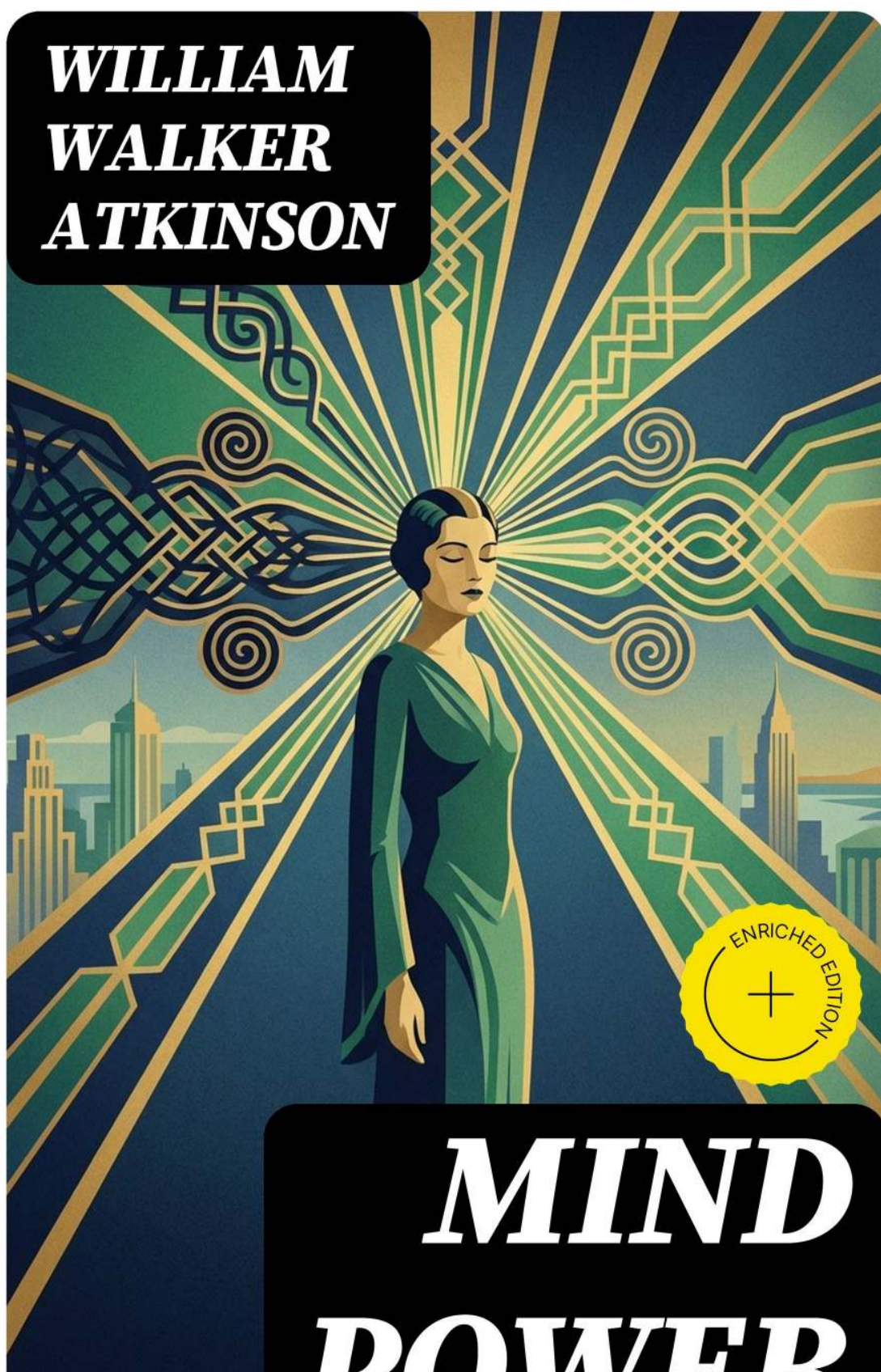


***WILLIAM
WALKER
ATKINSON***



***MIND
POWER***



William Walker Atkinson

Mind Power

Enriched edition.

Introduction, Studies and Commentaries by Hannah Mead

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Introduction

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Uniting the promise of inner sovereignty with the peril of unseen suggestion, *Mind Power* asks how a person can consciously wield the forces of thought to shape circumstances while remaining secure against the pressures, moods, and influences that continually press upon the mind from without and within, proposing that the same faculties that inspire creativity, resolve, and confidence can, if undirected, open pathways to passivity or manipulation, and that practical training in attention, will, and self-possession converts vague aspiration into disciplined energy, capable of radiating outward in conduct and inward in composure, forming a life governed rather than drifted.

Composed in the early twentieth century by American writer William Walker Atkinson, a prominent voice in the New Thought movement, *Mind Power* belongs to the tradition of metaphysical self-help that sought to translate spiritual psychology into daily practice. Its milieu is not a fictional setting but the bustling modern world of industry, advertising, and social exchange, where ideas of personal magnetism and mental influence were intensely discussed. Within that cultural moment, the book functions as a concise manual: part philosophical reflection, part practical handbook, written for readers eager to cultivate character and effectiveness without severing the ethical dimensions of personal growth.

Atkinson frames his premise simply: the mind generates tendencies that affect one's own behavior and also ripple through relationships, and conscious direction of these

tendencies changes outcomes. He guides readers through principles before turning to application, addressing both self-mastery and interaction with others. The voice is confident and exhortative, yet careful to distinguish constructive influence from coercion. The style favors crisp definitions, familiar examples, and steady repetition for emphasis, producing an almost tutorial cadence. The tone is earnest and pragmatic rather than mystical, inviting readers to test ideas in ordinary situations, and gradually building a vocabulary for responsible personal agency.

Several themes anchor the discussion. Attention is treated as a decisive faculty, since what one steadily contemplates grows in power over conduct. Will is portrayed as trainable rather than fixed, a resource strengthened by deliberate use. Suggestion and imitation appear as social mechanisms through which attitudes spread, making vigilance and ethical intent essential. Character is presented as the true safeguard of influence: firmness without hardness, receptivity without gullibility. Throughout, the book insists that inner order precedes outer effectiveness, and that one's mental climate—habits of thought, feeling, and expectation—quietly organizes experience long before decisions are consciously made.

The method is incremental and practical. Early chapters lay foundations through clear propositions; later sections translate them into exercises of observation, reframing, and steadied attention. Instead of elaborate rituals, the book favors short, repeatable drills that reinforce poise under everyday pressures: noticing trains of thought, interrupting unhelpful tendencies, and reasserting purposeful focus. Illustrations are drawn from common encounters—work, conversation, persuasion—so the abstraction of mind power remains tethered to conduct. This structure makes the reading experience cumulative; concepts acquire weight

through use, and the reader's growing self-knowledge becomes both the measure and the means of progress.

For contemporary readers, the book's concerns feel timely. In an era saturated with notifications, persuasive design, and performative opinion, questions about how attention is spent and how influence travels are unavoidable. Atkinson's emphasis on clarity of intention, ethical boundaries, and steady self-direction offers a counterweight to ambient distraction and unexamined contagion of mood. While the metaphysical language reflects its period, its practical counsel—cultivate disciplined focus, fortify inner posture, engage others without domination—speaks to challenges of burnout, misinformation, and social pressure. The result is a framework for reclaiming agency without denying interdependence, and for practicing influence without abandoning conscience.

Approached as a historical artifact and a living toolkit, *Mind Power* rewards measured reading. Its claims are programmatic rather than scientific, yet its insistence on training attention, strengthening will, and respecting the autonomy of others remains durable. Readers can translate its proposals into modest experiments: steadier routines, clearer aims, more mindful speech, and firm but open boundaries. Such practices do not promise instant transformation; they cultivate direction. In that sense, the book continues to matter because it links private discipline to public responsibility, suggesting that the cultivation of inner steadiness is not retreat but preparation for more humane participation in the world.

Synopsis

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William Walker Atkinson's *Mind Power*, a formative work of early twentieth-century New Thought, advances the claim that mind is a living force that shapes character, conduct, and practical outcomes. Framed as a manual rather than a creed, it sets out to explain how mental states operate, how they interact with other minds, and how disciplined use of attention and will can be cultivated. Atkinson positions his method as both explanatory and applied, promising readers a systematic path from vague aspiration to controlled effectiveness. Throughout, he stresses that genuine mastery rests on law-like principles of mind rather than on superstition or empty enthusiasm.

The opening movement clarifies what Atkinson sees as the elements of mental action: attention, desire, imagination, and will. He argues that attention focuses the mind's energy, desire supplies motive power, imagination supplies form, and will furnishes direction. Habitual states are said to arise from repeated uses of these faculties, for better or worse. By drawing attention to this sequence, the book frames self-mastery as a process of redirecting energies already at work within one's own consciousness. The reader is encouraged to treat moods and impulses as manageable materials rather than as fixed traits or external impositions.

From this foundation, the book develops the idea of a "mental atmosphere," the composite tone a person radiates through emotion, conviction, and bearing. Atkinson contends that such atmospheres are detectable by others and can subtly attract, repel, or inspire. What is popularly called personal magnetism, in his account, is not an occult

gift but an organized disposition of mental states that invites cooperation and confidence. He emphasizes that people constantly influence each other, often without deliberate intent, and that ethical, stable inner conditions tend to generate constructive outward effects in social and professional settings.

The practical core presents methods for transforming inner states. Atkinson advocates strengthening attention to break cycles of worry and indecision, then employing constructive images and affirming attitudes to install more useful patterns. He treats mental training as a daily discipline, beginning with small, testable tasks that develop steadiness and confidence. The program seeks to replace scattered energy with concentration, to transmute fear into courage, and to channel desire into consistent action. Rather than proposing sudden, dramatic change, the text argues for incremental gains achieved through repeated, conscious adjustments of thought and feeling.

A subsequent strand addresses the dynamics of suggestion and persuasion. Atkinson analyzes how tone, rhythm, posture, and clear, confident statements can predispose others to agreement, while vague, conflicted expressions weaken one's position. He distinguishes direct suggestion—explicit appeals—from indirect forms that operate through example, association, and atmosphere. Practical illustrations concern business, sales, leadership, and everyday negotiation, with an insistence that influence is most effective when grounded in genuine conviction and self-control. The book maintains that ethical persuasion flows from robust self-command and respect for the autonomy of those one seeks to guide.

Complementing its offensive strategy, *Mind Power* devotes attention to defense against unwholesome influence.

Atkinson counsels readers to strengthen critical attention, to examine emotional triggers, and to maintain a steady inner center that resists manipulative appeals. He recommends cultivating environments—social and informational—that support clarity and purpose, while remaining alert to grandiose claims that bypass reason. The protective stance mirrors the constructive program: building stable habits of thought not only amplifies one's beneficial influence but also creates resilience, reducing the sway of fear, fashion, or the dominating energy of others.

The book closes by situating personal development within a broader moral frame. Atkinson links mental self-command to responsibility, urging readers to use any increase in influence for constructive ends. Its legacy lies in a synthesis of practical training and idealistic vision, anticipating later emphases on attention, habit formation, and expectancy while retaining the expansive optimism of New Thought. *Mind Power* remains resonant for those seeking agency over mood, conduct, and social presence, offering a disciplined approach that treats inner change as the precursor to outer results without resting on mere wishfulness or coercive tactics.

Historical Context

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Mind Power: The Secret of Mental Magic appeared in 1907, during the United States' Progressive Era, when urban, industrial Chicago functioned as a major hub for inexpensive metaphysical and self-help publishing. Its author, William Walker Atkinson (1862-1932), had moved into the orbit of the New Thought movement and worked with Chicago-based periodicals and presses that specialized in "mental science." The era's institutions included lecture circuits, correspondence schools, and magazines that promised practical improvement through psychological insight. Atkinson's book entered this marketplace as an accessible manual for readers seeking personal efficiency in a rapidly modernizing, competitive economy.

The New Thought movement, organized through conferences and dozens of journals, drew on the healing ideas associated with Phineas P. Quimby and the teachings of figures such as Emma Curtis Hopkins. Unlike Christian Science, New Thought generally accepted conventional medicine while emphasizing affirmative prayer, auto-suggestion, and mental causation. By the first decade of the twentieth century it had congregations, study groups, and publishing houses across the country, from Boston to Chicago to Los Angeles. This infrastructure promoted books that linked inner attitude to outward success, establishing a readership for Atkinson's synthesis of personal magnetism, self-discipline, and mind training.

Chicago's printing district amplified these currents. Atkinson contributed to and edited New Thought periodicals in the city, developing a plainspoken, lesson-based style suited to

mail-order courses and serialized instruction. He wrote under multiple bylines, but in *Mind Power* he presented his material under his own name, consolidating ideas he had explored in earlier articles on suggestion, concentration, and success. The city's rail and postal networks enabled national distribution, while lecture halls, clubs, and metaphysical bookstores sustained a local audience. These channels positioned his work at the intersection of self-help, popular psychology, and the era's appetite for scientific-sounding explanations.

Late nineteenth-century psychology shaped the book's vocabulary. William James had publicized the "subconscious" and the plasticity of habit; laboratories at Harvard, Columbia, and Clark normalized experimental methods. In Europe, Jean-Martin Charcot and the Nancy school debated hypnosis and suggestion, while Pierre Janet analyzed automatisms and dissociation. The Society for Psychical Research in London (founded 1882) and its American counterpart (1885) popularized investigation of telepathy and related claims. These debates filtered into mass culture, informing nonacademic manuals that treated suggestion, attention, and will as trainable faculties. Atkinson situates his program within that discourse, insisting on practice and psychological lawfulness.

Contemporary science supplied metaphors that *Mind Power* repeatedly exploits. The public had learned of invisible forces—X-rays (1895), radioactivity (1896), and wireless telegraphy—and popular writers spoke of "vibrations" to describe unseen transmissions. Electricity and magnetism furnished images of influence that seemed modern and empirical. Though physicists were debating the status of the luminiferous ether, the vocabulary of waves and fields pervaded magazines and advertisements. Atkinson borrows that language to frame mental action as directional and

radiant, rendering subjective states discussable in quasi-technical terms. The result aligns his lessons with the period's trust in systematic technique and demonstrable effects.

The book also belongs to a broader occult and comparative-religion revival. The Theosophical Society (founded 1875) promoted Eastern scriptures and esoteric ideas to Western audiences, while popular spiritualism and ceremonial magic flourished in print. Atkinson issued many works through the Chicago-based Yogi Publication Society and wrote under pseudonyms including "Yogi Ramacharaka" and "Theron Q. Dumont," presenting yogic and "mentalism" frameworks to American readers. *Mind Power* reflects this eclectic milieu, translating ideas of will, concentration, personal magnetism, and mental influence into practical exercises without denominational commitment. It is framed as instruction rather than doctrine, yet assumes a universe responsive to trained intention.

Progressive Era readers faced new white-collar hierarchies, scientific management, and an ethos of efficiency. Orison Swett Marden's *Success* magazine (founded 1897) and innumerable salesmanship manuals promoted character, energy, and confidence as professional assets. At the same time, Clifford Beers's 1908 memoir spurred interest in mental hygiene and the language of mental health. *Mind Power* addresses this climate by teaching concentration, self-control, and interpersonal influence as skills that can be learned and applied in business. Its examples and tone speak to clerks, managers, and entrepreneurs navigating mass markets, offering a moralized psychology that links personal mastery with upward mobility and stability.

Published amid reformist optimism and anxieties about crowd influence, *Mind Power* exemplifies how early

twentieth-century American metaphysical literature blended spiritual aspiration with utilitarian aims. It reframes older notions of mesmerism and will into a program of self-regulation compatible with office culture, salesmanship, and civic respectability. While echoing laboratory psychology's stress on attention and habit, it resists strict materialism by positing lawful but intangible mental forces. The book thus mirrors its era's hunger for mastery—ethical, psychological, and social—while gently critiquing institutions that measured worth solely by external credentials, proposing disciplined inner development as a practical route to influence and success.

Mind Power

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Chapter I

The Mental-Dynamo

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I WISH to invite you to the consideration of a great principle of Nature a great natural force that manifests its activities in the phenomena of Dynamic Mentation a great Something the energies of which I have called MIND-POWER."

My thought on the subject is based upon the fundamental conception that:

THERE EXISTS IN NATURE A DYNAMIC MENTAL PRINCIPLE A MIND-POWER PERVADING ALL SPACE IMMANENT IN ALL THINGS MANIFESTING IN AN INFINITE VARIETY OF FORMS, DEGREES, AND PHASES.

I hold that this energy, or force, or dynamic principle, is no respecter of persons. Its service, like that of the sun and rain, and all natural forces, is open to all just and unjust; good and bad; high and low; rich and poor. It responds to the proper efforts, no matter by whom exerted, or for what purpose called into effect. But the proper effort must be exerted, consciously or unconsciously, else there will be no operation of the force. I believe that the activities of this dynamic mental principle are intimately correlated to manifestations of the mental operations known to us as desire, will, and imagination. We shall learn something of the laws and principles and modes of operation of its energies and activities, as we proceed with our consideration of it, in this work. It may be difficult for you to grasp this conception of Mind-Power at the start but it will grow upon your understanding as its activities are presented to you, one by one, like a great panorama.

My terms will be explained and illustrated by examples, as we proceed so you need not analyze them at this point. It may be as well, however, to state that I have used the term

"Dynamic" in its original Greek sense, *i. e.*, "powerful"; "possessing power," etc.

I have postulated of my conception of Mind-Power that it pervades all space is immanent in all things and manifests in an infinite variety of forms, degrees, and phases.

But, it may be urged, this is nothing more than science claims for the principle of physical energy then is Mind-Power identical with the physical energy of science? is it nothing more than a high form of mechanical or material energy? No, Mind-Power is very far from being a blind, mechanical energy it is a living, mental force, which I hold is behind the manifestations of physical energy and mechanical force. It is not the physical energy of science, but is something of the nature of a living will, which is rather the cause of physical energy, than identical with it. Let us take a familiar example. You desire to move your hand and it moves. Why? Because of the manifestation of the wonderful and mysterious force called "will" which is stored up within you, and which you have released to move the hand. You send a current of nerve-force which is really a manifestation of Mind-Power or will-force from your brain, along the nerves of the arm, which contracts the muscles of the arm and hand, and your desire is gratified. Your desire, or wish, set into motion the Mind-Power which acted upon the material substance of your body and caused it to act. What was it that flowed along the nerve-wires? Was it electricity, or magnetism? No! it was that subtle and mysterious thing that I am calling Mind-Power, and which is bound up with the will principle of mind.

Mind-Power is an actual living force [\[19\]](#). It is the force that makes plants grow and animal bodies grow and which enables all living things to move and act. It is the force which enables the growing mushroom to raise up the slabs of paving stone or causes the roots of a tree to split open the great boulders, into the crevices of which they have crept. Mind-Power is not an abstraction or speculative nothing it is

an existent, living, mental, acting force, manifesting sometimes with an appalling power, and sometimes with a delicate, subtle touch that is almost imperceptible, but which accomplishes its purpose.

In order to reach a clear conception of the universality of Mind-Power, let us consider its manifestations as we see them, unquestioned, in the universe on the many planes of life and activity. Beginning with the more familiar instances of its operation and manifestation, let us then proceed to delve still deeper until we reach instances not so easily perceived; and then still further back until we find it in places and in things that are generally regarded as lacking in Mind-Power and life.

And, here let me say that I hold that life and Mind-Power are always found in company with each other; there is some close relationship between the two; they are probably twin-phases of the same thing, or else twin-manifestations of the same underlying reality. There is no life without mind and Mind-Power and no Mind-Power, or mind, without life. And, further, I claim that there is nothing without life in the universe; nothing lifeless there, or anywhere. The universe is alive, and has mind and Mind-Power in every part and particle of itself. This is not an original idea of my own, of course, the leading scientific thinkers admit it today, and the Hindu philosophers have known it for fifty centuries. Do you doubt this? Then listen to these authorities who ably express the thought of their scientific schools.

Luther Burbank, that most wonderful man who has revolutionized our conceptions of plant-life, and who has practically held Plant-Life in the palm of his hand, says: "All my investigations have led me away from the idea of a dead material universe tossed about by various forces, to that of a universe which is absolutely all force, life, soul, thought, or whatever name we choose to call it. Every atom, molecule, plant, animal or planet, is only an aggregation of organized unit forces held in place by stronger forces, thus holding

them for a time latent, though teeming with inconceivable power. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive."

Dr. Saleeby, in his important scientific work, "*Evolution: the Master Key*," goes even still further in his claim of a living universe; and life accompanied by mind. He says, among other things: "Life is potential in matter; life-energy is not a thing unique and created at a particular time in the past. If evolution be true, living matter has been evolved by natural processes from matter which is, apparently, not alive. But if life is a potential in matter, it is a thousand times more evident that mind is potential in life. The evolutionist is impelled to believe that mind is potential in matter. (I adopt that form of words for the moment, but not without future criticism.) The microscopic cell, a minute speck of matter that is to become man, has in it the promise and germ of mind. May we not then draw the inference that the elements of mind are present in those chemical elements carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, sodium, potassium, chlorine that are found in the cell. Not only must we do so, but we must go further, since we know that each of these elements, and every other, is built up out of one invariable unit, the electron, and we must therefore assert that mind is potential in the unit of matter the electron itself."

Flammarion, the eminent French scientist, says: "*The universe is a dynamism*. Life itself, from the most rudimentary cell up to the most complicated organism, is a special kind of movement, a movement determined and organized by a directing force. Visible matter, which stands to us at the present moment for the universe, and which certain classic doctrines consider as the origin of all things movement, life, thought is only a word void of meaning. The universe is a great organism, controlled by a dynamism of the psychical order. Mind gleams through its

every atom. There is mind in everything, not only in human and animal life, but in plants, in minerals, in space." Prof. J. A. Fleming, in his work on "Waves, Air and Aether," says: "In its ultimate essence energy may be incomprehensible by us except as an exhibition of the direct operation of that which we call mind and will."

Let us then follow the hint given by the scientists let us proceed to examine the evidences of the immanence of life and Mind-Power in all of the things of the universe things organic; things inorganic; and things beyond organism, shape and form back into the very ether of space itself. And in the search we shall find these evidences everywhere in all things. Nowhere does life and Mind-Power escape us. Immanent in all things manifesting in an infinite variety of forms, degrees, and phases, we find these twin-principles. I invite you to join in one of the most interesting and fascinating explorations known to modern science.

We do not need any proof to demonstrate the existence of life, mind and Mind-Power in man, or in the lower animals. The activities resulting from its presence are in constant evidence. And if we examine the plant kingdom we will see manifestations of life, mind, and Mind-Power there also. Plants not only manifest "appetency," or "the instinctive tendency on the part of low forms of organic life, to perform certain acts necessary for their well-being, particularly in the selection and absorption of the material substances necessary for their support and nutriment"; not only "instinct" or "involuntary and unreasoning prompting or impulse, and the response thereto"; but also, in certain cases, there appears mental action closely akin to conscious choice and will. I refer you to the many recent works on mind in plant-life for illustrations and proofs of this statement. And biology shows us that there is life, mind, and Mind-Power inherent in the cells of which our bodies, blood and the material of animal and plant life, is composed. These cells are "little lives," and manifest mental power and

faculty. They perform their particular functions, and live, grow, reproduce themselves, and act just as do the tiny forms of animal life at the bottom of the latter being but little more than single cells, or cell-groups. The possession of memory on the part of the cells of organic matter, is an accepted scientific fact.

At this point the orthodox and conservative scientist usually stops, drawing a line between "organic" and "inorganic" matter. But the daring minds of advanced scientists of today have brushed aside the dividing line, and have moved to a position where they meet the Hindu philosophers and the occultists, and now admit and teach that life, mind and Mind-Power invade the "inorganic" world to its utmost limits, and that universe is indeed alive and possesses Mind.

Some of the lower forms of "organic" life, so-called, possess no organs, and are but masses of jelly-like matter without signs of even rudimentary organs and yet these life-forms show evidences of desire, choice, and will. And Science has admitted the existence of life and mind in the crystals! the latter "growing" in a manner showing vital and selective energy, and even rudimentary sex. More than this, the metals and minerals, under scientific tests, have shown "responses" that are similar to the same action in organic life showing life and rudimentary sensation, the latter of course being a manifestation of mind. Some of the cold, careful scientific records read like fairy tales to those not familiar with the wonderful achievements of recent science. I wish that I had the time and space to recount these tests but I must hasten on. Enough to say that in mineral and metallic forms there has been found "response" indicating the existence of "sensation" in varying degrees; and that in the crystallization of minerals and metals there has been evidenced the action of the same instinctive mental-life energy which as "appetency or instinct" builds up the bodies of living organic forms. If you wonder at this think of the

miracle which is performed every second by plants absorbing the minerals of the earth, which are then converted into living plant-cells; then we eat the plants and convert the plant-cells into animal-cells which serve as the basis of our blood, muscles, organs, and even our brains. In fact, every particle of organic substance was evolved in this way. Think over this and you will see that Nature is One in her essence, and that she is alive and possesses Mind-Power.

But we do not stop even at this advanced point. Minerals, and all forms of matter are composed of infinitesimal atoms, or particles. The particles combine by reason of some inherent "attraction" existing between certain of them, known as "chemical affinity," etc. Chemical affinity is a peculiar thing it manifests in likes and dislikes, loves and hates; it is impossible to study these manifestations without recognizing an elementary manifestation of "like and dislike" "love and hate." You think that this is far fetched, do you? Well, listen to these words from some of the leading scientists about this power to receive sensations, and power to respond to the same, and maybe you will change your mind. Haeckel^[1], the great German scientist, holds that the atoms of which matter is composed may "receive sensations," and "respond to sensations." He dwells upon this fact in his latest works "*The Riddle of the Universe*," and "*The Wonders of Life*," and writes as follows regarding "sensation in the inorganic world": "I cannot imagine," Haeckel says, "the simplest chemical and physical process, without attributing the movements of the material particles to unconscious sensation." He also says, in another place: "The idea of chemical affinity consists in the fact that the various chemical elements perceive the qualitative differences in other elements 'experience pleasure' or 'revulsion' at contact with them, and execute specific movements on this ground." He adds, later, that the "sensations" and "responses" in plant and animal life are

"connected by a long series of evolutionary stages with the simpler forms of sensation that we find in the inorganic elements and that reveal themselves in chemical affinity." Nageli, another scientist, says: "If the molecules possess something that is related, however distantly, to sensation, it must be comfortable to be able to follow their attractions and repulsions; uncomfortable when they are forced to do otherwise." And so you see that Science now is preparing to admit elementary life and Mind-Power in the atoms and particles of matter.

But we have not as yet reached the utmost limit of scientific investigation regarding the presence of mind in the universe. "Further than the atoms?" you may ask. Yes, further than the atoms! What is true regarding the atoms, is true of the *ions* or electrons of which they are composed these tinier particles are attracted and repelled; form groups and combinations which regulate the kind of atom produced; and manifest the same kind of "affinity" that is noticeable in the atoms. And more than this these particles, as well as all forms of physical energy, are believed to emerge from the ether [\[2\]](#), that subtle, tenuous, universal substance, which, although unseen, and intangible, is held to exist in order to account for the phenomena of the universe. If there is Mind in the particles that emerge from the Ether, is it too much to claim that there must be Mind in the Ether itself? Is this preposterous? Not so! Listen to the words of the following scientific authorities on the subject:

Flammarion says: "Mind gleams in every atom. There is mind in everything, not only in human and animal life, but in plants, in minerals in space!" Cope says: "The basis of life and mind lies back of the atoms, and may be found in the universal ether." Hemstreet says: "Mind in the ether is no more unnatural than mind in flesh and blood." Stockwell says: "The ether is coming to be apprehended as an immaterial, super-physical substance, filling all space,

carrying in its infinite, throbbing bosom the specks of aggregated dynamic force called worlds. It embodies the ultimate spiritual principle and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, mental and spiritual, as they are known to man." Dolhear says: "Possibly the ether may be the medium through which mind and matter react....Out of the ether could emerge, under proper circumstances, other phenomena, such as life, or mind, or whatever may be in the substratum." And, so, we have the best of authority to support the inevitable conclusion that there must be Mind-Power even in the ether.

For my own part, I go still further, and for several years back have been claiming that the Ether and the Universal Mind-Power Principle are one and the same thing that is, that that theoretical something that science has called "the Ether," is in reality the Universal Mind-Power Principle from which all manifestations of activities emerge the Universal Mental Dynamo! I cannot prove this, of course but it is logical. But my argument does not depend even upon this for admit that there is Mind-Power in the ether, and my case is won. And in the ether it must be, even if the ether is not but another name for it. For if Mind-Power is not in the ether, from whence does it come into the particles of matter, and in matter itself, organic and inorganic?

Resting the consideration for a moment, let me say that with mind as reason, intellect, etc., I have nothing to do in this book, for this is a consideration of the dynamic phase of mind the Power phase Mind-Power, or Dynamic Mentation. I am trying to show you that Mind-Power exists everywhere, and is manifest in every activity of the universe. "In every activity of the universe?" you say; "surely you do not include physical activity and energy such as natural forces etc.!" Yes, I do mean just that! "How can that be?" you ask, "what has Mind-Power to do with electricity, light, heat, magnetism, gravitation, etc.?" It has everything to do with

them, in my opinion. I will explain it to you in a few words, for I cannot go into this subject at length in this book, but must hasten on to the other parts of my subject.

Here it is in a nut-shell: All the forms of natural physical energy, or forces, known as light, heat, electricity, magnetism, etc., are held by science to be forms of energy arising from the *vibration of the particles of matter*. Now what causes the vibration? Motion of the particles, of course! And what causes the particles to move? Just this, the attraction and repulsion existing between them! And what causes the particles to exhibit this attraction and repulsion toward each other? Now here is where we get to the heart of the matter; listen well! We have seen that the particles are attracted to, or repelled by, each other in the matter of "likes and dislikes"; "love and hates"; or "pleasure or revulsion"; or "comfortable and uncomfortable experiences related, however distant, to sensation," etc. And these attractions and repulsions are held to result from "capacity to experience sensations" and the power to "respond to sensations." And both the power to receive and experience "sensations," and to respond thereto, *are manifestations of mentality*, which Haeckel has compared to "desire" and "will." And if mentality is the cause of the sensations and of the response there; and the latter are the causes of the attractions and repulsions; and the latter are the causes of the motion, to and fro, of the particles of matter; and the latter, in turn is the cause of the vibrations; and the vibrations are the causes of the manifestations of light, heat, electricity, magnetism, etc., then am I not justified in claiming *that mind and Mind-Power are the motive-force of all physical energy?*

And, am I not justified in postulating the existence of an universal mental dynamic principle? I tell you, friends, that the future will show that this dynamic mental principle is the source of energy not energy the source of mind! I know that this is revolutionary, but I believe that it will meet the

address consumers rather than as a documented commercial trademark.

37 A borrowing from German meaning a player or showman; in English usage of the period it commonly referred to a barker or carnival announcer who loudly promoted an attraction to passersby.

38 Refers to James Braid (1795–1860), a Scottish surgeon often credited as the founder of modern hypnotism; he popularized techniques such as eye fixation and focused attention to induce trance-like or 'hypnotic' states.

39 In South Asia, a 'fakir' historically denotes an itinerant ascetic or holy person (in Muslim and sometimes Hindu contexts) who practices austerity and is often portrayed in Western accounts as performing feats or miracles; usages and social roles vary by region and period.

40 Refers to the 19th-century scientific hypothesis of a 'luminiferous ether,' a fine medium thought to fill space and carry light and other wave phenomena; this concept was widely discussed until experiments such as Michelson–Morley (1887) and the development of Einstein's relativity (circa 1905) led mainstream physics to abandon it, though it persisted as a metaphor in occult writings.

41 Atkinson's term for hypothetical waves or flows of 'Mind-Power' that carry induced mental states between minds; this concept aligns with telepathy and similar ideas in parapsychology and occultism and is not established as a physical phenomenon by mainstream scientific consensus.

42 An occult term (used in Theosophical and related literature around the late 19th–early 20th centuries) for one of several non-physical levels of existence; in this book it

denotes a plane of forces or energies distinct from the material, or "First Plane."

43 Refers to the form of electromagnetic radiation discovered in 1895 by Wilhelm Röntgen, which is invisible to the eye but can be recorded on photographic plates or fluorescent screens and was a new scientific phenomenon in the late 19th/early 20th century.

44 Here used in the occult sense for an egg-shaped atmosphere of emotional or mental vibrations said to surround a person; this idea is common in spiritualist and Theosophical writings and is a claimed perceptible field rather than a concept established by mainstream science.

45 Small balls made from the soft inner tissue (pith) of plants, historically cited in folk-magic and witchcraft accounts as ritual objects or sympathetic representations (similar to wax figures); the exact materials and uses varied by region and tradition.

46 A Victorian era scientist (1822–1911), cousin of Charles Darwin, who pioneered studies in statistics, heredity, anthropometry, and mental imagery; the author cites Galton's writings on the importance of visualizing and mental representation.

47 A metaphysical/New Thought concept (widely discussed in late 19th and early 20th-century self-help and occult literature) that posits like mental states attract similar people, events, or circumstances; it is used here as a general principle rather than a scientific law.

48 A phrase for the social-psychological idea that emotions, moods, or ideas can spread through groups like an infectious process, influencing people who are sympathetic

to those states; the term has roots in early crowd and social psychology literature.

49 The author's three-step mnemonic summarizing his method: (1) intense desire, (2) earnest expectation, and (3) will directed to action; it is presented in the chapter as the practical sequence for applying the described techniques.

50 Here used to mean the deliberate creation of vivid mental images of desired outcomes or states; the practice appears in early 20th-century New Thought and modern meditation/psychology as a tool for focus and suggestion.

51 In this context it denotes a quiet, mental form of treatment (silent mentative suggestion) given to a patient, and should not be confused with the modern interpersonal notion of punishing someone by withholding communication.

52 Named here as a contemporary practitioner of mental healing encountered by the author in Chicago; there appear to be limited readily available historical records tying this name to a widely documented medical figure, so he was likely a practitioner in the late 19th–early 20th century mental-healing milieu.

53 A historic term coined by homeopathy's founder to describe conventional or mainstream medical practice; by the late 19th/early 20th century it was commonly used in debates among different therapeutic systems rather than as a neutral medical classification.

54 An older biological term used in late 19th–early 20th century writings to mean living matter or the formative substance of cells; in modern biology similar concepts are discussed with terms like protoplasm or cytoplasm.

55 A 19th-century theory and practice that claimed mental faculties were localized in bumps on the skull and that skull shape revealed character and abilities; it was influential historically but is considered a pseudoscience by modern neuroscience.

56 Elmer Gates (c.1859–1923) was an American experimentalist and inventor known for sensory-training and brain-growth experiments and writings on mental cultivation; some of his claims were novel for the period and later discussed critically by historians of psychology.

57 William James (1842–1910) was an American philosopher and psychologist, a founder of pragmatism and early psychology; the quoted passage reflects his well-known view (related to the James–Lange ideas) that bodily expression and outward actions influence emotional states.

58 Used here as a generic, placeholder personal name for an ordinary or average self; 'John Smith' has long been used in English as a conventional everyman identifier rather than a reference to a specific individual.

59 The title character of Washington Irving's 1819 short story who falls asleep and wakes many years later; the name is often invoked to denote someone who is out of touch or slow to get started.

60 Refers to the Danish philosopher and psychologist Harald Høffding (often anglicized as Hoffding), active in the late 19th and early 20th centuries, known for writings on psychology, ethics and philosophy that influenced contemporary psychological thought.

61 Practitioners of phrenology, a 19th- and early-20th-century theory that claimed bumps and shapes