

The Law of
Mentalism

A. Victor Segno



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THE LAW OF MENTALISM

THE LAW OF MENTALISM

*A practical, scientific explanation of thought
or mind force: the law which governs
all mental and physical action
and phenomena: the cause
of life and death*

BY

A. VICTOR SEGNO

DISCOVERER AND DEMONSTRATOR OF THE LAW

Price \$3.00

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THE POWER OF THOUGHT

"I hold it true that thoughts are things
Endowed with bodies, breath and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought,
Speeds to the earth's remotest spot,
And leaves its blessings or its woes,
Like tracks behind it as it goes."

* * * * *

"We awaken in another
Just the thoughts our minds contain.
If we're kind, we win their kindness,
If we hate, they hate again.

We pass on to brother mortals
The vibrations of the soul,
And the knowing ones receive them,
As they search from pole to pole."

* * * * *

"We build our futures thought by thought,
Or good or bad, and know it not—
Yet so the universe is wrought.

Thought is another name for Fate,
Choose, then, thy destiny and wait—
For love brings love and hate brings hate."

P R E F A C E

In acquiring the information contained in this book, I lay no claim to having possessed a knowledge or power superior to that possessed by many other persons. I simply claim that after many years of close, conscientious study, to have touched a chord in Nature that responded and revealed to me the law which governs all intelligence, life and the change called death. After thoroughly testing this great power, I have decided to give the knowledge to the world. I do so with the full conviction that it will revolutionize, to a more or less degree, the life of every person who reads it.

I intentionally avoided the use of scientific terms in this book, for it was written for the people as a whole, and not simply as a scientific textbook. I have also avoided all statements that in any way flavored of the sensational or mysterious, because I have no desire to play upon the superstition inherent in humanity. I have not dealt with suppositions or possibilities, but have held strictly to the

knowledge that has been thoroughly tested and demonstrated to the entire satisfaction of logical, thinking minds, because I wish to appeal only to the reason and intelligence in man.

I believe that there is one great source of all intelligence called "God;" that the mental and spiritual (mind and soul) are as one in Him and in us; that intelligence has always existed and always will exist. That we are all entitled to share alike in this great gift, and that we each gain all the knowledge we rightly seek and work for. That we are slaves or masters as a result of our ignorance or our choice. That man was created a free and independent being, and that he is bound in slavery only through his ignorance of the source of intelligence and the laws that govern life. That we can make or mar our careers upon this earth and in the life to come, and that it remains entirely with us to decide.

If you, dear reader, are a lover of truth, knowledge and intelligence, the contents of this book will satisfy your desires and give you mental food that you can easily assimilate.

It is to the people who seek truth that they may develop within themselves greater power, that I dedicate this work.

A. VICTOR SEGNO.

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THE NEW SCIENCE

SUCCESS
INFLUENCE
HAPPINESS
AMBITION
HEALTH
WEALTH
PEACE
HOPE
LOVE

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"The laws of thought are the laws of the universe."—*Buchner*.

CHAPTER I.

What is Mentalism?

What is Mentalism? To answer that question is the purpose of this book. Mentalism is a power or force so subtle and yet so potential, that to measure its breadth and depth, and to ascertain all its uses and purposes would require more years than are allotted to man on this earth, for its possibilities are unlimited. It is the source of all intelligence and of all physical, social, mental, spiritual, scientific, artistic and mechanical achievement and advancement. It underlies all knowledge; is the cause of all happiness or unhappiness, health or disease, success or failure, and without doubt will be closely associated with our lives after we leave this earth.

The Law of Mentalism

The power and principles of the Law of Mentalism are as old as humanity, having existed ever since man was created. In different ages of the world's progress, men have in some measure realized the existence of the Law, but heretofore man has been unable to grasp it with any degree of completeness. He has, however, from time to time, discovered a few of its mysteries, and, believing that he had the whole truth, formed and organized one of the sciences or religious sects known as Mesmerism, Hypnotism, Personal Magnetism, Magnetic Healing, Mental Science, Christian Science, Spiritualism, Clairvoyance, Clairaudience, Telepathy, Mediumship, etc.

There is but one law underlying all these sciences, and that is the Law of Mentalism. However the study of the various branches of this science has been the stepping stones in the onward march of mental supremacy. If one would learn any language, he must first learn the alphabet, and then words of one syllable, before he can comprehend those of deeper meaning. Man cannot grasp all the truths and facts at once; therefore, it has been necessary for humanity to move forward slowly, step by step, in its education. All things exist, but man knows of them only so far as he is educated to comprehend them. What is a fact to one is an unreality to another; thus, no two people

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will exactly agree upon a given subject. In the study of the previously mentioned sciences, man has been going through a school that has prepared him to receive and comprehend the greater truths which are contained in the Law of Mentalism.

Men have recognized the existence of this power or force, and have given it various names. Biology says this force is "Life." Physics says it is "Thought" or "Etheric Energy," and philosophy, as represented by Herbert Spencer, says it is "An infinite energy from which all things proceed." The Bible tells us that "Man was made in the image of God," is always loved by God; partakes of all the Divine powers; is "Heir with God and joint heir with Christ" to all the Divine potentiality; that man actually inherits and shares the power of God.

Never until this the twentieth century have men understood the tremendous meaning of this statement. It is through advancement in the study of the relationship existing between the physical and mental forces of man that the great truth is dawning upon the minds of men that man's powers may safely be called magical, measureless, and all powerful. There is no longer any doubt in the minds of thinking men that the power of a man's mind over his body is actually superior to any microbe

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or any disease. Then, if man is master over disease, which we know to be a fact, who can doubt that he has power over the natural forces? Christ says in John, "He that believeth in me the works that I do, shall he do also; and greater works than these shall he do."

Mentalism is the harmonious action of the three most powerful faculties of the mental organization. The first of these is Thought, the second, Etheric Energy, and the third is Will. Thought is the intelligence which is collected by the brain for the use of the mind, from such passing mental vibrations as are in harmony with it. Etheric Energy is the force generated in the brain by the process of thinking. It is upon this force that thoughts travel from the cells of the brain to their destination. The Will is the operator and director and dispatches and guides the thoughts to their respective stations. Thus, Thought conveyed by Etheric Energy, and guided and controlled by Will, becomes a power of such magnitude that neither material nor distance are a barrier to its transmission.

Thought produces energy and energy creates force, which in turn produces action and motion. Thought through motion displaces the atoms in the air which surrounds the body, thus causing vibrations or thought

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waves in the atmosphere. A weak thought makes only a slight displacement just as a faint breeze sways but gently the leaves of the trees; while strong, forceful thoughts displace the atoms over a greater area.

Marconi, the inventor of Wireless Telegraphy, says that a word or its equivalent creates a vibration in the air just as a pebble thrown into a pond creates a ripple in the water, and that this vibration travels with the speed of lightning to the terminus, however distant, and makes itself known and felt by every telegraph instrument that is tuned in harmony with the sender. In the same manner a thought from the brain of one person travels on despite all resistance until it is taken up by the brain or brains that are in harmony with the mind from which it was sent.

A thought of scorn or praise, when sent by the Will from the brain, becomes a living force, and is not lost in the multitude of sounds and vibrations, but goes on to find the individual against whom or in favor of whom it was directed. Such thoughts strike the person with an impact which either hurts or helps them. Those who do not understand the Law of Mentalism may not know when these thoughts have taken flight, and for the same reason the person receiving them may not know from

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whence they came; nevertheless, he is either uplifted or depressed by them.

Almost every person will admit of having often experienced a sudden depression of feeling, or a fear that something unfortunate had or was about to occur; and again at another time of being controlled by a sensation of hope and happiness, even in the face of seemingly unpleasant facts, and with no apparent cause for it. There are few people who have not been convinced at some time in their lives that they felt the thoughts of another influencing them, even when they knew that that person was a distance from them. Perhaps when deeply engrossed in work or study you have been startled by what seemed a living presence beside you, and the mental impression was so strong that you involuntarily reached out your hand as though to touch the living flesh, while your eyes were fixed upon space and you saw more from within than from without. Or, perhaps you experienced this same feeling of nearness of some friend whom you believed to be far away, and in a few moments he entered your presence and you in astonishment greeted him with "I was just thinking of you."

These or similar experiences demonstrate to what extent a person is sensitive to Mentalism, and to what

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degree other people are able to influence his thoughts and actions for good or evil.

For the want of a better explanation, knowledge acquired in this way has been credited to Telepathy or Intuition, which means that it was gained through some faculty other than the five senses. It is a recognized truth that we cannot feel or know of that which does not exist, therefore such experiences not only prove the existence of the power, but they prove that we have the faculty to perceive that power. As man possesses this faculty, it is his duty to develop and use it for his own advancement and for that of humanity.

It is an indisputable fact that Thought is the foundation or creative force back of every action, whether it be the simple lifting of the hand, or that used to build a city. The sculptor by his thoughts gives to his model shape and being ere he chisels it from the marble. The artist, likewise, had already created the picture in his brain by his thoughts before he attempted to reproduce it on canvas in colors. Statuary and pictures are but material reproductions of the artist's thoughts, and should you ask him, he would tell you that they were but poor imitations of the mental pictures from which he copied them.

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A thought is but a flash of intelligence that illuminates the brain. Intelligence has always existed and always will exist, so there can be nothing new created. What we call new is but another spark of light that we have learned to recognize. Thoughts that cannot be measured or compared by the previous experiences of the person have been called Imagination. There is no such faculty, quality, or organ. Such thoughts are transferred to the person by Mentalism. They are not original or imaginative; they are real. They are a part of the great Intelligence, and we but perceive and use such parts of this Intelligence as we are able to understand. The thoughts that we think have been thought before by others, and will be thought by others after we have passed on and our little sun has gone down.

It is by the Law of Mentalism that we read or understand the thoughts sent to us by others. What people think of us influences and affects us, and plays an important part in our lives. What we say (speech is but an expression of thought) or think of others excites in them some emotion or passion. To what extent these influences are effective is determined by the strength of the Will that guides them and the sensitiveness of the person to whom they are sent. Thoughts not guided by

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the Will may travel in any direction and affect those for whom they were not intended. To illustrate: The subtle (Ethereic) force upon which Thought travels is contained in the cells of the brain, and is set into action through the process of thinking, and emanates from the brain in waves or currents similar to electricity. As these currents are generated they must of a necessity find space to occupy, and in so doing pass off into the atmosphere. In this condition the force is similar to electricity or steam, which, after being generated, is allowed to escape in every direction because no measures are taken to control it. It can be readily seen that in order to control this valuable force which is constantly going to waste, the guidance of the Will is necessary.

When economically controlled, steam and electricity are valuable agents in executing man's desires, but they are not as valuable as Mentalism, for without Thought and Mentalism these forces would never have been controlled. Steam and electricity uncontrolled are dangerous elements and so are uncontrolled thoughts. One cannot estimate the amount of damage they do and the number of lives they destroy.

“Force is not gravity, nor electricity, nor magnetism, nor chemical affinity. But Will is the typical idea of force.”—*Dr. Brown.*

CHAPTER II.

The Importance of Will Power

The Will governs the amount of mental force that shall be produced, and also the direction and distance it shall travel. Like the rudder of a ship it guides and directs the course of our thoughts. The Will being the controlling mental faculty, it is able to make a decision and to send out to the world, or to an individual, the ideas and opinions which were collected by the brain, or those thoughts which came to the brain from other people. It determines the extent of our influence over other people, and it also counteracts the effect of the thoughts and ideas conveyed to our brain by others or by circumstances. It can through concentration attract

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thoughts to the brain, but it cannot prevent their coming when the mental faculties are in harmony with those thoughts, for it is the harmony that attracts like to like. It can, however, change the mental tone of the person and thus throw him out of harmony with certain people or a certain line of thought. In this way evil may be turned to good, or good to evil.

A great many people possess strong Wills, but the majority do not. The person who is so fortunate can send his thoughts a greater distance than the person having a weak Will. This fact accounts for some people being successful and famous, while others are not known outside of their immediate neighborhood. The famous man is he, who by his strong Will, started thought waves in motion that have traveled around the earth. People are made successful and famous by sending out to the public a series of thoughts which are taken up by thousands of people, who in turn send them on to thousands of others. If this person is an actor or a musician, there is then a grand rush to see him, and if he is a writer, thousands buy and read his book. The thoughts of all these people are centered on the one man and they make him successful. The thoughts that he sent out were at first similar to a faint breeze, but in

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passing through the brains of others the force was multiplied until it became as powerful as a hurricane. Success of this character is not won through personal magnetism, as some people claim, because the public is not within the circle of his magnetism. He reaches the minds of the people by the use of Mentalism. They feel his thoughts and unconsciously obeyed his wishes.

It often happens that the successful man in his assurance of continued success, becomes indifferent or egotistical, and discontinues sending out the strong thought vibrations to the public, and immediately his success begins to decrease and someone else, who is sending out stronger vibrations, reaches and controls for a time the public's mind. Thus one rises while another falls and the people continue to be the servants that worship at the shrine of him who makes use of the Mentalism under his control. We read of and see such experiences every day.

Wireless telegraphy is an acknowledged fact. Messages have been sent and received over a distance of thousands of miles with only the ether of the atmosphere acting as a conductor. Thoughts are sent from the brain exactly as a wireless message is sent from a transmitter. The waves produced in the atmosphere are identical, and

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the process corresponds exactly with the principles of wireless telegraphy. (Whenever an action occurs in the brain, a chemical change of its substances also takes place, and the result is an electrical manifestation that produces force and motion.) It therefore necessarily follows that no brain action can take place without creating a wave or undulation in the atmosphere, for the movement of any solid particle submerged (as we are in atmosphere) in any medium must create a wave. Each acting, thinking brain is the center of the undulations which are transmitted in all directions through space. These undulations or waves vary in character and intensity in accordance with the nature of the person and the strength of the Will that dispatches them. The thoughts of love or hate, of life or death, of murder or rescue, of consent or refusal, each have their corresponding tone or intensity, as each emotion or passion has its corresponding tone of voice.

Thought is Nature's method of communication. Speech is a cultivated talent. If speech had been the only possible means of communicating one with another, we would have been born with that faculty developed and ready for use as the other five senses are. An infant cannot speak, but nevertheless it can read the thought

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language. Every mother is confident that her baby knows just what she is thinking and doing. She will assure you that when she is thinking of leaving the room that it will protest and refuse to sleep, while at other times it would go to sleep quickly. Only mothers fully realize to what extent thought language is understood by children. As we grow from infancy to childhood we are taught to use speech as a means of expressing ourselves, and thus the natural faculty is held in check and its development dwarfed. The deaf and dumb converse by a system of their own without the use of speech, and it is a well known fact that the greater part of their understanding is due to thought reading and very little of it to sign reading. That animals also possess the faculty of receiving thought communications, is proven in many ways, but as this work is intended to deal only with that power in man, I shall only mention a few of the facts that have come under our observation. Without the power to think, intelligence could not exist, for thought is intelligence in action. Every one will admit that animals have a marked degree of intelligence. Then animals must be capable of thinking. This faculty, or power, is developed to a greater degree in domestic animals, and especially in the dog and horse. There is a sympathy exist-

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ing between these animals and man that can only be the result of a mutual mental understanding. Any person who has ever been the owner of a horse or a dog will need no further proof of the ability of animals to understand their master's thoughts and desires. Where is there to be found greater faithfulness than that displayed by a dog toward his master? One cannot help but observe with what quickness a dog will know if you fear him or not, and a horse if you have the confidence to drive him.

That animals possess a marked amount of intelligence is clearly shown by their leaving a forest some days previous to a forest fire, and by rats in leaving a condemned ship, and by birds in migrating from North to South and from South to North with the changes of the seasons. A little investigation along this line will well repay anyone for the time and efforts used.

I repeat, that speech is only an expression of thought. It is one method of conveying thought from one person to another, but its use is limited, because sound can be propelled only a short distance by the human voice. Wires are not necessary to telegraphy nor is speech necessary to thought. We can send a telegraph message without wires, and we can send a thought message without speech. A thought message may be sent to one per-

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son only, or it may be sent so that it can be taken up by thousands. A proof of this is to be found in the various suicide and murder epidemics, and in the fads and crazes that spread over the country from time to time. Another strong evidence is the series of so-called coincidences on record in the Patent Office at Washington. It is a matter of record that there is seldom an important invention entered for a patent without almost the same thing being entered by several other people at about the same time, thus demonstrating that each one had either been working from one man's thoughts, or upon the combined thoughts of all, although none of them knew that the others had such an idea.

Is it necessary to use words to express ourselves in prayer to God? No. A prayer is recognized as being more sincere when offered up in thought, without unnecessary display. There are reasons why a silent prayer should be the most effective. In quietude the entire mental force and energy are concentrated upon the desire, and the Will is given every opportunity for dispatching the message. Where one expresses a prayer aloud, the sound of his own voice and the attention he attracts by so doing, must necessarily cause his thoughts to wander from the desire and thus reduce the force and efficacy of the prayer.

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Christ did not need to be informed of a man's wishes, for He read the mind of man as an open book, and the man's story was already told. Lips had nothing to do with it. The Master knew, felt and shared the joys and sorrows of humanity. This subtle force was thoroughly understood by Him as verified by the record of His life in the New Testament.

“Great men are they who see that mental force is stronger than material force; that thought rules the world.”—*Emerson*.

CHAPTER III.

Man's Superior Power

We all know that underlying every sign of life and in the movement of the heavenly bodies, there is some unseen, unexplained force. The world recognizes in electricity, which now furnishes us with light and heat, and turns the great wheels of machinery, and carries messages from continent to continent, the highest form of mechanical power. Yet this force is not made by machinery. Man has simply learned to control a force which exists everywhere in the air and in the earth. Man is greater and more powerful than any and all the forces he brings under his control, or he would not be able to master them and make them serve him. Man's superiority over all the forces is due to his mind.

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Mentalism or thought force as it manifests itself in the human brain, is the highest known type of power, the mysteries of which have been called nature, life, spirit, soul, and even God. (This great force is the opposite of matter, and does not conform to any of the laws or possess any of the attributes of matter.) It cannot be contained in a given space for it pervades all space.) Its products are indestructible even after the death of the person from whose brain they were dispatched.

We know that every change produced in matter is due to the influence of some force acting upon it, also that force always controls matter. As Thought is the greatest known force, it therefore must underlie all human activity. In the human body we find the most perfect type of force acting upon matter. It possesses all the qualities of matter in motion, with the addition of the highest form of intelligence. The life of man is governed by three influences: personal thoughts, the thoughts of others, and circumstances. The strength of the Will, will always determine to what extent Mentalism or circumstances shall be permitted to govern the person.

Mentalism is the prime motive power back of all human actions. It is not only the architect and builder, but it is also the laborer that carries the material that pro-

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duces the growth and makes the necessary repairs for the body. This applies not only to our own body, but to any or all on whom our mental force is concentrated.

The power of Mentalism over physical ailments is well illustrated by the following historical fact:

At the siege of Buda, in 1625, the garrison was in the direst straits, the scurvy had become epidemic, and there seemed to be nothing left to do but to surrender, and no doubt it would have done so, had the Prince not conceived an idea and saved the day by the use of Mentalism. He sent the officers to announce to the men that he had secured an infallible cure for the dread disease, and that he would personally administer the remedy to each man. He gave each man a few drops of the precious fluid, and at the same time impressed upon his mind the assurance that it would cure him. The effect produced upon the mind of every man was so strong that the result was instantaneous. They were all cured and the garrison made whole in a few days and ready to fight for victory. (The medicine that achieved this marvelous result was not a drug, but the power of Thought guided by a strong Will, the fluid administered being nothing but pure water.)

This incident illustrates the power of Mentalism to

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arouse the stagnant pool of the physical vitality, and change it into a swift flowing current of healthy, vigorous life.

In the domain of the mind, distance and density of matter are not recognized; therefore, one portion of physical matter can as easily be influenced and controlled as another, for all men are made of the same materials and are governed by the same law. The difference in the build and physical features of every man is but a record of the influence made by his personal thoughts and by the thoughts of the people with whom he has associated. ("As a man thinks, so is he." "The outer man is but an expression of the inner man." That is why we are able to read character from the physical form. No man can live a pure life and think only pure and beautiful thoughts, and in so doing enjoy perfect happiness, and not show the result of those thoughts in his face and in his manner. Neither can a man who has led an impure life, where his thoughts have been low and material, cover up these signs.) Every thought and its expression calls into action certain parts of the face, and this exercise develops that particular part. The law that governs one governs all humanity, and the force that is used to influence one is used to influence all.

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Every thought stimulates certain brain cells, and exercises some physical tissue or muscle. This exercise must produce a minute change in the construction of the tissue. This being so, and we know that it is a fact, it is then only necessary for a man to have a sufficient number of thoughts on a new subject to produce an entire change in both his physical and mental organization. It is estimated by scientists that the cells of the brain are completely destroyed and rebuilt once every sixty days. This is the secret of the wonderful cures made by Mentalism. It eliminates the diseased or waste material and develops healthy tissue in its place.

By Thought we not only shape and control our own physical body, but we also, in a degree, form and control the bodies of others. The mother who understands the Law of Mentalism can by the correct use of her thoughts, have and keep her children beautiful, talented and healthy. In fact, she can influence and direct them to fulfill her highest ambition.

Does not history tell us that the woman who sat for weeks watching the painters decorate the interior of a cathedral became the mother of Michael Angelo, the great artist? Then did not the mother of Napoleon, before his birth, visit the battle fields, study military tactics,

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review troops, and experience with her husband the life of a soldier? Every mother, and often the father, whose offspring shows special physical or mental development, whether for good or evil, can recognize the influence that was the cause of it. The numerous, well authenticated instances of this kind demonstrate conclusively that Thought does form the physical and mental life of the unborn. That the same effect can be produced upon those immediately connected with us is also proven by the resemblance to one another of husband and wife after a few years of married life, where the two have lived happily together. It is noticed that even their tastes and talents change until they think alike and enjoy the same pursuits. If it is possible to project this power beyond the limits of the brain, who can determine the limits to which it may be sent under favorable conditions?

Our environments and the conditions of our lives, both physically and financially, are the result and expression of the Thoughts of those around us, and those near or distant, with whom we have dealings. As long as one makes no effort to change the existing conditions, just so long will he remain the servant, or even the slave of others. If a man would free himself from unfavorable environments or circumstances, he must bring his own

Man's Superior Power

mental force to bear to counteract the influence of the thoughts of those who are controlling and shaping his career, and then use his latent power to create the new conditions under which he desires to live.

“Thoughts are things.” If our thoughts are good, they will, to a more or less extent, help humanity. If they are not, they will retard civilization. Few people fully realize the responsibility they assume when they think thoughts that are not beneficial to others. The person who is in possession of a strong Will Power, and also has a knowledge of the Law and power of Mentalism, is under a great responsibility to his fellow men. Should he have incorrect ideas in regard to morals, his thoughts will corrupt the lives of thousands of the weaker willed people who are unfortunate enough to come in contact with his thought waves. (Very few people think original thoughts;) that is, thoughts that they draw from the Great Source of Intelligence. As a rule, they make use of and think the thoughts received from the thought waves of others, and in this way simply assist some other person's thought to travel around the earth.

It has been fully demonstrated that when a number of people, each possessing a strong Will Power and a knowl-

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edge of Mentalism, combine their efforts and concentrate their thoughts upon one subject, they produce results equal to any of the miracles recorded in history.

The universal custom of prayer is an excellent illustration of the value of combined thought. Do not whole congregations unite in prayer for the purpose of bringing about a desired result? Has not this unity of thought, in prayer, often produced marvelous results? Many lives have been prolonged by these efforts. The combined thought waves sent out in prayer reached the dying man and gave him new hope and courage; stimulated his heart action, and thus set the machinery of life into action again at a time when it had almost stopped for lack of additional power. This power was not supplied by himself, but by the thoughts of others. Does not the Bible say that "If ye will all pray with one accord, your prayer shall be answered?" If all the people would only think right, they would live right, and evil would cease to exist.

“The language of tone is the language of the spheres; it is the language of the universal world; it is the language of the angels.”

—*Dr. C. W. Emerson.*

CHAPTER IV.

Harmony—the Key

While every person can send to and receive mental messages from almost every other person, yet Nature has imposed a wise restriction so that every message sent out cannot be taken up by all humanity without the sanction of the sender. A message can be sent so as to reach only a certain person, or it can be sent so that it may be taken up by a great number of people.

I will explain the law that makes this possible. The mental organization of every person is tuned naturally to a certain tone or pitch. This tone may, however, be raised or lowered by choice, and also when brought under the strong influence of Mentalism. While the mental

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organizations of different people usually have different tones, yet there are many people in the world of exactly the same tone, and they all vibrate in unison. So when one sends forth a message, it is taken up by all who are of the same tone, but it will have no effect upon others. To more clearly demonstrate my meaning, I shall use an illustration that is quite appropriate for the purpose, for it is a mechanical demonstration of a mental reality.

All tuners of musical instruments use what is called a tuning fork which, when made to vibrate, gives forth a certain tone or pitch. In tuning an instrument, one string is placed under a stretching tension until it vibrates in unison with the tuning fork. The other strings are then tuned to harmonize. Now, if a number of people will each hold tuning forks that are tuned to the same tone or pitch, and one of these forks shall be made to vibrate, all the others will respond and vibrate without being touched. Should any of these forks be tuned to a different pitch, they will not respond, and will not be in the least affected by the vibrations of the others. This test proves conclusively the law of tone vibration. Another interesting and convincing experiment is produced by singing a note, say middle C, into a piano. At once the middle-C string will respond and vibrate in sympathy,

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while the other strings will not be affected. As a means of testing the strength of the vibrations made in the air by the striking of a note on the piano, a hat may be held in the hands with the opening toward the piano. While standing from four to six feet away, have some one strike a high note and then a low note. The difference in the force of the vibrations as they strike the hat will be very pronounced. This experiment can also be tried near an orchestra or band when the musicians are playing.

The tuning of a string is nothing more than the producing of a specific tension, so that when it is affected by the touch or other means, it will give forth a given number of vibrations in a second. The vibrations of middle C in a piano is 256 per second. The lowest tone perceived by the human ear is 24 vibrations per second, and the highest, 32,768. If the mental organization of a certain person was tuned to, say, middle C, his thought vibrations would influence every person they came in contact with who was tuned to the same tone. The number of persons reached would, of course, be determined by the distance the vibrations traveled, and the distance would depend upon the strength of the Will that dispatched them.

It is by this same law that a wireless message is directed

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and attracted to its respective station. Each telegraph instrument is tuned to an individual tone, but this tone can be changed as there is need for it. When a message is to be sent from one station to another, the operator ascertains the tone of the instrument at the station to which he wishes to send the message, and then tunes his dispatching instrument to the same tone. The message is then sent, and while it goes to all parts of the world, it is only recognized and taken up by the one receiver. If all the receivers were of the same tone, each would get the same message almost instantly, for light, electric and thought waves travel on the ether at the rate of 186,000 miles per second.

The mental organization of a person is tuned by the character of his thoughts, and the tension or strength of his Will. It is always in tune with some people, and in harmony with many others. But these people may not always be those he should be in tune or harmony with, for his best good. This mental relationship is more often due to chance than to a command from the Will, and its continuance is usually the result of not understanding the Law of Mentalism. The information or thoughts he gains from this relationship may do him more harm than good, for his destiny would thus be shaped by it and not by himself.

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The secret of success lies in knowing how to obtain from others the information desired—the knowledge that will be of the most benefit, and at the same time not permitting oneself to be influenced by the thoughts and designs of those whose influence would be detrimental.

To place oneself in harmony with another or with a number of people is not at all difficult, but to raise or lower the mental tone until it is of exactly the same vibration as that of another person will require more time and considerable self study. It must first be understood that every subject or line of thought has its own tone of vibration; that is, love has one tone, and hate the opposite tone. If one sends out thought vibrations of hate, they will reach and affect those who are capable of a similar passion. These thoughts will attract feelings of hate from all those people, and their multiplied thoughts will come back to the sender and injure him. If vibrations of love are sent out, love will, in the same way, come back and help him. When one needs help to aid in business or in the carrying out of some important plan, as in perfecting an invention, etc., he must concentrate and think of the purpose or object, analyze it, and by the power of his Will project those thoughts to some one or to all who have knowledge along the line of his desire.

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Unless these people are at the time controlled by a stronger Mentalism from another source they will unconsciously allow the knowledge they possess to be used. We are in sympathy and in harmony with all who are interested in the same subject. We cannot reach people who have no knowledge along the line of thought we may have under consideration, though we can reach them by taking up a subject in which they are interested.

To be in harmony with others is very important, but to have our mental organization tuned to the same tone or vibrations as that of some great mind, is an accomplishment that one can afford to work hard to attain. We are in constant communication with those of the same tone, and respond to each other as one tuning fork vibrates in unison with another. We find the most perfect illustration of this in the cases of true friendship and pure affection. Happiness and harmony will always exist where two minds are tuned in unity. It is through concentration and thinking that our lives change to the tone of those who are able to feel and understand us.

While writing this work, I am in continuous concentration and simply write down the thoughts as they come to me. From whom or from how many persons they come, I cannot say. It was while concentrating that the Law of

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Mentalism was revealed to me. It came with the suddenness of a flash of lightning, and the name of the science appeared in my brain as though formed in letters of fire. That I have been compelled to write, proves to me that there is great mental force back of the knowledge I have acquired. I have been taught to comprehend the Law that through me it might be given to the world. Some people claim that I am writing under inspiration. I am; it is the inspiration from the combined thoughts of several minds that are of the same tone as mine. Intelligence is the property of no man. It is ours to use, but we cannot monopolize it or keep it. Every man may use as much of it as he desires and works for, but he must pass it on for others to use.

“Thou hast made him a little lower than Thyself, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet.”—*Psalmist*.

CHAPTER V.

How to Cultivate Will Power

In the accomplishment of a desire, the Will Power plays a large part. With a strong Will, thought messages can be projected and dispatched to their destination, no matter how far distant. If, however, the Will is weak and the distance long, the message may not reach the person for whom it was intended, and therefore be wasted. In the case of a weak Will, the person, without mental help from others, is only able to affect those who are near or at a short distance from him. A weak Will can be strengthened by mental exercise much the same as any other faculty can be developed.

There are few people who understand enough of the

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quality of their Will Power to know if it is strong or weak. They mistake stubbornness, obstinacy and headstrong action, and often temper, for a strong Will. Such demonstrations and characteristics are the result of an uncontrolled Will. They are but spasmodic outbursts that leave the Will weaker than before, and at the same time cause the person to become discouraged with his own weakness and lack of self-control. The true Will has the force and continuity to persistently stick to a purpose whether it pertains to only one or to all of the actions and interests which go to make up the life's career. A strong Will never hesitates or falters after a decision has been made. It steadily perseveres until the purpose is accomplished.

A powerful Will gives to the person the ability to throw great energy into a given thought and keep it there until the object is attained. That thought may be for some personal action, or for the action of another person, or even for a body of people. A strong Will can control a number of people just as easily as it can control one person. The mental vibrations which reach one can in time reach all, for the mental tone of each can be ascertained and harmonized where the Will perseveres.

The Will may seem to be strong, because one is able to

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throw enormous energy into some special effort, but this is no criterion. Its strength is tested by the ability to carry out a continuous course of conduct. If one is given to hesitating as to which of two things he will do, his Will Power is weak, and he will do neither. If he makes a resolution and then allows himself to change it because of the suggestions of another, he is being influenced through Mentalism, and is, in a degree, a slave, for he has sacrificed his individuality and right to decide on his own affairs; he is carrying out another's thoughts and not his own. He will lose confidence in himself, and his Will will constantly grow weaker.

(It is evident to all who study men and watch the affairs of life that the person who fluctuates from one opinion to another, and from one plan to another, never accomplishes any real or useful purpose in life. He cannot attain permanent success. Some people rarely, if ever, come to a definite decision or determination. They drift like a cork upon the waves, and are the plaything for every thought wave that reaches them. These are the people who complain of being buffeted by the world. Their Wills are so weak that when the time comes that they should make a decision of great importance—one that may perhaps affect their entire future, they are help-

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less and unable to decide. The opportunity comes and goes never to return again. When they see what has been lost, they blame it all to destiny. What do you suppose made their destiny? Why, the thoughts of others, because they would not make it for themselves.)

The cultivation of the Will Power is without doubt the first duty every person owes to himself and to his family. Without a strong Will he can have neither firmness, independence nor individuality of character. Without it he cannot give truth its full force, or morals their proper guidance, nor save himself from being the slave of other people. (The Will can only be developed and strengthened by absolute adherence to wise and intelligent resolutions. The person must first consider wisely, then resolve firmly, and then carry out the purpose with inflexible perseverance and not allow the little difficulties which may arise to discourage him.) All who will adhere to these rules can advance to the highest position in the career for which they are best adapted.

(Always concentrate your attention on the question that comes up for consideration. Decide carefully and to the best of your ability under the existing circumstances, but always make the decision final. Never leave any question half decided, as this is more disastrous to

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the Will than no decision at all. After deciding, persevere as long as you have reason to believe you are right, but do not be obstinate or unreasonable. It often requires a stronger Will to acknowledge a mistake than it does to stand obstinately by an error. When you see that you have made a mistake, exercise your Will and correct it. (Always decide for yourself, as you will only weaken your Will by calling upon other people to help you decide and act. Every effort made to maintain a decisive state of mind, acts directly upon the Will and strengthens it. A determined resolution to decide intelligently and forcefully all questions of life as they present themselves, rather than allow them to wait for something to turn up, or until the thoughts of some one else influences the decision, will add great strength to the weakest Will.)

The ability to carry out the following rules will determine the strength of your Will. When it is easy to guide your life by these rules, you will then be in possession of a perfectly controlled Will. Read the following rules once every day and resolve to make them your guide at all times:

I will be master of my own actions.

I will never permit myself to become confused or excited.

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I will never yield to temper nor entertain irritation.

I will never make a decision in haste.

I will never entertain regrets after I have made a decision.

I will make my decisions final and never do anything by halves.

I will never act contrary to my own judgment.

I will never decide to do that which will injure other people.

I will always be honest with myself and in my dealings with others.

(I will impress these decisions upon my mind and live up to them every day.)

Adhere to these decisions as closely as you can, and always depend upon your own best judgment. Other people may be right and you in error, but by following their ideas you will not strengthen your Will. If you should make a mistake, the experience will help you by making you wiser for the future. Do not attempt to do too much at first, for therein is a great source of failure. Accomplish one thing at a time, and each day add some new duty. You would not expect a child to run before it has learned to walk. Many people scatter their plans over too large a field, and while they are competent to do

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great things, if done systematically and in order, they fail because they never come to a decision as to just what they are going to do first.

When the Will has gained sufficient strength to be able to make its own decisions, the person may then concentrate for the purpose of attracting to him thoughts and opinions from the minds of other people. These ideas he may compare with his own, and then select from them the best for his purpose. It is not safe for him to do this if he is not assured that he has perfect control of his Will. For if there is a lack of confidence, he might be led into believing that the opinions of others were superior to his own. To take them and act upon them under these circumstances might be disastrous not only to the plans in question, but also to the future development of his Will and individuality of character.

Each person should, by means of Mentalism, gain as much information as possible that he may apply it to the advancement of his plans, but he must not permit others to force their thoughts and plans upon him. He must be able to make his own selection and decision, otherwise he might feel constrained to carry out the ideas of others, even at a great loss to himself. Many do certain things and afterwards ask themselves why they did them, and

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are unable to find a reason for it. They were at the time under the influence of the thoughts of another person.

My object in teaching this science to the world is to make men and women individuals; to make them Gods in mental, moral, spiritual and physical strength. The soul of man was made in the image of God, and it is man's duty to keep himself as nearly a perfect image as possible. All who are willing to try, should be guided by this science, for it will help them.

While reading and studying these instructions, your life is brought in contact with mine through Mentalism. If there is any part of this science that you do not comprehend, you can learn it from me by concentrating, for the thoughts I use are always at the command of those who are in harmony with me. The more faithfully these instructions are followed, the more closely you will come into communication with me. After a little practice you will find it as easy to call me to you by the virtue of our Mentalism, as it would be to ring me up on the telephone if we were living in the same town. Remember that distance is no barrier; my thought vibrations travel around the world. You cannot get beyond them. If you send good thought vibrations to me, the best I have will come back to you.

"In solitude and silence the holy soul advances with speedy steps
and learns the hidden oracles of God."—*Thomas a-Kempis*.

CHAPTER VI.

Solitude and Concentration

The value of solitude cannot be over-estimated. All great deeds are born in solitude, and all great characters are formed there. Why do so many of our great men come from lonely country life? Because the isolation gave them a chance to develop thoughts and build up character. These men are not mere parrots, imitating other people; they lead individual lives; they control through Mentalism in place of being controlled by it.

All good impulses are stimulated by judicious solitude and concentration of thought. The fine work of an actor is studied out in the quiet of his room, and not in the noise at the actor's club. It was in solitude that Booth

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and Forrest found expression for their great emotion.

Newton studied his problems in the sand away from other people, and there he gained great inspiration and knowledge.

Bacon cried out, "My spirit hath been much alone," and to his long hours of loneliness we are indebted for his wonderful philosophical work, which is now the foundation of all accurate modern science.

In Mark I., 35, we read, "And in the morning rising up a great while before day, He went out and departed into a solitary place and prayed."

(Edison, the great inventor, often remains in his office or workshop for days at a time without leaving to eat or sleep, when he is concentrating for new thoughts for his inventions. Perseverance and the use of Mentalism have made him a wonderful man in the eyes of the public, but many others might be equally as great as he, if they would do as he does.) All men inherit the same priveleges, and are entitled to the use of this great power—intelligence.

When Burns, the poet, was poor and had no friends to disturb his solitude, he wrote marvelous poetry, but when he was called a great poet and spent his time lounging about the rooms of fashionable women, he

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stopped writing good poetry and wrote the trashiest kind.

Many a genius is ruined by his first success. Not realizing that his great inspirations come from concentration of thought in solitude, he rushes into the mad whirl of society, there to be flattered and have his thoughts diverted, and from that time the work he does is usually of a very ordinary character. A certain amount of time spent in society is of advantage, but an excess of it, or even of solitude, is as injurious as any other excess. Man should mingle with his fellow men, get advice, encouragement, and suggestions from them, but he should spend not less than one hour of each day in thinking and self study. Concentration will improve the memory more quickly than any other method.

Parents who are fortunate enough to have a thoughtful child, one that sits and contemplates a toy or doll in solitude with its thoughts seemingly far away, should not advise it to run and play with the others. (They should be glad for its sake that its mind is developing thought and building character, while other children are losing their identity in constant mingling with the thoughtless.) (There is no doubt but that a brain surrounded on all sides and at all times with chattering minds that run in grooves, has no possible chance for development.) Chil-

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dren should be taught to think. The value of good thoughts and the destructive effect of evil thoughts should be explained to them. This part of their education should not be neglected.

When a man forgets a word, a name, or the location of some article he desires, he stops and concentrates his mind and centers his thought on that which he has lost until the knowledge comes to him. Should any one speak to him during that time, he will say, "Don't bother me now, I am trying to think of something." If the mind needs temporary quietude and concentration on so small a problem, how much more it must need it, if it is to do serious and important work! By concentrating in quietude, the person can use the Mentalism under his control and do work he believed himself incapable of doing.

Those who would attain the best results from this or any other study, must not overlook the importance of concentration and solitude. They should take themselves away from the noise and excitement of the busy, bustling world, and seek the quiet of their own room, where they can rest the body, be alone and concentrate their thoughts on the work they desire to accomplish.

In preparing to send and receive communications, an easy position in a comfortable chair should be taken: the

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head held quite straight so that the blood supply will not be cut off from the brain. The eyes should then be closed for a few moments to rest them. Following this the sight must be centered upon some small object three or four feet distant, and the person then commence to think of the subject on which he desires information, or of the person he wishes to influence or mentalize. Under these favorable conditions mental vibrations can be sent out that will reach the brains of great men, who are in harmony with those thoughts, and stimulate their thoughts on that subject until they unconsciously give back, through Mentalism, the information desired.

After the person has projected his thoughts for from fifteen to thirty minutes, he should relax the Will and allow his brain to become passive, so that it may receive the new thoughts as they come to him. In this way he will be able to obtain from the minds of great men information that will help to build his success. It is always well, on these occasions, to have a note book and pencil handy, so that the new ideas as they come may be written down. One may in this way get a single idea that will later be the means of changing his whole career. The ideas and plans for great inventions all come in this manner.

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Let all who read this remember that they should spend one hour each day in concentration. If no other time is available, it can be done at night before retiring.

When the Will has so disciplined the brain that it is proof against all unwelcome distractions; when the person can keep his eyes and thoughts steadily fixed upon his chosen goal, he has thoroughly learned how to concentrate. He can then utilize Mentalism with an assurance of success.

A simple experiment in the transference of thought may be carried out in the following manner :

Let one person hold a pack of cards and take a position with his face toward a corner of the room, and have the person who is to receive the message sit in a comfortable chair with his face toward another corner. The person who is to receive the message may be blindfolded, so that his attention may not be distracted by objects around him; and should have a pencil and paper so that he may make a note of the information that comes to him. The first person will then draw from the pack one card and concentrate his thoughts upon the design, color and denomination. He should not hold more than one card at a time. The other person will take note of the information that comes to him. After a few experiments very accurate mes-

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sages can be transferred. As soon as the mental organizations of the two persons are in harmony, experiments can be made with coins, single words, short sentences, and eventually with messages of almost any length. By holding salt, sugar, vinegar, etc., in the mouth, the taste can be transferred to the person who is acting as a receiver. By arranging with some one at a distance to make himself passive at a certain hour, and note the thoughts that come to him, the same effect can be produced. If he should forget the appointment, the other person can by concentration cause him to remember it. I have known of many instances where long-distance tests were to have been made, where one of the parties had forgotten the time, and the concentration of the other caused a "mental pull-up," as it is called, thus forcing the forgetful party to remember his appointment. Distance is no barrier to the transference of thought between two minds of the same tone or two that are in harmony.

"The thought is prior to the fact; all the facts of history pre-existed in the mind as laws. A man is the whole encyclopedia of facts. Of the works of this mind history is the record."—*Emerson*.

CHAPTER VII.

How Character and Destiny are Formed and Controlled by Mentalism

Whether we accept the teachings of evolution or not, the fact remains that man is the highest product of the animal kingdom. Physically, he is the best type of life with which the earth is peopled. In man Nature's organic functions reach their most complete development. But it is his mental and not his physical qualities that give to him his pre-eminence. Without the guidance of the God-given power of mind (soul), man would be little better than the beast. As an example, note the pitiable spectacle of the idiot.

While mankind is easily distinguished from the brute creation, individual man is quite as easily distinguished

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from his brother man. Heredity has done much toward maintaining a similarity in the human family, but the influence of environment and Mentalism has done more to change it. As a result, no two persons can be said to be alike, in the sense that they exactly resemble each other, either mentally or physically. Even in the case of twins, there is a marked difference. If all men should think alike, they would look alike and work alike. All differences would be eliminated, and they would as closely resemble each other as "one pea resembles another." There would be no such thing as opinion, and no such quality as comparison.

Mentalism molds man's every physical and mental quality, and thus controls his whole being. At no time can he completely divorce himself from the influence of this dominating power which surrounds him. It is the force within him which acts and reacts upon him without consulting him; it is the unseen power that shapes and controls his life, and makes his Destiny.

("As is the mind, so is the form," and "As a man thinks, so is he." Man thus becomes, in a measure, the servant of his thoughts, and through them he works out his fate. Man's character and destiny are molded through the influence of his own thoughts) and the thoughts from

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those who constitute his environments. Thus the fatalistic element is in a sense removed, and man is shown to be a free agent capable of developing such a character and destiny as he may desire. He may choose and select such mental influences and environments as will be beneficial to him, or he may allow himself to be dominated by evil thoughts from impure environments, and thus build up an evil character, which will react and dominate his being and form his destiny.

The traits of character and the talents displayed by the child are the products of the thoughts of the parents. The child's nature was formed either by these thoughts or by the thoughts of those who influenced the parents during the nine months preceding the birth of the child. The responsibility of every father and mother in shaping the early destiny of their children is very clearly defined by the Law of Mentalism. If the child is given the advantage of a good physical, mental and moral foundation on which to build its future character and destiny, it will be able to accomplish much greater results, and be a credit to the parents, and a benefit to all humanity. Those who understand Mentalism can readily see how the sins of the parents are visited upon the children, even unto the third and fourth generation.

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An example of how Mentalism or Thought shapes our destiny through our character, is shown by the following illustration :

Two sons were born in a certain family, the second two years after the first. The anticipated birth of the first son produced great pleasure and much hope in the minds of both parents. They were supremely happy, and during the period previous to its birth, were constantly thinking of it. With the highest and most noble thoughts, they planned for the child's future career. In this unity of thought and love the very highest and noblest characteristics of their natures were excised and transmitted to the unborn child. After its birth it possessed an unusually agreeable disposition. As it grew into boyhood, it developed a kind, noble, ambitious, sincere character. The talents he displayed were those he had inherited from the thoughts and desires of his parents. In following his career it led him into the associations and society of refined and intellectual people. His environments in consequence were in harmony with his tastes and character, and with the assistance of this class of people, success was easily attained.

During the time between the birth of the first and second son, conditions had changed, and the mutual love and

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sympathy between the parents no longer existed. Therefore, the prospective birth of another child did not produce a sensation of pleasure and hope as before, but instead its birth was looked upon as a burden and a misfortune. The thought of the approaching birth irritated the parents, and all that was unpleasant in their natures was revealed. They neglected to plan for the future of this child as they had for the first. These unfavorable thoughts were transmitted to the child yet unborn. After its birth it was found to possess a cross, irritable temper. For this it was disliked the more by its parents, and continued to be the innocent victim of parental ignorance. During childhood days, it received but little care or attention, and grew up without the loving influence which had been so lavishly bestowed upon the first born. While growing from childhood to youth, he was forced to select his associates from those whom he chanced to meet and they, as is usual in such cases, were not of an elevating character. Under these unfavorable conditions and environments, he developed only the baser, more selfish and material characteristics. His associates were not those who could assist him to rise to any position of importance. He drifted on, making no success, and always getting into trouble. His life was a failure in all respects,

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except as an object lesson to others, and a punishment to his parents.

The Mentalism of the parents formed the embryo character of both their children and attracted souls in harmony with their thoughts. (The children, according to their respective characters, selected their companions and environments.) Their career was worked out under the influence of the Mentalism of these associations. The influence of the people with whom the first son associated was for good, and it assisted him to win success and happiness. The influence of the people with whom the second son was brought into contact was not of an elevating character, so it retarded his development, and helped to make his efforts unsuccessful.

It is a well-known fact that "Like attracts like," and that "Birds of a feather flock together." The attraction of like to like is the result of each being tuned in harmony.

Could any one conscientiously attribute the success of this one life, and the failure of the other, to any set purpose of destiny? No, the credit for the one and the blame for the other belonged to the parents. Had the second son, even after birth, received the right influence, his thoughts would have been directed into a better course; the previously implanted characteristics would have been

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largely overcome, and his mental organization tuned in harmony with natures of a more elevating character. He would then have selected his associates from among a more cultured and intellectual class, and his career would have led him into different environments, and his destiny would have been of a different character. Had he even been taught the power of his own Will to shape his career, and then been given a little encouragement, he could have changed the course of his destiny.

There is a cause for everything. Nothing ever has been or can be that is not first created by thought. Where there is no thought, there is no plan or picture to work from. No one can work without a mental pattern to guide him. All construction is the execution of the mental dictates of man. Thought precedes all action, consequently our environments are the result of the thoughts of those around us. If a man has a love of Nature and the beautiful, he will display those thoughts in the way he furnishes his house, in the care of his lawn, in the cultivation of flowers, in the character of the building he occupies, in his dress and in his speech. If the grosser elements predominate in his mind, you will find his immediate surroundings to be in keeping. This applies to all phases of human action. Thought illuminates

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and transforms matter. Architecture is but frozen music; it is the intelligence of man congealed in stone and wood. The house, the hall, the cathedral, all correspond to the thoughts which conceived them. (Our environments thus become a living picture, illustrating the kind of thoughts we think.) Our neighbor's thoughts are illustrated in like manner. The environments in which we live must influence our thoughts in a more or less degree. The thoughts of the people we associate with has much to do in molding our character and talents, which in turn shapes our destiny. It is also evident that the things we do, the success we gain, etc., cannot be greater than the combined influence of the thoughts under which we work. Then as environment plays a large part in our thoughts, it is easy to see how our entire career and destiny can be changed by placing ourselves under the influence of different thoughts and new environments. We would then necessarily think and act differently.

When one is not making a success, it is because the mental influence of those with whom he is associating is not of benefit to him. He should change his environments and associates for those that are more congenial and helpful, and thus gain success and become the ruler of his own destiny. If the right influence is not to be had

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near at hand, he should reach out through the power of Mentalism and enlist the assistance of people at a distance who are in harmony with him. Every man is a free agent, and he can, if he exerts his Will, shape his own life and be the master of his fate. If he refuses to take advantage of this privilege, he will become the slave of the combined thoughts of others, and they will shape his destiny for good or evil.

“All goes to show that the soul in man is not an organ like the power of memory, of calculation, of comparison, but only uses these as hands and feet; it is not a faculty, but a light; it is the master of all these.”—*Emerson.*

“In the instruction of dreams, we shall catch many hints that will broaden and lighten into knowledge of the secret of Nature.”

—*Emerson.*

CHAPTER VIII.

The Immortality of the Soul. What are Dreams?

The pre-eminence of man over the animal kingdom is due to his superior quality of mind. This being the highest and most perfect part of man. Through the mind intelligence is expressed.

It is a fact that intelligence has always existed, and we know of no reason why it should not continue to exist. The Law of Mentalism has demonstrated conclusively that messages have been and can be received from those who have departed from the body, thereby proving that some part of man continues to exist after the destruction of the body. This indestructible part has been called the "Soul." It is only natural that all who have studied this subject

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should conclude that the part which lives after the destruction of the body must be the highest faculty possessed by man, which is the mind. Whatever it is that retains life it would be of no further use unless guided by intelligence. As the mind is the organ of intelligence, it would be impossible for intelligence to be utilized or expressed except through the mind. If the mind were a physical organ, it would have died with the body. This proves conclusively that the mind, like intelligence, never dies. As it is the mind that lives, then mind and soul must be one and the same. If this is remembered, it will be easy to comprehend that the soul only uses the body as a place of residence in which to work out its grand purpose.

A new soul is not created, as some people suppose, by either man or God, every time a child is born, but instead a fraction of the great Soul (God), or source of intelligence, is attracted to the new body as a place of residence where it dwells until the house becomes uninhabitable, and then it returns to the source from which it came, there to remain until another suitable habitation is prepared for it.

The soul is attracted to the body through the Law of Mentalism. The parents by their thoughts create the characteristics of their child, and at the same time attract

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to it a soul that is in harmony with those characteristics and the physical house the parents are building. If the thoughts for the prospective child are loving, noble and ambitious, they will reach out to all parts of creation, if necessary, and attract to the new body a soul in harmony with it. If the thoughts for the child are cruel, selfish, gross, or indifferent, that Mentalism will attract a soul or mind that is in harmony, for "like attracts like."

Man has been entrusted with the power to create the body or house in which the soul (or mind) shall reside, and is also through the power of Mentalism permitted to select the nature of the soul which shall occupy the house he builds, but he cannot create or destroy the soul, for it, like intelligence, has always existed and always will exist. Man is the architect and builder, and if he builds a house with poor materials, and neglects to supply the conveniences and improvements, he will not attract a very desirable tenant. Those possessing an ambition for improvement and advancement, will not be attracted to it. On the other hand, should he design carefully a structure of artistic and scientific proportions, use the best of materials and build it well, having a purpose in view, and finish it with all the latest improvements that art and science can suggest, he would produce a structure that

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would attract a soul having tastes in perfect harmony with the building and surroundings. The tenant would be one who would appreciate the advantages and make use of the opportunities that the habitation afforded. From the time the soul takes possession of the body, it, assisted by the thoughts of others, will keep the body in repair, add additional improvements, or allow it to go to destruction as the case may be. This will depend upon the character of the soul that inhabits the body, and the intelligence with which it is associated. The Law of Mentalism teaches us to what extent we are responsible for the lives our children lead. Every person should consider this subject well before becoming the cause of sin and sorrow to future generations. Think right and you will live right. Think right, and your children will be guided by noble, generous souls, and will thus reflect as in a mirror, your noble principles and thoughts. Think wrong and you will live wrong. Think wrong and you will see in your children the evidence of your own sins. They will be as judges standing before you to constantly accuse you. Your own thoughts will thus make for you either Heaven or Hell.

What are Dreams?

WHAT ARE DREAMS?

Dreams are the common experience of every one, but who has ever been able to satisfy himself as to their cause, why they come, and from what source? The pictures that pass before our inner vision during the hours of sleep have called forth much comment and some scientific investigation, but as very few people have been able to agree upon the possible cause of the phenomena, the public in general has received very little light on the subject. Each person, however, has had some dreams in which he believed, and a great many in which he placed no confidence. Almost every one can relate some instance in which he knows that certain things which were first shown to him in a dream afterward actually occurred. Any mother, whose children are away from her, knows that in her dreams she is always warned if they are sick or in trouble. If she receives messages of this character, they must come from the children. At least, that would be the most likely place from which they would come. To presume that they came from any other source would be far less reasonable.

For many years I have given the subject much consideration, but could not come to a satisfactory conclusion until I made the discovery of the Law of Mentalism.

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Now all the mystery is removed and a logical explanation is easily made. Dreams usually occur during the hours of sleep, but not always. What we call sleep is simply the five senses passing into a state of unconsciousness. The faculty for thinking is usually quite active up to the time the five senses go to sleep, and it is doubtful if this faculty more than passes into partial unconsciousness. In this state, the sleeping person is as sensitive to Mentalism, if not more so, than when awake. During the sleep or unconsciousness of the five senses, the brain is given the best opportunity to receive thought messages, for there are no external conditions to distract the attention.

The impressions that we call dreams are in no wise different from the messages received during the waking state. We know that concentration is an assistance in sending and receiving thought messages; and concentration is closely related to sleep, for it places the senses under subjection. The information we receive in dreams, while partially asleep, is often very complete; while at other times we receive but a few thoughts on one subject, and then a stronger thought wave from another source reaches and gives us information on some other subject. This mixing of pictures, wherein things are left incom-

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plete, is confusing, and we are unable to see what reference they have to the affairs of our life. If we consider these dreams as thought messages, we will find that they are in no wise different from the thoughts which come and go through the brain during the waking hours. When they come in the daytime, little or no attention is attached to them, but because they come at night people have placed them in a distinct class.

Many of the thoughts received during the night escape us before we have been awake half an hour. This is due to the fact that they made but a faint impression and were of slight importance, or else they were dispatched by a weak Will. Thoughts that make a deep impression, and are clearly stamped upon the memory after waking, should be given the same consideration as would be given to a message that came in the daytime.

Thought waves travel during the night as well as the day, therefore they will impress the brain that is in harmony with them, be the time night or day. There is nothing strange about dreams when viewed from the standpoint of Mentalism. The law that governs the day messages also governs the night messages, for they are one and the same.

In my own experience I have found that the most im-

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portant information comes at night after retiring. The greater part usually comes before I go to sleep, and sometimes all of it. But often the message is continued after I have fallen asleep, and next morning I have the knowledge needed to complete my plans. I could not well call part of this a thought message and the remainder a dream, for they were but one and the same, and the information being continuous, it could have come only by the one means.

One can readily see how the Law of Mentalism removes the mystery with which dreams have been surrounded, and makes their import easily understood. Every one should take note of the messages received while asleep, but should be careful to what extent they allow these thoughts to influence their actions. No information can be secured from dreams that could not be gained through concentrating during the waking hours.

"Mind acts upon mind; therefore, all we have to do is to learn to talk in thought, and all the intelligences that ever lived are with us and we with them."—*H. H. Brown.*

CHAPTER IX.

What is Genius?

Genius, the power that dazzles mortal eyes, has always, been a subject for serious consideration by those who consider themselves less fortunate. When a man achieves a great success in his art or profession, the world calls him a Genius. Few people understand the meaning of the word, and a still less number understand from whence the power, talent or ability comes that merits such a flattering distinction. Scientists claim that a Genius is a person with an abnormal ability for some one line of work or art. He may be a great musician, poet, artist, singer, writer, electrician, or a leader in any sphere. It is certain that in his make-up there is some abnormal

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development of intellect; the ability to grasp the facts which others fail to perceive. A Genius is a specialist, for he is devoted to one line of thought. In that particular line he is a giant, but in other branches his knowledge is often very limited, and sometimes it resembles the inexperience of a child. The question to be answered is, from where does he get this particular knowledge and how? Scientists have been searching for the answer to this question for thousands of years, and previous to the time of the discovery of the Law of Mentalism, they had arrived at no satisfactory solution of the mystery.

Experience has proven to us that there is a cause for every effect; therefore, we know that there must be a cause for these great mental demonstrations. The Law of Mentalism has simplified the matter until the truth becomes as clear as daylight, and can be readily understood by people of even ordinary intelligence. It, like all great discoveries and inventions, is very simple and easy to comprehend when once it has been explained. In life, it is the simple things that we overlook, because we fail to recognize or understand the Law that controls them, and when we behold the phenomena without realizing the cause, we cry out, "Wonderful, wonderful!"

The Law of Mentalism being the law which governs

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all intelligence, it must necessarily govern all demonstrations of mental ability, be they great or small. As has been previously explained in this work, each mental organization is tuned to a certain tone or pitch, and every mind of the same tone responds instantly to the thoughts of the others as one tuning fork responds to another. The Genius is he whose mental organization is tuned to the same tone as that of many other great men who are or have lived on this earth, and have devoted their lives to the same work or art. All the intelligence under the control of these people are his for the asking, for strong thoughts never die. He unconsciously uses Mentalism during his hours of concentration, (a Genius is always a deep thinker) and thus attracts to himself from these great minds, the knowledge that he but uses as a servant, and the world sings his praises. The knowledge or ability he displays did not originate within him, for it has always existed and always will exist. He will die but the intelligence he used will continue to live in the brains of other men. His key-note gave him the entree to the knowledge collected by others. The thoughts came to his brain without effort other than that used in concentrating and thinking. This combined intelligence expressed through one man makes his ability and success appear to others as phenomenal.

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The reason that a Genius has such a limited knowledge of affairs outside of his special talent, is because the controlling influence of so much thought on the one subject allows him little or no time in which to develop those, to him, less important thoughts, and consequently his mind gets out of harmony with them, and they either come to him no more, or come only as a discord. All intelligence and knowledge awaits to be used. The knowledge that comes to a Genius will come to any one who will use the same law. Every man is a Genius undeveloped, and has unlimited possibilities. No one knows just how much or how great the things he can do, until he is put to the test. Each man must decide for himself just how great or how unimportant he will continue to be. The Genius would not be a Genius if he did not give to the world knowledge greater than that given to it by other people. It is well to remember that "As ye give so shall ye receive." Then every man should give unto the world the best he has and the best will come to him.

The person who has an ambition to become a Genius should be guided by the following instructions :

First, it will be necessary for him to decide as to the sphere in life in which he wishes to make his mark. He should select the career for which he is naturally best

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adapted, that is, the one in which he can secure the greatest mental assistance from others. This is not so difficult a problem to solve as one might suppose. If the person will go to the room he has been in the habit of occupying, and close himself in so as not to be disturbed, and then make himself comfortable, and direct his thoughts back through his past life and recall the desires, thoughts, impressions, promptings, longings, etc., he has experienced at various times in regard to some particular work, business or profession, he will have no difficulty whatever in deciding upon the one with which he has been the most impressed. When this point has been decided, he will have learned in what calling he is able to secure the greatest amount of intelligence and assistance from others through Mentalism. He will then know of the career in which he can attain his greatest success. These thoughts and promptings that came were the mental assistance offered by others. All have received these offers, but as they did not understand the law, they could not know why they came. You, dear reader, now understand the Law, therefore it becomes your duty to take advantage of these promptings for the future.

Those who are not following in their true career should commence at once arranging their plans so that they can

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make a start in the right direction. It is well for them to obtain all the printed and verbal instructions they can relative to their new work, but when they come to a point that is difficult to decide, they must concentrate according to the instructions I have given for that purpose, and they will receive the information necessary, and be able to make the correct decision. As they persevere with the new work, their mental organizations will gradually become tuned in harmony with people who are, or have been, successful in the same career. As long as one makes no effort to gain success, he will attract only the thoughts of unsuccessful people. It is well known that "nothing succeeds like success," and that one failure brings another. We have all seen it demonstrated many times that when a man is successful, everything he undertakes turns out successfully, and when another man has made a failure, ruin soon surrounds him. It is all due to the kind of thoughts he thinks. If he sends out thoughts of success, he attracts to him the successful thoughts and ideas of others. If through a mistake or an error he becomes discouraged and thus permits himself to send out unsuccessful thoughts, he is sure to attract the same kind back to him. One should never allow himself to become discouraged, for it only retards his progress, and may cause him to make a failure of his plans.

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If a person will depend upon the thoughts that come to him during the hours of solitary concentration, he will find that he is daily gaining knowledge that before he would have believed impossible. A fair test of this science will prove to anyone that he has in his possession a valuable, subtle power. When you have gained a fair degree of success through using this power, do not discontinue your efforts, but keep right on working for greater development, and some day you will be called a Genius. Those who do not use the Mentalism under their control will never rise above their present position. Let courage, perseverance and determination be your motto. Remember, the world makes way for a determined man.

"It nettles one that truth should be so simple."—*Goethe*.

CHAPTER X.

How to Select the Right Vocation

“What am I best adapted to do to win success?” This is a question that remains unanswered in the lives of a great many men and women. The majority of people would gladly engage in the right business, work, or profession, if they only knew what they were best adapted for, and how to turn their efforts to advantage. In the chain of life each person has some special duty to perform, some place to fill, for man was not sent into this world without a purpose in view. If he did not possess some value in the evolution of affairs, he would not be here, for Nature is too economical to waste time on the useless. Then, if man has a purpose in this existence, Nature

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must have provided a means whereby he might know it. That in many instances he has not known was because he did not understand the law. The knowledge can now be gained by all who are willing to read and learn.

The affairs of this world would run much more smoothly if each person was doing his duty by filling the right position in life. There would also be much less unrest and dissatisfaction. Under the present conditions, almost every man is wearing out the greater part of his strength and wasting half of his days in trying to find his true place in life. Many become discouraged, give up the battle, and end in a suicide's grave. Everywhere we see splendid natural ability wrecked by misfit occupations. There is a crushing, blighting influence in work which the soul loathes and against which every faculty protests. There is nothing that kills aspiration and ambition more quickly than trying to do something for which one is not adapted. We see the young man who has mistaken ambition for ability, failing as a lawyer when he might have made a success as a mechanic; the girl whom Nature intended for a model housekeeper trying to earn a living on the stage, or by writing, and vice versa; the born orator making shoes; the natural singer selling dry goods, etc. Parents, as a result of ignorance, misplaced ambition, or

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excessive pride, are too often responsible for the failure of the life-work of their children. They select for them a business or profession without any consideration as to their natural ability. When parents attempt to oppose the laws of Nature, they make a mistake that not only dwarfs the faculties of those they seek to benefit, but in many instances also ruins the child's prospects for life. There is no longer any need of this, for the Law of Mentalism explains the secret by which each person can select his true career, and at once begin to travel the road, at the end of which is to be found success and fame. The men and women who desire to know what they are best adapted to do, should analyze themselves and answer the following questions :

Have you ever had a preference as to the vocation you would follow if given your choice? Have you ever felt a desire or an inclination toward a special line of work? Have you ever experienced a longing or desire to excel in a certain profession or business? Have you ever felt that it would be a pleasure to do a certain class of work? If you have had any of these experiences, you already know the vocation for which you have natural ability. These thoughts which constantly re-occur to you, causing you to wish to do a certain class of work, are the true

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promptings and guides for you to follow. If they were not intended to guide you, they would not constantly re-occur to you. These preferences and promptings do not come without a cause. There is a law that governs them. Could you hope to succeed in a business that was unpleasant to you? No, because your entire thought and energy would not be put into the work, and you would make but half-hearted efforts to win success. If this holds good with your dislikes, it must hold good with your likes. Then sum up the desires and mental promptings that have come to you in the past, and you will be able to decide at once in what career you would make the best success.

Some people may ask, "What are these promptings, and why should we depend upon them?" They are the mental messages sent or attracted from those who are in harmony with your mental organization. They are from the people who can and will assist you to success. Do not neglect to cultivate them. Look around and see the many lives that have been ruined because the parents forced the child to follow a career for which he was not adapted. Thousands of men have made absolute failures of the work or business they spent the best years of their lives in trying to perfect. Why? Because they were not adapted to it and they knew it. After making the failure, many of

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of them began in their true career and made a grand success of it. As soon as a man learns that he is not filling his rightful place he should discontinue the struggle, and turn his time and efforts in the right direction. If he uses his knowledge of Mentalism to attract the assistance from others that he needs, he will soon win success.

If for any reason a person cannot quite decide between two careers, he should begin the concentration exercises, and be guided by the information that comes to him during those hours. He will then make the right decision. After having selected the correct calling, he must enter into the new work with his whole mind centered upon it, and say to himself every day, "I will succeed, I will excel, I will be an honor to my calling." Our success is the child born of our thoughts. If our thoughts are mean or indifferent, our success must be of a like character. All men who have done great things have been noted for their sincerity of thought and their devotion to a single aim; for their invincible determination to cleave to their purpose, and concentrate their powers upon a certain plan, until they won success in a definite sphere. Happy is he who possesses the power of assembling all his forces at a single point, of focussing his energies, and of bringing them to bear with all the weight of his entire thought upon the

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purpose of his life. This and this only insures success. To accomplish this one must needs cultivate a strong Will and learn to persistently concentrate his thoughts upon his work. If any reader of this work has a weak Will I advise him to make use of the exercises given in a previous chapter. If followed, they will insure a strong Will. If the powers of concentration are weak, he should practice the concentration exercises. Every hour spent in self-improvement will repay a hundred fold.

“When the act of reflection takes place in the mind, when we look at ourselves in the light of thought, we discover that our life is embosomed in beauty.”—*Emerson*.

CHAPTER XI.

How to Strengthen the Memory

To think is necessary, but of what value are thoughts if they are not remembered? A few things remembered are better than a thousand forgotten. Memory means the ability to retain and recall in mental pictures those things which we have previously become conscious of through some of our senses. The length of time a fact is retained or remembered by the brain depends upon the depth of the impression it made in the memory

The things that come to us suddenly, or with great force, and thereby monopolize our thoughts for the time to the exclusion of all other conditions, make an impression on the memory that can seldom if ever be eradicated.

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(The events in which we evince little or no interest are soon forgotten, because they do not become a part of us. The retention of a thought in the memory depends upon the force of the thought. Every thought that remains in the memory becomes a part of our lives because it stays with us and guides and governs us. If the thought makes a deep impression and is therefore retained in the memory, it becomes an active factor in shaping our future. If only a faint impression is made, it soon fades away and loses its influence over us.)

One cannot tell the value of remembering a thought until the opportunity comes to use it. Many people have had thoughts at some time during their lives that if remembered and acted upon at the right time would have made them rich or famous. Almost everyone can recall a time when he had a thought that was valuable; one that filled him with enthusiasm and great expectations for the time, but he entrusted it to an imperfect memory, and when eventually discovered it was too late to make use of it.

(Every thought registered in the brain makes a proportionate change in the matter of which the body is composed. The deeper and more lasting the thought, the greater is the change made by it. Therefore, the thoughts that help or harm us are those which we remember.) Some

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people have a memory for certain subjects, while they seem to be incapable of remembering others. The thoughts, events, scenes, etc., that are not remembered are those with which the person was not in harmony. They did not call forth from him a strong responsive thought.

The memory is weakened or strengthened according to the attitude displayed towards the events of life, and also by the conditions and environments that surround the person. If he is indifferent and pays little or no serious attention to the things that occur around him, these things will make but a faint impression upon his memory, and will have little or no influence upon his life. Who ever heard of a gay, frivolous creature having a retentive memory? On the other hand, do we not find that people of serious thoughts—those who study and analyze science, art, etc.—have good memories? Those people take note of every little occurrence, every detail, and nothing is too insignificant to command their attention. They think over all they see and hear and thereby impress it indelibly upon their memory. People having poor memories have only a partial grasp upon life; they but drift through and never realize the beauties with which they are surrounded.

Fortunately, memory can be cultivated. (To develop

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any faculty, we must use it.] Exercise gives strength. Determination and concentration combined with exercise will produce marvelous results. One thought or fact carefully recorded upon the memory is more potent than a dozen faint impressions. To strengthen the memory, one must direct his attention to one subject and concentrate his whole thought upon it, to the exclusion of all other sounds or attractions. He must shut out all but the picture he desires to record in memory. To do this means that he must listen intently when people are talking, and must look carefully at the scene he wishes to remember. Then he should close his eyes, look within, and carefully review every detail, analyze the meaning, recall the points that seem indistinct, and live them over again in the brain until they become perfectly clear. By the time this has been done, a change will have taken place within, that has made those thoughts a part of himself. (He will then be unable to separate himself from them, for they will be recorded in his memory.)

Where do great thinkers go to improve their memories and record thoughts and events? Where do they do their studying and memorizing? (They go where they can be alone; where they can live with their thoughts and make companions of them; they seek solitude and quiet.)

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If they can gain and retain a strong memory in this way, it must be a good example to emulate. (Every man is owned by the thoughts he thinks, because the thought becomes a part of the man, and the man in turn becomes a part of the recorded thought.)

All who will practice the following exercises, and be guided by the instructions, will in a short time observe an improvement in their memory, and if they persevere will acquire a memory that will be satisfactory in every respect. Bear in mind that a strong Will Power assists one to persevere and concentrate, and thus helps to strengthen the memory.

Let the person decide upon an hour or even a half hour that he can devote to these exercises. They should be taken at the same time each day, the evening being preferable. He should go to his own room where he can be alone. Then take his thoughts back to the hour he awakened, and commence from that point to carefully and thoughtfully trace every action through which he has passed during the entire day. He should try to take each in its respective order, and he must not be in a hurry to pass to another event until he has carefully analyzed and lived over every little detail of the scene he is reviewing. The ability to trace one scene or act to another, in con-

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secutive order, will be a test of the memory. After having followed this exercise for a few days he will find himself taking a keener interest in the events of the day, and in his own actions. He will unconsciously do this so that he can recall them more easily in his mental review. In fact, he will soon begin to observe little details that previously he would have passed unnoticed. As he perseveres, he will learn to enjoy this closer observation, for his experiences of yesterday will be remembered, and they will guide him in his actions today, and thus the sense of reasoning will also improve. The increase in knowledge and the facts he will store up will make the exercise fascinating.

It is not what a man earns but what he saves that makes him rich. It is not what a man observes but what he retains that makes him wise.

Another exercise that will invigorate the memory along another line of thought is to be carried out as follows:—

The person should take a book, of his own selection, and decide that he will memorize all the facts and truths it contains so that he can repeat in detail the contents without referring to it. He will then begin with the first sentence and read it carefully and thoughtfully, analyzing

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each word until he understands its full meaning. A dictionary should be kept at hand so that he can look up the definition of any word about which he may have the slightest doubt. We cannot remember words unless they convey to us some thought that we can understand, for words are but a means of expressing thought. We remember all things by the image or picture they make in the brain. If we do not understand the meaning of a word, we can have no mental picture of its import, therefore, it can leave no impression on the memory.

One new sentence each day, if thoroughly analyzed will be a sufficient exercise. Each day before the lesson is taken up, the person should go over a number of the previous sentences again to see if he still retains them.

The third exercise to be taken is by means of solitary concentration in which Mentalism is to be used. The person will first concentrate his thoughts on some particular person or subject for at least ten minutes, then relax the Will and wait for the mental messages. As the thoughts come to him, he should make a brief note of them on paper, but must not attempt to write them out in detail, for in the concentration necessary to do this, other thoughts will be kept out that he should receive. After receiving these messages for from fifteen to thirty minutes

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he should then cease and begin to write them all out in detail just as he saw and felt them. His ability to do this will be a test of his memory. He must read them over after having finished writing them out, and keep them until the next day at the same hour, and then make a mental review and see how well he has remembered them. When assured that they are all recorded in his memory, he may again concentrate for the purpose of receiving new messages. Either or all of these exercises may be repeated once a day or at least every second day. If elevating subjects are selected as lessons, they will elevate and beautify the life, for a man is owned by the thoughts he thinks. The thoughts which are recorded during these exercises will play an important part in shaping the person's future life. It is always much easier to learn to remember than it is to forget. Then be advised and do not record thoughts that you might afterwards wish to forget.

“So many Gods, so many creeds,
So many paths that wind and wind,
When just the art of being kind
Is all this old world needs.”

CHAPTER XII.

How Parents can Control their Children. How to Win Friends and Affections

Parents desiring to easily and effectually control a child should exercise that control before the child is born. If they will decide upon the kind of a nature, character, and disposition they desire the child to possess, and then proceed to mentally construct the child upon those plans, they will have little or no trouble in controlling it afterwards.

Bear in mind, that a child is not responsible for the nature and character it inherits, for it did not create itself. If the child has a disagreeable temper or bad habits, the blame belongs to the parents. The child in such cases is an innocent victim of the follies and weaknesses of its

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parents; it is a living picture of their combined thoughts. If parents will recognize their responsibility, and make the correct use of the Mentalism under their control, they can give to their children pleasant dispositions and attract agreeable souls that are in perfect harmony with their thoughts and desires. Those having children that are difficult to control will need to observe the following advice and instructions.

They must first realize that they and not the children are responsible. The conviction of this fact will make them more sympathetic and generous, and they will then not be inclined to blame the child for the faults they compelled it to inherit. It is always hard to undo that which has been done, therefore, one must exercise patience if he would gain the best results. In dealing with a child, parents should consider that they are dealing with themselves, and be firm but liberal minded. They must control themselves before they attempt to control the child. They should never permit themselves to give way to anger or temper when trying to direct or control the child. If they do, their efforts will be fruitless. If they would develop strength, courage, and calmness in the child, they must feel it and express it themselves, for when they become angry and lose control of their temper, the same

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thoughts and tendencies are transmitted to and encouraged in the child. Therefore, instead of correcting it, they only add fuel to the fire, and its disposition is made worse than before. They cannot blame the child if it follows their example. When parents find that they cannot control themselves while talking to a child to correct it, they should depend entirely upon Mentalism. Then when they are calm and self-contained, give the child the benefit of their better thoughts for its control. They will gain the most perfect control if they go to its bed-side after it has retired for the night and caress and love it and talk to it of beautiful things, and by this means get into perfect harmony with the better part of its nature. When this has been accomplished, they may then give it the mental thoughts—"that it will desire to be a better child; that it will dislike to display its temper, etc." While talking to it, they should not refer to the things it did contrary to their wishes, for that will call back those contrary thoughts and antagonize it, and then they cannot get into harmony with it. Unless they are in harmony with the child their thoughts will not reach it and, consequently, the time and efforts will be wasted. If the life of the child is filled with good, true, noble thoughts, there will be left no room for the evil. The character displayed by

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the child is due to hereditary traits, and unless they are curbed and controlled, there is no telling to what extent they may cause others, yet unborn, to suffer. One evil life impregnates future generations as yeast impregnates batter.

Some remarkable statistics have been collected upon the effect of hereditary traits. I will quote a case that has assumed national importance: "A woman of criminal tendencies who died in 1827, had given birth to several children, all of whom inherited her criminal traits. By following the records of the offspring from generation to generation, it has been found that up to May, 1902, no less than seven hundred of them had been convicted of criminal offences at least once, and that thirty-seven had been executed for committing murder. The offspring of this one woman had, up to that date, cost the nation about three million dollars for trials and executions. All this crime resulted from one woman's thoughts. Her thoughts being evil, she attracted to the bodies of her children souls that were in harmony with her thoughts, thus they were born with evil traits. The only chance they had for improvement, after being removed from the mother's influence, was through the thoughts of their associates. The inborn tendencies being so pronounced,

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they naturally attracted to themselves natures similar to their own, thus the majority of their associates entertained thoughts of a similar character. As a result, the development to better thinking would necessarily be slow, therefore, the sins of the mother continued to be visited upon the children "even unto the third and fourth generation." Through the transmission of thought the law of heredity is demonstrated; character is perpetuated, and our acts, be they good or bad, are sent down to be inherited by posterity. I can safely say that if you show me the child I can tell you the nature of its parents.

While inborn evil cannot be entirely exterminated in one generation, yet it can be kept in check and its development prevented by right thinking and the assistance of pure environment, so that each succeeding generation will be less influenced by it.

It is the duty of every parent to instill in the minds of growing children the thoughts of love, kindness, and generosity toward others; to teach the boys to think that self-control, courtesy, and kindness are a greater indication of noble manhood than proficiency as an athlete or high standing in Greek or Latin; to teach the girls to respect their home and parents, and that kind words gently spoken are more valuable than gold or jewels.

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HOW TO WIN FRIENDS AND AFFECTIONS.

Every person may, if he so desires, select for himself the number of friends he will have and the character of the friendship they shall give to him. To do this, he must keep in mind the fact that "Like attracts like." His remembrance of this will be of much assistance to him in accomplishing desirable results from his efforts. The Law of Mentalism proves that if he thinks unjust thoughts of others, these thoughts will effect those people, and their estimation of him will unconsciously be lowered. In this way the evil thinker injures himself and loses friends. If, however, he thinks kind and generous thoughts of others, they will be influenced by those thoughts, and while unaware of the cause, will give in return their approval and assistance.

If one would gain the friendship or affection of another, he must be willing to make an effort. That which is not worth working for is not worth having. There is much good and some bad in every person, and they show to us that part of their nature which we draw out and uncover. (If we place a man on his honor, he will be true to it. If we give him the thought that we believe him bad, he will, as a rule, not disappoint us. How can we expect him to live above the standard we have set for

How to Win Friends

him by the thoughts we implanted in his brain?) It remains with us to [encourage the good in others and thus help ourselves, or to excite the bad in them and have it react upon us to our own injury and possible destruction.]

We make men and women purer and nobler by appealing to the Divine Spark of truth within their souls. No one is ever made good through fear of punishment, or from being constantly told how bad he is; nor by force of any kind. We can influence and encourage people to think as we wish them to, but we can accomplish nothing by dictation or coercion.

Those who would win friends must send out thoughts of good fellowship, and extend to these people honest generosity and kindness. One must sincerely think and feel these sentiments or he will fail in his purpose. To use this method for purely personal gain would be a selfish act, and back of it must exist a selfish thought. This thought would also travel with the others and counteract their effect; and even should the desired friendship be won at the time, it would not be permanent, for the person would soon feel the force of the selfish thoughts. We all know how quickly we can detect the insincere thoughts which underlie words of flattery given by people to influence us for the purpose of gaining their own ends.

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It is always more pleasant to give than to receive. He who will give out the truest affection of which he is capable will in return be rewarded by the gift of an affection equally as strong, "For love brings love, as hate brings hate." If one should desire to win the affection of some particular person, I would advise him to proceed systematically to gain that desire. He must first ascertain the subjects upon which the person and he are mutually interested; the things they can think and talk about and agree upon. By paying special attention to these subjects his mental organization will soon harmonize with that of the other. This will assist him to win respect, etc., and give him a fair foundation to work upon.

He must then take the concentration exercises for half an hour every day, and while concentrating, send out the thoughts and feelings he wishes the other person to accept. In time the Mentalism he is using will have its effect, and if his thoughts are backed by sincerity, they will be accepted. The person will then be mentalized and will think as the dictator wishes, just as long as he does not destroy the influence of these thoughts, by thinking in connection with this person, thoughts of a different character. The affection he has created within the other person will continue as long as the cause exists, but no

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longer. If he is insincere, he cannot hold the affection. If one desires to make enemies for himself and destroy his success and happiness, he can do so by the use of Mentalism. He has but to send out to others the thoughts of hate, revenge, etc., and they will return to him and destroy him. We all have the liberty of choosing which we will make for ourselves, friends or enemies.

“Think you are well, and that all is well with you,
And Nature will read your thoughts and make them true.”

—*Segno*.

CHAPTER XIII.

Disease: Its Cause and Cure

Health is the normal and natural condition of the physical body. All the forces of Nature tend toward its production and maintenance. Disease is an unnatural condition, and results from one of two causes: It is either produced by the mental attitude of the person, or by the adverse thoughts he attracts to himself. In the case of children, disease is almost entirely due to the unhealthful thoughts of the parents or those having the care of the child.

Thought being the creative and controlling force of the universe, it is capable of producing disease as well as health. Disease means an unnatural decay or death of

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the tissues of which the body is composed. Every minute of the day there is going on within the human structure a constant and natural decay of its tissues. This waste matter is eliminated from the system by such natural outlets as the pores of the skin, the breath, etc. Food and air are taken into the system to supply the elements for replenishing and rebuilding with new material the parts that have served their purpose and decayed.

All the physical organs and the various functions of the body are under the direct government and supervision of the mind (soul). Under ordinary circumstances, the mind can perform all its duties, and see to it that the structure in which it lives is kept in harmony with all its needs and desires. When the mind is free to act, perfect health will be maintained; but when the Mentalism from others influence or partially control it, it can then no longer perform its regular duties, and as a result, something must suffer. This is especially true when the thoughts that are influencing the person are of an unpleasant character, and therefore cause worry, dissatisfaction and unrest. The neglect occasioned by this distracting influence permits the decayed or dead matter to accumulate in the system, and the elements necessary to replenish the wasted tissues are not supplied with regularity. This accumulated waste

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matter clogs and prevents the natural workings of the system, and poisons the otherwise healthy tissues. The physical machinery no longer performs its natural functions; the various organs of the body become weakened and begin to die. This condition is called disease. In such cases, during the few moments that the mind is able to escape from the influence of the adverse thoughts by which it is controlled, it usually has only time to recognize the unhealthy condition into which the body has degenerated. If it has the desire and is assisted to free itself from the unhealthful influence that is controlling it, it will restore the waste and rebuild the structure, but if the influence is permitted to continue for any great length of time, the mind will become discouraged and possibly allow the body to go on to destruction. It will do this in the hope of throwing off the body that it may thereby be free to go back to the Source from which it came. When the mind from any cause, loses control over any part of the body that part at once becomes diseased and is destroyed. The destruction of any one of the vital parts of the machinery prevents the working of the others; the machinery then stops and the soul (mind) departs. That is called death. This shows how worry and trouble cause disease and death.

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A contented mind is essential to the production and enjoyment of perfect health; it is a jewel of greater value than diamonds or rubies. Every physician knows that he cannot cure the ailments of the body as long as the mind is distressed. Two of the questions they always ask of a patient, where any affection of the nerves is shown, are, "Have you had any cause for great worry or anxiety?" "Are you now under any mental strain?" When a medical practitioner fails to cure his patient, he suggests a change of scene, an ocean voyage, a sojourn in California, etc. Why does he do this? Because he knows that a change of environment will necessarily bring new thoughts and new interests to occupy the mind, and thereby shut out the thoughts that are influencing the patient to the extent of controlling his mind and destroying his body.

He who worries attracts to him the thoughts of others who worry, and thus the cause of disease is intensified and multiplied. To have perfect health, one must have a contented mind, for we attract to us from others the exact feelings we encourage within ourselves. None of us are in the true sense, individuals. We are but a part of each other, and a part of the whole scheme of creation. In Romans XIV., 7, we read, "For none of us liveth to

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himself and no man dieth to himself." Our health and our success both lie in the thoughts and feeling we have for our neighbors, for the thoughts we think of them will attract similar thoughts to us, but in a greater quantity.

The Law of Mentalism and the whole trend and swing of the universe offers a reward to man to be honest, just, gentle, and generous, for we are so bound together that nobility in one kindles nobility in all, and one man's hurt is an injury to all.

To (shut out all discouraging, worrying, devitalizing thought and to cease speaking of our ailments, real or imaginary, is not possible until we take up a new line of thought. If we fill the brain with healthful thoughts, there will be no room for others. Therefore, we must believe in health, not for others only, but for ourselves as well. If we live in this belief, and think health and talk health, it will be ours.)

Parents should use great care in the thoughts they think with reference to the health of their children. Because children have in the past suffered from certain varieties of disease, it has become a common belief with nearly every mother, father and guardian, that all children must undergo at sometime, one or more of these periods of ill-health. By keeping this universal and erroneous thought

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in their minds, they are ready the moment they hear of some other child suffering, to think that their child is in danger. These thoughts of disease are conveyed from the brain of the person to that of the child. The thoughts of fear are ever present in their minds, and should the child, as a result of the thoughts they are thinking, show the slightest symptom of an indisposition, they at once conclude that it has taken the disease and is going to be sick. Such thoughts not only affect the health of the child, but they also attract the thoughts of other parents who are fearful of that particular class of disease. This avalanche of thought rushes in upon the frail child, its mind is controlled and the disease created, for the child's Will and mind are not strong enough to throw off the effect produced by the thoughts of so many others. People should not be permitted to talk of disease and ill-health in the presence of children. In fact, they should not be allowed to talk of such things at all, as every word and thought injures someone.

CHAPTER XIV.

Disease: Its Cause and Cure—continued

Emerson, the philosopher says that “a sick man is a villain,” and Thomas Henry Huxley, the scientist, has foretold the present “New thought” that would lead to a stage of enlightenment, when a man who becomes ill will be regarded as a fool or a criminal. The time is not far distant when people will be ashamed to parade before the public their real or fancied ills, for those ills will condemn them.

Those who suffer from disease of any character, whether mental or physical, real or imaginary, can quickly cure themselves by conscientiously adhering to the following instructions :

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The first thing to be done is to cease worrying, for worry of itself produces that which one fears. To continue to worry is equivalent to self-destruction. The more people worry, the more they lessen their chances of recovery, for they are continually attracting the thoughts of others who worry. The force of this Mentalism constantly increases, until the mind is so burdened that it cannot even keep up the daily repair of the system that is necessary, to say nothing of its inability to gain headway on the greater destruction which is the cause of the illness.

After the person has decided firmly and positively that he will throw off the influence which has been causing him to worry, he must next direct his thoughts toward recovery, and think healthful, hopeful, generous thoughts, letting them fill every moment of his time. It is impossible to pluck out the unhealthful thoughts and leave a vacuum, for Nature will not permit this; but he can fill his brain and occupy his mind with good, healthful thoughts, and then there will be no place left for the unwelcome thoughts, and therefore, they can no longer trouble him. As every man is owned by the thoughts he attracts and cultivates, he should then cultivate those of health and contentment. In addition to this, he should during each hour of the day, mentally command the blood in his sys-

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tem to circulate more freely and carry away the waste tissues that are poisoning the healthy cells, and also order all the organs of the body to perform their natural functions and supply new material for the construction of healthy tissue. If he has perfect confidence in his authority to command, his orders will be obeyed.

Every faculty of the body is a servant of the mind. It is therefore our duty to teach each faculty to instantly obey our wishes. Would we stand by and see a servant destroy our house and furniture without asserting our authority to check the destruction? It is not at all probable. Then why should we permit the servants of our physical body to destroy the structure in which we live? If a man is careless and does not respect his own house, he should not expect his servants to take an interest in it, for servants only work under the order of their superiors.

To assist Nature in throwing off disease, one must judiciously use food and take a sufficient amount of sleep at night. He should take some exercise every day, but he must not exhaust his strength and reserve force so that it is impossible for the servants to replenish it in the few hours he is sleeping. If he keeps his mind constantly occupied with interesting, hopeful thoughts, it will

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quickly get out of harmony with the thoughts of those who worry and have diseased bodies. When he has succeeded in overcoming this influence, he will then attract and come into harmony with people possessing hopeful, cheerful minds. Their mentalistic influence will help create happiness and contentment, and as if by a miracle, the person will regain health and strength.

Sometimes the mind loses interest in the body it inhabits on account of uncongenial environments, the locality, or its mental associates. It realizes that under the existing conditions, it can have no opportunity to follow the career for which it is adapted, or to fill a position that will be in harmony with its talents, and seeing that its hopes, desires and efforts are being wasted upon unfruitful soil, it becomes discouraged. If it is not in harmony with the thoughts of those in the locality in which it is living, it will earnestly desire to free itself that it may go to more congenial fields. In its efforts to accomplish this purpose, it will neglect the body and allow it to become diseased much as a man allows his house to go to ruin because he dislikes the locality and his neighbors. So long as such thoughts exist in the mind, health and strength cannot be restored. A change of locality to one where the environments and mental associates will be

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more congenial is advisable. By making the change, the life of the body can be prolonged many years.

It is a fact noticed by observing people that while one person will always have poor health in a certain locality, another person of different tastes and character will enjoy his best health in that particular place. When we inquire into the cause of it, we learn that the one who had poor health was discontented and out of harmony with the surroundings, while the other was contented and happy because it appealed to his nature. That which was congenial to one was disagreeable to the other. All conditions that tend to produce contentment of mind are cures for disease. All things that cause trouble and unhappiness create disease. When one's duty to others seems to make it necessary for him to remain in a locality that is uncongenial, or in the society of people who are unpleasant, he can overcome these unfavorable conditions and gain happiness if he will be guided by the following advice. Let him turn his thoughts during his spare moments toward congenial subjects and seek at a distance, by means of Mentalism, for the association of thoughts that will harmonize with his. He should practice the concentration exercises and in that way mentally attract to himself the thoughts and sympathy of those to whom he cannot go in the flesh.

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By conscientiously persevering, he will in a short time experience great happiness and contentment from his mental correspondence with others. It will fill up the vacant spots and satisfy the longings, and the uncongenial thoughts will then find no place to lodge. He will in the future not live so much for the material world, but will get his greatest pleasures from the mental world.

In the course of time the beauty and influence of his new thoughts will have their effect upon his surroundings and associates, and he will behold them gradually transforming until they rise up to his standard. He will then have created a new world around him, and by the use of Mentalism his old environments and associates will have been transformed into new ones. He will, by this method, have created his own destiny, and will enjoy contentment, happiness and good physical and mental health.

When one first commences the work of ordering the body to throw off disease and to reconstruct new and healthy tissues, he may find that as a result of non-use, his Will is not strong, and that the mental energy is not very forceful; that its action is spasmodic and lacking in continuity of purpose. When such is the case, he will find that a little assistance from a person with a strong Will and a perfectly controlled mind, whose thoughts are in

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harmony with his, will stimulate and encourage his mental efforts and aid him greatly. It is not advisable for him to depend entirely upon others, for then he would not develop and strengthen his Will, and when again left to depend upon himself would be as weak as before. The person he selects to assist him must be one who thoroughly understands the Law of Mentalism; one who can understand the circumstances and feel the interest and sympathy his case needs. The thoughts and habits of the assistant must be good and honorable or his influence might injure instead of being a help. Wisdom must be used in making the selection.

CHAPTER XV.

Disease: Its Cause and Cure—continued

Treatment should be taken once or twice a day in a room where the person will not be disturbed. In case an assistant is to help in the treatments, he may be in the same room but should sit some distance back so as not to distract the patient's attention. It will be unnecessary for him to touch the patient except in the case of severe pain. After the patient has made himself comfortable by reclining in an easy chair, he must concentrate for a few minutes, so as to get his thoughts well centered upon the treatment. He must then commence giving the mental commands to the body as explained in the previous chapter. If he has an assistant, the patient must not for-

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get to keep the thought in mind that his selected assistant physician is helping him by giving him additional courage, strength and increased strength of Will; that with these he may overcome the existing, unhealthy conditions. The assistant must also concentrate and center his thoughts upon the patient to the exclusion of all external environments and conditions. He must also make the same commands as the patient, and mentally send to him the thoughts of hope, courage, confidence, energy and increased strength of Will. The patient's mental activity will be stimulated and strengthened by these Mental Vibrations, and he will experience a feeling of exhilaration and buoyancy as the evidence of new life and new health. If this treatment is repeated daily, the mind will respond and quickly gain control over the physical organs and assist them to perform their natural functions, and thus eradicate disease.

Mentalism is the power used by the Mentalist in curing disease in others. He, through the mind of the patient, controls and operates the physical organs. During the time occupied in treatment, he becomes an active part of the patient, for he assists him to do his thinking; he places the thoughts in his brain, and the functions of the body respond to the dictates of the thoughts which are entertained by the brain.

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Should the patient fail to obtain complete satisfaction from his first or second trial at self treatment, he need not become discouraged, but should carefully re-read the instructions and try again. A little practice will soon make him master of the situation. The fault may not be his, but that of the other person, that is if he has had someone assisting him. It would be better for him to depend upon himself than upon the assistance of a person in whom he has not perfect confidence.

No person should permit another to tell him he is not looking well. He should absolutely refuse to listen to such remarks, and should request the person never to speak to him on that subject again, and to cease trying to plant in his brain the cause of disease. One should not permit such idle statements to influence him. Instead, he should remember that these remarks are the result of habit with most people, and that they make them for the purpose of leading him to believe they sympathize with him. He does not need that kind of sympathy, for it will injure him. There should be a law making it a criminal offense to place such unhealthful thoughts in the brains of other people. Half of the great number of people who die before they are seventy are simply murdered by these unhealthful thoughts of others.

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It has been demonstrated scientifically and conclusively that a perfectly well man can be made sick, even unto death, by being repeatedly told that he is sick. I will relate an experiment of this kind that has been fully authenticated. All the arrangements for the experiment were made without the victim having any knowledge of them. Mr. J., the person on whom the experiment was made, was a business man. On a particular morning, he left his home for the office feeling that he was in excellent health. A few blocks from his house, he met an old friend who commented on how ill he was looking, and asked him if he were not sick. Mr. J. only laughed at the suggestion. The idea of him being sick amused him. Before he had gone more than a block farther, he met another friend who seemed surprised at his appearance and seriously asked after his health, stating that he had the appearance of one who was going to be quite sick. These and similar statements were repeated to him by a number of other people before he reached his office. Each succeeding one, however, expressed more anxiety than the previous one. By the time Mr. J. reached his office, he was not feeling quite so well as when he left his house, for the thought had already taken root. During the morning a number of people dropped into his office and commented

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upon his apparent condition. By noon he was a sick man, and before night he was home and in bed. During the evening some of the same people called to see him under the pretext of having heard of his serious illness. They commented upon the seriousness of his condition, its danger, and their fears for his recovery. Within twenty-four hours this man who had been enjoying perfect health, was brought to death's door by the mental and verbal dictates of his friends. The purpose of the experiment was then revealed to him, but even with the assistance of the healthful thoughts of all those concerned, it took several days to eradicate the disease they had created and to replace perfect health.

I relate this case simply as an illustration of the effect the thoughts of our friends have upon our health. How innocently and unconsciously people help to spread disease and ill health by wrong thinking and by giving expression to those unhealthful thoughts. If people would only stop and consider the responsibility of entertaining such thoughts, I believe they would cease to be a party to murder. Any physical body that dies before it has reached an extreme old age (except in cases of accident) has either been killed by the unhealthful thoughts of others or by the mind (soul) which inhabited it.

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The treatment to be used in case of accidents, such as a sprain, dislocation of a joint, a broken bone, a cut, burn, etc., is slightly different from that used for disease. Immediate attention is necessary, and local applications essential, but the pain can be lessened, if not entirely removed, and the recovery hastened by the use of Mentalism. To the mind of the patient must be given the thoughts "that the conditions are not serious; that he will not feel the pain, because there will be no pain; that the affected part will quickly recover its normal action, and that the congestion and inflammation will be quickly removed." He must either by his own mental efforts or through that of others, stimulate the circulation of the blood through the affected parts and command the system to supply new material to take the place of that which has been destroyed, and also to eliminate all the dead tissue. Encouraging thoughts and remarks from his associates will hasten the complete recovery. Discouraging and doubtful thoughts and comments will retard recovery.

Never permit anyone to remain in the room with a patient if that person's thoughts are not favorable to his recovery. If the patient has a strong Will and self-confidence, he will not be as much affected by adverse com-

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ments and thoughts as a person having a weak Will. If the patient possesses a strong Will, he will hasten his own recovery. In fact, anyone with a strong Will, will live through accidents or disease that would kill a person having a weak Will.

In treating cases of pain, such as cramps, neuralgia, rheumatism, headache, toothache, earache, etc., Mentalism will prove very effective. All these pains result from a congestion that has caused inflammation of the tissues and nerves. The circulation of the blood must be stimulated in and through the congested parts that the obstruction may be more quickly removed. The mind of the patient must be directed to the affected part that it may gain control over it. To do this the more effectually, place your hand over the seat of pain, think and instruct the patient to do likewise, that the circulation will increase and dissolve the congestion and destroy the pain. Keep your mind centered upon the affected part, but in a few moments divert the thoughts of the patient into another channel, and in a short time say to him, "The pain is all gone and you will soon be quite well." Say it with confidence, so as to implant the thought firmly in his mind. When you have done this he will agree with you that there is no pain and at once he will be well.

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The object in diverting his thoughts from the affected part is to give you a better opportunity to place the thought of "No pain" so strongly in his mind that his previous thought of "Pain" will have no further effect upon him. The strongest thought is always the thought that controls.

In treating cases of nervousness, hysteria, etc., much the same process is necessary. You must have the patient relax all his muscles and close his eyes. The best results are obtained by having the patient lie flat on his back. Place your hands upon his forehead and stroke it gently. Speak in a modulated tone, making all your movements slowly and gently; think, and at the same time instruct the patient that he is "feeling more restful and quiet." If you can get him to sleep the treatment will be more effective. Implant in his brain the thoughts of "relaxation, rest and quiet." Do not permit him to see or talk to many people, for their thoughts will interfere with those you have given him and keep him in a state of excitement.

There is no sphere in life in which one can do so much good as by healing the sick and relieving the sufferings of his fellowmen. But I would not advise any one to follow healing as a profession unless he feels within himself a desire to cure others. If the work has an attraction for

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him, and his promptings and mental messages have told him that he is adapted for the work, then he should not neglect the advice, but begin the work at once. The exercise of Mentalism for the cure of disease will widen his sphere of usefulness. One should not attempt to treat patients at a distance until he has had sufficient experience in giving local treatments to give him perfect confidence in his ability. Before he can successfully treat anyone at a distance, he must know exactly from what the person is suffering, and then his mental organization must also be in harmony with that of the patient.

"Thought is power."—*Victor Hugo*.

CHAPTER XVI.

What is Hypnotism?

Hypnotism is the name applied to a phenomena which demonstrates the power of mind over matter and the influence of one mind over another. The source of this power has always been a question for serious thought and much speculation. The phenomena is both mysterious and uncanny, hence people fear it, and yet desire to investigate it. The things that appear mysterious to us are those we do not understand; the cause of which we cannot comprehend. Had the law or cause of the phenomena been discovered, hypnotism would have been saved much censure, and instead would have gained the confidence and admiration of the public.

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At one time, many people supposed that the controlling power was emitted from the finger tips, and in order to produce a hypnotic effect, it was necessary to make "passes" over the body of the subject. Later, it was discovered that mechanical means could be employed to produce the desired effect when the "passes" had failed. This discovery destroyed the theory and belief that the power came from or through the finger tips. Still later it was learned that the same or greater results could be obtained by simply giving the subject suggestions by word or action; the suggestion being but an expression of the thought in the mind of the operator. It is a fact that the power did not exist in any of the methods used, but existed in the (Thought Force back of every action or suggestion.)

It is strange that the real cause of the phenomena was not discovered sooner. The fraternity labored under many delusions in regard to the science they were trying to demonstrate. The phenomena was there to speak for itself, but the operators could give no positive proof of its cause, hence the mystery with which it has always been surrounded. When viewed from a logical standpoint, there is nothing mysterious about it. Hypnotism has simply demonstrated the power of (mind over matter.) This

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power which causes the physical and mental forces of the subject to act in response to the command of the operator is Mentalism. (Thought precedes all action.) The thought given by the operator is conveyed to the brain of the subject where it assumes control, and his Will, for the time being, is placed under subjection. The physical forces respond to the thought that is placed in the brain by the operator, the phenomena is produced, and those who behold it are mystified. It is not necessary that the person be put to sleep in order to influence him to act or think as we desire. Hypnotism is but a crude means of accomplishing a result. The same effect can be produced by a more subtle method, and the person need not be made aware of the operator's desire. Mentalism is the law that governs the phenomena of hypnotism. Through it one can produce the same results at a distance, and with just as much ease as they can produce through hypnotism when both parties are in the same room. The secret of the success obtained in either case lies in placing one's thoughts in the brain of the subject. Thus hypnotism but uses Mentalism to produce the phenomena. Hypnotism does not and could not exist independently of Mentalism.

By carefully following these directions, one can quickly and easily mentalize a person at any time he desires. It

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is best to first meet the person, and if possible, enter into conversation with him, and in a general way touch upon the subject you have in mind, and at the same time use Mentalism to give out the thoughts you wish him to absorb. This contact and conversation will tune your mental organization with his, and give you the entree to his mind. After leaving his presence, keep in mind the thoughts you desire to impart to him. Send the thought that he will be possessed by an irresistible desire to do the particular thing you wish him to do. If he is one whom you have never mentalized before, it may be necessary for you to repeat the mental messages at several different times, until they become implanted in his brain so strongly that he cannot resist doing as you bid him. After you have successfully mentalized him once, it will be much easier to do so next time. In fact, after a few successful attempts, you will meet with little or no resistance. The person mentalized will execute your desires, providing they are not against his moral principles. In carrying out your dictates, he will not have the slightest suspicion that he is doing so through any other agency than his own wishes.

I wish to state emphatically that no one can influence another to do evil unless that person's tendencies were

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previously evil, or he possesses a very weak Will. If the person's nature is pure, impure thoughts will be resented by him. An impure Mentalism cannot be tuned in harmony with a pure Mentalism. It would, therefore, be useless for anyone to attempt to influence an honest person to do a dishonest act, for such thoughts, when they reached the person, would act as a discord, and automatically throw his mental organization out of tune with the one sending the message.

The same results that would be gained from a conversation can also be obtained from a talk over the telephone, or through correspondence with the person. The act of writing a letter to another, places one in a receptive condition, and helps to tune his mental organs in harmony with that of the person to whom he is writing. As soon as an answer to a letter is received, he may begin sending messages.

Have you not often been thinking of a friend, and in a day or so received a letter from him, and upon looking at the date, found that it was written on the day you were thinking of him? In such cases, the mental organs of both persons were in harmony, and the one received a mental message from the person who was writing the letter. If attention is given to these messages by the

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person who receives them, and the suggestions are acted upon, he is for the time mentalized by the other, and therefore, not entirely responsible for his actions. When one feels an impulse or a desire to do something out of the ordinary, he may be sure that he is being influenced by others, through Mentalism. If by carrying out these thoughts he would in any way harm others, he must set his Will against them and throw off the influence. It is not well to permit oneself to be mentalized indiscriminately, for every time one submits to it, his Will is weakened, and if it were continued, he would eventually become a slave to others, and be unable to use his own power to gain information from others. If he keeps his Will strong, he need have no fear of being Mentalized. All should bear in mind that the "survival of the fittest" is a law of the universe, and that the strong will always rule the weak, and that the good will survive when all that is evil has been destroyed. A man's power to rule is in proportion to the strength of his Will. Each person should exercise and develop his Will, and use Mentalism for the benefit and advancement of himself and others, and then he will become a master of men.

“The mood into which a friend can bring us, is his dominion over us. To the thoughts of that state of mind, he has a right. All the secrets of that state of mind he can compel.”—*Emerson*.

CHAPTER XVII.

What is Personal Magnetism?

“Personal Magnetism” is the name given to designate the influence or control that one person exerts over others, causing them to do or think the things which he may desire of them. Just what constitutes this power and how it operates, has always been a question. Consequently, it has been placed on the list of the mysterious or occult sciences.

The existence of some subtle, effective force, is acknowledged by every thinking man, but even the scientists have been unable to give a satisfactory explanation of the law that governs it. They call it a “subtle, unseen, immeasurable force,” and there they stop for the want of

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more light on the subject. The popular belief in the action of this force is, that it attracts people to each other as lodestone attracts pieces of iron. This belief does not explain the cause nor give the public a scientific basis to work upon. It is known that every person possesses, in a greater or less degree, some subtle power or force. It is also claimed that those who exhibit it in a minor degree may develop it into greater effectiveness. Just how to proceed in developing this latent force has never been satisfactorily explained. The consideration that has been given to it has only succeeded in creating a diversity of opinion.

Personal magnetism means personal influence, and as the name implies, the influence must result from personal contact through one or more of the senses. This being so, the influence exerted by anyone must necessarily be limited in its effectiveness to the number of people with whom he comes into personal contact. It is claimed that the success made by all great men and women is due to their personal magnetism, but this is an erroneous idea. I know that all success is due to a subtle power inherent in man, but it is not personal magnetism, for personal magnetism is not broad enough in its scope of action. If it is necessary that personal influence be used upon each and

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every person who assists in making another successful, how are we to account for the desire that is stimulated in the minds of people to see and hear an actor, artist or musician, or to read the books of a certain author? They had never been within reach of his personal magnetism, yet they felt compelled to see him, or to read his writings, and thus to assist in creating his success.

If Personal Magnetism was the only force used to win success, it would of a necessity come very slowly. Personal Magnetism may influence and hold people after they come within its magic circle, but there must be some unlimited power that travels around the earth, that attracts people and draws them within the radius of a man's personal influence. There is such a power, and it is Mentalism. The thoughts and desires that are sent out from the mind (soul) of man travel on the waves of ether and reach all who are in sympathy (tuned in harmony) with his thoughts and work. His thoughts and energies having been given in all their intensity toward producing success, they created strong vibrations that went out to the world, and influenced the minds of others until they unconsciously responded and put forth efforts to help him. The multiplying of these efforts by thousands of people, produced the desired results.

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We all know that it is only those things which receive the patronage and applause of the public that are considered to be successful, and also that people will not applaud that which is not in harmony with their thoughts on the subject; it must appeal to them and arouse their feelings and emotions. No one can win the approval of people by force or compulsion, for human nature always rebels against force or dictation of any kind. People are influenced only when we place in their brains, thoughts and sentiments in favor of ourselves or our work. Mentalism is the power used in conveying these thoughts from our brains to those of others. These thoughts they accept as their own and gratify themselves by acting upon them, for they like to believe they are pleasing themselves. Unless the person is a student and understands the Law of Mentalism, he will have no reason to suppose that the thoughts he is acting upon were sent to him by another.

The greater part of the credit given to Personal Magnetism, belongs to Mentalism, for almost all the influence is exerted through the mind. It is by this means that the thoughts and actions of others are controlled.

A simple experiment that proves the power of Mentalism to convey our wishes to another, and compel that person to act upon them, may be exemplified in the following manner:

What is Personal Magnetism ?

While sitting in a church, theatre, or other gathering of people, select as a subject some one who is sitting some distance from you. Concentrate your thoughts on him for a little while, and then send out the thought that he will feel an irresistible desire to turn around and look at you, or you may give him the desire to take a handkerchief and rub his face, or to leave his seat and go out between the acts, or any other desire that you may wish him to carry out, that would not be inconsistent under the circumstances. It will not take long under these conditions to mentalize and influence him to carry out your wishes, unless he is at the time under the influence of a stronger Mentalism. Should one fail the first time, he has but to wait a little while until the other influence is removed, and then he will be successful. Have you ever unconsciously conveyed your thoughts to another in the following manner? While you were intently thinking upon a certain subject, and just about ready to speak of it, has someone else commenced talking on the same subject and deprived you of the opportunity? This experience is common to most people. The person, through Mentalism, conveys his thoughts to another, and he gives voice to them without knowing from whence they came, and the first person is thereby the loser. Such experiences are generally called

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coincidences, but they are not, they are mental communications unguided by the Will.

These simple experiments prove that one can mentalize another at a distance without speaking a word. If this much can be done by those who do not understand the Law, who can set a limit on the achievements of those who rightly use the power they possess. All that has been accomplished under the name of Personal Magnetism, is but the work of Mentalism. All that has previously remained unexplained about Personal Magnetism is now fully and clearly explained by the Law of Mentalism. Personal Magnetism is in reality only a small part of Mentalism, and is not an independent science. Those who understand the Law of Mentalism will find in Personal Magnetism very little of value.

“It is the mind that makes the body rich.”—*Shakespeare*.

“Noble thoughts make the foundation for noble manhood.”

—*Segno*.

CHAPTER XVIII.

How to Cure Evil Habits. Magnetic Healing or Mentalism

Because a man has not traveled in the path of virtue, it is no indication that there is no good in him, and that he is not capable of entertaining noble thoughts and aspirations. Everyone is liable to err, and the majority of people, possessing as they do, weak Wills, err more through the influence and force brought to bear upon them by others, than from any real desire to do wrong. Those who make mistakes and travel the road that leads to ruin, are often more to be pitied than censured. It often happens that on account of an inherited weakness of character and Will, these people are but slaves to the thoughts of others, who use them to further their own desires.

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A man who reveals the evil side of his nature when under the influence of the thoughts of his associates, is weak and needs assistance and increased strength as much as the man who is sick from disease. If that same man were placed under the influence of the thoughts of people who live pure lives, he would quickly respond to the new influence, and soon come into harmony with his surroundings, for the good always crowds out the bad, when a test of strength between the two is made. There is more good than bad in every man, for is he not fashioned after the Creator? The good in some is latent, and but awaits the right influence to encourage and develop it. When the good in man is developed to the degree where it crowds out all evil, and not until then, will the soul return to the Great Source from which it came, there to remain.

If one wishes to cure bad habits in others, it is absolutely essential that his mind and thoughts be pure, for he cannot convey to others that which he does not possess. Every mind is constantly occupied with thoughts of some character, and these thoughts control the man. Hence, the secret of curing bad habits, lies in keeping the correct thoughts in the mind of the sufferer. Pure thoughts can be encouraged by means of pure environments and pure

How to Cure Evil Habits

mental associates. Change the thoughts, and the evil will disappear, and good habits take its place. The Mentalist must treat his patients daily by means of the Mentalism under his control. He must not criticise the patient's actions when talking to him or thinking of him, but must indirectly show him the advantage of living a better, purer life. He must encourage the thoughts of the unfortunate into new and pure channels, and thus divert his mind from the old associates and his morbid line of thought. He must never antagonize him, or attempt to use force or commands, but must be patient and teach him the benefits of purer associations. All conversations carried on within his hearing should be elevating and not depressing. The person who is treating the patient for the purpose of curing the evil habits, must create or attract pure thoughts to fill his brain, and then the old evil thoughts will find no place to lodge. No one need attempt to take away the evil without first supplying an equal amount of good, for Nature will not permit him to do so. The greatest good for the patient can be obtained by surrounding him with all the better things of life, until his thoughts are out of harmony with his old associates. Then he will no longer find pleasure in the old conditions, and will of his own accord turn from them in disgust.

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The existence of bad habits in anyone is an evidence of evil thoughts.

As the character of the thoughts change they will be expressed in the actions and life of the person.

Magnetic Healing or Mentalism

MAGNETIC HEALING OR MENTALISM.

The term "Magnetic Healing" is applied to a form of treatment in which the operator uses his hands to make "passes" over the body of the patient, or to gently rub or stroke his flesh. It is the belief of those who use this method, that the magnetic force passes through the fingers of the operator into the body of the patient. This is erroneous, for the fingers and hands are but the servants of the brain, and simply act in response to the dictates of the mind; the power used operates through the mental organization.

We observe, that the carbon, as it burns in the electric lamp produces a bright light, yet the light is neither produced by the carbon nor the lamp. These servants merely conduct and hold the force that is collected and sent through the wires to the lamp, to there fulfill its purpose. The power that stimulates to normal action the functions of the body, and thus dissipates disease, is collected by the brain from the mind (soul), and is sent in thought waves to the brain of the patient. The force which some people suppose penetrates through the arms, hands and fingers into the body of the patient, follows quite a different course. It passes from the brain of the operator to that of the patient and stimulates his mind

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to the normal action, and thus assists it in directing the organs of the body to perform their natural and normal functions. No ailment is ever cured by an external agent or force, nor by any foreign materials (drugs) or matter. To cure by such methods, it would be necessary to suspend the laws of Nature, and where is there a man who has the power to do this? Such a man, did he exist would be greater than his Creator. The laws of Nature cannot and never have been controlled or suspended for as much as the thousandth part of a second. To credit any man with the power to curtail, check or suspend any of the laws of Nature, is to credit him with possessing powers greater than the maker of the Law. If man could control one of Nature's laws, it would cease to be automatic and infallible, and would therefore be no law.

Health and success are the result of keeping in harmony with the laws of Nature. Sickness and failure come only when we get out of harmony with people and the Law. Mentalism is the force used to cure, even though the credit is given to Magnetism. All action must take place through the mind, for the body has no independent power of action or locomotion. To attempt to cure disease by treating only the body, would be equal to trying to destroy a tree by cutting off the leaves. More

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leaves will grow on the tree unless one goes down to the very roots and exterminates the cause. Disease will appear again and again unless we go to the root of the cause and treat the mind.

"It is evident that there will eventually take place an integration by which all orders of phenomena will be combined and recognized as differently conditioned forms of one ultimate fact."

—*Herbert Spencer.*

"The transmission of a thought or an emotion from one person to another without visible means of contact."—*Prof. Wm. Crooks.*

CHAPTER XIX.

The Foundation of Spiritualism, Clairvoyance, Mediumship, Telepathy and Intuition

The phenomena of Spiritualism, and the belief of the devotees of that religion are both expressions of the Law of Mentalism. It is the spiritualistic belief that at the death or destruction of the physical body, the Soul (mind) enters into space, and from that indefinite position, communicates with and influences Souls that are still attached to earthly bodies. It has been clearly demonstrated that messages have been received by the living, that had every evidence of having come from one who had departed from the body. These messages demonstrate the existence and life of the mind and intelligence after the destruction of the body. These Souls being invisible to the physical

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eye, make themselves known to others through the Law of Mentalism. That a Soul may communicate with the living, and in return receive messages from them, it must use the same means and the same process it used while on earth, otherwise its communications could not be recognized.

Mentalism is the Universal Law that governs all intelligence, and the transmission of the same from mind to mind or from brain to brain. The power of Mentalism is not limited by the narrow confines of this small earth, but is capable of traveling through illimitable space, and of influencing the inhabitants of other worlds also. The spiritualists use the same power in sending and receiving messages, that every man uses in communicating with his fellow men. They, however, select certain persons whom they call "Mediums" to send and receive messages from the Souls that have departed. These persons act in the capacity of operators in sending and receiving messages for others. This ability of the Medium is due to his great power of concentration; by it he is able to quickly tune himself in harmony with the Mentalism of Souls that are in and also those that are out of the body. This ability is not due to the spirituality of his nature, for, as a rule, professional Mediums are not noted for their

The Foundation of Spiritualism

spiritual development, the material elements being rather more in evidence. The Medium is simply the machine used in transmitting and receiving messages.

Spiritualists have laid themselves liable to much censure and criticism as a result of attributing to departed Souls all messages they receive. The reason for this is, that they have accepted in faith the statements and teachings of others in place of searching for the law that governs the phenomena. They constantly receive valuable messages from the living which lose their potency when credited to some departed Soul who knew nothing of the subject to which the message relates. If a Soul is capable of sending a message after leaving the body, it was capable of doing so while on earth. There is no logical reason for believing that any of the powers possessed by the Soul are curtailed in this world and given freedom for action after it departs from the body. It is self-evident that these powers are not restricted; if they were, the Medium would be unable to send and receive messages. Then there is no reason why one person (the Medium) should possess this power and others be denied it. There can be no such distinction or restriction, for the law that governs one man governs all humanity. Are not all men made in the image of their Creator? Then if I can

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communicate with man either in the body or out of it, other men can do likewise. Each and every man can and should be his own "Medium."

If the mind of man is capable of receiving a message from a departed spirit, or soul, it is also capable of taking a like message from the minds of other men. Then if we are capable of receiving a message, we can just as well receive it from a Soul imprisoned in a body, as from one that has passed over the border. This being so, who can determine which message came from beyond the border, and which from a mind still on earth?

Thoughts and messages never die. We know that the influence and thoughts of great men are equally as potent today, if not more so, than when they were on earth. I believe that most of the mistakes and errors made by spiritualists are due to attributing to the departed all the messages they receive, instead of giving credit to those of their friends who are in the flesh, and interested in their welfare.

Mentalism is the natural means of communicating one with another. It is the law by which thought (intelligence) is interchanged from mind to mind, (soul to soul). Mentalism proves conclusively the immortality of the mind. Mentalism is the law upon which spiritual-

Clairvoyance and Mediumship

ism is based. Mentalism removes the mystery in which spiritualism has been shrouded. It draws aside the cloak that has been used by unscrupulous persons to deceive and defraud the public, and bring the name of the honest spiritualist into disrepute. If spiritualists would explain to the public that the phenomena in which they believe is caused by Mentalism, and that the communications they receive are from minds of people on this earth as well as those beyond the border, and also explain how every man is his own Medium, because the law that governs one governs all, they would exterminate every imposter who is using the name of Spiritualism with which to impose upon the credulous public.

CLAIRVOYANCE AND MEDIUMSHIP.

Clairvoyance means clear seeing. A clairvoyant is a person capable of deep concentration of thought. Through concentrating, he tunes his mental organization in harmony with that of other people, and thus receives thoughts and messages from them. Clairvoyance was supposed to be a distinct power or gift. This is not so, for each and every person possesses the same ability though in a greater or less degree of development. Clairvoyance is Mentalism, in operation. A clairvoyant is the servant of others,

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and often becomes a slave to the influence of the combined Mentalism of the public. When this is the case he soon loses all his individuality and Will Power. The moment one acts in the capacity of a receiver of messages for others, he resigns his own Will to theirs, and thus loses his individuality. Every person should be his own clairvoyant, but he should not sell himself and sacrifice his Will and independence to others for the paltry financial remuneration he would receive in return for it.

A Medium is another name for a Clairvoyant, but it is most generally applied to a Spiritualist who acts as a dispatcher and receiver of messages, for those who do not understand the law that governs the phenomena. The person acting in that capacity should rightly be called a Mentalist, and not a Medium or Clairvoyant.

TELEPATHY AND INTUITION.

Telepathy is a name given to the transference of thought from the brain of one person to that of others. It is simply Mentalism, and has no characteristics or phenomena that is not governed by this law. Intuition is also another name for Mentalism. An impression or an idea comes to one to act; he makes his decision without any apparent reason and follows it, and finds that his in-

Telepathy and Intuition

tuition was correct. At another time, he acts contrary to these impressions and afterwards says, "Well, if I had followed my intuition, I would not have made the mistake." Many instances of this kind can be related by every one. I have in mind a case where a gentleman suddenly conceived a desire to purchase the house in which he lived, though he could not explain to himself the reason for it. However, he wrote to the landlord and asked him if he were willing to sell and if so, upon what terms. He posted the letter at night, and on the following morning received one from the landlord with a suggestion that he purchase the house. Both letters were written at about the same time, and had crossed in the mail.

Another gentleman, while sitting by his fireside one evening, suddenly became aware of the whereabouts of one of his books, which had been missing for a long time. He was impressed with the feeling that it was in the possession of a former neighbor who had moved some thirty miles away. Acting upon the spur of the moment, he wrote a note to the gentleman, asking him if he had not borrowed the book. Next morning, when he came down to breakfast, on the table lay a parcel containing the very book the whereabouts of which had flashed into his brain the previous night. The sender stated in a note that

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accompanied it that he had borrowed it, and that it had been mislaid, and only found that day. These were not coincidences, they were Mental Messages.

Did you ever stop to consider what it is within you that prompts you, to which you give the name "Intuition?" If you have these impressions, they are the evidence which proves that you are a natural Mentalist, and that you can and do receive messages from other minds. If you have been able to do this much without a knowledge of the law that guides them, you can in a short time, if you apply the Law of Mentalism scientifically, become a proficient Mentalist.

"Thy faith hath made thee whole."—*Christ*.

"Belief and love—a believing love will relieve us of a vast load of care."—*Emerson*.

THE SEGNO SUCCESS CLUB

WILL ASSIST YOU ALONG

The Road to Success

*Read the following suggestions.
They will interest you.*

Success! Success! 'Tis a word to conjure with. It is the favorable termination of an effort. Consider its achievement. Think of its dignity. Its possibilities are alluring inducements, and its reality is the reward for trying. With many people it is as elusive and fickle as a will-o'-the-wisp, yet day after day, and year after year, through the past centuries, the ambitious, the persistent, and the hopeful have battled on, dismayed by no difficulty, shrinking from no exertion, exhausted by no labor, and ever eager to renew their efforts to overtake it. Alas! How few of those who fought so bravely ever attained their heart's desire? Yet there is a way to wealth that is reliable, a road to fame that is undeviating and a highway to success that is smooth and easily traveled. The fault was not with the road, but with the man. His efforts were misdirected. He was not aware of his own great powers. Had he been, he would have commanded success to come to him and she would have willingly obeyed. The secret of the power exerted by successful men is revealed through the Law of Mentalism. This subtle power which controls not only matter but the minds of other people, is the inheritance of every man. To develop and use it for his advancement and for the good of humanity is a duty he owes to mankind and to his Creator. Man was sent into this world to be a growing and exhaustless force.

The Value of Unity

It is an old but nevertheless a true saying that "Two heads (minds) are better than one." It is likewise true that the combined intelligence and effort of five thousand people is five thousand times greater than the intelligence and efforts of one person. That this fact is recognized by intelligent people, is demonstrated in the formation and organization of the various fraternal, social, business and insurance societies and clubs; by the legislative and political parties; by the combinations formed by railroad companies and manufacturers, which are called "Trusts," and also by the working men's unions, organized for their protection and advancement.®

The man who tries to battle alone against such combinations is sure to meet with failure. To gain any marked degree of success one must enlist the assistance and co-operation of other people. To attempt to live independently of others is equivalent to committing suicide, for that is the only means by which one can escape from their influence or assistance. We are all dependent upon each other, therefore it is better to think and work in union and harmony with thousands of others than to attempt to live in opposition to them. The latter course has but one end, and that is ruin.

The Segno Success Club—Its Value to Humanity

Success is the aim and object of all the members of this club, not only for self, but for all their brother and sister members. It is by the combination of thought and effort centered upon one subject that we produce such wonderful results. The membership of the club has grown very rapidly. This has been principally due to one cause—the success of its members. Their success has demonstrated to their friends and acquaintances that they possess some vital knowledge or force that is not understood by the public in general. That they might possess the same wisdom, and win a like, or a greater success, these friends have enrolled as members. The work has thus become an endless chain of success, each member forming one link. The membership has extended to every country in the world, thus forming a circle around the earth.

Are You Ambitious?

Perhaps you are ambitious and eager to make an effort to win success, but lack confidence in your ability, or do not know just how to commence. You perhaps feel that you possess natural talent and ability, and if you only had some one to encourage and direct you in the right channel of thought, you could take up your work with renewed energy and increased hope and make a success of it. This is where a membership in the Club would help you; for it would supply the missing link between you and success, through the assisting influence of every member. You would at once become a link with the other members, in the chain that moves the machinery of success. Their combined mental strength would be united with yours and before such a mighty force all obstacles give way.

Successful Men

Gould, Rockefeller, Morgan, Vanderbilt, Rothschilds, Wanamaker, Stewart, Depew, Edison, Pullman, Armour, Marshall Field and others, won success in their respective spheres because they applied their thoughts and efforts in the right direction, and obtained the assistance and mental influence of thousands of people.

"Thoughts are things," and Mentalism is the subtle force by which thoughts are intelligently conveyed from one to another. The concentrating and centralizing of this great force by thousands of minds, upon a special subject at a certain hour, always creates the condition desired. The Bible says that "If ye will all pray (think) with one accord, your prayers (desires) shall be answered." It is by union that strength is increased. This mental force can be exerted so as to cure disease, prolong life, and create happiness, as well as to cure non-success.

Instructions

Each member of the club is instructed in the use of the Law of Mentalism, so that he may through it create for himself and for others, the elements of success. While every man and woman possessing a knowledge of this law can assist himself or herself to success, still they can have that assistance increased a thousand-fold, if they are also in harmony with, and receive the mental help and influence from a thousand people who are already attaining success. Then if that number is increased to ten thousand, the success will be increased in a corresponding ratio. The mental vibrations of one member are strengthened by those of all the members of the club. Every member will use his Mental force to help you, and you in return will send out your mental vibrations to unite with theirs and help them. As they become more successful, your success will increase, for you will all become as one great mind and think with one accord.

When to Join the Club

There is no better time than the present, for opportunity is knocking at your door, and delays are dangerous, especially as you have so much to lose by waiting and so much to gain by acting *now*. If success and contentment of mind are worth having at all, they are worth having NOW. The larger the membership the stronger will be the power for success, and the more wonderful will be the results accomplished. Therefore, you should not only join the club yourself, but should persuade your friends and acquaintances to join also. You need their influence and assistance just as much, if not more, than you do those of strangers. Let us harmonize with the Club.

Nothing Succeeds like Success

Bear in mind that "Like attracts like." Therefore when you are successful, you will attract to you successful people, but as long as you are unsuccessful, you will attract people of a like nature. Allow yourself to be placed in harmony with the members of the Segno Success Club and you will soon become successful and at-

tract to you the class of people who can, and will, assist you to greater success.

Do you wish to make a success? You should decide this question today. If you decide in favor of success, then take advantage of this opportunity to associate yourself with the Mental influence of all the members of this Club, and you will bless the day you made the decision. Upon receipt of your application for membership, stating your age, sex, whether married or single, and the business you follow, the Secretary will send you full instructions for taking the treatments for the cure of non-success, and will notify you of the date and hour that you will be harmonized with the other members of the Club.

Membership Fee

The fee for membership in the Segno Success Club is One Dollar per month or Ten Dollars per year, payable in advance. A new harmonizing key and additional instructions are sent each month to every member in good standing. The key is sent previous to the first of each month, so that there will be no lapse of the success treatment. Instructions explaining the Law of Mentalism, and how to use it in taking and giving the Success Treatments, are also sent to each member.

Is Success Worth One Dollar?

If you have any doubt as to the value of this mutual mental co-operation, you owe it to yourself to test its truth before passing an opinion upon it. Then join the club for one month; the experiment will cost you but very little, and it will satisfy you as to the merits of our claims. You would not be so unjust as to criticise something you have not investigated and consequently know nothing of. You can prove to yourself and others that you are ambitious and honestly desire to succeed, by giving the methods of the Club a fair trial. We are certain that if you become a member, you will receive so much benefit during the first month that you will see that it would be a profitable business investment to remain a permanent member. Do not delay. Send in your application today.

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