Let me tell you what had to take place before that could be done. Nausea is the result of the walls of the stomach rapidly throwing out a secretion to neutralize the poison, just as the salivary glands will do when the mouth is accidentally filled with pepper. The glands will immediately secrete the saliva to dilute the pepper and destroy its effect. I knew this effort would not harm Mr. G—— and it would be the demonstration of a truth to you. Upon the same principle, there will now, within one minute's time, be formed in your stomach secretions that will dispose of a glass of water, a second glass, and even a third, without discomfort to yourself." And the test was successful.

The patient affirmed that it was my power

that accomplished it. I assured him it was not so. I do not believe I could form in my own mind a thought that would force the secretions under two diverse conditions in the stomachs of these two men. By the adoption of my suggestion, however, one formed secretions capable of receiving and retaining water, and the other, secretions that emptied the stomach of its contents. No man can act for another. I have never yet discovered the man who could act as my substitute at table when I was hungry, and eat a meal that would satisfy my hunger.

The formula of calling into action the use of a faculty we denominate a thought. But that thought is incomplete until it has become a part of the individual experience. Thought, therefore, is the mind's action expressed in effort. Every faculty is capable of use at birth. A child, however, may be born under a lethargic line of ancestors, ancestors who have led lives of inactivity. In the transmission of power, the lobes of the brain that direct active movements have had slight expression.

In this philosophy of action, it is found the

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mind summons an inactive lobe of the brain and awakens it to activity. It has been held by the medical profession that the physical sins of the fathers are visited upon the children; hence the children are reared in an atmosphere of expectancy of whatever dread disease has characterized the line of their ancestors. This tendency finds its reality only in the suggestive power of thought. Change the thought and the inherited tendency is turned aside.

Belief in the possibility of restoration is not in itself the curative agency. It prepares the mind of the patient to receive the suggestion of the physician or the healer, either with or without drug medication. Herein lies, to an almost exclusive degree, the potency of drugs, and this fact is becoming more and more apparent to the medical profession itself.

Absent Treatment is a possibility because of the operation of thought forces, because in the province of mind every provision has been made for man's need, physically, mentally, and morally. All the vital organs are quick in their response to thought. Passing from darkness into light, the pupil of the eye contracts and adjusts itself to the new condition of

things. Passing from light into the darkness, the pupil expands in correspondence.

By the inhalation of an additional one-quarter cubic foot of air, the heart, in response to the added oxygen, quickens its beat and accelerates the circulation of the blood throughout the entire body.

It sometimes occurs in the great telegraphic system of the mind, by some inadvertence, by the sweep of some storm through its secret chambers, the wires of communication have dropped. Then it becomes necessary to go to the center to trace it. After the wire is repaired, it must be tested. After the connection is revived, the operator much touch the key. The battery then sends out a new force. Sometimes these wires, on account of disuse, become so inoperative no message can be transferred through them. Men sometimes forget how to walk.

The Effect of Thought on the Motor Nerves.

We had a striking instance of this in a gentleman who came here from Akron, Ohio. Upon his arrival, he could neither use his feet to walk nor hold his feet quiet even in a recum-

bent position. Our first effort was to convince this man that the power was latent within him to control the movements of the feet. In an incredibly short space of time I met him walking through the hall. I asked: "How did this occur?" He answered: "Prof. L—— put all the magnetism of his own body into mine." I answered: "Do you think so?" He replied: "There is no other solution of the mystery." But this man's recovery lay within the province of his own mind when he accepted the suggestion of the latent forces within him.

The brain, unlike the telegraph office, has but one operator who has the skill to touch every set of keys. Man throws into disuse a dozen keys perhaps when he says, "I can't." He receives a thousandfold more in God when he says, "I can." It takes more force to say "I can't," because in so doing he does the unnatural thing, he separates himself from his Source of Being. When he affirms, "I believe I can do this," he has opened the avenue of his body to the influx of the Divine power, and there is something within man that responds to the summons of the Divine within him. There is constantly passing out of the

brain to the human organism a million times more power than is requisite to the fulfillment of life's functions, if that power is recognized and invested.

The law of habit is all powerful. The ability to perform a given act is multiplied indefinitely by repetition. This fact is distinctively true in adjusting the functions of the body, in the mental and moral, as well as the physical realm, man should trust to the intuitive side of his nature. Our intuitions spring from the unconscious mind. That unconscious mind is always in touch with the Infinite. All thought is received from this one mind, the mind of God.

The brain is the physical function, acted upon by the mind. In this secret chamber of the soul there is no personage but yourself; no other ever can enter there. The operator in this office is *you*. When the mind leaves the body, it does not bear away the brain, but the brain without mind to dictate is like the dispatcher's office without a superintendent. The brain is the instrument, but no messages can be sent, for the operator is gone. It matters not how brilliant he may have been, it matters not what the executive force of the will may

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have been, the body lies there inert; the brain with all its functions is intact, not a single lobe has been removed, but no operator upon the earth, however skillful, can again awaken to conscious action that brain from which the spirit has departed. Thus it becomes evident the brain is only a physical function, and though capable of receiving impressions and transmitting them through the nervous system to every part of the physical organism, yet the brain *per se* is not necessary to the mind's action.

Memory, Independent of the Brain,

guards within its silent chamber all that is sacred, undisturbed by any fluctuation of the functions of the brain. Brain is non-essential, *per se*, in the evolution of the religious type of man's consciousness. It is non-essential, *per se*, to his knowledge of the Infinite beyond. This is in a moment apparent by putting an interrogation or two. If the brain becomes disordered, is it at the expense of man's religious nature? Verily not. Is memory a faculty of the brain? If so, what would heaven yield? Take from the Christian world the hope of

Recognition of Friends after Death,

and the sweetest hopes of the life to come die as the embers upon the hearthstone.

We understand, then, the brain is nothing more than a physical function, operated upon by the mind, the same as any other organ of this mortal body; and that thought forces, whether in the religious, social, political, or commercial world, have the same origin. Nor can man be religious to-day and irreligious to-morrow. Man's religious nature is as the trend of his thoughts, and that thought must have permanence to build the structure of character. Let me give an incident in point, which I have heard from the lips of my grandmother, concerning her step-son. This young man, Joshua by name, belonged to a religious sect very strict in the observance of religious formulas. He had a lot of cattle. Among them was a red heifer that insisted upon jumping into the cornfield until Joshua became so exasperated that he laid aside his religious scruples and began to swear. My grandmother heard him, went out to him, and said: "Joshua, Joshua, remember you have been ordained deacon, and you must not swear." He

replied: "Mother, go back into the house. I want you to distinctly understand I have laid aside all the religion I ever possessed until I conquer that cow." This incident illustrates

The Inconstancy of Superficial Thinking.

Man's mental machinery is so constructed that he has the absolute power of choice in the thought world. In the choice of professions there is a manifest error in the consensus of current opinion. The tendency of the hour is to specialties, but there is a manifest disadvantage in classification.

The Detriment of the Classification of Specialties to the Full Scope of Man's Power.

In the evolution of the full man, there should be a rounding out of all the faculties of the brain. The tendency of classification is to the disuse of certain lobes of the brain, hence a limitation of the full scope of its powers. That man should be equally strong in all lines of action is a paradox, but that he should be the mighty man of a century in a given line simply isolates him from the race, places him upon the pedestal of the unapproachable, and as a

result weakens his power to draw all men unto him. The race cannot swing itself to a tangent. The multitudes, each expressing in himself his individualism, still in their co-operative energy become an incentive each to the other, and so fulfill the higher law of being.

In the further pursuance of the science of the mind, it must always be remembered that man's beliefs are the controlling forces in the summary of his activities.

The vibrations of thought from one mind, borne by some invisible current of power, brush the sensitive keys of another brain, and that key responds in giving out a certain impulse of thought, much as the Aeolian harp, when played upon by the evening winds, responds with its gentlest cadence.

There is another phase of this philosophy of mental action. It is the philosophy of

Non-Resistance to Vibrations.

Non-resistance is equivalent to agreement. Where there is no antagonism, there is harmony. Harmony has its impulse in the primary principle of belief. Antagonism has its origin in the absence of attention to the subject under consideration.

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Thought forces, not Baconian nor Spencerian, not the forces of any distinctive thinker whose philosophy has done much to shape the currents of religious or educational movements, but thought forces *per se*, as general beliefs, are the controlling energy of the universe. These thought forces are the energy of the mind, not brain. Materialism specifies that in brain culture lies the evolution of mind. This is the fallacy of our educational systems. The Spencerian philosophy is the only standard of the theologians. There is a higher, a diviner philosophy demonstrated in the life of Him who walked among men as the Unknown, the Misinterpreted. He enunciated the philosophy of all later experience.

"As a Man Thinketh in His Heart, So Is He."

. Based upon this divine principle, unafraid of contradictions, fearless of its overthrow, altogether conscious of its ultimate triumph, the writer bases the indestructible principles of this philosophy.

CHAPTER VI.

Varied Manifestations of Telepathy.

The Greek Palimpsest.

I have always believed words had in them deeper significance than as written symbols they would indicate. The words "Telepathy" and "Thought-transference" are the written symbols of a slightly understood, eagerly studied science. In this chapter I will consider three things: first, what thought is; second, what mind is; third, the contradistinction between a thought and an idea. The old Greeks had a tablet called a palimpsest, on which was engraven a message; above this message was a covering of wax; upon this wax was recorded the next historical event; upon this impression was a second layer of wax and another record written. In this way the historical archives were preserved. In tracing the record for subsequent history, one wax impression is removed, then a second, and thus the entire history.

The old Greek philosophers believed the mind was capable of receiving impressions. Memory

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is itself a tablet upon which is registered the record of life's events. It is the feat of recollection, to overturn one of these leaves. The overturning does not destroy the mental tablet. It was a theory of Aristotle that the mind was strengthened by its successive impressions, fortified by uncovering these leaves and becoming familiar with the transcript.

Another writer illustrates the mind's processes by the action of the spider and his web. The spider sends out its delicate threads and attaches them as tentacles to the things he would draw to the center. Thus memory constructs its web and sends out its tentacles to lay hold upon the material desired.

Later psychologists begin to get hold of the conception that thought is a creation. The Greeks had a very indistinct conception of immortality. Under the "New Thought," it is assumed that each mind fills the universe, and each thought is a germ like that of a mustard seed. A germ thought is the idea in embryo. A full-grown plant is that which is constructed out of thought. It is the product of thought. The undeveloped germ, therefore, is the thought; matured, it becomes the idea. Ideas

are creations. A thought creation has its inception in the Divine Mind. He is the only Creator.

God spans the heavens with the rainbow. The artist draws his colors from the tints of the rainbow. The tints are God's. The artist reproduces. Thus man constructs thought. The thought is resident in the soul of the artist. Upon his canvas he constructs that thought into material form.

Memory is the repository of thought. The soil of the earth gives us a simile. A thought deposited in the mental soil may seem to be lost for a time. It may be choked with weeds, or the soil perchance was not strong enough for its evolution. But it can never be forgotten, the seed was sown. The mind will not surrender its germ. The seed cannot be withdrawn from the earth which has transformed and received it into its bosom. Mind comprehends the universe, but the mind must first construct the universe in thought form as a gardener constructs a framework about his plant. How can a thought creation enter another mind? This is a momentous question. Christ placed more stress upon the message He

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delivered than upon the life He lived. He said of that message, it should be as the seed planted which should bring forth thirty, fifty, and an hundred fold; some seed blasted.

*Thought Does Not Travel But Reaches
Another Mind.*

When the world recognizes that thought is a creation of the Divine Mind, the Christ thoughts, even in embryonic form, will make the world fall at His feet. These thoughts adopted in the mind of man, expressed in his life, man will understand how Christ could have said, "I will draw all men unto Me," and "Heaven and earth shall pass away, but my words" (which are the embodiment of thought) "shall not pass away." (Matt. 24:35.)

The "Parable of the Sower" was scientific. It holds the latest thoughts of science, "The fittest will survive." It is not only scientific, but natural. It is an accepted theory that thought travels; that the thought of one mind travels to another mind. This postulate is false. Thought does not go from one to another. Thought reaches another mind.

Mind Is Omnipresent.

Thought may reach a soul millions of miles away. Thought does not travel these distances. By its quality of omnipresence, it reaches mind. The thought, however, is the sender's own, until he to whom it is sent constructs it into his own.

Hypnotism Demonstrates Adopted Thought.

The operator gives the subject some thought. If the subject adopts the thought of the operator, it becomes his own. Under the thought of rigidity, the subject becomes rigid. Under the thought of the ice regions, he chills. Transfer him to the tropic sun, and heat suffuses him. But the subject's conception of thought is his own. Thought projected by the operator's mind is transferred to the subject and in his mind constructed into an idea. Induce the subject to assume the passive attitude; tell him he must sleep thirty minutes. The operator can then leave the subject. It will take the subject thirty minutes to construct a full thought. At the expiration of that time the thought has reached maturity, and the subject will awaken from his sleep, whether or not the operator returns.

What, then, is Thought-transference? It is not a new theme, it is not a creed, it is not a sermon. But there is neither creed nor sermon written which does not unconsciously convey the suggestion of thought-transference from the Divine Mind to the human. What structures have been built upon thought in the world's history!

John Wesley,

under the impulse of the necessity of new methods in ecclesiastical forms, sent forth thoughts whose fruition is found in the world organization of Methodism.

Martin Luther,

discarding formulas of faith, rejecting the intervention of priest or creed, came into personal communication with the Divine Mind and projected the conception of salvation by grace. The great Lutheran Church stands to-day as that thought in its maturity. Luther held in his very hand the freedom of more men than Abraham Lincoln in his Emancipation Proclamation. Out of the various conceptions of those who have established churches have

grown fourteen hundred different denominations.

What was Wesley's inspiration? What was Luther's? Whence came that inspiration? From the promptings of the Divine Mind to the human. Thus from the unseen world comes the embryonic ideas out of which have been constructed the tenets of Christianity.

Thought received from the Divine Mind has all the force of that originality. In the canonical books of the Bible it is recorded that men went away into the great silence.

Moses

went to the burning bush to receive from the Divine Mind its commands. The children of Israel murmured in the wilderness because they had no flesh to eat. "And the Lord spake unto Moses; . . . At even ye shall eat flesh, and in the morning ye shall be filled with bread; . . . at even the quails came up and covered the camp." In the morning, when the dew was gone up, there lay upon the face of the wilderness manna.

Gideon

asked of God in the wilderness if he should go up to battle against the Midianites, and asked as a token for dew upon the fleece of wool. In the morning Gideon "wringed the dew out of the fleece, a bowl full of water." And thus whosoever prevailed with God entered into the secret places and listened to His voice.

The words of inspiration were given in Nature's solitudes, in the forest and in the caves of the earth, where no human influence should disturb the mental interchange between God and man. He who heard the message received it from Omniscience. When man himself began to interpret these messages, it was not long until he went away from his close relation to God.

Then man constructed a Satanic personage, and believed that from such personage he could receive messages. Then man began to interpret these messages.

When man first learned to receive his messages from God, such messages were revealed in the physical organism. Then man lived nine hundred years. When man began to with-

draw from the solitudes of his own soul and receive messages from other sources, then threescore years and ten were defined as the limitation of man's life. But man had withdrawn himself from the Divine Source of Life. God's thought never enters the mind when other thoughts exclude it. When God's thought enters the mind, Nature speaks to him her own varied language. The tints of autumnal color express to the soul the Infinite processes. The flight of the eagle conveys to man the sense of his own possibilities in the higher realms of movement. The whisper of the forest leaves is the pean of thanksgiving to God for abundant life. Thus in every sunbeam, in the voice of the sighing winds, in the diapason of every sea wave, in the deep mutterings of the volcano, is heard the voice of Omnipotent Thought.

But man cannot build a thought by mere reflection. It must become his own structure by the work of his own hands. Thought requires action. Thought, as a seed germ, has its eons of evolution. One generation of men may not bring the race thought of that generation to full fruition as an idea.

Telepathy Explains Coincidences.

To demonstrate that thought from one mind can reach another mind: My mother was living in Washington Territory; I, in Sedalia, Missouri. I sat down and wrote a letter to my mother. Before mailing, some lines of it became defaced and it lay upon my desk. A few days later I received

A Letter From My Mother,

and as I read it, it seemed familiar. I compared it with the defaced letter of my own. I discovered the first four lines were the same in both. I looked at the date. I discovered that in the exact moment my mother wrote her letter I had written mine. The words had been transfused into thought, and one had taken the thought impression of the other.

This teaches the universality of mind. Minds are inseparable, but they have not studied the laws of recognition.

How long does it require for a thought to enter the mind? Its entrance does not involve a millionth part of a second. The moment the mind is devoid of conscious thought, that moment it becomes receptive to transfused

thought. This incoming thought is not ours until it becomes ours by adoption, and we must first trust ourselves to translate the thought received.

Man stands by the great sea and feels the waves dashing against the shore. He asks whence they came and whither they go? And God's voice is in the deep monotone. Thus thoughts may return to us as the sea wave and we may recognize in them the Infinite whisper which we have translated into our own consciousness.

Thought-transference may be defined as any known means of the thought of one being taken up and made into the consciousness of another.

Telepathy is the process by which, out of the thought vibration of the ages, messengers can receive and interpret these messages to the world.

He who trusts himself to interpret the messages of Christ has heard the voice of the Lord. Job had all the vehemence of a glorified nature when he reached into the thought atmosphere and out of it declared to his friends, "I know that my Redeemer liveth." Once knowing this, he knew it always.

Telepathy is a mental process operated by the lens of the unconscious mind. There is an unconscious emanation sent out by one mind to another. That which the mind thus receives and gives off in the same way is a telepathic communication. The law by which this interchange is made is unknown. The reception of suggestion is telepathic. The old prophets had a wide range of telepathic consciousness. Science is everywhere interpreting that consciousness.

Mr. Eads' conception of the St. Louis bridge was Telepathy. Our recognition of the bridge is Thought-transference.

There is another definition of *Telepathy* which is important. *Telepathy* is the passive attitude of the mind. The mind has but two attitudes, the positive and the passive. The positive attitude is that of the sender of thought. The passive attitude is that of the recipient.

From the passive attitude of the mind come the intuitions of the unconscious mind. Man's first sense of worship of a Being beyond himself is the telepathic whisper of the Infinite to the finite mind. This we find most clearly expressed in primitive races.

The Parsees of Persia Were Fire-Worshippers.

That worship was first expressed in the recognition of the sun as a divinity. They felt the warmth of the sunbeam. It gave them life. Out of the consciousness of life came worship. The sun-worshippers recognized the first impression they felt from divinity. The sun-worshippers were giving Nature's thanksgiving to the sunbeam. In so doing, they did not see behind that sunbeam its Author.

Telepathy, as we have expressed in another chapter, is the

Voice of Philanthropy.

The philanthropist is he also who is passive to God's thoughts concerning man. Illustrations of this truth are multiple.

Florence Nightingale

was the "nightingale" of the Crimea. She was not, however, born of the Crimean War. In the years of her brilliant girlhood, in her home of English affluence, she heard a voice whispering to her soul of ministry to the sick. She wandered about the lanes and byways of London in search of the sick. She devoted years

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of study to problems of sanitation and hygiene, to the hospital systems of Europe. Later, upon a pleasure-trip up the Nile, she was the angel of healing to the sick Arabs upon the route. When England needed a nurse for her wounded thousands in the Crimea, she responded, and by her own skill reduced the death-rate in the beleaguered camps of Inkermann and Balaklava, from *sixty* to *two* per cent. She did more. With her own hands she took down the boulders of prejudice concerning woman's prerogatives, which the fingers of the centuries had builded starward. She won from the English people the most profound recognition of England's Queen and Parliament. She had received a message from the Infinite Thought, and transcribed it not only into the souls and bodies of men, but into the thought of the governments of the world. That thought expanded in the minds of thousands of American women under the immi- nence of war, and expressed itself in the great

Sanitary Commission of the Civil War.

The vibration of that great movement swept back again across the seas, and was the im-

pulse which resulted in the organization of the Society of the Red Cross at Geneva. Our own American Clara Barton received this vibration of power into her own soul, and herself became the evangel of all lands which linked themselves under the ensign of the Red Cross. She, too, responded to the impulse of the Divine within her, that voice of Divinity made audible by the nightingale who sang its first song.

Clara Barton,

unafraid of contagion, impregnable in action, incapable of fatigue, like her who ministered in the Crimea, cast the shadow of her presence across the pillow of the wounded soldier in many lands, and has won for herself the title of "The Angel of the Battle-field." At this hour of writing, Miss Barton, with the soft snows of the oncoming years falling as a crown upon her sanctified head, is on the high seas, *en route* to the seventh international session of

The Red Cross Society,

to be held in St. Petersburg, Russia, the coming month. Such is the accumulated momen-

tum of thought forces in the individual. Expressed, extended, magnified by constant accretions, it becomes the dominant racial thought of the philanthropies of two continents.

The man or woman who has done something the world has never done before has received a message direct from the Infinite Mind. That message becomes possible to man when he interprets it to his own consciousness.

Christ told what was possible to man, and the Christ thoughts vibrate through all the omnipresent space of God. Man must first learn the avenues of receptivity; second, to receive the message; third, to construct it; fourth, to express it.

Man by his inventions has constructed instruments by which he could detect light, motive power, movement, in the physical world. Shall man be less ingenious in detecting movements in the realm of his own higher consciousness, or in the consciousness of a race?

The unwitting stroke of every hammer, the innate power of every screw, the forcing power of every piston, the expansive power of every explosive, the projectile force of condensed ex-

plosives, each prove that back of all lies the eternal, pulsing, vibrating, single Cause of all things.

The Divine Mind, in tones audible to him who listens, says to the mechanic, "Interpret my law of physics;" to the musician, "Express my symphonies;" to the artist, "Paint my colors;" to the politician, "Demonstrate the equality of human rights;" to the socialist, "Show human equity;" to the religionist, "Blend all these things, and show that the Father of the Christian is the Father of the world; that the whole race are blended in God the Father, and as His children doing His will which is adapted to each, which is the interpreter, the Holy Spirit, form a unity of Father, Son, and Spirit, the result being a Oneness which is all in One, having its original impulse in Spirit, active through the Son, demonstrating that God is all and in all."

CHAPTER VII.

Inter-Relation of Mind and Brain.

Essential to the clearer analysis of the processes of Telepathy is a study of the inter-relation of mind and brain. It is concurrent opinion that man's capacity to think is in correspondence with the size of his brain. The logical deduction from this premise is, man thinks with his brain. While it is only true that the brain is but the medium of the expression of the thought forces of the mind.

The Brain Is Purely a Physical Function.

It is not even a mental faculty. A physical function pertains only to the physical organism. The brain, therefore, has no more to do with our mentality than as the medium of its expression. It is the central office from which all directions of the mind pertaining to the body can be sent out. The mind, therefore, has the power to think without the brain. Man does not need a brain to think, but the brain is necessary to the physical expression of such thought. In a word, man never thinks with his brain; he thinks with his mind.

The mind is the man, the personality. This mind is only resident in the body. This body has a brain. There is one class of old Hindoo philosophers who believe the brain is located in two parts of the body: one section in the head, and the other in the solar plexus. Not a few people in our day believe that a large portion of man's intelligence has its center in the abdominal brain, the great solar plexus, which is the central point of the sympathetic nervous system.

We assume that every physical condition is the expression of mental force acting on the physical brain; that each lobe has a special function to perform, and has a nerve extending to some particular part of the body. Thus the mind operates upon the brain by thought force.

Let me illustrate: One may be passing the crowded street of a city, intent upon some specific mission. The physical organism is making no demand. Suddenly the eye rests upon something that appeals to the appetite. Instantly the sensation of hunger is awakened.

In this case it is the province of mind to an-

nounce to the brain that it calls for food. Then hunger is manifest. But there was a mental hunger before there could be a physical hunger. There was an intelligence before there could be an intelligent announcement of the desire on the part of the physical organism for this food. That desire had its origin in the mind, not the brain. The same is true of the man addicted to the use of intoxicants, or to the use of some deadly drug. The acquired appetite, under summons, calls for a repetition. Such a man may be totally oblivious of any demand his system is making. Suddenly the opportunity presents itself, and perchance, even unconsciously to himself, his mind notifies him of the passion for drink. So far as his personal consciousness is concerned, he may have determined to abandon its use. In the suddenness of that unconscious demand, the depleted nerves ask for the stimulant. Not knowing how to control his nervous system, he takes it. The thought had its origin in his mind. Mind is the ruler of the body, and can determine its functions.

Mind, moreover, has the power to construct thought into form and send it forth without

affecting any part of the body. When the mind leaves the body, it has no brain with which to remember. It has no physical force out of which it could reconstruct the image of a person and remember him. The school physiologies teach us that memory, imagination, etc., are faculties of the brain. Not so. They pertain to the metaphysical realm. It may as well be affirmed that man takes his hands and feet with him into the life to be, as to say that he takes his brain. The man occupying a house can only use the furnishings of that house. He does not bear them with him to the outer world.

When one thinks of San Francisco, or any distant place, he does not send thither a part of his brain. The brain is essential to the physical organism, however, that the mind may have headquarters from which to send its messages.

The specific function of the brain is the government of the body. The brain does not enter in the slightest degree into the conception of a mathematical or philosophical problem. The office of the brain is to keep the body in perfect order, so the mind can solve its own problems.

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This may seem a new proposition, but it is one of the unstated propositions in all religions. The very inspiration of all religions is the doctrine of the immortality of the soul, which shall be preserved through all the countless cycles of eternity. But this inspiration would die from the souls of men if the assurance of meeting one's friends in the other life should be withdrawn from the soul's consciousness. If the recognition of our friends in the other world were dependent upon the brain, then recognition ceases at the point where the mind moves out of the body.

By this differentiation we separate mind from matter. Matter is manifest in this body of flesh and blood, in the tissues and bone and the various secretions necessary for the maintenance of the physical organism.

*Mind Is That Personality Which We Derive
From the Source of Being.*

It is possessed of intelligence and will-power. At life's inception, before any disorder of the physical organism took place, that intelligence was so complete that every lobe of the brain was in perfect condition to begin the execution

of its functions. Anything that has power and intelligence must have being, it is the real essence of being. The mind occupying this body must, either consciously or unconsciously, through some particular lobe of the brain, direct the foot to step, the hand to move, the secretions of the human organism to form, etc. Mind is the director, brain the executor. Hence, the moment the mind leaves the body, the body becomes inert because there is no longer a resident power to direct its movements.

By this analysis it will be apparent that all interchange of thought is mental interchange; hence, mind being universal, the presence of the physical is not necessary to Thought-transference. It is the unrecorded experience of thousands that thought, without any external means of communication, sent by one mind, is registered on the brain of another, distance offering no limitation to its transmission.

As we have said in a previous chapter, the mind has but two attitudes, the positive and the passive. The sender is always in the positive, the recipient in the passive attitude. Herein lies the whole philosophy of our educational

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system. The teacher is in the positive attitude, the learner is in the passive attitude. The same is true of speaker and auditor, of parent and child, of the military general and his army. It is out of these two mental attitudes one is able to discover the secret of all world movements, in philanthropies, in ecclesiastical circles, in governmental relation, in military movements. Herein we discover the

Inter-Relation between Telepathy and Thought-Transference.

The telepathic operator having started a vibration of thought into the thought atmosphere, that thought has a separate identity. The vibration reaching the mind of the receptive, the same impulse is communicated.

Peter the Hermit.

We find a striking illustration of this power of Thought-transference in the life of Peter the Hermit, in his organization of that masterful drama of religious history, "The Crusades."

Peter had wandered about the city of Jerusalem, stirred to the depths of his fiery nature, to save the city of the Great King in the hands

of the "infidel." He returned to Europe, and history fails to furnish a more imposing figure of power, of power resident only in the mind, than of this strange man. Riding upon a mule, with the crucifix in hand, or walking with bare feet through field and forest, in the highways and byways of the great cities, he infused into the minds of all whom he met the thought which had taken possession of his own mentality. He raised a mighty army without any military equipment whatever, an army of undisciplined men, men from every walk of life, who, adopting his own thought of deliverance, began the terrible march to the Holy City. Thousands died by the way, but other thousands, under more skillful leadership than his own, followed his trail of blood; until at last both the men and the treasure of southern Europe were exhausted in the several expeditions. Jerusalem was taken. The power of the Moslem was broken, and Peter from the summit of the sacred Mount of Olives delivered an impassioned speech to the fragments of the victorious army. Godfrey was crowned king, and peace came again to the disordered city.

The history of all great military movements

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is a record of the mighty mental energy of thought transferred from one mind to another. We diverge, however, from the main topic, to say no message for the universal slaughter of the race ever came from the lips of Him who gave to the world the Father's message, "Thou shalt not kill." The frenzied impulse of war, to settle race questions by the arbitrament of the sword, finds its initial impulse in the passions of men. Whenever man feels such impulse, and gives it expression, thousands of others receive it. *This interchange is Telepathy.*

Telepathic messages have, moreover been expressed through divers channels in all periods of the world's history. They have been expressed in dreams, in the visions of the night, in the visitation of angels.

Belshazzar's Vision.

In the magnificent city of ancient Babylon, at a period when her splendor was at its height, Belshazzar the king drank wine at a banquet given to a thousand of his lords. This wine was drunk in the sacred vessels which had been confiscated from the Temple at Jerusalem. "In

that same hour came forth the fingers of a man's hand" and wrote upon the wall of the banqueting hall that uncanny message, "Mene, Mene, Tekel, Upharsin," and the king "saw the part of the hand that wrote." Is it any marvel that "the joints of his loins were loosed" and his "knees smote one against another" with fear? The message was to the king. He could not interpret it, nor could the Chaldean astronomers of his realm. They were not receptive to divine messages. They had never listened to the voice of the Infinite.

But there was a man within the kingdom, among the captive Jews, whose ears had long been trained to catch the whisper of Omnipotence. Him the king summoned. And with the confidence of him alone who knows when God Speaks, Daniel answered, "The God in whose hands thy breath is, Whom thou hast *not* glorified, hath *sent from Him* the part of the hand." And, "Thou art weighed in the balances, and found wanting."

Nebuchadnezzar's Dream.

Only a few years prior to this, King Nebuchadnezzar, the father of Belshazzar, received

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a message in his *dreams* which caused "his sleep to break from him." Whereat the king commanded the wise men, saying, "The thing has gone from me;" but, "If ye will not make known the *dream* and its interpretation, ye shall be cut to pieces." This demand of the king is evidence of the knowledge at an early date of the law of Telepathy, else the king would not have demanded, under penalty of death, the impossible.

The wise men proved unequal to the task. The captain of the king's guard summoned Daniel. Daniel went to his home and made the thing known to three of his captive companions, that they should join together to "desire mercies of the God of heaven concerning this secret."

In this appeal of Daniel is manifest another truth of the absolute recognition of the action of the law of Telepathy under the mental unity of several minds concentrated on a given point.

Daniel, the Telepathic Interpreter,

answered the king, "There is a God in heaven that *revealeth* secrets." Then Daniel, having

himself received the message (which even the king himself had forgotten) direct from the Divine Mind, interpreted both the message and the dream to the king.

Visitation of Angels

is everywhere demonstrated in Scripture. To strike from the Bible the record of such ministration is to vitiate the testimony of every essential event which indicates the Divine care. Angel visitation in all years of human history, but distinctively so in the present century, has been the experience of man in his need. But as of miracles, so of the visitation of angels; the Church has relegated such ministry to the days of Christ, and, as with miracles, to have passed away with Christ's disappearance from among men. Under this proscription of the Church, those who in the hour of their extremity have known the presence of angels have hesitated to give public testimony to such experience, and it has been held too sacred for denunciation. Hence we draw our illustrations only from the unquestioned evidence of Scripture, though other and abundant evidence is available.

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Two angels notified Lot to flee from Sodom and Gomorrah before the rain of fire and brimstone fell upon the doomed city.

Hagar in the wilderness had a message from the angels concerning Ishmael, and was shown where she should secure water for his thirst.

Abraham stretched forth his hand to slay his son upon the altar, and the angel called, "Lay not thine hand upon the lad."

In the experience of Jacob, a ladder was extended from earth to heaven, upon which the angels ascended and descended.

Sarah, Elizabeth, Mary, the mother of Sampson, each received the prophecy of their own high mission by the lips of angels.

Paul and Silas were in prison; the doors were opened by unseen hands and they were released from bondage.

The angel of the Lord appeared to Peter, smote off his chains, and bade him, "Arise up quickly, gird thyself, cast thy garment about thee and follow me." They went out even to the iron gate of the city, and when they had passed it, the angel departed from Peter.

Asleep beneath a juniper tree, as Elijah was fleeing from Jezebel, an angel touched him on

the shoulder, and he discovered a cake baked on the coals and a cruse of water, and he did eat and drink, "and went in the strength of that meat forty days and forty nights."

An angel with drawn sword in hand crossed the path of Balaam's ass to interrupt his course, and when Balaam smote the ass, Balaam's eyes were opened. He saw the angel, "and bowed down his head and fell flat on his face."

The angel of the Lord accompanied Gideon when he went out to meet the Midianites in battle.

The Bible itself gives assurance of the continuance of this divine ministry, of this medium of Thought-transference from the Divine to the human. "For He shall give His angels charge over thee, to keep thee in all thy ways." (Ps. 91:10.) "Wherefore, seeing we also are compassed about with so great a cloud of witnesses." (Heb. 12:1.) "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7.)

Telepathic Message of Death.

Under the close analysis of telepathic com-

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munication, much that modern Spiritualism puts forth is easy of interpretation. A recent case in point: A lady connected with my Nevada Institute was about starting on a business trip to the East. On the day prior to her departure she received a letter stating the serious illness of a beloved brother in New York city. She left at the time appointed, hearing nothing more concerning her brother. Arriving in New York, she was met at the depot by a friend from the brother's home, to whom she at once said: "Well, brother has passed away, hasn't he?" "Yes," replied the friend; "but how did you know?" The lady replied: "I received a message about two o'clock in the night. He passed away about one, did he not?" "Yes; but who sent you the message? We did not think best to telegraph you on the train." The lady then gave the following experience: "In my Pullman sleeper last night, I was suddenly awakened about 1 a. m. I instantly became mentally conscious of the presence of two parties, one the sick brother, the other his brother who died some years ago. I turned as though the two were visible, and said to brother: 'Why, William, have

you passed over? Why could you not wait until I came?' 'God called me, sister, and so I came here to bid you good-bye. My brother, who met me as I came over, brought me hither.' "

This illustrates my postulate that mind is one, whether embodied or disembodied. Mind is universal, and as in the physical atmosphere, so in the mental atmosphere, any disturbance is immediately registered on the sensitive disc of the receptive soul; distance nor time nor place entering as factors.

Thus it may *appear* possible that spirit returns in visible form. The more reasonable deduction, and one which does not challenge credulity, or disturb the faith of any religionist, is the ever-possible interchange of mental impressions. The alleged spirit form is undoubtedly due to the fact that the living recalled the dead in form as they were upon earth, and so, the mentality directed thither, thought immediately constructs such form.

Herein is also found the demonstration of another of my postulates, that thought holds the thinker. The thought of the departed friend recalls the form of the friend as known

during some period of the earth life. Every individual can call back a personality at will.

Murillo's Great Painting.

As an illustration of this postulate, we give the following. An American lady, a Protestant, spending the winter in Italy, was the bearer of letters to high Catholic authorities, and from such sources received many gracious courtesies. Being, on a given occasion, in the reception-room of the president of the Catholic College at Rome, the Monsignor was summoned by a messenger and withdrew himself for a few moments. In his absence, the lady studied a rare painting of Murrillo's, representing the Father, Son, and Holy Ghost. The Father was represented in the upper section of the canvas, the Son in the lower section, and the Holy Ghost in the center.

The Monsignor returning, the lady said to him: "Monsignor, please explain to me that which I cannot comprehend in Murrillo's conception of the Father. He is here represented as an aged man, with lines upon his face, with hair and beard upon which have fallen the snows of life's winter. I cannot understand

how the Eternal can be represented with the characteristics which pertain to Time and the transit of years." The Monsignor replied: "I am very happy to explain this to you. In the mediaeval history of art, the most distinguished artists were chosen to illustrate religious thought in fresco upon the walls of cathedrals, as well as upon the canvas which should be suspended in these cathedrals. The Church, therefore, could not trust the character of such representation to the artist's conception, lest he might present that which would be at variance with the teachings of the Church. Hence the Church chose the subject to be represented, and gave the thought in outline which should bear the specific tenet of the Church upon the canvas. These subjects were always discussed in the councils of the Church. Before the Church gave Murillo the commission for this painting, the question of the representation of the Father was discussed in the council. The motive in the order was a pictorial object-lesson to the worshipers of the theme involved. Hence the representation of the theme must be adapted to the conceptions of men, else its suggestive spiritual force

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would be lost. The only conception of the race concerning the Father is the conception of furrowed cheeks and whitening locks; hence the only logical representation (because man could not comprehend the Eternal and the Unchanging) was to give to the Father the characteristics of age."

Herein is clearly illustrated the power of individual and racial thought to hold the individual thinker, to hold the race.

Perverted Messages.

There is another phase of telepathic phenomena which is of intense interest as illustrating the possible peril of this law of interchange. The law is inexorable and unvarying in its application. This phase of interchange has its inception in the

Miasm of Unbeliefs,

in the misconception of thought whereby so-called reformers project upon their contemporaries a system of morals, or a formula of creeds, and attempt their enforcement by laws or penalties.

The perversity of thought which leads to such results is in correspondence with the power of thought to hold the thinker. This perversity manifests itself in people whose mentality has been swept by some vibration of truth, but the mental receptivity was inadequate to its full interpretation.

Calvin and Servetius.

Calvin was one of the greatest of Protestant reformers. Feeling within himself the ecclesiastical limitations of his era, his own soul felt the passing vibration of religious freedom, transcribed that message to men, and built up an enduring religious system. But Calvin, under a distorted recognition of that message, himself ordered the burning of Servetius, another and mightier reformer than himself, in the public square of the city of Geneva, on the charge of heresy; because, forsooth, Servetius differed with Calvin on the doctrine of the Trinity.

The fires of the *martyrs* in all ages, the agonies of *gladiatorial arenas*, the terrors of the

Spanish Inquisition,

each and all are the expression of false beliefs in messages falsely interpreted to men. The authors of the world's agonies have mainly been men who, not having listened well, have caught the vibration of some spent wave of the crucifixion of thought. Under its misinterpretation, they have erected other crosses and crucified anew the redemptive thought of the world.

Puritan Persecutions.

The *Pilgrims of the "Mayflower,"* fleeing from the restrictions of religious liberty in England, burned the witches in Massachusetts under the false conception that they were in league with the devil. It is man who has constructed for himself a devil, and immolated upon his smoking altars every other victim save himself.

Another and, to my thinking, potent evidence of Thought-transference is seen in the

Animal Creation.

It is common to relegate the idiosyncrasies of animals to the realm of instinct. But it is evi-

dent to the close observer that animals are endowed with a power of thought. What other than Thought-transference, to the mind of the

Carrier Pigeon,

gives to its wings the direct line for the transmission of the messages committed.

But I am asked, Wherefore the carrier dove alone? The carrier dove is receptive to the message. By what process does the

Cavalry Horse

“scent the fray” from afar? or, when suddenly mounted, express in every muscle the expectancy of action? By what other than the process of Thought-transference from the mind of the rider to the receptive mind of his faithful charger?

A curious tale is told me. Near an abandoned military fort in an adjacent State is located one of the National Cemeteries, where lie interred several hundred of the soldiers of our Civil War. At the fort, however, was a company of cavalry under continuous detail. The cavalry horses were grazing in a pasture

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one-fourth of a mile distant from the cemetery the past summer. The body of one of the cavalrymen, who had died at his home, was being interred in the National Cemetery. As the body was lowered into its narrow receptacle, after the usual military custom, minute guns were fired above the grave.

At that moment the horse of the dead man broke from its enclosure and with impetuous bearing rushed to the cemetery and dashed about the outer walls, seeking ingress. At last, in his desperation, by some supernatural instinct, he threw his feet to the summit of the wall and attempted to scale its height. None who witnessed the effort could but feel it was the expression of grief of the dumb animal who would bear a part in the final ceremonies. It was only by extreme effort a tragedy was averted, as every cavalry horse in the distant enclosure plunged wildly, madly after their leader, each evidently intent upon action under the firing of the guns.

This "instant" of devotion is often manifest in the dog.

The Great St. Bernard

has furnished remarkable evidences of its own mental purpose to save the life of man suffocating beneath the buried snows. I knew a gentleman who had a noble carriage dog. It always accompanied the family carriage, and wherever the carriage halted, the dog would lie beneath the carriage for its protection. On Sabbath morning, however, the dog understood without a word from his master that the Sabbath had come. Whether the distant bells announced it, his master knew not; but the dog lay quietly upon the veranda and watched with longing eyes the carriage move from the grounds.

Rover's Political Sagacity.

A friend gives me the following: "I had an engagement to speak in Manchester, N. H., the home of Senator Blair. When I left Washington, the Senator gave me a letter of introduction to a personal friend, who invited me to his home. At breakfast on the following morning, an immense mastiff appeared in the dining-room. My host called the dog to his side, and, patting him upon his head, which

came nearly to his shoulder, said: 'Rover, I want you to go to the library up stairs and bring me the *Chicago Times*. Mark you, I want the *Times*, no other paper.' The dog immediately passed from the table, and soon returned with the *Chicago Times* in his mouth. His master thanked him for his accuracy, and said: 'Now, I want you to bring me the *New York Tribune*.' Looking him steadily in the eye for a moment, he further said: 'Rover, do you understand? It is the *New York Tribune*, no other paper. Go, bring it.' The dog executed the commission with the same fidelity as before.

"My presence in Manchester was at the height of a presidential campaign. The grounds of my host were elaborate and graced with statuary. Toward evening of that summer day, we were wandering about the grounds, and his master said to the dog, looking him steadily in the eye: 'Now, Rover, I have a friend here who is a good Republican. I want you to stand on that marble pedestal yonder and show my friend you can make a good Republican speech. No foolishness about it, Rover. We want a Republican speech, and

nothing else.' Rover moved away, took his position upon the marble pedestal, and, as he stood there, appeared every inch the orator. Then he began making a series of articulate sounds, not intelligible to us, but evidently thoroughly so to the speaker. It was neither bark nor howl; it was evidently the speech of an orator, with intonation and gesture.

"He finished his speech. Without a word from his master, he stepped down from the pedestal and came to him for congratulations, which were freely extended. The master patted him upon the head, and said: 'Rover, I am in doubt about your sincerity, I am inclined to think you are a Mugwump. Do you understand? A Mugwump ought not to live; he deserves to die.' At this, Rover moved away from his master as if smitten with paralysis of defeat, stretched his immense body at full length upon the ground, relaxed every muscle, threw back his head; his eyes become fixed, and he lay there limp and motionless as death for some minutes. We looked on in utter amazement. We could almost have believed that the spirit of a Demosthenes(after the Oriental theory of transmigration) had

animated the dog. He lay there and we stood silently about until his master went to him, laid his hand gently upon his head, and recalled him to activity, as, one might almost believe, anciently the dead were raised. Then we all embraced the dog, and felt within us the sense that this dog, at least, must have an immortality. These incidents are quoted to illustrate to our readers the universality of mind in all God's dominion, and the possibility of telepathic communication throughout its entire realm.

Nature.

This same thought susceptibility is everywhere manifest in *Nature*. What other than the reception of thought from God's atmosphere gives to the *birds* their knowledge of the true period of flight to the sunnier skies, while the chill of the Northern winter is still afar off? Who so surely announces to the world, weary of the barren soil and the leafless trees and the leaden skies, that spring has come, as the bird which sings in the window of the slumbering toiler, "Plant your corn, plant your corn"? The bird in the forest answers the call of its

mate in the distant tree-tops, and love knows its own.

The *ravens* fed Elijah in the hour of his supreme need. The *quails* folded their spread wings and dropped within the Israelitish camp by thousands, at the Divine call.

Nature, herself, is the great whispering gallery of Omnipotence. Nor are her messages ever misinterpreted within her own realm. Nature always responds to the voice of the Infinite. The *clouds* which had withdrawn themselves from the heated atmospheric stratas, at the voice of Omnipotence gather themselves together, and, as in martial array, under a fiery cannonading, precipitate their vapors upon the sun-parched earth, in fulfillment of the promise, "Seedtime and harvest shall not fail upon the earth." The seething fires of the earth's secret cauldron break forth in some distant mountain and pour their burning scoriæ into the adjacent waters. The fires burn low, or become as smoldering embers in the earth's heart, and life goes on among men.

The raindrops from the dripping clouds, pierced by a struggling sunbeam, throw athwart the heavens God's bow in the clouds,

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which repeats to men the Infinite message, "Neither shall there any more be a flood to destroy the earth." (Gen. 9 :11.)

The mind of man in all ages, looking upon that bow in the clouds, receives the transmitted message and believes in the later promise, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." (Isa. 43 :2.)

Telepathy and Thought-transference Are the Great Underlying Forces of Individualism,

as expressed in all social, commercial, or governmental exigencies. The man who understands individualism understands Christianity.

The law of Thought-transference, correctly understood, puts man in proper relation to men. So far as man's relation to man, Thought-transference has to do.

The law of Telepathy, faintly comprehended, has held man—anchored him, in fact—to his Source of Being. Thoroughly understood, it shows him his relation to his Source of Being; discovers to him his oneness with Divinity; reveals to him the "kingdom within," himself as an executor of that kingdom, equal

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in rank with all other men, his obligations to himself and others exactly the same. Hence he stands forth an individual. Serving God is doing God's will. The man who follows his intuitional impressions serves God, for man's intuitions come from God.

Telepathy Belongs to the Mental and Spiritual Realm.

The world has held there was an impassable gulf between the spiritual and the physical. The clergy have not bridged this chasm for themselves, and so cannot for others. Hence we have no religious unity.

CHAPTER VIII.

Telepathy and Thought-Transference In the World of Invention.

Cicero, in addressing the Roman Senate, said to Julius Cæsar concerning his pardon of Marcellus: "To have conquered yourself is a deed which raises you above humanity and makes you most like God."

Self-mastery is the victory which overcometh the world. Cicero spoke well. The only weakness in his statement is in that self-mastery "raises one above humanity." It is the germ thought of my philosophy that humanity itself shall acquire this mastery; that humanity as a whole shall be raised to that plane which is God-like; into that atmosphere where God dwells, not in the lower strata of "self." Men rush hither and thither, and life to most is a zigzag movement whose ultimate is undefined. Not because this was the Master's plan concerning individual life, or concerning humanity at large, but man has failed to listen to the voice of his inner consciousness where God speaks.

The law of life is the law of obedience to that Divine impulse which is unerring and which is never wanting in any human soul. When man puts his own hand to the helm, and becomes the pilot of his own craft, he neither hears God's voice in the thunders or the stormy winds, in the tumbling waves, nor yet in the calm sea. Yet the feet of the Master are upon the waves, his voice is in the lightnings, His hand is upon the helm, if only so man wills. It is this evolution of the inner consciousness which is essential to the race. The race is the aggregate of individuals. The individual is basal in all structures. The individual is that which his inner consciousness determines. His outer self is an expression of the inner.

Froude says of Cicero, concerning his treachery to Cæsar: "Our characters are written in our forms, and the bust of Cicero is the key to his history." Who that has looked upon the mobile marble features of Cicero but has read therein the fawning sycophant and the treacherous knave; the nobleman who, in addressing the Roman Senate, could say in the presence of Julius Cæsar, with motive dark as deadly weapons: "His person is sacred, and

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to injure him by word or deed shall be counted sacrilege"; and again, while the body of the dead Cæsar lay upon the floor of the Senate: "Let us draw a veil over all that has been done, not looking too curiously into the acts of anyone."

In Cicero we have the expression of one mighty in his possibilities, but that might diverted to personal ends at the expense of all that was sacred. Had Cicero listened to the voice of the Infinite speaking ever within the soul, it could never have been written of him that he so perverted his high powers.

No man ever walked on the low plane of animal passion who sat at meat with the Master in the upper chamber of his own soul. The voice of that master spirit within calms the passions of the outer man. Discord creeps away into silence. The harmony of the Divine nature infuses itself into the human, and under this transfusion of power life finds its highest expression. Man's destiny lies in his capacity to listen to the "still small voice," which never carries a minor tone.

A lady, one of sweet and gifted nature, whose very presence is harmony, said to me recently: "To discover the real things of life,

one must listen to the vibrations of the soul's atmosphere. We are too material. In the stress of life we rush hither and thither. If we waited in the silence until we knew the direction, we would not only conserve our energies by the directness of the movement, but we would avoid the friction which comes of the attrition of things. In the training of my pupils in voice-culture, I develop the quality and compass of tones by first taking my pupils into the thought realm. I teach them the language of vibration, both in the lower and in the higher tones. I lead them gradually to a mental conception of the higher vibrations; then I bid them construct into form these vibrations, to give them color, to give them quality.

“After they have formed this mental conception, I assure them they can reach these higher notes. And so the voice capacity lies less in the so-called vocal cords, more in the mental realm. It is because vocal culture has largely been limited to the vocal organism rather than the mentality that we have so many trained voices, so few singers. That quality, that sweetness which is the expression of the soul comes from the soul's perception of harmony, comes from listening to the universal

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orchestra of God's universe. It is that harmony which the soul perceives in the bird song, in the sougning of the winds, in the falling of the leaf, in the breath of the pines, in the perfume of the rose, blended into one tone, and in that tone is the whisper of the Infinite."

This teacher is an artist. She has received her message from Him in whose voice is the full melody.

Under the law of Thought-transference all minds may harmonize who think on the same plane. Man chooses the plane on which he thinks; hence, the plane of harmony or discord is his own. One of the most pathetic incidents in the dark struggle of our Civil War teaches this law of vibration. A division each of the Northern and Southern Army were encamped near each other. The camp-fires of each were visible to the other, and as they lit up the gloom of the night shadows they served to ignite the passion for victory in each, which meant to each the slaying of the other. In fact, they were so near that the movements of each seemed to awaken the bitterness of the strife. And so for a long time each army was a discord to the other. When the band of either division played, it was a pain to the other.

At last, on the still, silent air of a summer evening, within one camp broke forth the notes of that world-embracing melody,

“Home, Sweet Home.”

Clearer and clearer grew the tones, more and more silent grew the hearts of men. The vibrations of that melody swept across the limitations of the encampment, broke in upon the atmosphere of the other camp, and softened the hearts of men. The other band instantly tuned its instruments to “Home, Sweet Home.” In a few moments they adjusted themselves to the time of the other band, and the two opposing armies played together that one divine melody, which is the harmony in the soul of every wanderer. As the tones floated out upon the evening air the discord in the hearts of the soldiers ceased. For a little time there was silence, and then both armies, as by the power of one supernatural impulse, broke forth into one wild song of “Home, Sweet Home,” and there was no more discord.

The two armies had met on that high plane on which they could vibrate together. The passion of strife was forgotten. Into each

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heart had come the voice of peace, the voice of Him who said unto the world, "My peace I give unto you; not as the world giveth give I unto you." Such is the power of a telepathic message by Thought-transference transfused into the minds of the multitudes.

Turning to another phase of this limitless subject, we discover in the

Inventions

of the world, in their inception, in their evolution, in their final consummation, the united voice of these two messengers of God and man. As among the earlier of American inventors, we turn to the experience of

Franklin and Morse.

Franklin harnessed the lightning; he gave to Morse the identity of electricity by Thought-transference. Morse made electricity the servant of mankind by the individuality of his own effort. Thought-transference looks upon the deeds of men and says: "What great things men have done!" Telepathy says: "What others have done I can do." This was the voice of Omnipotence, voice ever audible to

human ears, but first interpreted to men by Jesus Christ.

Christ received the telepathic message from the Father. He interpreted that message in reference to human effort in the following words: "Whosoever heareth these sayings of Mine and *doeth* them, I will liken him unto a wise man which built his house upon a rock," and neither the winds nor the floods which beat upon that house could overthrow it.

Seventeen centuries later, a Bavarian school-master interpreted the same message in these words: "Things that have to be done must be learned by doing them." Jesus said to His disciples: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do." (John 14:12.) The clergy for nineteen centuries have thundered from every pulpit that the things Christ could do no man could do, and to attempt it were blasphemy. Christ's methods of healing were lost in the theology of the early Church, the Church affirming that they were miracles, and only Christ could perform miracles. Thus the essential element of the Christ philosophy was lost. "Things that have to be done must be

learned, by doing them." Every hammer, chisel, saw, plow, scythe, reaper, wagon, carriage, railroad tie—in fact, every successful human achievement has proven that Jesus was right. Even the hammer has done as much to illustrate the teachings of Christ as the preachings from the pulpit.

A brief resume of the experience of S. F. B. Morse, the inventor of the telegraphic alphabet, will illustrate our theme. The appropriation bill of thirty thousand dollars to build a telegraphic line from Washington to Baltimore had, after a great struggle, passed the House by a majority of 8 votes; 82 votes being cast against it. March 3, 1843, dawned upon the fluctuating hopes of Morse. The bill still "hung fire" in the Senate. It was the last night before adjournment of the session. Morse listened to the debate as if the destiny of his soul were in the balance. He left the Senate at a late hour, unable longer to bear the tension, without knowing the fate of the bill. His secretary, a young lady of high character, remained, and had the pleasure of seeing the bill passed in the final hour of adjournment. She hastened to his hotel and announced the

fact to Mr. Morse. When, therefore, the line to Baltimore was ready for the transmission of a message, Morse gave his secretary the privilege of writing the message. She quoted the words from Numbers 23:23: "What hath God wrought!" Herein is the recognition of the inspiration of the Divine thought and its adoption in the mind of men. But cooperation was needed. That cooperation must be secured through Thought-transference. Thought forces may be by sudden evolution, or as the seed in the barren soil, of slow growth. The history of all scientific progress is the history of the antagonisms of minds unreceptive thought.

The struggles of Morse are painful history, but such was his devotion to the spirit of the message within his own soul, that he counted not himself. Four years prior to that Senate triumph, he had, according to biographers, "ofttimes to borrow money for his meals, and was not infrequently twenty-four hours without food." Under the inspiration of that first message, "What hath God wrought!" the vibration of its power touched the heart of the world. Within eight years, the monarchs of

all Europe had decorated him. "At the instance of Napoleon III., representatives of France, Austria, Sweden, Russia, Sardinia, the Netherlands, Turkey, Holland, the Papal States, and Tuscany met in Paris in August, 1858, to decide upon a collective testimonial to Morse, and the result of their deliberations was a vote of four hundred thousand francs."

In June, 1871, when telegraphic communication had been established on the continents of the world, a bronze statue of Morse was erected in Central Park, New York. In the record of the ceremonies, it is noted the following message was sent over all the wires of the United States, they having been on this occasion all put in connection with the wire at New York: "Greeting and thanks to the Telegraphic Fraternity throughout the land. 'Glory to God in the highest, and on earth peace, good-will to men.'" In this message is the perhaps unconscious recognition of the telepathic communication from the Divine Mind to the human, which, received and constructed into form by Morse, brought good-will to men. Morse simply sent his own name across the wires. This being done, the chairman of the

hour said: "Thus the father of the telegraph bids farewell to his children."

It has been well said of Franklin and Morse relatively: "The one conducted the lightning safely from the sky, the other conducted it beneath the ocean, from continent to continent. The one tamed the lightning; the other made it minister to human wants and human progress." It was fitting that the last public act of Morse should be the unveiling of a statue to Franklin.

A kindred experience is had in the invention of the

Cotton-Gin

by *Mr. Eli Whitney*. This invention was the first master-stroke toward the dissolution of the system of American slavery. It increased the product of labor, in the preparation of cotton for the markets, from one to five pounds per day by manual effort of the negro, to one thousand pounds by the cotton-gin. Hence it increased the necessity for the employment of a great force of negroes in the cotton-growing States, and shifted the institution of slavery Southward. According to the statistics, the

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cotton-gin had increased the exports of the South, within ten years, from two hundred thousand in the first, to forty-two million pounds in the tenth year. Yet the struggles of Mr. Whitney to win recognition were scarcely less marked than those of Mr. Morse.

But the idea of the cotton-gin was not born with Mr. Whitney, but rather in the mind of a widow lady,

Mrs. Nathaniel Greene,

wife of General Greene, who, in noting the excessive amount of labor involved, began the mental study of a possibility of the separation of the lint from the cotton seed by machinery. Mrs. Greene's message was Telepathic; Mr. Whitney's Thought-transference.

Elias Howe, Inventor of the Sewing-Machine.

The inventor of the sewing-machine received into his soul the message of relief for working-women by means of a sewing-machine. For five years, after his duties in the shop were completed, he worked upon the project. Such was the opposition in conservative New England to machinery which would throw out of employment any member of the

laboring classes, that, although patented, the machine received no recognition in America. Howe then went to England. After two years' unsuccessful effort, he returned to this country "utterly destitute, working his way home as a common sailor." In 1867 his royalty had amounted to millions.

Cyrus W. Field, Founder of the Atlantic Cable, received his message of power direct from the Infinite Mind. Its expression is found in the statement of Christ, "I will draw all men unto Me." How else than by the cable should the interchange of continental thought and the momentum of continental movements be sustained and interpreted to the race? Moreover, the constantly increasing activity in the religious as well as commercial world, the stationing of the representatives of the Church in the interior and the representatives of Governments in the ports of foreign lands, made their safety dependent upon more rapid interchange. Yet so obtuse was the public mind that Field was thirteen years in developing the enterprise. It is said of him that he crossed and re-crossed the seas almost constantly for twenty years,

there being no other interchange between England and America.

The first cable was laid and the first message interchanged between the two countries but a short time prior to the Civil War. The war absorbed American energy and American capital to that extent that all inventive enterprise was in suspension. Soon after its close, the *Great Eastern*, of which every school-boy knows, was built and fitted out for the transmission of the new cable. Twelve hundred miles at sea, the cable parted and the vessel returned to England. About the middle of the next year the final cable was laid, and to-day continent speaks with continent, as individual with individual, by telegraphic channels.

In these illustrations one perceives the marvellous momentum of thought-interchange gained in the past half-century. Who that detects these movements can be persuaded of the eternal fact so late perceived by mankind, of a thought atmosphere in which man is enveloped and in which vibrates the accumulated thought of the ages; and that out of that accumulation, and man's increased receptivity thereto, has come the tremendous progress of the race which has marked the past century.

Herein, also, is demonstrated the sequence of this fact—man's power to draw from this atmosphere the conception of invention of scientific truth of a religious order of thought, divested of the errors of the ages. Error dies and is buried in the sepulchre of the ages. It may be slow dying, but death comes at last, and the sepulture is for all time; the skeleton is never exhumed by the hands of Time, and if exhumed, would only be as the loathsome carcass in the eyes of men. How glorious, then, is life at the present hour to him who lives. Animal existence has in it no element of power. The wild beast of the forest exists; he browses among the brambles; he is torn in the jungles; he has his dwelling-place with the adverse winds. Life is man's, except he choose the solitude and the miasm. But to-day the track of the forest is no longer a peril, for the sound of the saw and the hammer are making a highway for the feet of Progress, and the chariot of the Lord passes this way undisturbed.

Invention has builded the chariot-wheels, and the voice of Omnipotence speaketh from within; a highway is prepared for the ransomed of the Lord. The ransomed are they

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who hear His voice, who execute His message, who transfuse that message into the thought of men. And these are they who build our steamships, who construct the mighty enginery of mechanics, who place in the hands of the toiler that instrument which enables him to lift his hands from the soil and turn them toward heaven.

The noise of these chariot-wheels is as the song of the morning, and he who turns his eyes toward the eastern horizon may in the gray dawn perceive the form of Him who cometh in the clouds with power and great glory. Blessed is he who shall live to see the high noon of that glory, when all men shall know the Lord—shall know Him in the equality of men, in the dignity and power of individualism, in the unification of the races, unification which is not a dream of the night to be enforced at the point of the bayonet, but a unification of soul. And in that soul consciousness shall be discovered a resident system of Telepathy; the universality of mind shall be understood. The omnipotence of mind shall be comprehended. The omnipotence of man shall be relatively as the omnipotence of

God, and the wisdom of man in his need as the Omniscience of Him who has flooded the mental atmosphere with His own exhaustless thought.

This high noon of the world comes sooner than we think. Even while we write, the dawn melts away into the morning hours and the watchman no longer inquires, "What of the night?" for night cometh not again, and it is already the third hour of the day.

Returning to thought forms of individual minds, we find nothing is complex. That which seems subtle is susceptible to analysis after thought formulas. When the forces of the thought world are projected into the material, the mind of man discovers material form. That form is visible to the mental eye before it becomes visible to the external eye. Out of this fact are born the laws of architecture, of art, of sculpture, of mechanical arts. There is first, visible to the inner consciousness, the thought form of the cathedral, the palace, the statue.

In the city of Chicago stands a magnificent structure known as The Temple. It was the project of the National Woman's Christian Temperance Union, by the power of that mighty spirit of the organization,

Matilda B. Carse.

To her own inner consciousness there came a message, a purpose—the establishment of “Headquarters” for this great organization, which should be a perpetual monument of its activities. As it stands to-day, there is a large auditorium on the first floor, called Willard Hall, where noon-day service is always held for the benefit of those who pass to and from their places of toil. Here, too, are often heard the voices of the great speakers of this and other lands.

Within the structure are the headquarters of the Publishing Company of that organization, the editorial quarters of the *Union Signal* and various other periodicals issued by the organization, a restaurant of high order, and multitudes of offices connected by a series of elevators. In a word, the entire building is modern in all of its departments. Mrs. Carse conceived this entire structure, unaided by suggestions from any external source, and was able to give to the architect the design with such minutiae of detail that he had but to apply the rules in mathematical formulæ and the whole structure was placed upon canvas.

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More than this, the financial scheme was her own, and a very large proportion of the money was contributed under the inspiration of her voice in public assemblies. She was able, moreover, by the inspiration of her genius, to secure the interest of the shrewdest capitalists in the purchase of bonds. The Temple stands to-day the material expression of a telepathic message to a single mind, that mind transfusing that message into the thought of those who became its supporters, both in this and other lands.

The same law of receptivity and of transmission is revealed in every statue which graces the art centers of the world. The American sculptor,

Hiram Powers,

expressed in marble such conception of Liberty enchained as has awakened in the thought of men the irrepressible passion of freedom for the humblest of the race. His "Greek Slave" stands chained in the market-place, but the voice of Liberty is heard in every delicate curve of the pulsing marble.

The musician who holds a world entranced

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is he who has gathered into his own soul the Divine symphonies and transposes them to men.

Paganini

at ten years of age would awaken from the strings of his violin melodies which charmed the European courts. A little later in life he was able to enact that miracle of effort which is yet uninterpreted to the casual ear, to render an entire piece of music on a single string. But Paganini had learned the secret of gathering into one tone the octave of universal melody. Hence he needed but one wire for its expression to the receptive ear. To the untrained it was still needful to brush all the strings.

The orator whose burning words sweep the whole scale of sentient being, words which in their vibration unlock the prison doors of a race, or which bind up the wounds of a suffering generation, are spoken by him who has listened, who has caught the vibrations of Infinite purpose and himself become their exponent. As illustrated in the speech of the Irish patriot O'Connell: "I would like to send my voice careering across the Atlantic to tell South Carolina that God's thunderbolts are hot."

The same is true of those startling utterances of military generals amid the tremendous upheavals of war, or in other great emergencies of life. As in the case of

Ethan Allen,

with his little band of eighty-three men, knocking at the door of the commander of the fort at Ticonderoga and demanding immediate surrender. The commander asked: "By what authority?" Allen replied: "In the name of Jehovah and the Continental Congress."

Nelson at Trafalgar, dying of a mortal wound, cried out: "Thank God, I have done my duty!" and duty was henceforth the watchword of the entire army. At the battle of Manassas, the tide of victory was turned when General Lee shouted to the army: "Look at Jackson, standing like a stone wall. Rally behind the Virginians!" That silent attitude of Jackson was the unspoken message of courage, and he was ever after known, even in history, as "Stonewall Jackson." Well might he say, after such a record, when dying of a mortal wound: "Let us cross over the river and rest under the shade of the trees."

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Madame Roland, meeting death at the hands of the French executioners, lifted her hands to the statue of Liberty, and gave as her last utterance that undying rebuke to governmental injustice: "O Liberty, what deeds are done in thy name!"

Premonitions.

Under that phase of mental phenomena, which, for the want of a better term, has been denominated "premonitions," is found abundant illustration of our exhaustless theme of Telepathy. Nor are these experiences exceptional, nor do they inhere in the lives of the more gifted. The receptive soul, in whatever strata of life, catches the prophecy of the passing vibration. In the fulfilment of that prophecy is demonstrated the fact of the listener's receptivity.

Premonition is telepathic communication. Under this heading may be classified the so-called mysteries of current experience. All are reducible to the realm of the natural in the realm of mind. Law has its origin in mind. It is the offspring of mind. That law is inflexible. It is unchanged by the fluctuations of climate or temperature or of any passing event.

Incidents of Premonitions.

A case in point, of which the name is legion. In the capital of an adjacent State, it was the custom at a given hotel to call in from the surrounding country young girls to serve tables during the session of the Legislature. A young lady thus employed, before the close of the session, married a man whom she for the first time had met at the hotel. She continued her service. The fact of her marriage was wholly unknown to her parents.

On a certain morning, about ten days subsequent to the marriage, the mother of the girl, living twenty miles away, was suddenly awakened from sleep about three o'clock in the morning; she aroused her husband, and said to him: "Something has happened to Mary; I must go to ——— on the seven o'clock train. I wish you would get up right away and harness the team and take me in to the station" (eight miles distant). The husband demurred seriously, chiding his wife for her foolish fears. She replied: "It is not fear; it is knowledge. I must go to Mary. If you do not choose to take me, I will walk to the station."

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She was taken to the station. Arriving in _____, she went directly to the hotel and inquired for her daughter. A half-hour prior to her arrival, Mary having been missed in service in the dining-room and there being no response to the summons at the sleeping apartment of the young couple, the door was forced open, and there lay Mary and her husband, both wholly unconscious from the use of morphine. About Mary were evidences of violence.

A physician was hastily summoned and was making every effort to arouse them when the mother was conducted to the sleeping-room. The mother had come too late to respond to the call of Mary. Neither awakened, and both were buried in the same grave.

Another case in point, which is given me to-day by a patient in my Institute. This patient was a lady accustomed to public speaking; hence she was frequently called from home on unexpected summons. Her daughter usually accompanied her on these expeditions. I will let the patient tell her own story:

“One morning I awakened from sleep at the usual hour, but with the startled sense of

something unusual presenting itself to my mind. I lay quietly for a few moments, and to my mental consciousness came this picture: Daughter and I had been away on a lecturing trip. We left the train at the depot and took a carriage at the depot (as had always been our custom) for the house. Arriving at the house, the driver jumped from his cab and came to the door of the carriage, when his horses gave one wild leap, whirled about, ran some distance, and overturned the carriage. The carriage was smashed into fragments, and both daughter and myself sustained injuries.

“About six weeks after this mental vision, we returned home from a hastily made trip. We left the train and took a carriage and came in safety to the house. The driver jumped from his cab, and as he did so I instantly recalled the premonition of the weeks before, which until that moment had escaped my memory. I shouted at the top of my voice: ‘Take your horses by the bits; we can wait upon ourselves.’ He shouted back: ‘My horses are all right.’ I replied, with more emphasis than before: ‘Take your horses by the bits.’ At that moment he detected a sudden movement and

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sprang to their side. Daughter and I hastily alighted, the cabman jumped to his seat, the horses became unmanageable, whirled about, ran some distance, overturned the cab, and smashed it almost into splinters. The driver was thrown to the ground and narrowly escaped injury."

All the world knows the premonition which Calpurnia, the wife of Caesar, received the night before his assassination. It is a current quotation in literature, "Beware the Ides of March," the day of Caesar's assassination. As Caesar went out to the Senate, Calpurnia, who had been entreating him all the night not to return to the Senate on that day, followed him to the door of the palace, persisting in her entreating. Caesar went to the Senate, but never returned.

These incidents are not exceptional. They are only cited to illustrate the truth we are endeavoring to enunciate; namely, that telepathic communication is the common experience of mankind. The so-called mysteries of life are but natural phenomena when the law of their manifestation is understood.

There is another medium of expression of this power in

Pictorial Illustrations.

To one who wishes to know the current religious thought of mediaeval ages, the *illustrated manuscripts* now so carefully preserved in the museums of the world are an exponent. The time-worn frescoes of tumbling cathedrals, the defaced mosaics of scriptural themes throughout the world, still in their dismantled glory, tell the story which the artist or the painter wrought from the fires of his own soul. That soul, having heard the voice of the unknown, interpreted it to men, in forms visible to the natural eye because the ear of the soul was deaf to sweet sound.

These illustrated art lessons are to-day the silent voice of the dead centuries. But this same method of conveying truth is manifest to-day in the illustrated magazines and secular journals. Political campaigns are made or lost in the conveyance of thought by the pencil of the cartoonist. By these illustrations one sees, as it were, the fiery tongues of the distant volcano, the widening chasm of the rumbling earthquake, or the distant battlefield of blood, where lie the mangled forms of a nation's loved ones.

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Thought-transference, then, is the message of the universal, between man and man.

Telepathy finds its highest expression in *worship*. Prayer is the voice of worship. Prayer is the response of the soul to the message of the Infinite, calling to the lost child, "Come unto Me." Prayer is the channel of telepathic interchange between God and man. Ritualistic forms of prayer constitute the spent energy of voices that have died away in the eternal silence. But the living voice, the appeal of the child in its helplessness to the Father in His abundance is absolute.

At the time of the Lucknow Rebellion in India, the

Rev. Dr. Butler,

of Boston, with his wife and child, were living in the fated city. He was serving as superintendent of the Methodist Mission. While the horrible holocaust of death was going on, the British authorities warned Dr. Butler to flee to the mountains with his wife and child. He resisted to the last, but the murderous Sepoys were on every hand. His missionary co-workers were numbered with the slain. At last the

authorities stated to the Doctor that they could no longer be responsible for his safety. They accordingly furnished him a palanquin and bearers, and urged him to make the mountain passes in secret during the night to the mission station secure on the heights, beyond the forest limit. He placed his wife and child hurriedly in the palanquin and walked beside it, while the bearers lifted the precious freightage to their shoulders.

Advancing slowly and painfully over the ragged cliffs, about midnight they reached the density of the forest, which was the haunt of wild beasts. The night was intensely dark. The cry of the hungry beasts was in their ears. They were unable to advance save by the light of their torches. They were only protected from the wild beasts by the glimmer of these same torches.

At the most dangerous point in the transit the bearers set down the palanquin and refused to advance another step. Persuasion was exhausted. Recompense was refused. Dr. Butler was himself sole protector of his wife and child from the possible vengeance of these native bearers, or, escaping this, the perils of the forest.

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After his return to America, to a public audience in Chicago, in giving this experience, the Doctor said: "In my extremity, I stepped aside into the shadow. I fell upon my knees, and asked for deliverance from Him who delivered the three Hebrew children in the fiery furnace. I did not pray two minutes, but all that prayer could compass was involved in that petition. There in the shadow and the darkness, God answered. I arose from my knees, returned to the palanquin, and without my speaking a word, the bearers re-lighted their half-extinguished torches, lifted the palanquin to their shoulders, and moved on through the dense forest without protest, and landed us safely at the Mission House."

Such is the indisputable evidence, from the highest sources, from a man known to history and the Church, of the possible instantaneous telepathic interchange between the human and the Divine Mind.

One other instance to illustrate that this capacity for interchange is not measured by years or conditions. A lady whom I well know, and who has been restored to health in my Institute after years of helplessness, gives

me the following, which I quote in her own words:

“I had been subject to sudden and violent attacks of what the physicians denominated collapse of the air-cells of the lungs. The attacks would come upon me without the slightest warning. The struggle for breath would be extreme and in each attack the crisis of death seemed imminent. On a certain night, I was so attacked before the hour of midnight. A physician was hastily summoned, and every effort made to control the spasm, which for three hours threatened my life. About 5 a. m. relief came, and I breathed again. The physician left, and my husband went to the dining-room for a cup of coffee. Our little boy, then seven years of age, had several times been a witness of these attacks and had heard the fearful whisper that his mamma was going to die. On this night he was sleeping on a lounge in the room. It was supposed his sleep was sound, for he gave no evidence of being disturbed. Shortly after my husband had gone below, he crept from the couch, went silently over to the other side of the room, and stood by the stove where he could see me. I turned my eyes to-

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ward him, and he said, in tones of perfect assurance: 'Mamma, you are better, aren't you?' I answered: 'Yes, dear; but did you know that mamma was sick?' He said: 'Yes, mamma; I heard it all.' 'Then,' said I, 'tell me how you knew I was better.' He replied (with the confidence of one who had knelt before the King, and above him had been lifted the golden scepter): "Cause I asked God to make you well, and He said He would.' "

CHAPTER IX.

Absent Treatment.

The *principles* involved in Absent Treatment depend upon a *thought atmosphere*, which, like the invisible ether, permeates all things and all space. The movement of this atmosphere is called vibration. The primary movement is Divine, is the movement of the Infinite. The Infinite movement never changes. The finite movement, which is another movement given to the same atmosphere by man's thoughts, is changing. When a man thinks in perfect harmony with the Infinite thought, on any one of these planes, he vibrates in unison with the Infinite Mind, and in doing so lives in compliance with law. But if the vibrations produced by the thought of man do not harmonize in the plane in which it belongs, it produces discord, which in the physical organism produces the various degrees of sickness, disease, and finally death.

Thought, like all imponderable forces, is invisible; does not appeal directly to the senses. However, by assuming the proper attitude, we

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can admit a thought into our minds which is simple and occupying a thought plane where the moving principle vibrating in us constitutes our mental action.

Man, however, can describe, by constructing into form, sensations produced by certain thoughts and beliefs, and thus bring into his sense consciousness the conception of this inner thought. All persons, regardless of geographical location, think exactly the same thought, occupy the same plane of thought; hence they are in a state of harmony with each other. Yet they may be out of harmony with the Divine thought. If out of harmony with the Divine thought, all on this thought plane are being hurled to destruction, or wasted by disease, or controlled in any of the numberless ways the law operates upon those who violate its conditions. While, if in harmony with Divine thought, regardless of distance, they are occupying the same plane just as certainly as persons living in the same altitudes of the earth are in the same physical atmosphere, regardless of location.

Man is constantly, consciously or unconsciously, either living in harmony with the Di-

vine thought or out of harmony with it. Until he can consciously place himself in whatever strata or plane he chooses to occupy, he is subject to the influences of adverse thought.

The directing force or the controlling influence in a human life, emanating in one's self, is *belief*. Belief is man's effort to grasp truth. Hence that attitude of mind which conceives of the existence of the possibility makes the thing which it conceives. There are two elements in human life which inspire belief. Belief inspired by one of them puts man in a harmonious relation with the Law of Being. Belief, inspired by the other puts him in discord with the Law of Being. Belief, inspired by *hope*, lifts man and holds him in harmonious relation to the vibrations of the Divine thought. While fear in any of its forms always produces discord.

Keeping in mind, then, that belief is the only controlling, actuating impulse; that beliefs are inspired either by our hopes or fears—we have the *principles* involved in Telepathy, also the principles involved in Absent Treatment. In that sense, it is that part of telepathic interchange or communion which relates to the physical man.

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In the Physical World,

thoughts relating to the body affect the body. We know disappointment and depression change and lower the rate of vibration of every soul in the physical organism. We know that hope accelerates the circulation of the blood, brings it to the surface, gives an exhilaration of spirit, lifts man into a higher thought plane, and becomes a benefit.

In the Religious World,

thought-transference has been the means always relied upon through either the "spoken word" or the written word. In the real Christ thought, physical application was made to transfer this thought. While the religious world have dealt more extensively with the principle involved in Telepathy, they have not considered that the answer to prayer was a telepathic message as conveyed from one mind to another unconsciously, which lifted the two minds into a plane of harmony with the Divine Mind. But they have regarded the Source to whom they pray as separate from themselves, as receiving this request made in prayer and sending it back to earth in the form of a

spirit answer. They call this the answer to prayer, and the consciousness of harmony between them, as the working of the Holy Spirit. This is the transcendental conception held by most of the religious people of the world.

Under the light of modern thinking, which is nothing but a revival and demonstration of the Christ thought, we believe God to be everywhere present and seeking at all times to manifest the fullness of His law through his agent, man. Hence, when man is led by his hopes and can get another to hope the same thing, the two persons hoping or desiring the same thing (and if that desire would bring life and health or whatsoever is good), these two minds are in harmony with the Divine Mind and the three minds are in perfect unison. If we were to use the illustration of sound, we would say they vibrate as one sound. The Christ conception is, that God is always here. Thoughts never lose their potentiality. Words have been the most universal means of embodying thought.

We pick up the printed book of ten centuries ago. We read some ludicrous incident and we learn at once that word had in it a vitality,

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because it causes us to think a thought so that the risibility of our nature is excited and we are convulsed with laughter, as a result. The laughter is simply the physical effect of the conception of thought transferred from the author's mind, who has been sleeping for centuries, to our minds, and manifest in the physical expression of laughter.

The Healer

is the one in a telepathic interchange who has always more or less the combination of both Thought-transference and Telepathy. The healer, to be able to construct thought that will have a beneficent effect, must know what thoughts to think, what plane to occupy in the thought realm, and how to construct his thought into such form that it will produce, when transferred to the mind of the patient, the effect desired.

It is not enough that the healer should believe in the power of thought to change physical conditions, but he must *know* thought does change physical conditions. Isaiah said: "So shall My word be that goeth forth out of My mouth: it shall not return to Me void, but it

shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” (Isa. 55:11.)

The Patient,

on his part, must be receptive to whatever thought the healer thinks. It is totally impossible for man, either consciously or unconsciously, to think for mankind thoughts of life, health, happiness, and the possibility of great achievement, without benefiting the world. This thinking on his part will benefit the world, whether he ever expresses such thoughts or not. The influence he would exert in this way would be purely *telepathic*, and would only reach and have an influence on others who are wholly or partly in the same plane of thought.

The patient must be totally receptive to this thought. He must put his whole being in the listening attitude, in a state of expectancy, inspired by hope.

Conscious Relation between Healer and Patient.

The means of reaching people through this

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method, used by successful healers, is carried on through correspondence.

The Written Suggestion Sent

by the healer describes the attitude of mind the patient must assume which will put him in the proper condition to receive healthful thoughts. In doing this, the healer thinks the thought which the patient must think in order to receive the benefit he desires.

Thought-Transference between the Two.

Then the thought of the healer, which has lent its eternal momentum to that particular state of the thought atmosphere, which will vibrate through all the ages and come into the receptive mind of the patient and lift him to that plane, will sweep through his physical organism, change it with every vibration. If fears do not creep in, if discouragements are held without, it is only a question of time when the patient will manifest in his body his change of location in the thought realm.

Unconscious Relation between Healer and Patient.

There are numbers of instances where this

telepathic interchange has taken place without the patient's knowledge that the healer was sending his thought. Thought is becoming more powerful as a healing agent, especially in the telepathic realm, than it has been since the days of Christ, because everyone who thinks the same thought adds an impulse to the vibrations of that plane of the atmosphere. Then, the patients who can become absolutely receptive to the thought that life, health, and happiness is their portion and is possible to them, have the added weight of this great army of thinkers who are now sending out their thoughts in harmony with the Divine thought. This is being augmented by the momentum added by those who receive the thought. It was this thought Christ expressed when He prophesied He would one day rule the world, and what Paul spoke of when he said: "The time will come when no man need say to his neighbor, Know ye the Lord; for all shall know Him, from the least unto the greatest."

At the close of this chapter, we give a number of instances where the telepathic interchange was distinctly given and distinctly re-

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ceived, and its effect felt by the recipient. Thinking the same thought puts the person thinking it in the strata of the mental atmosphere which he can occupy by no other means than by thinking that thought. Hence the revival in the memory of the thoughts of one's own suffering, even though it be buried in the dead past, resurrects it again; or, rather, we sink into the grave of the past and it takes us entirely out of the thought realm where harmony exists. This conception shows us, "As a man thinketh in his heart, so is he."

If one's thoughts relate to his body, physical conditions are the result. If they relate to his relation between man and man, a moral result ensues. If in the religious realm, then his relation to his Source of Being is involved.

An understanding of these laws and their operation shows that no matter how man views himself, the life he receives comes of God and permeates all space; hence we cannot rid the smallest act or attitude of the mind of the presence of the Divine. Hence religion is the cohesive element in science. It is the cohesive element in morals. It is the cohesive element in physical life. It is the directing

force in the physical action. It is also the guiding power of the mind in decisions of judgment. By this view we can see how religion is becoming scientific, and science is becoming religious.

The character of the thought that heals must be built upon absolute consciousness of a realized hope. Every attitude of mind that puts man in any degree of harmony with the Divine Mind is inspired by his hopes. That which causes a destructive vibration and puts him out of harmony with the Divine Mind is that which is inspired by his fears. Then the character of the healing thought must be one entirely born of hope.

Differentiation between a Thought and an Idea.

"*The New Thought,*" having no nomenclature of its own, its exponents find it necessary to divide in thought what cannot be divided in fact, for the sake of illustration. The terms "thought" and "idea" have always been used interchangeably, while we regard them as two distinct propositions until they finally become one. It is a generally conceded fact that thought is transferred from one mind to another; that the thought of the sender or think-

er does not bring about a physical change; for until it has been constructed into form by the mind receiving it, it has no effect physically, morally, or any other way in the mind of the recipient. I will illustrate.

A thought is like a germ in the mustard seed. When planted in the ground and allowed to remain undisturbed, it, with its own latent potentiality, first attracts to itself from the surrounding moisture the elements in the soil which increase its size. Then, with the impulse supplied by Omnipotence, it sends its head upward and its rootlets downward into the soil, developing into a plant. Coming to the surface of the earth, it reaches the light and receives color. From the elements of the atmosphere it receives hardness. It continues pushing forward, evolving into itself. The leaves, branches, flowers, and seed appear. At this time it is a full-grown plant, it is the germ *plus* the plant. It was a thought at the beginning, now it is an idea. Then thoughts would be ideas *in embryo*. *Ideas* are thoughts in their fullness.

The reader will note that this germ would not have produced a plant (this thought would

never become an idea) had it been disturbed after being planted, or been thrown to another place. The little child plants his garden, digs up the seed every day to see how it is progressing, and the result is he never gets the growth from his plant.

This is the way a great many people treat their thoughts; by attitudes of doubt as to their effects, by impatience, or by any other means, all of which are introduced by the greatest enemy man has, which is his own fear. We frequently see these thoughts planted in the soil where the thought seems to develop into an idea almost instantly; other times we see it day by day for months, and sometimes even years, before the concept becomes a full-fledged percept, or idea.

When we speak of sending thought, the term must not be literally taken to mean we

Send a Thought,

or that we

Receive a Thought.

You cannot send a thought. Thinking or believing a thing adds an impulse to that strata

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of the thought atmosphere in which the thought belongs; hence you no more send your thought than you send your force when you push a table across the floor from one end of the room to the other, because disturbing one part of this atmosphere disturbs all that strata belonging to that plane.

Then the attitude of mind which should send a healing thought would be inspired by a belief, or more by a knowledge that such thoughts will heal. The patient must also assume this as a possibility. Then whatever message you can transfer to paper or words, that will convey to the patient's mind a thought in harmony with the Divine purpose, which is his recovery, *will heal*. Whosoever receives and thinks such thought *will be healed*.

Instances Gleaned from Actual Experience. No. 1.

A gentleman wrote for absent treatment for his wife, saying she did not consider this method of healing anything but a fraud, and was not willing to take treatment. However, he had great faith in it, and wrote that if Prof. Weltmer could treat her without her

knowledge, to begin at once. We wrote the man the treatment would be given without her knowledge at 8 o'clock in the morning and 6 o'clock in the evening. Later we received a letter from the gentleman giving this statement: At 6 o'clock on the day the treatment began, he was sent for by the nurse. When he came, his wife said: "I feel very peculiar, I cannot explain it. It feels like a slight current of electricity began at my feet and ran up my body. I never felt so before." The husband, fearing the anxiety would be a detriment to her, explained that he had sent for absent treatment to be given her without her knowledge of it. She said she was content if that was the treatment and she was able to realize it in that way, as she had no idea the absent treatment could really affect a patient. This was Telepathy. From that hour she improved.

No. 2.

A young lady at a neighboring town wrote for absent treatment, who had suffered a long time with painful menstruation. On the first day of the return menses the young lady wrote

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me a letter describing the agony she had so long suffered, and that it was due to obstructed menstruation. It took but an hour for the transit of the letter, which reached me at 2:30. I at once sent her a telepathic message of immediate relief. On the following day I received a letter stating that at precisely 2:30 o'clock the previous day she became suddenly conscious of the treatment, and at that moment the action became normal and the agony ceased.

No. 3.

On a given occasion, a mother in Berryville, Ill., wrote us concerning her little daughter, Grace, who had been seriously ill for some time with chronic disease. She wrote us for absent treatment, stating at the same time she was too poor to pay for treatment, but asked if we would treat her gratuitously, as the case was urgent, and allow her to pay us at some subsequent time. We conceded to her request, and my secretary wrote definite instructions. The mother told the child, a man in Nevada was treating her at 6 o'clock in the morning and 8 o'clock at night so that she should get well. The child told the mother she could feel

the treatment; that the treatment passed over her like a shiver. In ten days from the first treatment the child was absolutely well, and for three years we received occasional letters from the mother, during all of which time the child remained thoroughly well.

No. 4.

The following telepathic interchange took place in our Nevada Institute recently. The Professor at the head of our Healing Department, having under treatment a very receptive patient, agreed to the following test of telepathic communication with the patient. Every day for ten successive days, at the hour of 8 o'clock in the evening, each was to write in full on a slip of paper the telepathic message sent to the other, that no error be made in the recognition of the message sent. Having thus written the message, silent passivity was to be maintained, in which the written message should be mentally dispatched and the answer mentally awaited. On receipt of the answer it was to be carefully inscribed on the paper. On the morning of each day the messages were exchanged without a word of comment. In six

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cases out of ten, the messages both sent and received were absolutely identical, not only in thought, but in every detail of construction.

No. 5.

Early in our experience in this city, a business man of immense fortune, living in the city, became intensely interested in our method of healing. Both he and his wife took the course of lectures, and came to believe wholly in our system. Having business interests in another city, this gentleman went thither, taking with him his wife and two children. They left three children at home. Scarlet fever broke out in Nevada, and those three children were each taken with the fever at about the same time. The house was quarantined. The parents, being notified of the facts, wrote me to take immediate charge of the case by absent treatment, as I could not pass the quarantine. They wrote the grandmother to call in a physician and have him prescribe for the children to comply with health regulations, but to destroy the medicine as soon as the doctor left; that Prof. Weltmer would take charge of the cases by absent treatment; that she should state

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this to the children, and have them lie quiet at the fixed hour for treatment, and be certain that Prof. Weltmer could cure them. As a result, no fever ran over twenty-four hours, and in three days all were well.

The healer could say: "I have believed, and therefore have I spoken." The patient could say: "Of the person who healed me I know not, of the power I am totally ignorant. But this I do know, whereas I was sick, now I am well."

Divinity answers prayer under this condition because some soul on earth has recognized that the Creator alone can restore a depletion within His own creation, and of such is the disordered body. The answer to prayer under such conditions is natural compliance with law.

The suggestion of passivity for a definite period of relaxation is Thought-transference.

Absent treatment more clearly demonstrates Thought-transference and Telepathy in the same individual than anything else.

CHAPTER X.

Practical Application.

How to Learn Telepathy.

The purpose of the foregoing chapters has been to lead the reader into a knowledge of the possibilities of Telepathy and Thought-transference. The illustrations are simply to show what has been done; the deductions from such experiences show how; the reasoning from these deductions, why they have been done.

In answering the question, "What can be done?" we have dealt with *facts*. In the solution of the question, "How can things be done?" we deal with *methods*. In discovering "Why can they be done?" we must understand, individually and comprehensively, *causes*.

Observation discovers facts. Application, mental or physical, discovers methods. Comparison and contrast between methods discover causes. The philosophy of things is expressed in the triad, What? How? Why? Until we have a degree of culture which enables man

to differentiate "between differences that differ," it is not so easy to determine why things can be done. Observation teaches us what is done. By studying to trust himself, this difficult problem of "How?" is unfolded to man. If he is in doubt as to the "how," he should wait, listen, and the message will come to him from somewhere. This method only deals with processes—with becoming. "How" is a method of demonstrating by trial, by doing things.

In reading a book, the thought of the author, finding lodgment in the mind of the reader, does so by Thought-transference. The application of the lesson drawn by the reader when it finds expression is Telepathy. The reader reaches his conclusions by an unknown process without the author or himself. That conclusion is telepathic.

Observation alone will answer the question as to what exists and what can be done. Application, by comparisons and observations or the application of effort—the first, a mental exercise; the second, a physical exercise—can determine how things came to be and how things can be done. Reasoning upon relative facts and relative methods of expressing facts,

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one reaches the conclusion, as to *why* things can be done. This method of differentiation is called culture.

The student who undertakes to learn and put into practice the foregoing instructions in *Telepathy and Thought-transference* must bear in mind the following facts :

First, there is a *thought atmosphere*. Thought movement is called vibration. This atmosphere is intact and vibrates always the same upon the same plane; like the musical scale, the simple tones vibrating slowly and the higher tones vibrating more rapidly. The mind will vibrate in perfect unison with the plane in which it chooses to operate. These vibrations can be distinctly comprehended by those who realize such planes of vibrations exist, and who learn to receive the messages.

In *Thought-transference*, we see that one person can communicate with another person by means that are visible, means that are audible, means that represent temperature, fragrance, and flavor.

Then, again, we find there are means by which the senses can grasp thoughts which come from outside of ourselves, to our con-

sciousness; thoughts which occur to us without any known medium of conveyance, which are received by the process of *telepathy*. The successful achievement of wireless telegraphy has demonstrated by mechanical means the existence of a thought atmosphere.

It is a statement in material science that nothing produced, even in a material manner, can ever be lost. Sound, once having been produced, is said to travel on the waves of the invisible ether forever. And one can become so sensitive in assuming an utterly listening attitude that sounds which were silent for years will come back with all the vividness of their original intonation.

The attitude of the mind necessary to the student who would receive a telepathic message must be one of absolute receptivity.

The second attitude is that which will, if rightly understood, enable the recipient of such message to carry it into action. This attitude is *trusting*. Both of these attitudes must be preceded by the attitude of mind we call belief, which is the assumption of the possibility, both of receiving the message and of giving it expression. Having learned to assume the fore-

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going attitudes, one has at his command the ability to acquire whatever he wishes, in either the field of learning or the field of individual effort.

Teacher and Pupil.

The child who starts to school, assuming the possibility of learning to read, to write, to manipulate numbers, has taken the first step in the preparation. The second step should be to eliminate from his mind all thoughts other than those relating to the subject at hand. And the third attitude would be to trust himself to express it. This he will do as the result of one of two attitudes the teacher will assume. If the teacher will allow the pupil to follow his own natural impulse, neither of these attitudes will be disturbed, and the result will be, the child will begin at the very inception of his school-life to work out his individuality. The second attitude of the teacher should be to encourage the child with the belief that he can learn to know and to express the lessons he is studying. Any other attitude of mind than this which the teacher may assume toward the pupil will thwart the pupil's progress.

The Value of Educational Training

is, that it qualifies the pupil to express his own thought in his own way. Thus he becomes an individual. Any system of education falling short of this is valueless. All that is required as the foundation in a young life to become a master mathematician is to assume the possibility of the mastery of the subject and refuse to allow this attitude to be disturbed. All successful achievements in individuals and in races can be traced to such determinations in youth. However, unrealized hopes very frequently lie smothered for years and do not find complete expression until in later life.

"Never Too Old to Learn."

Socrates mastered music in his old age. *Spurgeon* was thirty years learning to express gospel truths in simple language, and found when he reached that desired plane that he merely delivered messages just as he received them, and at the time of their reception. This point of *Spurgeon's* career must not be overlooked, because it is the most important of all to the student who wishes to acquire the art of receiving and delivering telepathic messages.

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In the professions, *lawyers, ministers, politicians, congressmen* and *United States senators*, notwithstanding years of college training and the reading of countless books, find themselves incapable of delivering successfully all their thoughts, in public speaking, without memorizing or reading from manuscript. These men have not totally ignored the law of Telepathy, but they failed to recognize that they can trust their knowledge in public as they can at their private desks.

He hears the telepathic message who writes his sermon and puts it on paper. But the minister has failed to apply to himself the injunction of Jesus, "When you are taken before magistrates, take no thought what ye shall say." He has translated it to mean that he shall go into his own chamber, write down what he hears in secret, and read it to his congregation next Sunday, instead of going out on the house-top and delivering it direct to the people from his own soul. He puts it on paper, and then puts in a great many thoughts that were not received from the thought atmosphere, but are simply his judgment on his translation of the message.

The minister who reads his sermons regularly during the year finds during a revival meeting, as is frequently the case, that some untutored member of the congregation, in a few simple words of exhortation which come into his mind at the instant of their expression, has done more to arouse interest in the religious exercises in hand than all the scholarly dissertations he has been reading to his congregation during the year.

This is the case of all men in public life who have trusted themselves at the time. The minister can relieve himself from this humdrum and almost useless manner of working by thinking for fifteen minutes upon the theme he wishes to discuss the next Sunday, going fishing for a week, refusing to think of what he shall say until at the moment he is ready to deliver his sermon, then trust the thought that comes to him, and give it expression. If it is not more than ten words, he will find it will be spoken to the edification of those who hear.

The congressman, the lawyer, the public lecturer, the teacher, the editor in his sanctum, the author in his study, the artist in his studio, the sculptor in his workshop, the chemist in his

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laboratory, the electrician, by trusting each impulse as it comes and trusting himself to express his own thoughts, will have learned in an instant how to demonstrate in his own experience that there is a *thought atmosphere*; that *it is accessible to him who listens*; and that *the law of supply from Omniscient wisdom is always equal and responsive, both in intelligence and power to any demand man may make upon it.*