

Truths Concerning Communication *and* Thought Transmission

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Foreword.

Before beginning the discussion of so important a subject as is before us, I wish to make a few, preparatory remarks.

It is understood by all minds, regardless of environment, that existence *is*, the universe *is*, our earth *is*. It is equally as well understood that these things being—as they are—there not only must be, but is a law to govern such existence. There not only is, but has been a governing law which has made these things as they are. This law not only has been, but must have been, beginningless; as existence could not be as it is, except it had been for all time. Likewise, it being a law, it must be for all time, it must be endless. This law, from a natural course of reasoning, must be progress. A law cannot be stationary, it must move. It cannot move backward or it would eventually result in nothingness. It is impossible to move toward nothingness, all things must move for-

ward. This law is a fact which may be discussed, but never disproved. I care not what appellation you apply to this law; you may personify the law and call it God and you are in truth; you may say it is the mind of the Divine and you are in truth; you may say it is the will of this mind and be in truth. Whatever appellation you apply, you, in doing so, recognize the truth and fact of this law. You recognize this law as the law of progress. You recognize also, the fact of mind in connection with this law. You recognize the fact of a pre-existing Great Mind. This law, being progress, must include the idea of repetition hence, minor, individual minds in likeness to the Great Individual Mind; hence, minor, individual laws in the likeness to the Great Individual Law. This law, with its accompanying mind, has proven itself, in its fact of progress, beginningless and endless. It has proven itself by the fact of progress unchangeable, continuous without a change. This law has proven itself unswerving, deviating not from its pathway, retracing not its steps. It has proven

itself in all things alike, great or small, material or spiritual, to be ever advance movement.

The universality of this law cannot be disproved. It applies to all things from the God-head down. All these facts *being*; these conditions and minds existing; communication is as sure a fact of existence. A fact that cannot be communicated is not a fact and is non-existent. Therefore, communication is an integral fact in this law of existence. It but remains for us, my friends, to turn the pages of the great book of the Law and read of its mighty workings.

Introduction.

We shall take up in this little series of talks, a few points relating to communication between minds, whatever be their environment; also the varied forms of communication, with their relative values for thought transmission.

We must with this subject, as with all subjects under the Law, begin with the fundamental points: Minds *are*, individual minds exist, and communication in some form between these minds, also exists.

It is a well known, established fact that communication is possible between any earth-plane minds, regardless of different forms of speech. Under similar understanding of one form, greater understanding may be possible. It is generally accepted by all minds who have an understanding, or a faith in the life beyond the earth-plane experience, that communication between such minds exists. It is also understood that this form of communication

must be other than the form of vocal expression. It remains for the average earth mind to understand that communication may as well exist between spirit and earth-plane minds, as between minds in similar environment. A more perfect understanding of mind itself, and its great and wonderful capabilities, would completely settle all questions regarding communication or interchange of thought. First, we must understand that mind, with all its characteristics of individualism, will remain ever the same in its individualism, for all time. This leads to the understanding of the possibility of communication by some form, between any, or all minds, in any environment.

Not wishing, in this preface talk, to encroach upon the subject matter in later discussions, I will but touch upon various points. I wish to emphasize in your minds the fact of communication, and in emphasizing, to wipe out completely the idea of any drawn line existing, beyond which communication would be impossible, either between minds on the other side of this imaginary line; or between minds *across* it. No division line exists; no change

in mind exists, the change is but in the form of material. Whatever change the mind may experience is entirely due to the influence of the change in material; but the mind itself, aside from this influence of material—which cannot be other than temporary—experiences at no time a change of condition. The greatest change of condition which is possible for mind to experience, is the step into the full light of Truth. Under the perfect workings of the Law, this step is taken at inception, thus doing away entirely with mind change of conditions.

The fact of communication between minds is a fully understood one. The means or medium of communication may be greatly varied; in fact, as varied as individuality demands. The forms or medium may have marked similarity; but are never identical.

I will not pursue these thoughts further, leaving the various points for topic discussion.

TALK ONE.

The Fact of Communication.

The fact of communication is so self-evident that it seemingly requires no discussion or proof. This being true, we shall make no effort towards proof; but the fact remains that some form of communication is not only possible; but is in constant use, not only between similar forms of material, animal organizations; but interchangeably as well.

Man uses the form of vocalization, but by no means exclusively; indeed, he uses this form much less than he thinks he does. He uses the form with other men of his own tongue or peculiar form of assembling sounds, and if he be sufficiently learned, with those of other tongues. He uses the form of vocal expression also, in his communication with the varied forms of animal life with which he comes in contact; but the form in these cases is not

received in the same manner as it is by his man friends, therefore it can be considered a distinct form; but the fact of communication is not in any way affected.

All forms of life, having any form of mind, are capable of some form of communication, if not several. The varied forms of animal life use the vocal expression method, some to a greater and some to a lesser degree; but they are more largely dependent upon the impression method than is man. To be absolutely correct, vocal expression is not a form, it is a means for a form, and that form the impression method—thought transmission by impression. Even the varied forms of life, as the plant life, all forms other than the animal, have a means of communication; but it is an universal, not individual influence. For example: The bulb or seed lies snugly hidden in the earth until the sun and the warm winds of spring indicate or communicate to them the new life-springing time. They respond to the suggestion and come forth. It is indeed, a form of communication, a form granted to man; but not as usually recognized by man.

All forms of communication are indeed granted to the man mind, and man is indeed, limiting, seriously limiting his powers, when he insists, either through ignorance or desire, in allowing himself but the one form, impressed by the means of vocalization. In such cases the horse is greater than man, for the horse will make use of any form coming within his scope of understanding. He will accept man's vocalization method, he will quite as readily respond to individual mind force without vocalization and will gain his impressions from any form of sensation which he may meet. Therefore in the natural state, at least, he is a highly sensitized plate, receiving impressions by many methods.

Your own mind will express to you the knowledge that communication in some of its varied forms is a fact throughout the entire universe, and between all things in the universe. Nature communicates to the mind of man and communicates directly. You cannot step out and pluck a flower that it does not communicate to you some sensation that results in thought. The thought may emanate within

yourself; but the sensation comes directly from the flower. You cannot pick up the meanest insect that this insect does not communicate with you, that this insect does not extend from itself its individuality and influence which will result in some thought within yourself. You may be hardly conscious of the thought, you may give little heed to the communicated influence; but the fact of its existence is there.

Pass your mind in study through all things within the universe with which you are conversant and you will find that there is no deviation from this law. When we consider the fact in this light—which is the light of Truth—then we begin to get a realizing sense of communication as applied to the mind of man, and the great power that has been granted to man.

It is necessary first, in order to develop any power, to come to a full realizing sense of the power; then we may begin our study of it, dividing it into its varied forms.

TALK TWO.

Needs of Communication.

Minds, being in existence, and being destined through thought and understanding for eternal progress, the idea of communication is a necessary one. The idea of progress in individualism demands the fact of communication; communication either with other, minor individualities or with the Great Mind. You see that the thought of progress pre-cludes the idea of transmitted thought or communication.

The actual fact of communication is universal, whatever be the conditions of mind; or however varied be the mind conditions. In the strictly earth-plane experience, no minds ever meet without some form of communication. It may or may not be a united form of vocal expression. The need for communication is ever present and is, as ever satisfied.

Man must resort to some form of communi-

cation to be able to gain the means to retain material existence. This is quite as true of the spiritual division of existence or life. This need, being a vital thing, requires or demands satisfaction. All minds resort to any means available to satisfy this demand. In every form of means in use the same requirement for development exists. In the form of vocal expression the child begins early to practice, to learn its lesson by desire, and only through long practice does it reach any perfection. The means of vocal expression, although apparently more satisfactory for such communication, is not more generally used than some of the other forms. It is indeed, more easily recognized; but not more effective. The need or demand creates the fact, and the fact demands any means available. This is plainly apparent to all thoughtful minds under earth-plane conditions. As minds remain ever the same, in earth or spirit-plane conditions, the demand and resulting means will also remain the same. The spirit mind, wishing to communicate, will avail himself of any means within reach. The desire being great both by the

producer and the receiver, any means, the easiest obtainable, will of necessity be used.

TALK THREE.

Necessary Results of Communication.

There must always be a need to establish a fact. Under these conditions results are quite as axiomatic. The whole need summed up in one thought, is the necessity of spreading the knowledge of the great love within the mind of the Great Divine, which has resulted in this same fact of mind communication.

We can now reason in regard to the subject of communication around in a circle, proving our premises.

The love within the heart of the Great Divine could not exist if there were no means of it traveling forth and being presented and accepted by other minds, so in likeness to the Divine Mind, as to be in harmony with this Divine Mind; hence the necessity for communication in some form. We do not need to have it proven to us that nothing can exist

except it throw out an influence. This throwing out of influence, must be communication (we are not at present considering forms).

Going back a step, the Divine could not be, except he had this love. The Divine *is*, and the love *must be*. Mind of any kind must love its own, and all things within the universe having emanated from the Divine Mind must be his own.

We had gotten to the point of the existence of the Divine love and its resulting, necessary influence which is communication. The next step is the result of this communication. This result can be no other than a broadening in knowledge. Every mind begins its individuality with the *capacity* for knowledge; but not knowledge. The capacity demands communication for its development. I care not from whence the communication may come, directly and entirely from the touch of the Divine within, or partly from similar, more advanced minds, individual as its own. The communication with the Divine Mind may be from without, as well as from within; for the Divine Mind is constantly in communication in every

possible way with his companion children. I love that term—companion children—it so entirely expresses the idea of love, uniting the idea of the family tie, the beauty of parenthood, and the love and harmony of perfect companionship.

The result of communication is also, life; and life is the most important thing in the Law. All forms of the handiwork of the touch of the Divine love respond to some form of communication, with the result—life. You recognize this in nature, it is quite as true with mind. There is but one Law and the form of communicating this Law is exactly the same in all cases; the varying results are due to the varied forms of receptivity.

Mere existence, which is less than life—rather the inception of life—is a result of communication. Progress is a result, an absolutely necessary result. All these work around to the source, Love, the Divine Mind himself, and the circle is complete.

A fact demands results, results demand a source; source, in turn, demands the fact and communication must *be*.

I shall not, in this little talk, go into a discussion of communication between individual minds, whatever be the form or the environment; but I wish to close with a question, because I wish to leave with you this question for your answering. Why should the Great Divine, while serving all things under his Great Law with communication in many and varied forms, restrict his greatest fact of love—the minds of his companion children—to but one or two forms? Why should he restrict them from the enlargement of any or all forms? Has he done so?



TALK FOUR.

A Passing Word.

I think we have firmly established in your minds, not only the fact of communication, but the absolute necessity for communication under the existing Great Law. We can conceive of no other condition existing under any form of law; indeed, we can conceive of no other law. No law could exist except there be communication. The Law, being as it is, beginningless and endless, progressing throughout time—existence being for all time without change, except as regards the material, which is indeed not the individual—communication is an established, understood fact.

There should be in our minds no misunderstanding, much less doubts, in regard to the fact of communication between minds whatever may happen to be their condition or environment; I might say, condition due to

environment. Condition alone might interfere with communication between minds, but that would be a condition of either mind desire, or development; rather than a condition due to environment. This environment condition is quite as applicable to strictly earth-plane conditions; as spirit plane, or interchangeable conditions. To completely understand correct conditions for communication, we must eradicate entirely from our minds, the imaginary line between the earth and spirit planes. We must use these terms for convenience in expression; but remember, the line is purely imaginary. We are and ever will be, one and the same. The only change than can possibly come to us is the change in accordance with the Law of Development.

We shall, for convenience in expression, divide the thought of communication into several heads or forms. Communication itself is indeed an idea unit; but there are several means by which this idea unit may be transmitted from one mind to another. We have chosen to designate these various means as different forms of mind communication. During this

study, however, I hope we may not lose sight of the fact that these varied forms are but the means to one, necessary, great end.

TALK FIVE.

Different Forms of Communication Between Minds.

As we have remarked many times, mind is mind, one and the same, whatever be its environment, whatever be its condition, whether that condition be of earth-plane or spirit-planes.

Minds vary only, in characteristics and point of progress. All minds know, be their condition what it may, that the phenomenon of communication exists, even if they have little knowledge of this phenomenon and its many forms.

First under this head of communication is the well-known form of vocal expression. Because it is a very customary form and one in long practice, man imagines he has a full understanding of it. He talks of the air vibration caused by the breath passing over certain material, so-called chords, and thus producing

certain sounds, and analyzes minutely the phenomenon materially. He analyzes the effect upon the material of the mind action and arrives at the truth; but not the whole truth. By what means is the idea expressed by this vocal expression phenomenon transmitted to the mentality of another? Is it by the means of these same sound waves? Yes, to some extent; but it is the thought in these sound waves, not the waves that makes its effect upon the second or receiving mentality. Now, if it be but the thought which makes the effect, any form of thought transmission would produce exactly the same effect.

— Strong materialism is the cause of the form of vocal expression for thought transmission. Higher developed mentalities, more sensitive mentalities, even at the present understanding, communicate by direct thought transmission without the aid of material, vocal expression.

Habit is so strong that we do not realize to how high a degree thought transmission alone, has developed, or to what degree we make use of this method, even while using the form of vocal expression. Man recognizes

this fact, but does not understand it. He often expresses himself as having a feeling that such and such a thing may be true; or, that another has a certain influence over him with no spoken word to exert such an influence. He does not recognize these things as purely thought transmission.

There is the form of thought transmission of throwing off of the actual thought as, (the same as) in vocal expression, and the receiving of this thought in its entirety by another. This we call expression without vocalization. Then there is the form of thought transmission in which the receiving mind gets the impression or effect; but does not get the thought. This is the hardest form to recognize understandingly and meet.

There is no difference between thought communication between minds who have lain aside the earth-plane vestments, except in the form of vocal expression. To a degree, to be sure, those in the spirit planes retain even this for materialization purposes.

We have these general forms of communication which apply to all minds in whatever con-

dition they may be; but in these forms are many degrees, almost as many as there be individuals. Those within certain, prescribed circles communicate by the impression or effect forms, without the effort of the direct thought transmission. We express it as a reading of another mind. Now, I have got into deep water; there are so many degrees of mind reading. You see we now have the shoe on the other foot, and the receiving mind is the one apparently in action. Mind reading is largely an individual matter; I should say an individualized matter. It may go through all the degrees from reading the actual thought or reading the pictures presented by the first mind, to interpreting the impressions received. This is quite as true of the strictly earth-plane mind as of the spirit-plane mind.

I have gone through this long preamble to arrive at this one point: That minds in whatever condition they may be, either both in the same condition, or in separate conditions, can communicate by one, many, or all the varied forms, in any of the different degrees. Direct thought transmission in some of its degrees, is

open to all minds. The impression or result form, is open to many. The form of vocal expression, as you know, is restricted to the earth-plane condition.

TALK SIX.

Communication Between Minds in Different Environments.

In regard to minds in the strictly spirit condition receiving communications in any form from earth minds, I wish to make these few explanations: The same rules obtain in this relation as in the relation between strictly spirit minds. According to different conditions, the receiving power of the spirit minds vary; however, all can receive direct thought transmission, whether it be accompanied with vocal expression or no.

The spirit mind does not hear materially, the vocal expression; but does sense the thought transmission. But what is vocal expression? I think it is generally admitted by all minds to be sound vibration, sound waves. Am I not right? The mind, although released from the earth-plane body, still senses all vibra-

tion, for the sensing of vibration is mental. It is physical only, as the mind transmits the idea to its own material. All the senses of material are material senses only as the mind transmits the idea; therefore, why should not the spirit mind be able to hear all, or any sound? As mind controls vibration, minds released from the earth-plane material can control such vibration to produce vibration as desired. The spirit mind does not produce the material sound, except for the material ear; and there comes in the point, the same vibration would not make the material sound as we understand it, except that the material ear were there to receive it. The vibration is not the noise. The sound as we understand it, is an individual matter; but the vibration or wave, is an universal thing. The spirit mind, not having the material ear, does not receive the same sound as the earth-plane ear; but the spirit mind sees, feels, senses and understands vibration and sound waves, and thus is able to not only receive communication by vocalization; but to enjoy and be moved by the varied intonations. Every rise and fall of the voice, every

variation in tone, in pitch, in volume, has its individual vibration and wave, and minds so desiring can sense and thus hear the vibrations and enjoy them.

Another point: A thought expressed by vocalization is, as a rule, more definitely expressed than other thoughts; therefore the spirit mind receives readily, the direct thought transmission. All minds in the spirit condition can receive as readily, thoughts definitely expressed by earth minds, without the aid of vocal expression. The degrees of understanding of the receiving minds vary to as great an extent as do the minds of the earth-plane. Varied earth-plane languages effect direct thought transmission, because such direct thought is mentally couched in some language; but stepping inward one step and receiving impression, rather than direct thought, or thought expression, the varied languages lose their significance. There are many minds that can receive this form of thought transmission; but it remains for the few who are in the same magnetic circle to receive the familiar, or innermost mind expressions.

In the previous discussion I have considered the receiving mind, as a mind in the spirit condition. There are two reasons why the vocalized expression is readily understood by spirit minds. One is the well formulated idea used in such expression, the other the actual vibration or wave transmission which the spirit mind can as readily sense as the earth mind. This gives the vocalized thought the force of two mediums of transmission, both the strongest forms of transmission. To these forms, in many instances, are added the other forms, giving, to be sure, a still added force.

Definite thought transmission without vocalization is possible to every mind, in either earth or spirit condition; but direct thought transmission requires development in both the giver and the receiver, as indeed, does every form of thought transmission.

TALK SEVEN.

Added Remarks.

This talk will be more, I fear, in the form of added, detached remarks, because of the points already covered.

The question may arise in your minds, if thoughts may be transmitted without the aid of vocalization, and minds may be read by other minds, that under sufficient development, no mind would have individual privacy, that all individual thought would be an open page for any to read who so desired. This is a very natural inference; but each mind possesses, along with its many other gifts, a will and powers to exercise this will; therefore, the mind book may be open or closed at the will of the individual. It is even so with the great book of the Divine Mind. The Divine has so willed that large parts of this book be opened that all who desire may read; but we must

know from the natural progress of the Law that there are pages yet unturned for us. In regard to the opening or closing of this mind book of the individual, as in all other things, development is required for its perfect working. Many minds have not so developed as to either open, or close the book entirely, at will. Others, even though not in the light and truth, may have developed strongly in this one line. Mind readers understand this, if indeed, they have an understanding of their own development. From some minds they get little and from others much. This is true of all minds whatever be their condition—earth or spirit condition.

I might add in regard to the Divine Mind, that the Divine has revealed unto the minor mind, not only all, but much more than the minor mind is, at its present development, capable of receiving. And in accordance with the Law, greater revealment will keep much in advance of the minor mind development. There will be no new truths revealed, but development in truth.

All forms of mind communication which we

have considered are open, under development, under the same conditions to earth-plane as well as spirit-plane minds; or, interchangeably; note I said under development and under same conditions.

The earth-plane has the ever-ready, more apparent means of vocalization and thus feels less need of the other forms. As much attention given to the direct thought transmission without vocalization form, as to the form with vocalization, it would gain as great a perfection. I should qualify that statement and say, universal attention, as well as individual attention. No more misunderstanding of interchanged ideas would occur under this form, than under the form of vocalization. In fact, the form without vocalization is, among all minds of higher development, used in connection with the other form, by no means always unconsciously. The earth-plane man applies to it many appellations, such as power, mesmeric influence, oratorical power, magnetism, personal magnetism, strength of mind, and any number of terms indicating an unseen power

and effect accompanying the vocally expressed words.

I have not and shall not touch upon the forms of vocal expression used mediumistically, or those under the materializing phenomenon. The forms are indeed the same, varying but in individual use.

TALK EIGHT.

Communication by Means of Vocal Expression.

First, let me say that I shall not stick closely to my topic and I ask your leniency if I digress, often and at length.

I hesitate somewhat to emphasize this means of communication—communication by the vocal expression method—by discussion. Not because this means is peculiar to the earth-plane, but because it is already overestimated by the minds in the earth-plane experience. It is indeed, a worthy means—any means of communication is worthy—but it should not be cultivated to the exclusion of other means, nor should other means go unrecognized because of it. In point of fact the earth-plane man—although he may not understandingly do this—yet, he does employ other means, oftentimes many other means in his desire to transmit his thoughts. These other means are largely em-

ployed in connection with vocal expression. The attitude of the body, the expression of the face, the gesture of the hand, as well as the mental attitude are indeed, as strong means of communication as the vocally expressed word. All these means or accessories are in constant use among earth-plane minds. The means by vocal expression would indeed, be monotonous and its power greatly lessened if these accessories were not employed. By their universal employment we have accustomed ourselves to the deception that they are an integral part of the vocal expression method. The plain tone of the voice would mean little if employed without the accessory of expression or quality; therefore expression and quality may be considered the chief factors. The quality of music heard in the material voice is more often due to the accessories than to the voice itself. Therefore I should say, cultivate diligently the accessories and you will accomplish two objects, a means of communication other than by vocal expression, and impart to the vocal expression method absolutely necessary qualities for highly developed thought

transmission. Especially for perfect transmission of thought by this method, cultivate as an accessory the direct thought transmission. You will then be able to affect the mind of the hearer and prepare his mind for the vocally expressed thought. The direct thought accessory will reach his mind for assimilation an appreciable length of time before the spoken word; thus you will be able to strike twice in the same spot and gain great power thereby.

In this means of vocal expression also, cultivate all accessories that will prove, not only entertaining and interesting, but impressionable. Indeed, my friends, in the cultivation of the method of vocal expression the man mind has recognized all the points which I have brought forward; but he has expressed the idea differently and thus has failed to recognize the beauty of the truth.

TALK NINE.

Accessories to the Form of Vocal Expression.

I wish in this talk to discuss somewhat briefly, some of the points which I have chosen in the preceding talk, to designate as accessories to the form of vocal expression. These points cannot in truth be considered accessories, except as they hold this relation when considering the particular form of communication, vocal expression.

First, a few thoughts in regard to communication as expressed by gesture, facial expression, or any peculiarity of manner. It is a well-known fact that with little practice indeed, that satisfactory communication may be accomplished by these combined methods, if not by the use of them separately. If you will give the matter a little thought, you will readily discover that the method by vocal expression is greatly enhanced by the addition of the

aforesaid means. For instance, take the case of a public speaker, many listeners who are unable to distinguish every vocally expressed word of the speaker, yet, from gesture or body expression may receive his exact thought. Indeed, the man who receives with the greatest exactitude the thought of the speaker, is the man who sees every motion, rather than he who hears every word. A better example of this may be the production of a play upon the stage. Oftentimes it is given in a language familiar to but few in the audience, yet, if the actors be well versed in communication by facial and body expression, gesture and general manner, large audiences will be drawn and their desires satisfied.

This thought may now arise: That those who are denied vision by the material eye may enjoy and gather accurately the thought of the speaker without being able to see the facial expression or gestures. This question leads us to another very important point in the consideration of thought transmission, and that is, the personality expressed by the indi-

vidual. This personality is the individual magnetism; which, in turn, is largely electrical; or rather, which is magnetic waves induced by the individual, and transmitted by the unseen electrical force. It is an actual force wave, not an imaginary impression. It is a force which emanates from each individual, and which can be controlled by the individual. Those who come before audiences in a public capacity have, or should have, cultivated this force to a large degree, and should understand the workings of this force.

Those who come before large audiences, desiring to make an impression with their thoughts have, in the majority of cases, made a study of communication by all of the aforesaid means. The study of elocution, or as some have designated it, vocal expression, by no means is understood to mean the vocally expressed word exclusively. To those who have the better understanding of elocution, the vocally expressed word is considered the accessory; indeed, the last. First, comes the personality or the individual magnetism of the speaker. Second, is noted the facial and body

expression—that is, the material expression. You see the first is mind expression, the second is material expression. You have now met both the mind and the material of the hearer. Next come the vocally expressed words, expressing the thought by vocalization accompanied by the material gesture, given a little in advance of the vocal expression, in order that the two waves—the thought wave and the material wave—may be received and assimilated by the hearer simultaneously. If the material gesture arrives at the receiving point after the vocally expressed thought has been assimilated, it loses its entire power. Now you see, by this analysis, that the actual vocally expressed word is not more than one-fourth of the power expended. Indeed, it is less; because of the greater importance of the other three-fourths. However, in the general man mind this is all included in communication by the method of vocal expression.

I wish to add a few thoughts upon expression by the pure thought transmission method.

This method can be applied to communication expressed generally, as a speaker to an

audience, quite as easily as the other forms. Indeed, if it be added to the form of vocal expression, it will greatly enhance the power. Strong concentration by the speaker upon the point under discussion will often produce the desired effect in pure thought transmission; but a knowledge of the actual existence of this power and an understanding desire for the proper effect, will bring more perfect results. A perfect command by the individual of his own mind and powers of expression, will enable him, with some practice, to precede the vocally expressed thought, as considered above, by pure thought transmission, thus gaining a hold upon his audience and compelling them into the proper receptive mood for the vocal expression.

This pure thought transmission may, by understanding thought concentration, be thrown over an audience before the speaker appears to their material vision; indeed, it is a customary method employed by some speakers to appear to the material vision—being seated upon the platform—some time in advance of their time for direct expression. During such time, many are able to win large numbers of

their hearers to their peculiar form of thought. This is a good example of thought transmission, accompanied by personal magnetism.

TALK TEN.

Personal Magnetism as an Aid to Vocal Expression.

The first point for our discussion in this talk is the effect upon the speaker, produced by individual, personal magnetism in the audience.

These remarks will be quite as applicable in the case of two or three minds gathered together, as in a large gathering.

It is often true that some individual mind, so willing, and possessing a strong or developed personal magnetism, may be able to appreciably effect the one addressing the audience. This mind may be in harmony or antagonistic, as the case may be; but the effect is a fact and one often readily noted by the individual speaker. This effect may be produced in two or more ways. The force sent out may be conscious or unconscious. It may be induced entirely by the individual mind in the audience, and sent

forth from this mind to strike as this mind wills; or it may be simply present in this individual mind and the mind of the speaker may wander forth, meet and gather the impression. This would be one form of mind reading. The effect of the impression upon the speaker may be great or small, due to the degree of sensitiveness of the mentality of the individual speaker, or to the degree of development in knowledge of the same individual.

In regard to the universal mind force sent out by the audience, it may or may not have as great an effect upon the speaker, according to the degree of its universality. There are few minds so immune to thought force, that they will not be affected by the universal thought force of their audience. If the universal thought force be harmonious with that of the speaker, all annoying or contending conditions may be removed and the mind of the speaker, being unhampered, will be able to deliver the highest thought waves in his possession. According to the degree of harmoniousness will be the degree of perfect thought transmission.

These thought forces may be communica-

tion by direct thought or impression; but in any case the force will result in thought transmission.

Now in regard to the question which has been raised, in the case of the pure vocal expression preceding the material vision of the expressing mind.

Let me first say, that apparently the vocal expression precedes all other forms of thought transmission, yet in reality the individual personal magnetism waves have been sent out previously to the material vocal expression waves. This is a point rather well understood by those who desire to make an impression through this form of thought transmission. Many times a few vocally expressed thoughts, preceding material visual expression, will arouse sufficient curiosity to enhance the value of the material visual and other forms; but this curiosity is induced by the wave of desire in the personal magnetism; therefore, the method is the same; the application but differs slightly.

The few methods of thought transmission remain ever the same for all time, and in all environments and conditions. The application

of these methods, or means, may be as varied as the individuals in these environments or conditions.

Postword.

In this series of talks we have made no attempt to prove the fact of thought transmission; nor the necessity for communication. These things are self-evident. We have made no attempt indeed, to prove any point that will not upon mature judgment, prove itself to your own minds. We ask you to accept of the thoughts we have brought forth only such as appeal to your reason as being but truth. We do ask, however, that you treat the subject with honor and fairness; that you eliminate prejudice; that you eliminate theory and search earnestly for truth, and truth only. If this be your attitude you will indeed gain but truth.

The great Divine Law is the acma of all truth. It does not require theory to prove its premises or conclusions. It does not require faith to accept it in its wonderful simplicity. It does not require prejudice to keep us in harmony with its teachings. It does not re-

quire a compelling force to keep us in the pure light of its path. This great Law of the Divine requires but an open mind and an individual desire to receive. Therefore, I say, eliminate prejudice, theory and faith without knowledge. Faith indeed, is a gift of the Law; but not when it is received without knowledge. Of the two, knowledge is the greater; for it includes the faith.

Neither does the Law demand charity; nor hope, except as it may possibly be applied to the individual desire. Why should we hope for that which we may have? Why should we have charity for perfection? The Law is perfection. We have every capacity, granted within each individual mind for harmonizing ourselves with this perfection, this Law. If we hope, let us hope that we may soon open our minds to its truths. If we have faith, let us show this faith in our searching for the knowledge of this truth. If we have charity, let us have charity for the neighbor whom we desire will soon receive this truth.