

THE
ABSENT TREATMENT
OF
DISEASE

With Particular Reference to

TELEPATHY

BY

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Dedicated
To those who love Truth
and
Do not fear to stand for it.

**Drink from the deeper springs.
Fear not, for they give LIFE.**

Preface.

Prejudice, always founded on ignorance, is a handicap to research. We ought to bring our minds to the consideration of a subject as free from bias as we can make them. He who is unwilling to do this, no matter what his standing before the public, is still a stranger to the true scientific spirit. Would we *know* we must at least be willing to *learn*.

There is still a good deal of prejudice against the alleged efficiency of the absent treatment of disease, and a surprising and irrational feature of such prejudice is found in its existence among certain people who cheerfully admit their faith in both telepathy and psychotherapy. The author himself was numbered among this class until convinced through observation that his prejudice had no rational basis. From the evidence supplied by our senses we do not often feel disposed to make an appeal.

It has been urged that the true explanation of the curative phenomena developed by absent treatment is to be found in mental sug-

gestion. Be this as it may, we should not forget that suggestion plays a most important role in every form of treatment and results can never be wholly disentangled from it. But no matter what the precise modus by which cures are effected we are bound in justice to dignify the theories advanced by those through whom they are produced by admitting their tentative value in the absence of theories that appeal more powerfully to our logical sense.

The author puts forth this small volume in full assurance of faith in what it teaches and in the hope that it may prove the mental and physical betterment of many who could not otherwise avail themselves of psychic methods of treatment.

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The Origin of Disease

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

The Origin of Disease

Disease is no figment of the imagination, as some would have us believe, but an entity which we do well to recognize.

What is it?

It is a condition of disorder resulting from failure of the subconsciousness to maintain comfortable and useful functioning on the material plane.

To assume that it is a fancy of "mortal mind" and that the body is not a reality, as some would have us, is, from any point of view, a most irrational attitude. Accordingly, I deem it important, in order properly to consider the question of cure, that we start from a premise which concedes that there is something to be cured, a thing that, under the terms of my theorem, we can consistently do.

The Germ Theory of Disease.

Various theories have been advanced by medical men to account for the development of physical disorders, but none of them has become established upon so rational a basis as that which has been denominated the "germ theory."

Modern scientific research has disclosed the existence, in connection with disease conditions,

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| Syphilis, | Erysipelas, |
| Typhoid Fever, | Gonorrhoea, |
| Dysentery (some forms), | Tetanus, |
| Anthrax (Carbuncle), | Glanders, |
| Leprosy, | Bubonic Plague |
| Diphtheria, | Asiatic Cholera. |

Bacteria of recognized forms characterize these diseases. But there are many other physical ailments presumed to spring from like causes, though their particular germs have not been discovered. Among them I may mention:

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| Mumps, | German Measles, |
| Measles, | Rheumatic Fever, |
| Typhus Fever, | Whooping Cough, |
| Dengue (Breakbone Fev.) | Scarlet Fever, |
| Chicken Pox, | Hydrophobia, |
| Yellow Fever, | Beri-beri (Oriental F.) |

It will be observed that the diseases mentioned are largely what are known as "acute," there thus being many diseases of a "chronic" nature still explicitly unaccounted for. But in this connection the fact should not be overlooked that a large proportion of chronic ailments owe their beginning to primary invasions of an acute type.

Accordingly we are confronted with the apparent truth that the great bulk of human physical ills spring either directly or indirectly from microbial invasion.

But whence these destroyers of our peace? Where is the matrix that gives them birth? I do not need to say, for all have been repeatedly told, that earth, air, water, and even man himself, teem with bacteria; but, fortunately, only a small number of them are of a noxious type, while many others serve exceedingly useful purposes. Man breathes more or less through his mouth, taking in floating germs from the air; he eats and drinks, thereby gathering still others, so that we need not be surprised to learn that microbes of all varieties infect the mouth. In 15 or 20 per cent. of human mouths the pneumococci there found are virulent enough to produce fatal septicemia when injected into certain animals, and yet few of these people ever develop pneumonia or other disease fairly attributable to germ infection.

Pyogenic bacteria, especially streptococci (one of the most pernicious varieties of bacteria), occur frequently, though not regularly, in the mouth. Putrefactive bacteria are the cause of the bad odor often noticed in the breath. Diphtheritic bacteria are not uncommon in healthy mouths and throats, and the same is true of tubercular bacilli and germs of almost every other variety. Moreover, the stomach and intestines are fairly alive

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with bacteria. "It is estimated," says a prominent writer on the subject, "that about one-third the fecal matter of adults consists of bacteria."

I do not need to pursue this most interesting study further in order to impress upon the reader's mind the general theory concerning disease etiology held by the modern profession of medicine. But I may be allowed to add that the true source of ensuing physical disturbance is not found, we are told, in the bacteria themselves, but in bacterial products termed "toxins."

Protective Agents.

From what has been written respecting our microbic environment the question spontaneously arises: "In view of all this how can man escape?"

An answer to this question requires a glance at the nature of the protection which has been afforded.

There are forces in the body commissioned to act as its defenders from the deleterious effects of bacteria and irritating substances of other kinds. These forces, called phagocytes, are mainly polynuclear leucocytes (or white blood cells). They have the power to surround and ingest small foreign substances, like bacteria, thus minimizing

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their harmful effects. It is presumed that these "anti-bodies" serve to remove irritating substances to less sensitive parts. They also absorb bits of degenerating and useless tissue, thus affording great protection against the development of toxic effects.

The reader may be interested to know how these intelligent cells find their way to points where such effects can be produced. The white blood corpuscles being capable of amoebic movements, developed by some unrecognized subconscious means, are hurried, in unusual numbers when occasion demands, to points where irritation exists, worm their way through the coats of the smaller bloodvessels and at once attack the enemy, thus furnishing but another example of what the Subliminal Self is continually doing for our physical protection and relief.

It is certain that but for these anti-bodies we should be overwhelmed by our foes.

In the absence of particular exigency these cells do merely an ordinary police duty.

A Deeper Etiological View.

Modern medicine, being strongly materialistic in its opinions, very consistently tends to the views concerning the nature and origin of disease

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just recited. Anatomy, physiology and pathology are regarded from the side of the seen, and meager allusion is made to that side of man which is out of sight. Physicians make a literal application of Paul's order of reasoning from the physical to the spiritual. "This we know," say they, "for we can see it and handle it, but of that we are not so sure. Bacteria multiply under disease conditions, and, when their products are injected into the blood of either man or beast, toxemia is produced, from all of which we may justly infer that bacteria are the cause of physical disturbance, examples of which we see all about us."

Their conclusions are logical enough, but logic is apt to play us all sorts of tricks. It has bolstered up some of the most irrational theories ever enunciated and has led many a man far astray.

I am not questioning the conclusiveness of the testimony adduced by bacteriologists, though I might do so and still be in most respectable and learned company. For present purposes I do not need to raise a doubt concerning the sequence of events in the development of disease phenomena. *I shall not contend, though I might rationally do so, that multiplication of bacteria is the RESULT rather than the CAUSE of disease.*

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Proximate and Remote Causes.

The opinions of orthodox bacteriologists have been given at sufficient length for the purposes of this discussion. We are told that microbes of various forms and malignancy constitute the cause of a large proportion of the physical ailments common to man. I am willing, tentatively, to accept this dictum of investigators provided they allow me to associate with the characterization the qualifying word "exciting" or "immediate."

In allowing, then, for the purpose of simplifying the argument, that bacteria constitute the most common exciting cause of disease, we shall say nothing to antagonize laboratory workers who have given so great efforts to the elucidation of the nature and cause of human ailments.

The trouble with our laboratory scientists is that they have been content to find the proximate cause of disease and there rest because not in possession of instruments of precision suitable to a solution of mental and spiritual problems.

Every thoughtful man has recognized an X factor in the production of disease, as well as in the maintenance of health, that his ingenuity has been unable to uncover. It is to a consideration

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of this X factor that I design to direct thought as preliminary to a study of telepathy.

The human mind has two distinct phases becoming at once conspicuous when we enter upon a classification of mental phenomena. Upon one side is the Conscious Self with *its* experiences and memories—the Self that seemingly does the thinking and willing—and upon the other the Unconscious Self, of which we occasionally have momentary views, the Self that carries on all the organic processes and is responsible for maintenance of conscious and unconscious life through a continual adjustment to ever changing environment. When the enveloping atmosphere rises in temperature this unconscious side of mind opens certain physical safety-valves of the body so that it shall not become over-heated; and, when the atmosphere falls in temperature, the same power closes openings and conserves the heat calories. In case of accident to a part, immediately, without solicitation, and sometimes in the very teeth of conscious despair, this Unconsciousness sends relay after relay of reinforcements to give first and last aid and to guard well the workers. Thus moment after moment does the unconscious mind look after every physical and mental interest and command the forces whose

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duty it is to operate this "going" physical plant. The conscious phase of mind has all its energies sufficiently employed in duties and pleasures of its own. It follows a single course and would become overwhelmed and disconcerted by the multiplicity of demands falling under the supervision of the unconscious mind.

Inasmuch, then, as the physical is an expression of the mental—a mechanism through which the latter can express itself to sense—are we not driven to infer that back of all physical change lies a mental modification? Must we not see that, with its hand on the lever, the Mind is always consciously determining the action of much complicated machinery. And, since defective action must find its beginning in a modification of some physiological process over which unconsciousness presides, are we not justified in assuming that the TRUE ORIGIN OF DISEASE IS IN THE MIND?

Without a glance at these two distinct phases of mind I should be unable to make clear the validity of my assumption that bacteria constitute nothing more than a proximate cause of disease, and the broader claim that the remote origin is in the unconscious, or subconscious (the terms being interchangeably used), mind.

Under the mental theory of the origin of dis-

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ease it may be by some regarded as a difficult task to explain the undoubted action of contagion; but it is not.

I trust that no reader will rise from this reading with an impression that I believe that the susceptibility to the action of contagion is determined either wholly or mainly by the degree of volition exercised by the individual at the moment of exposure to infection. If one who has been living a conventional life fall unawares into the midst of contagious disease, from the effects of which a previous attack has not given him protection, no amount of will power resolutely put forth would be likely to insure him against infection. That it would exert a degree of protective influence I have no doubt, but in the face of a broad exposure it would probably prove unavailing. Now do not understand me to say that such a one would be sure to fall under the power of the disease, for his physical stamina might be adequate, plus the volition, to protect him.

This brings me to a consideration of what I regard as the true solution of the action or non-action of bacteria in the production of disease.

In medicine, causes of deviations from the normal are divided into "immediate" and "remote," "exciting" and "predisposing." Im-

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mediate or exciting causes may be regarded as occasions rather than causes, while remote or predisposing causes should be regarded as the true causes. I am making such use of the designations when I speak of bacteria as the *occasion* of disease and declare that the true *causes* are hidden in the modification of subconscious action. *In this sense disease may be said truly to originate in mind.*

Let me illustrate my meaning by citing an occurrence. When a child I was repeatedly exposed to the contagion of measles among my brothers and sisters, yet did not take the disease, and have not had it to this day. On the other hand, I have known children who have constituted exceptions to the rule of a single attack by having the real old-fashioned measles twice. I have chosen this disease as an illustration, well knowing that no microbe peculiar to it has yet been discovered, though it is a disease reckoned as almost certainly due to bacterial infection. Examples of disease of unquestioned microbic origin could just as easily be cited as appropriate illustrations.

Now, why does one individual fall under the power of disease and another prove obstinately immune to it? Certain physical conditions are

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said to predispose one to infection, among which may be mentioned hunger, cold and exhaustion. But there is an unevenness of susceptibility to contagion not to be explained by the effect of unusual experiences. One child will not take a disease except under dire provocation, while another never allows any disease to pass him.

Why is this true? What is the rational explanation of the differing phenomena?

"There must be a low power of resistance in one case," says the orthodox physician. But he is usually unable to explain the cause of the lowered tone.

It is doubtless true that lowered tone is the secret of susceptibility. It is often a constitutional weakness. But what is the significance of lowered physical tone and of constitutional weakness? *The physical is an expression of the mental.* In a child of a weak constitution there is a palpable defect in trophic action, so that we can truthfully say that the real trouble has arisen in a defective administration of the physical affairs under the direct control and management of the Subconsciousness.

I have gone far enough with the discussion of this phase of our subject to make clear the true significance of orthodox medicine's explanation of the

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varying degrees of susceptibility so commonly witnessed in the development of disease and to disclose the substantiality of my claim that all disease, including that owing its immediate development to microbic invasion, has its springs in the subconscious phase of mind.

Is Perpetual Health Desirable?

There is no doubt that certain forms of disease arouse a wholesome resistance on the part of the organism. It is not uncommon to find a patient taking on flesh and developing unusual strength as a sequel of illness. The solution of such phenomena is found in the general stimulations of energy occasioned by the vigorous defense offered. On the contrary, we see many people who have lived for years without illness suddenly collapsing under what should have been a moderate attack.

Prolonged peace is destructive of vigor. Our powers of resistance, like our muscles, lapse into inertia when not exercised. The individual who has suffered much from disease has become strengthened in his defenses, and is well able to meet and overcome a physical antagonist.

And yet disease is not essential to development of a high degree of resisting power. Much de-

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pende on the conditions under which one purchases peace or meets his antagonist. A peace dependent in great measure on fortuitous circumstances is always weakening, and so is an attack met and overcome under the stress of fear. *On the other hand, a peace earned by being well prepared for resistance and by meeting the enemy at the outskirts and turning him resolutely aside, as well as an attack courageously and vigorously overcome, is developmental.*

Hence I conclude that, would we become well fortified against disease, we should ever be strongly patrolling our picket lines, ever promptly and resolutely meeting our enemies and diverting the attack before a general engagement has been suffered. It is needless to say that such prophylaxis is not found in swallowing drug remedies nor resorting to all sorts of preventive inoculation, but rather in systematic self-discipline and rightly-ordered auto-suggestion.

You can never tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swift as a carrier dove.

—W. F. Nichol.

**Telepathy or Thought-
Transference**

A thought by thought is piled, till some great truth is loosened,
And the nations echo round
Shaken to their roots

—*Shelley*

Telepathy or Thought-Transference.

The possibility of transferring thought from one mind to another without the aid of one or more of the five senses appears to be generally conceded. Few students are disposed seriously to doubt the genuineness of such phenomena. Many are disposed to limit the process to the operation of causes little understood and examples of the phenomena to scattered instances, while others contend that "sensitives" are able to search the mental archives of any one, at will, to their very corners.

Importance of the Question.

The question is one of much importance to both physiologists and psychologists. *If thoughts are transmissible from mind to mind, then, surely, one is able to produce an impression on another at a distance, and evil, as well as good, communications must be continually exercising an influence, with or without one's knowledge.* In that case the thoughts we think about another may be pouring in upon him, reaching his subjective mind, and rising, it may be, not at all, or only in fragments, to his consciousness, where, even then, they may assume the garb of spontaneity.

Admitting, then, the possibility of telepathy, it

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will be seen that one's whole moral nature, with his springs of character, are continually exposed to the covert attacks of an enemy as well as the open influences of a friend.

For these reasons we do well to give the subject close study. It is neither to be perfunctorily dismissed with a sign of denial nor complacently received with a nod of approval. It is to be studied with care, and conclusions are to be drawn with caution.

The Framework.

The term telepathy is derived from two Greek words signifying *afar off to suffer or feel*. A brief definition of the word is, communion between minds outside the recognized channels of sensation.

We have no difficulty in understanding how a thought can be conveyed from one to another through the ordinary sensory channels; but that it can be made to leap through space or in some other hidden way reach the mind for which alone it is intended is not readily accepted by the human reason. To show that this is not only quite possible, but that it is continually being done, is the author's excuse for submitting these pages. If adequate evidence can be adduced to

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show that telepathy is a veritable phenomenon of life, whether the hypothesis by which I seek to explain such phenomenon be uniformly accepted or not, the fact itself can no longer be disputed by an observant mind.

In entering upon a discussion of the verity of such phenomena the necessity of a framework, or hypothesis, is at once manifest. It is necessary, then, to glance at (1) the character of the human mind, (2) the character of thought itself and (3) the medium of communication between minds. This I shall proceed to do in as lucid, and at the same time as succinct, a manner as possible.

Mind and Thought.

In taking up this division of my subject I am at once confronted by a diversity of opinion among psychologists concerning the nature of mind and thought, some regarding the latter as wholly a function of the brain and incapable of independent existence, while others look upon the brain as a mere interpreter of mind to consciousness, though itself quite independent of it.

But whether we hold the one view or the other, it is confessedly evident to every one that the phenomena of independent organic existence in man disclose two general phases of mental action,

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the one conscious and the other unconscious or subconscious: one set of phenomena enabling one to say "I think," and the other compelling him to say "I either think unconsciously, as well as consciously, or somebody or something else thinks for me."

Accordingly, by almost universal consent, we have come to speak of both a conscious and an unconscious mind. Let it be understood, however, that acceptance of the theory of mental duality does not force upon us a dogma involving belief in two distinct minds, but merely of two distinct phases of mind, the one giving us a stream of cognizable ideas in large measure subject to control and the other showing itself mainly in the intelligent character of work done below the plane of consciousness.

Viewed from the side of consciousness, it is unquestionably true that "mental life is primarily teleological; that is to say, that our various ways of feeling and thinking have grown to be what they are because of their utility in shaping our reactions on the outer world." Our mental life is primarily an endowment of capability for action of a preservative type. The great trouble with those who take materialistic views of man as expressed in mind is that they are inclined, not-

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withstanding the protestations of some, to make conscious thought the sum total of all true thought, they regarding other phenomena, to certain of us so full of essential mind, as of a reflex, or automatic, character.

The writer has no hesitation in avowing that he believes mind to be independent of the body, and that the brain is merely an organ of consciousness as related to the physical plane of expression. It requires no great stretch of imagination to conceive of man as presenting life on two planes, the conscious and the subconscious, with much liberty of thought and action accorded him, knowledge of which action is impressed upon the personality within both spheres, but in such a way that on only one plane at a time is the human personality made aware of the recorded knowledge of such thought and action. At the same time this is probably no essential part of telepathic theory.

Psychologists speak of the stream of consciousness, but what they really mean by it cannot be lucidly explained. "To give an accurate account of it is the most difficult of philosophic tasks," confesses one of their number. They allude to thoughts as entities, but how or when originated they cannot say.

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“In this room—this lecture-room, say—there are a multitude of thoughts” (I quote Prof. Wm. James, of Harvard), “yours and mine, some of which cohere mutually, and some not. They are as little each-for-itself and reciprocally independent as they are all-belonging-together. They are neither: no one of them is separate, but each belongs with certain others and with none beside. My thought belongs with *my* other thoughts and your thought with *your* other thoughts. Whether anywhere in the room there be a *mere* thought, which is nobody’s thought, we have no means of ascertaining, for we have no experience of its like. The only states of consciousness that we naturally deal with are found in personal consciousness, minds, selves, concrete particular I’s and you’s.”

Most of us have come to regard thoughts as things. Personally I believe thought to be rather “a mode of motion of the Infinite life, possessing unmeasured energy, manifesting, however, along definite lines and in accordance with unchanging laws.” Like other so-called things, it is probably vibratory, and is therefore capable of propagation through the medium in which vibration is usually transmitted. *That thought is more than brain-work I am compelled to believe.*

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Consciousness and Subconsciousness.

The conscious self is but a small portion of the essential self. "A coral island in the South Pacific is a mere ring of rock in the water, of insignificant size, to the sailor; but to the biologist or geologist it is the highest peak of a stupendous structure that rises from the bottom of the ocean as a mountain miles high. Commencing, as it does, in the very small beginnings, it remains unrecognized until it rises above the surface of the sea. We see only the top of this structure and call it an island; indeed, it is all we are conscious of except by soundings or occasional glimpses of what is beneath, on calm days or at low tides. In the same way it appears to the author that of the sum of the psychic forces which we may call mental, and which constitute mind, only a very small portion are faithfully illuminated by what we call consciousness."

On an earlier page I have spoken of memory as appertaining to both the conscious and the unconscious planes. This is doubtless true. It is by virtue of memory that the stream of consciousness is maintained, since but for it there would be no linking of one experience to another, in consequence of which our identity is established and maintained. But there are many memories

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that appear to sink below the plane of consciousness, quite beyond immediate brain control, but often suddenly rising to consciousness at unexpected moments, much as forgotten actions are recalled by examination of old letter files.

Of this great subconsciousness, this profound subliminal self, we occasionally receive intimations, when, in quiet moments, we are able to let down the plummet to most astonishing depths. Sounding it is like sounding universal space. It has no limitations, reaching down into the infinite unknown and unknowable.

Moreover, it appears that there are many things in the subliminal storehouse which have never been revealed to our consciousness, though they may serve as incentives to action and as modifications of conscious life. The effects of these may be shown in supposed spontaneous action, in pain and pleasure, in sickness and health, in faintheartedness and courage, in failure and success.

There are those who believe that the subconscious mind, in touch as it probably is with the universal mind, through the latter may have access to the minds of all. But the vast bulk of this knowledge is wisely hidden from our consciousness. Psychometry and clairvoyance are

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intimations of both the boundless stores of knowledge unconsciously held and of the possibility of so connecting up with the hidden side of self as to make such stores available.

Telepathic Phenomena.

What is the medium of thought communication between human beings widely separated cannot be confidently predicated, though it is supposed to be the atmospheric ether. But what is atmospheric ether? Nothing but an imponderable substance assumed to fill all space. That there is something of the kind serving as a means of communication between the spheres, conveying light and heat as well as other forms of vibratory energy, there appears to be abundant proof. And yet a man of scientific attainments, voicing the opinion of many, recently denied to me the existence of such an ether.

It may be enough to know that thoughts do pass from one to another, theories respecting the modus in no way modifying the force of a demonstrated truth. The medium of communication may not be the universal ether, but rather the Universal Mind. If it is true that we are but inlets of the latter, is it transcending the bounds of possibility to assume that our minds thus

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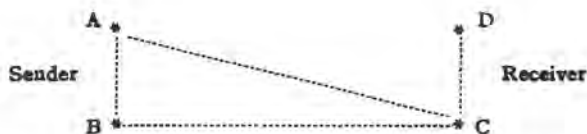
brought into relationship through a common root may hold a community of knowledge, so that the thoughts and experiences of one can be consciously or unconsciously felt by others? To me this is no far-fetched theory, and there are potent reasons for regarding it as a rational solution of many mental phenomena.

In our study of thought-transference we should never lose sight of the duality of mental phases before alluded to—namely, the conscious and the subconscious—and the further fact that we have no right to infer that the elements of a thought are not transferred because they never rise to the receiver's consciousness. Whether there is transference of a thought directly from one brain to another, I seriously doubt; but that there is transmission of thought from one subconsciousness to another and from one consciousness to another subconsciousness is not only more probable but appears to have been demonstrated.

When one conscious thought is transmitted to another consciousness its course is probably from the mind of the sender to the subconsciousness of the receiver, through the latter rising to the threshold of consciousness.

To make these ideas clearer I have drawn the following diagram:

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The course of a thought may be (1) from the consciousness of the transmitter A directly to the subconsciousness of the receiver, C, (2) it may be from the consciousness of the transmitter, A, into the subconsciousness of the sender, B, and thence to the subconsciousness of the receiver, C, whence it may rise to the consciousness of the receiver, D, or not; (3) it may be from the subconsciousness of the transmitter, B, to the subconsciousness of the receiver, C.

Another fact to be kept in mind is that a transmitted thought may be received and retained in the subconsciousness for an indefinite period before it rises into consciousness. I recently had under my care a patient suffering from diphtheria. Following my usual custom, I had given her a distant treatment at an early morning hour, and had sought to make it especially impressive. On making my morning visit, no particular change was noticeable; but at my evening visit the patient inquired whether I had sent her special help at about 4 o'clock in the afternoon. I said:

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“No, but I did early this morning.” This is a frequent observation in my practice. I shall revert to this subject a little further on. It does not follow, says Leibnitz, “because we do not perceive thought that it does not exist. It is a great source of error to believe there is no perception in the mind but that of which it is conscious.” There appears to be no doubt that there is an inner perception of things concerning which our consciousness has no knowledge. I long since learned to believe that we are bathed in an atmosphere of thought from which we cannot escape if we would and probably would not wholly escape if we could. As in the atmosphere surrounding our physical bodies there are sounds of varying character and degrees of intensity, from among which conscious attention selects only a few; so in the mental atmosphere there are floating thoughts innumerable, from out the mass of which our consciousness selects only those to which attention is in some way drawn. And as pelting sounds do produce vibrations of the membrana tympanum and give subconscious impressions more or less definite and stimulating, depending in a measure upon what might be called sound apperception, so do many thoughts filling the mental atmosphere reach and influence

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us more or less profoundly without appealing to our consciousness. As I say in my work on "Psycho-Therapy":

"The nervous system is a harp with a thousand strings, upon which the whole world of thought and action is playing. Put your ear to the sounding-board of a piano and you will hear the vibrations of wind and wave, of passing wagons and trains, of footsteps and the lower hum of cosmic motion. Just so do external forces awaken harmonies or create discords within us. We are elated or depressed, inspired, animated and enlightened, or are discouraged and overcome, but we know not why. Go deeply enough and we shall find the cause. Sensations are only the effects of vibrations."

Says Peter C. Austin:

"Particles of vibrations strike our nerve-points in one way and we see light or color; in another way and we feel heat. Our nerves and brain transmute the motions into forms of sensation. The brain is the translator of motion into images; of sensations into ideas. There is no reason why there should be any limit to the modes of molecular or ethereal motion; but our senses, as we call our translators, are but few in number, hence we recognize but few of them."

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Our physical senses comprehend a certain range of vibrations. All outside the range thus far set for us is a blank, there being no conscious recognition of anything. The brute creation gives evidence of perception beyond the range of our conscious perception, from which may we not fairly conclude that there are many vibrations representing things beyond our present conscious ken? Furthermore, since much of our life is hidden in unconsciousness, have we not a right to assume that the subconsciousness has senses of its own that play an important part in determining conscious action and feeling? "The time has indeed come," says Prof. Quackenbos, "as Maeterlinck predicted it would, when souls may know of each other without the intermediary of the senses."

Says Clark Bell, editor of the *Medico-Legal Journal*:

"Telepathy, as it is regarded by scientists who accept it as a fact, is some unknown sense or power of the human body by which as a physical process communication is held between brain and brain of the human organism—some means by which the perceptions are reached in some manner analogous to the known and well-defined transmission of the electric current or the action

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of gravitation which we know exists. But we are as yet unable to comprehend how it acts or to know its methods."

In the inaugural address of Prof. W. F. Barrett, President of the Psychic Research Society, occurs the following:

"I referred at the beginning of my address to some problems in connection with telepathy that await solution. Permit me for a few moments to return to this.

"There is one question in regard to telepathy and similar psychical phenomena which is likely to remain an outstanding difficulty. By what process can one mind affect another at a distance? Physical science teaches us that there is no such thing as 'action at a distance.' Energy at a distance reaches us either by the translation of matter through space, like a flying bullet, which carries the energy, or by the intermediary action of some medium, like the transmission of sound-bearing waves through the air, or of luminiferous waves through the ether, the energy being handed on from wave to wave. We may talk of brain waves, but that is only unscientific talk; we know of nothing of the kind. Neither do we know how gravitation acts across space: by what means such tremendous forces as bind the solar system

Forty-One

together are either exerted or transmitted we know absolutely nothing. We don't talk of gravitation waves, we wait for further knowledge on this mysterious problem; and in like manner we must patiently wait for more light on the mode of transmission of thought through space. It may well be that thought transcends both matter and space, and has no relation to either. That mass, space, and time, may only be but the mental symbols we form of our present material system, and have no ultimate reality in themselves.

"Another question is as follows: May not the uncertainty and difficulty of our experiments in thought-transference partly arise from the fact that we are not going to work the right way? We try to obtain evidence of the transmission of a word or idea through some conscious and voluntary act on the part of the percipient. We wait for a verbal or written response. Is not this a mistake? Ought we not rather to seek for evidence of thought-transference in the region of the subconscious life? I believe in the case of both the agent and percipient the conscious will plays only a secondary part. This is also true I think in all cases of suggestion and of the therapeutic effect of suggestion. It is notably seen in the cures wrought by what is known as Christian

Forty-Two

Science. I happen to have had occasion to study these somewhat carefully of late, and undoubtedly remarkable cures are effected, it may be by suggestion, but without the usual suggestive treatment; the only formula is the 'Allness of God,' and the 'non-existence of disease.' But the healing processes are set going by a purely subconscious act. And so in telepathy we need to hand over the whole matter to the subliminal activities. The difficulty is how to do this. Hypnosis is one way. And in the ordinary waking state, the agent, who makes the suggestion, or transmits the idea, would I believe do so more effectively if, after the intention had soaked into his mind, he left it alone, so far as any conscious effort was concerned. And the percipient should be as passive as possible, make no effort to guess the word, but allow the perception to reveal itself through some involuntary action. Automatic writing would be the most effective, but that is not very common; the twisting of the forked dowsing twig might be utilized, indicating the letters of the alphabet by its motions, or in other ways. In the historical researches I have made on the so-called divining rod I found it was used in this very manner two centuries ago. In fact, what we need to learn is the language of the sub-

Forty-Three

liminal life, how it speaks to us, how we can speak to it. The voluntary action of the muscles in speech or gesture is the language of our conscious life; the involuntary action of our muscles, and emotional disturbance, appear to be the language of the subconscious life.

“Then another point should be noticed, the frequent *lagging* of the impression in the percipient. I observed this again and again in my first experiments in thought-transference twenty-five years ago. The correct reply to a previous experiment would sometimes come in answer to a later and different experiment. I have noticed the same thing also in dowsing, with some dowzers the motion of the twig lags behind the moment of the impression; it turns *after* the dowser has passed a little beyond the right spot. We have precisely similar phenomena in physical science. The magnetic state of iron lags a little behind the magnetizing force it is subjected to; this is known as *hysteresis*, from a Greek word signifying to lag behind. So I believe there is a psychical as well as a physical hysteresis, and, if so, it should be reckoned with in our experiments. It is improbable that any psychical action, even of telepathy, occurs without some preceding change in the nerve tissues; in techni-

Forty-Four

cal phraseology *neurosis must always precede psychosis*; and then this change must rise till it is of sufficient magnitude to create the reflex that moves the muscles. And all this involves time, which may be greater or less, and so account for the occasional lag we observe.

“Other questions suggest themselves. Is it the idea or the word, the emotion or the expression of the emotion, that is transmitted in telepathy? *Probably the idea.* If so it affords a hint towards the interchange of thought among the race in spite of differences of language. Language is but a clumsy instrument of thought and quite incommensurate to it; its arbitrary signs show it to be but the rudiments of a system which the evolutionary progress of the race may lead us to hope will be more perfect in the future. How much more accurately should we be able to transmit complex ideas and subtle emotions if thought could evoke thought without the mechanism of speech. * * * * *

“There is one argument in favor of the existence of something analogous to thought-transference which—so far as I know—has not been used, and it is, I think, a legitimate argument, for it is based upon the underlying unity that exists throughout Nature. The theory of gravi-

Forty-Five

tation teaches us that every grain of sand on every seashore in this world, every particle of salt in every salt cellar, is forever pulling every grain of sand or salt, not only on this earth, but on every planet, or star, in the whole Universe. And *vice versa*, for there is a reciprocal influence ever going on between these myriads of remote things. Nay, more, such is the solidarity of the Universe that an interchange of radiation, as well as attraction, is ever taking place between things on this earth, and also between our planet and every member of the solar system. No fact in physical science is more certain than this. May not this 'theory of exchanges,' this mobile equilibrium, extend to the psychical as well as the physical universe? Tennyson, with poetic prescience, asks in *Aylmer's Field*:

"Star to star vibrates light, may soul to soul
Strike thro' a finer element of her own?"

"Certainly it seems very probable that every center of consciousness is likely to react telepathically upon every other center.

"It is hard to believe that the play of *vital* forces should be more restricted than that of the *physical* forces; that radio-activities should be confined to inanimate matter. If this unconscious radiation and reaction is going on between

Forty-Six

mind and mind, then observed cases of telepathy would simply mean the awakening of consciousness to the fact in certain minds. Why some and not all minds, and why so fitfully the conscious perception should be aroused, are problems we must leave to the future; they are quite consistent with what we find everywhere in nature. For my own part, I am disposed to think this interchange is common to the race, and is the chief reason why all men are insensibly molded by their environment. Only, as I said just now, I believe the telepathic exchange emanates from and affects the subconscious part of our personality. It is potentially conscious, and may, and probably will eventually, become an integral part of our self-consciousness."

Mind speaks to mind
The whole world through.

**Is Telepathy an Estab-
lished Fact?**

Our success is always measured by our FAITH.

Is Telepathy an Established Fact?

Mr. Gladstone, not long before his death, addressed the following words to the secretary of the Society for Psychical Research:

“You are engaged in the most important work in the world—by far the most important. I am a member of the society and I do not simply believe in telepathy—I know that it exists. I think that I am not wrong in saying that this opinion is also held by such eminent men as Prof. James, Sir William Crooks, Sir Oliver Lodge, Dr. A. R. Wallace and many other men equally distinguished in scientific research. It seems to me that the Society for Psychical Research has scientifically demonstrated beyond doubt the existence of telepathy.”

This is strong testimony from one capable of rendering a judicial opinion and of itself ought to give telepathy standing in the minds of those who have hitherto had no opinion on the subject.

Evidence Adduced by the Society for Psychical Research.

About a quarter century ago a society for psychical research was formed in London, made up of men and women of scientific tastes and attainments, with a view to studying all forms of psychic phenomena. It has ever been the policy

Fifty-One

of this society to accumulate evidence of a thoroughly reliable character, but not to give out an opinion based upon it in other than an individual and informal way.

The results of the study given telepathy by the society during the first twenty years of its existence—i. e., from 1882 to 1901—have been given by Edward T. Bennett, who was Assistant Secretary of the Society throughout the period, in two recent pamphlets, one appearing in 1903 and the other in 1904. From the first of these I quote as follows:

“The earliest systematic work of the Society was the institution of series of experiments, of a variety of kinds, to ascertain whether such transference of definite thoughts was a reality. The first requisite in the experiments was to exclude the agency of the five senses—seeing, hearing, tasting, smelling and feeling. Four of these presented no difficulty. But with regard to the sense of touch it was soon found that ‘unconscious muscular action’ was a subtle factor, the extent of which it was extremely difficult to determine, and that as a conceivable explanation it threw doubt on all cases of transmission of thought where there was the slightest possibility of its agency. The extent to which ‘unconscious

Fifty-Two

muscular action' has been called upon to explain apparent thought-transference seems at times to approach the limits of absurdity, as, for instance, when the transmitter and receiver are connected merely by a slack piece of string. But, to be on the safe side, the Society soon wisely decided to exclude all experiments in which there was contact of any kind between transmitter and receiver."

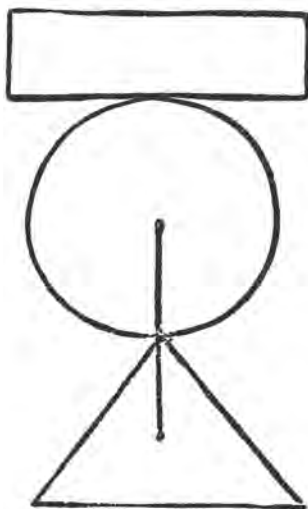
It is not my purpose here to enter into a full account of the experiments conducted by the Society as detailed in the summaries mentioned, but merely to point out some of the salient features of the evidence by it accumulated.

The subjoined "Thought-Transference Drawings" appeared in the Society's early volumes. They were done thus:

"A. makes an outline sketch of a simple geometrical figure, or of something a little more elaborate. B. sees this sketch, and carrying it in his mind goes and stands behind C., who sits with a pencil and paper before him and draws the impression he receives from B. All ordinary precautions are taken, and, except in a few trials, no contact between any of the parties was permitted. A series of experiments of this nature is given in the second report, and a further series,

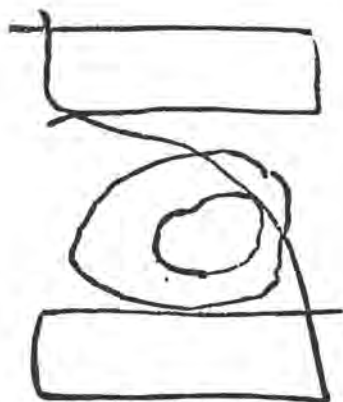
Fifty-Three

under very stringent conditions, is given in a third report read at a meeting in April, 1883."



Original Drawing.

Fifty-Four



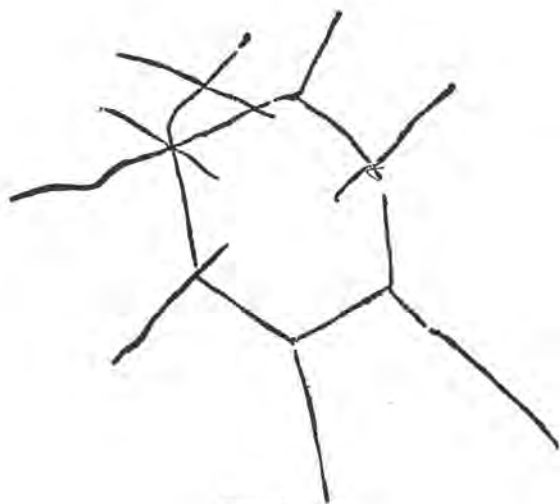
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Fifty-Five



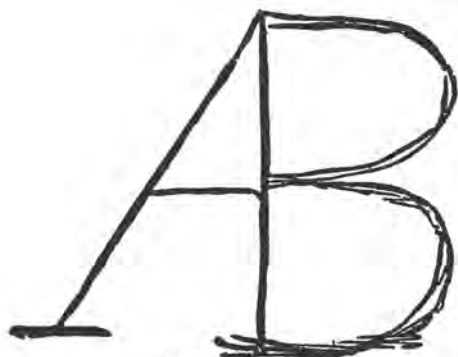
Original Drawing.

Fifty-Six



Reproduction.

Fifty-Seven



Original Drawing.

Fifty-Eight



Reproduction.

The Figures in this drawing indicate successive attempts, as if the mental picture were "glimpsed" piecemeal.

Fifty-Nine

The following set of drawings was produced in a series of experiments conducted by Malcolm Guthrie, J. P., a well-known business man of Liverpool, and James Birchall, Secretary of the Liverpool Literary and Philosophical Society. Mr. Guthrie says of them:

"These drawings must speak for themselves. The principal facts to be borne in mind regarding them are that they have been executed through the instrumentality as agents (transmitters) of persons of unquestioned probity, and that the responsibility for them is spread over a considerable group of such persons, while the conditions to be observed were so simple—for they amounted really to nothing more than taking care that the original should not be seen by the 'subject' (receiver)—that it is extremely difficult to suppose them to have been eluded."



Original Drawing.



Reproduction.

Mr. Birchall and Miss Relph. No contact.

Sixty



Original Drawing.

Mr. Birchall and Miss Relph. No contact.



Reproduction.

Miss Relph said she seemed to see a lot of rings, as if they were moving, and she could not get them steadily before her eyes.

Sixty-One



Original Drawing.



Reproduction.

Mr. Guthrie and Miss Edwards. No contact.

Sixty-Two



Original Drawing.

Mr. Guthrie and Miss Edwards. No contact.



Reproduction.

Miss Edwards almost directly said: "Are you thinking of the bottom of the sea, with shells and fishes?" and then: "Is it a snail or a fish?"—then drew as above.

Sixty-Three

As further evidence of the possibility of thought-transference Mr. Bennett adduces the results of many experiments of a most interesting nature. Among them is found the following, the veridical character of which was established by the officers of the Society. It originally appeared in the Pacific Theosophist of San Francisco, but was dignified by a place in "Myers' Human Personality."

"The following experiments were conducted by a well-known physician of this city and his wife. Both were somewhat interested in the subject, and upon the latter leaving for a visit in the country it was arranged that at a certain time of each day ten minutes should be devoted to an attempt to communicate telepathically, each alternating as transmitter and receiver

"The notes, carefully written down while separated nearly a hundred miles, speak for themselves. They also make it apparent that the physician accomplished something more than mere telepathy. In receiving supposed messages he several times got accurate information of things which the wife had no idea she was imparting, and in one or two instances actually foresaw occurrences which could not possibly have been known to his transmitter. This shows

Sixty-Four

how intimately our psychic senses blend one with the other, and how hard it is for an untrained person to distinguish just what psychic faculty is active. The phenomena recorded are commonplace in their character; the interest lies in their truthfulness and the scientific accuracy of their observation. The results are as follows:

May 12th—Transmitter, Mrs. S. Arrived safely. Pleasant trip. B. feels fairly well. We have a nice place in an old-fashioned house.

May 12th—Received. Had a good trip. B. slept well. House squarely built and plain; porch surrounded by trees; not fronting the road; rooms very sunny. (All accurate. What follows was seen clairvoyantly, apparently.—Ed.) Landlady wears sun-bonnet with jacket of same. Little boy three years old. (Boy expected, but did not arrive till next day. The description accurate.) Fire in north-east. (Fire occurred next night.)

May 13th—Transmitter, Dr. S. Theresa B. and her mother were here yesterday. Also Clara and Emma. Business somewhat dull. W.'s house burned yesterday.

May 13th—Received. I think Theresa B. was there or is coming. Something I can't make out about business. I think it is bad.

May 14th—Nothing sent.

May 14th—Forgot to keep the appointed time.

May 15th—Transmitter, Dr. S. E. and R. went to park. Mrs. A. is angry. S. paid his bill.

May 15th—Received. Could get nothing definite; think you collected some money.

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May 16th-Transmitter, Mrs. S. Paid a visit to K.'s. B. feels quite well.

May 17th-Transmitter, Dr. S. Nothing sent; business prevented.

May 18th-Transmitter, Mrs. S. B. does not feel well at all. Went for medicine.

May 19th-Transmitter, Dr. S. Case of D. will come off in the courts 29th. Business still quiet. Played whist.

May 20th-Transmitter, Mrs. S. My clothes and shoes are all torn. I have poison oak on my arms. Hope it will not be bad.

May 16th-Received. You took a long walk. I see a young man with a revolver in his hand. (A young man shot a dog in the garden that day.)

May 17th-Received. Could get nothing at all. Think you were out.

May 18th-Received. See a lot of wine casks and demi-johns. Something about curtains. (Mrs. S. visited a large wine-cellar on the 17th. The curtains in her room annoyed her very much. But nothing about either was consciously sent.)

May 19th-Received. Think you had rain. You seem dissatisfied. You are telling me something about D., I am sure. (It did rain, but the fact was not consciously sent.)

May 20th-Received. You went out riding. I see you holding a shoe in your hand. You have poison oak on your right arm. B. is better. You want me to mail you the *Bulletin* and *Chronicle*. (Mrs. S. did ride out to some sulphur springs. Poison oak was on right arm only. B. gained three pounds. She was hoping for the *Bulletin* supplement only.)

May 21st—Appointment forgotten.

May 22d—Transmitter, Mrs. S. Visited springs. Very warm all day. I have a sick headache.

May 23d—Transmitter, Dr. S. Up all night. Very tired. Nothing new.

May 24th—Transmitter, Mrs. S. Sent nothing.

May 25th—Transmitter, Dr. S. I have a bad sore throat. I am going to Drs. F. and S. to give ether. It is a windy day.

May 21st - Not at home did not sit to receive.

May 22d—Received. It must be warm; I see you fanning yourself; you were riding on a donkey, I think. (She rode in a carriage, but saw a donkey on her trip which amused her very much.)

May 23d—Received. You are looking very cross and tired.

May 24th—Received. I see a big church-like building—brick. (Mrs. S. went the evening previous to a church entertainment. The description correct. Not sent consciously.)

May 25th—Received. You have unpleasant weather. You are trying to tell me something about Dr. F. and his partner, Dr. S., but I can't make it out.

“Mrs. S. was somewhat doubtful about the success or even possibility of such experiments succeeding, and was fairly startled upon comparing memoranda on her return home. B. is a sister of Mrs. S., for whose benefit the trip was taken. The doctor had never been in that part of the country, and so could not have seen the church and house he so accurately described.

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The experiments throw much light on psychic faculties other than mere telepathy."

To show the pains to which the Society has been to reach a conclusion concerning telepathy I quote once more from Mr. Bennett's last pamphlet. In summing up the work of the Society Prof. Bennett says:

"The question, put in the simplest form, is: Do the five senses comprise all the modes by which knowledge is conveyed from one mind to another? The study of this question as recorded in the *Proceedings*, in the *Journal*, and in 'Phantasms of the Living,' brings before us an enormous amount of experimental work of very varied character and a large collection of statements of occurrences bearing on the subject. An attempt to sum up this work, approximately, gives the following figures; Thought-Transference Drawings: Fac-similes of over 600 illustrate the Society's printed pages. The number of recorded experiments with cards, numbers and in other similar ways amounts to about 12,000. There are also over 700 'cases' examined in 'Phantasms of the Living,' a large proportion of which afford evidence of Thought-Transference. The number of experimenters, with drawings, and in miscellaneous ways exceed forty. These approximate
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figures may safely be considered as below the mark. It may, therefore, be said that the conclusion come to as to the reality of telepathy is based upon the inquiries of forty different investigators carried on in regard to thirteen or fourteen thousand experiments and cases. This disposes of any allegation that attempts have been made to raise a structure on an insufficient foundation."

"In an experiment I made some years ago for thought-transference between Chicago and Boston," says C. B. Newcomb, in *All's Right with the World*," "the following conditions were arranged: The parties sat by appointment, making careful allowance for the difference in time between the cities. It was agreed that each should act alternately for fifteen minutes as sender and receiver. In order to assist concentration each had placed before him a photograph of the other, upon which he fixed his earnest attention. With a view to establishing magnetic relations each held in his hand a lock of the other's hair. Pencil and paper were provided and a careful record was made at both ends of messages sent and impressions received.

"The experiment was particularly successful. Not only was the substance of the messages re-

Sixty-Nine

ceived, but with a precision that was remarkable. I had dwelt emphatically upon each word of my message in Chicago, repeating it many times in a low tone. My voice was actually heard in Boston, as though I had been calling through a telephone. In this case the parties had been in relation of operator and subject in a series of hypnotic experiments lasting many months, and relations of harmonious vibration had been well established.

“Other experiments were made at closer range, several between Boston and New York, and always the substance of the message was received, though with varying precision. These experiments were by appointment, though without the other conditions which were used in the Chicago trial. Sometimes the hour would find me on the street instead of in the quiet of my room. In such case the required concentration was naturally more difficult, yet I do not recall any instance in which the signaling failed.

“Upon several occasions I made the effort, without warning, to throw my subject into the hypnotic sleep when we were separated by distances varying from one hundred to three hundred miles. In this I invariably succeeded. The influence would be immediately felt as a peculiar

Seventy

tingling sensation. This would be quickly followed by the hypnotic condition, which would sometimes last for several hours—in one case breaking up an entire morning's engagements, as I had neglected to throw off the influence. In these experiments careful note was always made of time and the effects produced were found to be at the exact hour of the trial."



**Time and space are absent
from the higher planes.**

Collateral Observations.

One hears what one listens for.

Telepathically-Communicated Thought Not Literal.

The communicated thought is not often literal. It is true that the percipient sometimes receives it as though through the sense of hearing, sometimes as though through the sense of seeing, but far oftener through the sense of feeling.

Reaching the subconsciousness it may remain latent for a time, but whether it do so or not it is revealed to the consciousness by an uprush of feeling or impulse, which may, or may not, attract unusual attention. It is more likely to arise as a spontaneous impulse, or a sudden thought, such as we all experience every day of our lives. The truth is that there is every reason to believe that very many of our thoughts which are accepted as the working of our own unprompted minds are really the thoughts of others, recently or perhaps long since communicated to our subconsciousness, with, or without, the latter's intention or even knowledge.

N Rays and Telepathy.

Certain forms of radiation known to science as "N rays" have been found to emanate from the bodies of some animals, the human body and certain inanimate substances.

Seventy-Five

Charpentier thinks he has demonstrated that the rays proceeding from a living body consist of two forms, one arising from muscular action and the other originating in the activity of the brain and nervous centers.

N rays are not themselves visible, but they have the property of increasing the brightness of a phosphorescent surface exposed to them.

What is of special significance in this connection is that their intensity appears to be governed by the mental effort of the subject from whom they emanate. Charpentier says that the simple act of fixing the attention produces an increase of radiation.

In view of the recent pronouncement of science that "matter appears to be composed of positive and negative electricity and nothing else," color is given the claim that human bodies may become, under suitable conditions, transmitters and receivers of mental messages through what we term space.

We are living in an age of rapid unfoldment. Opinions long held are being displaced by others; matter is melting into spirit; invisible and imponderable energy is doing the world's work; and MIND itself, in expression but a mode of motion with unlimited power, is the presiding genius

Seventy-Six

standing at the levers and giving direction to complex action.

Clairvoyance and Thought-Transference.

The term clairvoyance (clear-seeing) is used to designate the seeing of objects, or events, by other than the physical senses. The revelations of the trance medium are often placed in a class by themselves and are designated "readings," chiefly because they are supposed to detail the life experiences of the sitters, either past or future.

To my mind all such revelations are examples of one and the same faculty.

Without expressing a definite opinion concerning the immediate source of the knowledge thus evinced our present purpose is well served by the assumption that it must be found in the person whose life history is being given. It may be that the medium herself, consciously or unconsciously, reads directly from the mental records of her sitter; or it may be that a disembodied spirit does the reading and then uses the expression mechanism of the medium to make known the information thus obtained. In any event it is probably an example of mind reading.

The most astonishing feature of such readings,

Seventy-Seven

commonly full of truth, but truth mixed with error, is the viridical deciphering of future events. In a number of instances I have seen demonstrated a power to forecast coming events with more than fortuitous accuracy. I have been told of future occurrences hours and days before they happened. This by many is regarded as positive evidence of the supernatural sources of the information, while to others it is only supernatural. Were the predictions always true they would serve as most convincing evidence of supernatural action. They are more than mere guesses—of this I feel sure; but, after considerable study and experiment, I am convinced that such predictions are drawn from the mind of the sitter, the medium, or possible disembodied personality, in some marvelous way raising the curtain that hides the future from normal mental vision.

“But,” some one asks, “how can an undeveloped event be read from a sitter’s mind?”

There is a consistent answer to the question. It has been shown that we may have a subconscious, as well as a conscious, knowledge of persons and things which our subconsciousness may work over after the manner of the conscious mind and with which that same subconsciousness may build up, in fancy, events which are logical

Seventy-Eight

corollaries of the mental premises. What I mean by this is that the subconsciousness may be able to work out a probable result of existing tendencies and give it to us in advance of its occurrence. These subconscious "Castles in Spain" are what rise to the mental vision of the medium, or her "guide," and are oracularly announced.

Let me suggest further on this important subject that, since there is good evidence of a free interchange of thought between minds, reaching no further than the subconsciousness, as I have attempted to show earlier in this contribution (knowledge from widespread sources thus continually lying beneath the plane of consciousness), it is quite possible that truthful predictions find their origin in that part of the mind, errors being but evidences of inaccurate reading.

The relation of this study to the etiology of disease is not far-fetched and delusionary. By thus removing the lid and peering into the deeper things of our complex nature, learning some of the actions therein manifested, we are the better prepared to defend our bodies against attacks that might otherwise prove distressful or even fatal. Besides, by thus becoming familiar with the inner workings of the mental machine we are surely better prepared to extricate ourselves and

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others from the embarrassments that oppress the physical organism and forbid its normal functioning.

By means of a diagram I have previously undertaken to show that the lines of communication between individuals may take a variety of courses and that transferred knowledge may reach the consciousness, or may not. I have also shown from the testimony of Prof. Barrett that consciousness of a transferred thought may be much delayed in transit, so that failure to recognize a telepathic message at the time of its transmission is not conclusive evidence that the message did not pass. Now I want to emphasize the fact that specially transferred knowledge or impressions may *never* rise into consciousness and that distant healing thought is largely of that nature. It is instilled into the subconsciousness and is acted upon by the latter without the receiver knowing how or why the change came, save as his faith may ascribe the results to their true source.

Figures like those appearing in the illustrations, said to have been telepathically conveyed, were probably transmitted to the receiver's subconsciousness and thence indistinctly arose into consciousness. This form of telepathy is exceptional

Eighty

and difficult, though to the unsophisticated it may appear to be the only true form of mental communication.

As I have previously intimated, it is more than likely that our subconscious powers are able to draw the vibrations of particular thought from out the surrounding mental atmosphere at will, so that we ever have for subliminal review and utilization a world of knowledge.

Man's appeal, therefore, for wisdom, direction and regulation should be ever to this Larger Self, which is the Divine Mind within him. The Deeper, the subliminal, Self being so fully informed of events, with their origins and results, must be singularly well qualified to perform the required services.

Sense is feeling. We feel with our ears, our eyes, our noses and our tongues, as well as with our hands.

**Healing
by Psycho-Therapy.**

I speak from afar,
And, lo, I am heard.

Healing by Psycho-Therapy.

Speak to the average doctor of "suggestive therapeutics" and he at once infers that you have reference to hypnotic suggestion. I make occasional use of the term suggestion, but always under mental protest. I confess a dislike for it. I feel the same respecting the term "new thought," and never use it. Why do I feel thus? Because both these designations have been made objectionable by the use to which they have been put and the associations into which they have been drawn. There are many good people in the so-called "new thought" movement, but there is a very free sprinkling of long-haired, wild-eyed, fanatical people with whom I have little in common and whose nomenclature I do not care to adopt.

In using the term psycho-therapy I mean to designate merely mental therapeutics, of which mental suggestion under hypnosis is but one form, and one, moreover, by me rarely used. Instead of the term "suggestion" I prefer that of "impression," and instead of the term "new thought" I prefer that of "advanced thought."

Before we can intelligently discuss the question of cure by telepathy it is necessary to know something of psycho-therapeutic measures in

Eighty-Five

general, and accordingly let us briefly turn attention thereto.

Enough has been said in an earlier chapter concerning the duality of mind to give the reader an adequate notion of the relations and province of both the consciousness and subconsciousness.

The conscious mind is that part of man's mentality which brings him into conscious relationship to life on this plane of existence. By means of it we functionate on the plane of activity—running, walking, resting, eating, sleeping, willing, etc. The unconscious or subconscious part of us lies beneath the plane of consciousness, having in charge all the vital processes of life, doing all its work without our immediate knowledge, and yet generally seeking, by every rational means, to subserve our best interests.

My opinion is that, in the discharge of its duties, the subconsciousness, often balked by our own adverse and harmful practices, takes on deleterious impressions from passing events, and in other ways becomes irregular, unsystematic and unfaithful in the administration of physical affairs, the ensuing results being physical disturbance.

The ordinary view of disease production is very different, as I have elsewhere shown, necessitating material remedies in the process of cure.

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The practical psychologist recognizes that man exists on three planes—the spiritual, the mental and the physical; that the power and importance of life on these planes increase in the direction of their immateriality, but that the laws governing these planes deserve study and wise utilization.

Then how is cure of disease effected? Let us suppose that one is suffering an attack of influenza, the immediate cause of which is supposed to be microbic invasion. It is first of all evident that there was a precedence of inattention on the part of the subconsciousness or a blocking of its way by unwholesome practices which have weakened the ordinary powers of resistance and have enabled the influenza microbes to multiply at the expense of physical good feeling.

But now, with such a condition of things established, how is the disturbance to be settled and health restored? Evidently not by making an ineffectual onslaught upon the microbes doing their fell work under cover and in inaccessible situations, but by clearing the way for effective subconscious activity and then arousing it by the most efficient means at our disposal.

The patient himself during such an attack possesses but a modicum of psychic energy and is commonly unable alone to release himself, hence

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the brunt of the effort falls upon the healer, who must proceed with discrimination and energy to fulfill the indications mentioned.

There is no doubt that assistance is best rendered by one in proximity to the patient, since the appeals to his subconsciousness can best be made through ordinary sense channels; and treatment of this character is probably to be preferred. What can be done at a distance is the burden of my thesis, and to a consideration of this part of my subject I now invite the closest attention.

Unrecognized Telepathy.

We have good reason to believe that on the subconscious plane we are really aware of much that never comes to recognition. *Through the subliminal we come into intimate relationship with all cosmic activities and are able to tap the common reservoir of knowledge at will.*

This being admitted, it is fair to suppose that our springs of thought and action are supplied by knowledge and suggestion drawn from sundry widely-separated sources, and that to such supply we are indebted for what we commonly regard as spontaneity.

A farther fair presumption is that *subconsciousness, being in such intimate relationship to all that*
Eighty-Eight

the cosmos holds, is able, on occasion, to draw from any and every source whatever information it may deem desirable.

The truth is that we do not expect enough: we do not demand enough. *The more responsibility we throw upon ourselves and the more confidence we give ourselves the greater our returns on the plane of consciousness.* There is an infinitude of knowledge open to us on the unconscious side of our being, conferring on the deeper, the truer, Self an ability to act with hitherto unrecognized intelligence, and we ought to demand better service. Mankind has become so accustomed to regard itself as a dependent that its meager expectations are not astonishing.

I believe myself fully justified in saying that thought-transference on the side of the subliminal is the rule rather than the exception, and that the chief problem awaiting solution is how to establish facile communication between the conscious and unconscious phases of mind.

But there is another phase of unrecognized thought-transference which concerns more directly the consciousness. I refer to that of which communicated courage, fortitude and enthusiasm are examples. *There is a contagion of good things as well as bad.* In the ordinary practice of medi-

Eighty-Nine

cine there is much of this action exemplified. To it is also attributable a good part of the "influence" exerted by one upon another.

Curative Telepathy.

Having succeeded in proving the possibility of telepathic communication between minds I have established a reliable scaffolding from which to build up faith in the possibility of psychic cure of disease at a distance. It must be evident that he who admits the possibility of thought-transference has no ground left for denying the possible transmission of curative thought. There can be made no rational distinction in the nature of the transferred thought, every explicit sentiment being freely communicable. Accordingly, if I can send to another a suggestion concerning business or domestic affairs, I can just as surely send a suggestion of health.

As a matter of fact, it will be seen that the admitted possibility of telepathic communication between minds narrows the controversy to the one general question respecting the efficiency of mental suggestion with its sequential stirring of the patient's own curative energies. It follows that, as it is not a part of my present purpose to recite the evidences of the possibility of disease

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cure by psycho-therapy, I shall assume that such action is a fact established beyond the possibility of rational denial. So many psychic cures have been wrought within recent years that the question of cure by this means is no longer debatable.

Telepathic Curative Methods.

My own idea is that in establishing the possibility of telepathy upon a firm basis we are not obliged to lug into the case conditions essentially different from those already known to constitute the framework of what we term physical phenomena. It is not at all likely that thought can be transmitted from one person to another without a medium of communication. We know that it can be transmitted by means of objective entities, such as letters and telegrams; but it transcends probability that it can travel through a vacuum, and such a supposition is not essential to a rational hypothesis of action suggested by the phenomena.

What, then, is the medium of communication? The pulsations of the wireless telegraphic message are dependent upon etheric and electric media for their transmission, and it requires no great stretch of the imagination to accept the same medium for the direct transmission of thought.

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But the electrician has not succeeded in sending his messages either over the wire or on "the wings of the wind" without establishing a circuit. He forms a connection which serves to both carry and bring his messages, this being accomplished by means of a ground wire, the earth thus being made to furnish one part of it, while the strung wire, or the universal ether, furnishes the other. Now I suggest that a similar circuit is necessitated in the mechanism which we provide for successful telepathy. The individual could not dispatch his mental message to another but for his ground connection with the Universal Mind, of which the human mind is but a differentiated part. But our knowledge of both physics and metaphysics is still so meager that our theories are usually vague and unsatisfying. It is very certain that our best-formed hypotheses are far from being dependable and final. They are bound to change. Present opinions are but steps in the process of mental and spiritual evolution, the finality of which will never be reached.

The media of communication being hypothetically established, we should turn our attention to the modes of procedure which have been adopted by successful experimenters.

I should say, first, that it is advisable to make
Ninety-Two

the conditions of *absent* treatment correspond as closely as possible with those of *present* treatment. In any case the appeal is to the subconsciousness, and our chiefest concern should be to make it when that subjective self is as little hampered and hindered by the consciousness as it can well be found. Could a patient be thrown into a profound hypnosis at a distance his subjective mind would then be put into an ideal receptive attitude. But this cannot often be done and I have no reason to regard the hypnotic state as eminently desirable for prolonged and oft-repeated treatment, even though it could be secured.

Natural sleep is a state of receptivity, and one to be chosen when possible for most efficient work. There appears to be a unanimity of opinion concerning this point of detail.

When the hour of sleep cannot well be chosen, a definitely agreed-upon hour may be arranged, during which the patient should place himself in a receptive state by retiring into silence and divesting himself of thoughts that could divert the incoming suggestions.

Some healers prefer to keep the patient in ignorance of the hour of treatment, fearing that his pragmatic consciousness may unwittingly in-

Ninety-Three

terpose obstacles to a free access of the transferred impression.

Certain operators deem it preferable to commission their own subconscious selves to do the work while they themselves are asleep. It is important for the healer to choose an hour when he will be least prone to disturbance and when he can uninterruptedly concentrate upon the work in hand. THE MORE THE SENDER IS ABLE TO LOSE HIMSELF IN THE SUGGESTIVE EFFORT AND THE MORE VIVIDLY HE CAN BRING THE IDEAL PATIENT BEFORE HIS MENTAL VISION, THE MORE PRONOUNCED THE EFFECT. During the deep loss of one's self in the mental concentration of an absent treatment the receiver has been able to see the form of the sender as though his real self had been projected to a distance, having gone to do its assigned work.

The set formulas for distant treatment usually prescribe perfect quiet on the part of the transmitter, but I have not found this always advisable. Most frequently I stand or walk while giving such treatments, speaking aloud to my patient as though present. When giving self-suggestion I also find this method most satisfactory in its effects.

Following Hudson's plan, a good but not all-
Ninety-Four

ways convenient method is that of giving explicit directions to the subconsciousness just before going to sleep, in the belief that the True Self will better do the work while the objective consciousness of both are stilled by sleep.

My own chosen hour is in the early morning, my customary rising being at 5:30 to 6 o'clock. This is an hour when the mind is most free from routine action and peculiar power can be given to particular effort. I have used this hour for years with faithfulness and efficiency, and observance of it has accordingly become a part of my regular routine.

In bringing my telepathic methods as close to the character of present treatment as possible I have learned to place great reliance on certain adjuvants. To claim for absent treatment the efficiency characterizing close methods is absurd, and we should hold the latter as an ideal to which it should be our effort to make the former conform in detail so far as possible. In addressing one in our presence it should be remembered that the thought is not only transferred from mind to mind independently of sense impressions, but we call to our assistance the aid of the ears, by means of which sounds expressing ideas are received and recorded, the record thus remaining in memory

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as a continual reminder. In distant treatment that aid is lost and we are deprived of the energy and perspicuity of the impression on the conscious mind. To overcome in part the loss thus sustained should be our aim in absent treatment, and that it can be done I have demonstrated.

But how?

The methods of the various correspondence schools of the country serve our purpose very effectually. The healer should either keep up a regular correspondence with his patients at a distance or he should place his reliance for supplementary aid on printed lessons carefully prepared. I have thus far regarded it as far more satisfactory both to myself and patients to carry on a lively correspondence. To many healers this would be a most onerous task, but to me it is a real pleasure. This method keeps me in closer touch with my patients and reveals to me the flaws in their progress. I give and require at least one letter a week.

I beg you not to be startled by my confession of a belief that the letters passing between people are charged with the thought energy of those who write them. If this is true the peculiar value of such means of communication between patient

Ninety-Six

and healer at once becomes evident. Says Prof. John William Draper:

“Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.” He might have added: “They also bear the records of our very thoughts.”

Admitting the truth of this, we cannot escape the conviction that things we handle and wear take on from us deep impressions. It is because of this entanglement of one's very atmosphere in the texture of these objects that the psychometrist is able to read from them so faithfully the character of those who have been associated with them.

"We count too much on rest, good nourishment and the open air, and we do not depend enough on psycho-therapy." — *Dubois*,

**The Talking Machine as an
Aid to Distant Treatment.**

**Not all patients can be cured, but failure is
due mainly to their lack of faith.**

The Talking Machine as an Aid to Distant Treatment.

The thoughts of the healer are conveyed with a good deal of satisfaction and effect by correspondence, the recipient drawing from the chirographic characters of the written page the impression meant to be conveyed. That there is personality expressed in one's handwriting cannot be questioned. We recognize our friends even in their superscriptions, and by this means we are brought into closer rapport with them. *But what is far more impressive is a message spoken in the very tones of the sender, reproduced on the machine.*

What would not one give for such a message from a dear friend who has "passed out!" How inexpressibly welcome such a message from one far away! How impressive a communication of this kind from one whom we have learned to love for sterling worth and great helpfulness!

With a view to bringing myself as near as possible to my patients through use of the means at command I have employed the graphophone and other reproducers of the human voice with pronounced satisfaction.

The adaptability of such records, when carefully made, to the cure of disease is multiform.

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In the instance of a patient living far away, never seen by the healer, but with whom he may have come into rapport through telepathy, such a record, with the tones and vocal inflections of the sender well rendered, run off in the quiet of "the silence" always appeals to the patient with an energy second only to that accompanying a present treatment. To be sure there is still lacking the sympathetic touch of the healer's hand and the assurance of nearness which the senses give, but it is far more impressive than absent treatment as ordinarily given.

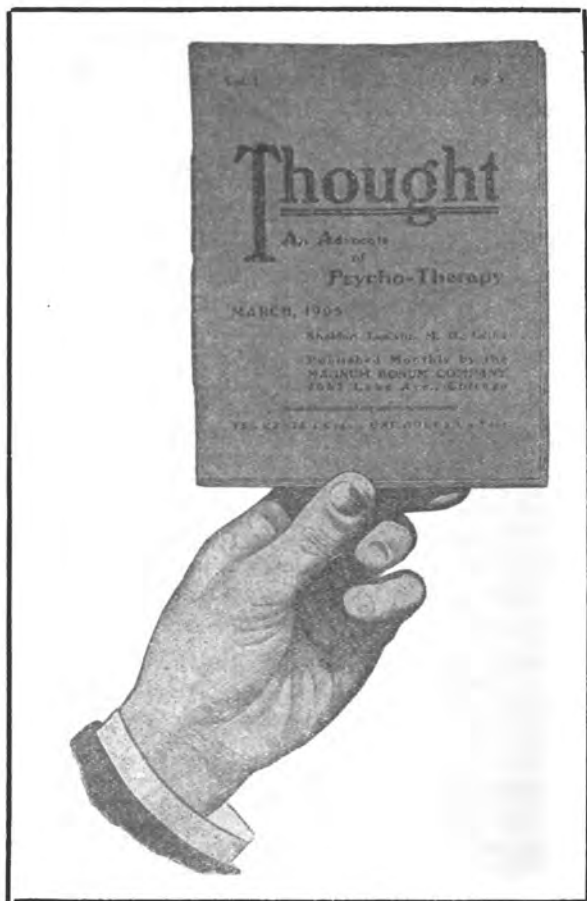
I shall call attention to but one other advantage of treatment through the talking machine, and that concerns cases of those very sick, wherein the effect of suggestion is sought to be maintained. By choosing quiet moments, suggestion records can be run off at short intervals with accentuated effect. This form of treatment is best suited to those mentally deranged and to those who are unconscious. *In any case, though the conscious mind be either obscured or wholly lost to control, the subconsciousness is ever alert and susceptible to impression.*

In conclusion I predict that *absent treatment, with the augmented effect obtainable through use of the adjuvants mentioned, will become a popular*
One Hundred Two

*and effective mode of treatment for mental, physical
and moral perversions and defects during the next
decade.*



One Hundred Three



A Few of the Topics Considered During the Past Year

A Glance at Processes.
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