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How to thought-read

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THE first book of this series, "How to Mesmerise," gave so much satisfaction to the reading public, and having passed into several editions, my publishers have asked me to write another work on similar lines. This *brochure* is my response. Clairvoyance, Psychometry, and Thought Transference—briefly referred to in the former—are more fully gone into in this. Consequently, I have little doubt "How to Thought-Read" will meet with acceptance.

Thought-reading is duly considered and explained. A clear distinction is drawn between Musculation, or Muscle and Mind-Reading; and although these pages are not confined to Thought-Reading, as generally understood by the public, the subject itself, and as an entertainment, have been pretty fully dealt with.

During the past decade, psychological subjects have, in a remarkable way, arrested public attention. "New Mesmerism" and "New Spiritualism" are popular subjects with editors and magazine writers. Whatever the real causes—a greater influx of the spiritual from "the state of the dead," or from a reaction in the minds of men against the purblind materialism of our scientific leaders—it is hard to say. Possibly these and other causes have been at work. One thing is certain, for good or ill, the majority of thinking men and women of the age are not only interested in, but are actually searching for evidence of "embodied spirit." Hence we find men of science, journalists, and even

professed materialists and secularists, who, a few years ago, could scarcely speak of these subjects in the ordinary language of courtesy, confess now not only their belief, but are going to the other extreme of advocating, what as yet, they have failed to fully grasp.

A few years ago "The British Parliament of Science" was nothing if not materialistic. The leading *savants* of the day declared "all was matter, no matter what." Consequently, man was the highest product of protoplasm, and his *only* destiny the grave. The change has been great indeed, when one of its most brilliant members (Professor Oliver Lodge, D.Sc., F.R.S., British Association at Cardiff, 1891) in his address said: "It is familiar that a thought may be excited on the brain of another person, transferred thither from our brain by pulling a suitable trigger; by liberating energy in the form of sound, for instance, or by the mechanical act of writing, or in other ways. A pre-arranged code, called language, and a material medium of communication, are recognised methods. May there not, also, be an *immaterial* (perhaps an ethereal) medium of communication? Is it possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to, and know practically nothing about? *In this case I have evidence. I assert I have seen it done, and am perfectly convinced of the fact; many others are satisfied of the truth, too.* It is, perhaps, a natural consequence of the community of life or family relationship running through all living beings. The transmission of life may be likened in some ways to the transmission of magnetism, and all magnets are sympathetically connected, so that, if suitably

suspended, a vibration from one disturbs others, even though they be distant 92,000,000 miles. It is sometimes objected that, granting thought-transference or telepathy to be a fact, it belongs more especially to lower forms of life, and that as the cerebral hemispheres develop we become independent of it; that what we notice is the relic of a decaying faculty, not the germ of a new and fruitful sense, and that progress is not to be made by studying or alluding to it. As well might the objection be urged against a study of embryology. *It may, on the other hand, be an indication of a higher mode of communication, which shall survive our temporary connection with ordinary matter.* The whole region is unexplored territory, and it is conceivable that matter may react on mind in a way we can at present only dimly imagine." The italics are mine.

Thought-Transference and Telepathy may, indeed, be an indication of a higher mode of communication between human beings after we have severed our temporary connection with matter. Whether or not, the hope should repay our study. I have sought in the following pages to briefly define and illustrate what these phases of communication are.

Double and Psychic Consciousness, Clairvoyance, natural and induced; Psychometry, its natural and leading features as a spiritual faculty; Thought-Transference, visions, dreams, and their *portents*, are in turn briefly dealt with, in order to extract therefrom some evidence of *soul*.

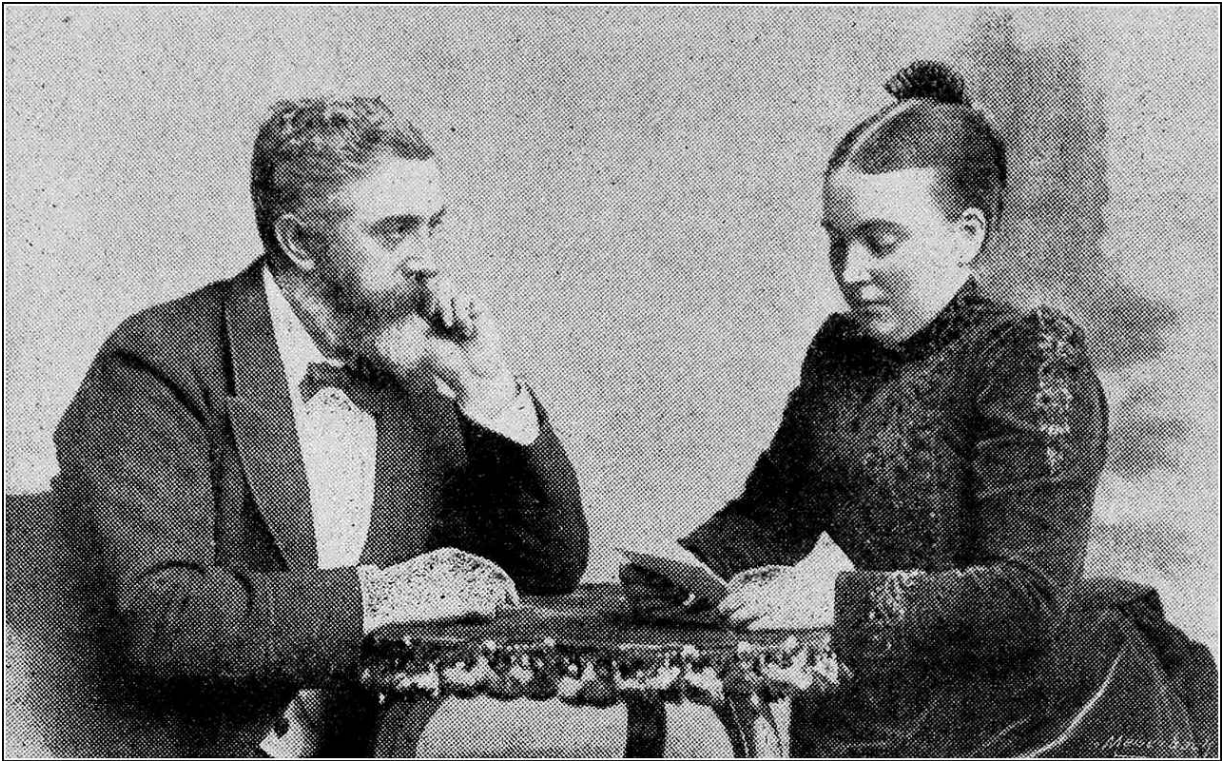
Modern Spiritualism is referred to, in so far as Thought-Reading is likely to throw any light upon its psychological phases, as well as on its physical phenomena.

While attempting to cover so much ground my difficulty was not what to write, but what not to write, the materials at my disposal being so abundant. Much has been cut down to get the whole within reasonable compass. Nevertheless, I hope my readers will find "How to Thought-Read" a readable contribution to the science of soul.

JAMES COATES.

GLENBEG,
ARDBEG, ROTHESAY, N. B.

EXPERIMENT IN PSYCHOMETRY.—See [Page 60](#).



MR. and MRS. COATES.

HOW TO THOUGHT-READ.

CHAPTER I.

SOMNAMBULISM AND PSYCHIC PHENOMENA.

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BEFORE entering upon the subject of “How to Thought Read”—or rather, range of interesting subjects grouped under this title—it is proposed to deal briefly with the key to the whole, which is to be found in the revelations of man’s inner life, soul-life and character, presented by somnambulism and trance, whether natural or induced.

The use of a few simple terms having a well-defined meaning will help the reader and prepare him for the more careful study of the psychic side of human life.

The somnambulistic and trance states may be divided, for the convenience of examination, into the Hypnotic, or state of hypnosis; the Mesmeric, or somnambulistic; and the Psychic, or lucid somnambulistic—or briefly, the Hypnotic, Mesmeric, and Psychic states.

The operator is the controlling agent, hypnotist, or mesmerist; in spiritualism, the guide or control.

The sensitive is the subject, the percipient, psychic, patient, or person who passes into the hypnotic, mesmeric, or trance states, etc.

Hypnosis is the term used for the hypnotic state artificially induced by the agent. Hypnosis is the lowest rung of the ladder; the psychic or soul state the highest. The intermediate phases, as indicated in conscious or sub-conscious conditions of life, are innumerable and not readily

classified. Still, the states mentioned will give a favourable insight to the whole. In hypnosis, physical rather than mental phenomena are evolved; *anæsthesia*, or non-sensitiveness to pain, is more or less present. The senses of smell and hearing are partially exalted, and the sensitive may be partially or wholly unconscious.

The mesmeric state is the term frequently used to denote ordinary artificial somnambulism. It is actually the higher or more perfect form of hypnosis. The senses in this state are more fully submerged, and the mental faculties are more fully exalted, than in hypnosis.

The psychic state, as the mesmeric, relates to the mental, and hypnosis to the more physical, so does the psychic state refer to that class of extraordinary somnambulism in which the mental and the spiritual gifts transcend in character and power those of the foregoing states. In this state the higher phenomena of lucid somnambulism, clairvoyance, and thought-transference are manifested more perfectly than in any other.

The hypnotic, the mesmeric, and the psychic states indicated are frequently interlinked in manifestation. The sensitive may pass from the first to the last without apparent gradation. It is well to keep these divisions in thought, so that in practice no one will be content with the *lower* where it is possible, by wise and judicious observations and operations, to induce the higher.

To make the matter still more clear, in hypnosis and in the mesmeric state all phenomena may be said to be induced through and by the influence and the direction of the operator. Not that he produces the effects as they are

exhibited by the sensitive, but they are brought about through the agency of his suggestions or operations.

In the psychic state this is not always the case. The influence of the operator may at times be almost *nil*. The operator will find it best—when the sensitive is in a high lucid state—to become an observer and a learner, and no longer continue the *rôle* of director.

In the psychic state, the soul-powers, so often submerged in ordinary life, transcend in a remarkable manner. The senses are completely suspended and the mind exalted to such a degree, a clearly defined super-sensuous condition is reached. Whether this stage or condition is induced by fasting, prayer, disease, or by mesmeric agencies, matters little. In it we find the key to the seership, and the clairvoyance, and the prophetic utterance, and the mystic powers attributed to and exercised by prophet, and seer, and sybil in the past. By the investigation of the phenomena evolved by the psychic state we are enabled to understand something of man's soul or spiritual nature, apart from the phenomena induced by pathological conditions of brain and body.

The foregoing view presented of mesmeric conditions may be very different from that which medical men may glean from hypnotic practice with hysterical and lopsided patients, and certainly not the views which the general public are likely to gather from seeing a number of paid "subjects" knocked about a music hall stage by an ignorant showman.

From the roughest to the finest, from matter to spirit, from hypnosis to the psychic state, we find enough to arrest

attention and give a high degree of seriousness and earnestness to our investigation. We stand on the threshold of soul, and the place where we stand is holy ground. We find, as is the physical, mental, and spiritual characteristics of the operator, *plus* those of the sensitive or sensitives, so will be the nature of the phenomena evolved.

It will be observed some subjects never get beyond the first state, or hypnosis; others that of the second, or mesmeric. All sensitives, in keeping with their temperamental and mental developments (as revealed by phrenology and psychometry), are better adapted for one class of phenomena than that of others.

It may be further observed that the foregoing states may be self-induced or, directly and indirectly, the product of "spirit-control," drugs, or bodily disease. Hypnosis, we must bear in mind, although not unlike the mesmeric state, has no more relation to that condition than sleep produced by an exhaustive walk or a dose of laudanum is like natural or healthy sleep. Indeed, hypnosis is not properly a condition of sleep. In the majority of cases the sensitive is never wholly unconscious. It is rather a state in which there is a temporary perversion or subordination between brain impressions and consciousness. The sensitive in hypnosis is often less intelligent than in the normal or waking state.

For various reasons the state of hypnosis may be recognised as that state in which the mind is subjected to certain abnormal conditions of the body, notably of the brain, spinal cord, and indirectly of the circulation, induced by certain means determined upon by the operator. The mental condition in this state is one of almost pure

automatism, in which hallucination or sense illusions are more or less present.

Great and serious are the responsibilities of those who bring about the state of hypnosis. Every thought and feeling, of whatever kind, infused in this state, like seed, will take root and germinate, and finally bud into action in the daily or waking consciousness, and determine unconsciously for the sensitive the character of his life. Hypnotism is neither for indiscriminate use, nor is hypnosis to be induced as a plaything for the thoughtless—medical or lay. At the same time, in the hands of the thoughtful, its educative value is most important, for, if the operator is well poised, and feels that, he can impart higher thoughts and strengthen the will[A] of the sensitives by the twofold agencies of impressionability and suggestion. This is something not to be despised. It is surely no degradation to be saved from evils one cannot overcome or resist, unless assisted by external aid, even though that help can only come by submitting to hypnotism.

In hypnosis the outer brain of convoluted grey matter is most affected, being more or less denuded of arterial and nervous stimuli. The power of conscious, intellectual, and abstract thought is reduced to a minimum. The organs of the central brain are differently influenced, as in inverse ratio the stimulation is increased. The eye is more susceptible to light, or the pupils may become dilated and fixed. The auditory sense is rendered more keen. The olfactory powers are intensified, and there is more or less insensibility of feeling. The powers of co-ordination and locomotion are preserved up to a certain stage, when these