

PSYCHIC SCIENCE SERIES

PSYCHOLOGY

BY

EDWARD B. WARMAN, A. M.

AUTHOR OF "THE PHILOSOPHY OF EXPRESSION,"

"THE VOICE—HOW TO TRAIN IT," "GET

WELL; KEEP WELL," ETC., ETC.



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By EDWARD B. WARMAN, A. M.

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PREFACE TO THE SERIES

THERE are two reasons why I have written these books: first, in response to thousands of my pupils throughout this country and Canada who desire the instruction in a more tangible form than simply through the medium of the voice; second, that the general public may have the result of thorough, honest, and unbiassed investigation extending throughout a period of thirty-five years.

Having kept abreast of the times, I am fully aware of the conclusions other writers have reached, especially on spiritism; and am further conscious of the fact that, with few exceptions, I do not, in the main, agree with these. However, my decisions have in no way been influenced by any writer, not even by my friend, the late Dr. Thomson Jay Hudson, whom I first met in 1899. When our paths converged, we found we had been

PREFACE TO THE SERIES

travelling on parallel lines for twenty-five years. Comparing notes, I was pleased to learn that we had arrived, practically, at the same conclusions; therefore, there may appear to be much of Hudson in my writings, and it could not well be otherwise, especially on spiritism. I felt highly honored to have so great an authority bear so corroborative testimony.

By consulting the topics treated it will be observed that I have covered a much wider field than those who have preceded me, having touched upon every phase of Psychic Phenomena. This I have done as briefly and concisely as possible and practicable, and while my decisions are positive, they are neither arrogant nor dogmatic.

E. B. W.

LOS ANGELES, CAL.

February 1, 1910.

THE following letter, which speaks for itself, is from the late Dr. Thomson Jay Hudson, the author of "The Law of Psychic Phenomena," etc.:

NO. 10 NINTH ST., S. E.,
WASHINGTON, D. C., MAY 2, 1900.

I consider Mr. Edward B. Warman the peer of any man in his line; in fact, I know of no one who covers so wide a field. His experiences in Mental Telegraphy are equal to any I have ever known; he is the most practical psychologist it has ever been my pleasure to meet; his explanation of Hypnotism removes all fear; his sifting of the grains of truth from the Christian Science doctrine leaves nothing to be desired; his exegesis of Spiritism is scientific and logical, acknowledging, as every thorough investigator must, the alleged phenomena, but denying, as every logician must, the alleged cause. His Suggestions to Mothers are simply invaluable.

I heartily commend him for his sound doctrines.

*Yours faithfully,
Thomson Jay Hudson.*

INTRODUCTORY

THERE was never a time in the history of this country when the teachings and practices of Psychology were so much in evidence as at the present, when every moment seems to be the psychological moment.

While "not all that glitters is gold," in like manner not all psychology, so-called, is psychological. Psychology, with the Psyche (soul) omitted, holds the same relative position as such, as would the play of Hamlet with Hamlet omitted.

To the late Dr. Thomson Jay Hudson, more than to any other man, is due the credit of having laid the cornerstone of the new psychology as distinguished from the old metaphysical structure.

I have endeavored, in the succeeding chapters, to make plain the difference between psychology and metaphysics. Also, while placing or keeping psychology upon the high

INTRODUCTORY

plane to which it belongs, I have applied its principles to the everyday affairs of life.

The true study of psychology and the study of true psychology will but increase our faith in the Fatherhood of God and the brotherhood of man.

E. B. W.

PSYCHIC SCIENCE SERIES

PSYCHOLOGY

PSYCHOLOGY VERSUS METAPHYSICS — SOUL AND BODY — INSTINCT VERSUS INTUITION — PERSONALITY VERSUS INDIVIDUALITY — PSYCHOLOGY AND RELIGION — PSYCHOLOGY IN BUSINESS — CONFIDENCE — CONCENTRATION — PASSIVITY — UNLOADING — POSITIVENESS — IMPULSION — CLINCH THE THOUGHT — CONTROL CONDITIONS — PRACTICAL TESTS — COLLECTING MONEY — A PUPIL'S EXPERIENCE — ANOTHER PUPIL'S EXPERIENCE — PSYCHOLOGY FOR THE TEACHER — PSYCHOLOGY FOR THE PUBLIC SPEAKER — PSYCHOLOGY BY LETTER — PSYCHOLOGY EVER PRACTICAL — PSYCHOLOGY NOT HYPNOTISM — THE POWER OF PSYCHOLOGY.

SCIENCE is a knowledge of facts and forces. Science investigates and decides with unbiased judgment. Science classifies. Science differentiates. Correct terminology is essential to a clear understanding, and a clear understanding depends largely on correct terminology.

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PSYCHOLOGY *versus* METAPHYSICS

Psychology and metaphysics are not interchangeable terms. There is as much difference between psychology and metaphysics as there is between intuition and instinct, between personality and individuality, between soul hunger and bodily hunger; the one being purely psychological, the other physiological.

Metaphysics is the science of the mind; psychology, the science of the soul. The mind to which the metaphysician refers is the function of the physical brain; the mind to which the psychologist refers is the function of the soul. Then, has man two minds? Most assuredly; and as distinctly separate as day and night. How separate are they? The line of demarcation is there, however faint, obscure, and not easily definable.

The metaphysician, being materialistically inclined, refers to but the one mind; while the psychologist includes both; the psyche, or soul-mind, being paramount.

The metaphysician tells us that "Mind is that undefined somewhat as opposed to nonentity." This is not very clear to the average "undefined somewhat." Press him for a direct answer to the simple question, "What is mind?" and he answers, "Never matter." "But what is matter?" "Never mind." Thus, in this treadmill manner, he ends just where he began.

It is highly important that, at the very outset, our understanding should be clear on this subject of the two minds; for in reaching this conclusion we settle the momentous question, at least with ourselves, the question of our belief in immortality—the mind of the body being mortal; the mind of the soul, immortal.

These two minds are sometimes called "the conscious" and "the sub-conscious"; but the terms are misleading inasmuch as they suggest two phases of one mind instead of, as I have said, two distinctly different minds. Herein lies the root of the whole matter, the very corner-stone

of "the new psychology." We are not dealing with a duality of mind, but with two minds. For that reason I much prefer, and shall hereafter designate them, the *objective* and the *subjective*.

The objective mind is the function of the physical brain. Its media are the five physical senses. It comes with the body, develops with the body, perishes with the body. It controls all voluntary motion. It depends upon the body for its existence. Its highest faculty is reasoning. It reasons deductively and inductively.

The subjective mind is of the soul. The soul is a distinct entity, and as such possesses independent powers and functions, having a mental organization of its own. It does not depend upon the body for its existence. Its highest faculty is intuition. It is the seat of the emotions and the storehouse of memory; in fact, its memory is absolutely perfect. Everything you have ever read or heard or seen or said or thought is registered in your subjective mind. In the case

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of one rescued from drowning (I speak from personal experience) the curtain which divides the subjective from the objective is thrust back, and the objective mind receives a quick panoramic view of a lifetime. The subjective mind controls all the silent, involuntary, and vegetative functions. It is amenable to control by suggestion. Being intuitive, it reasons only deductively. Were it possible to conceive of God as reasoning, were there such need, it would be deductively; for, were it otherwise, it would negative His omniscience.

The subjective mind performs its highest functions when the objective senses are in abeyance. Under ordinary conditions, however, the objective mind has the floor.

SOUL AND BODY.

On the material plane a material body has been given us to serve material purposes. It is merely the tenement of the soul; therefore it were better to say, "My soul has a body,"

than to say, "My body has a soul." The soul is paramount.

I look upon the soul as a spark of Divinity, and as such it possesses all the potentialities of God — omniscience, omnipotence, omnipresence; these, of course, only in the degree of the spark to the whole—the soul to the All Soul; just as one drop of water from the ocean possesses all the qualities of the ocean as a whole.

Then we may logically conclude that man is immortal. Let us put the argument in the form of a syllogism:

That which cannot be severed into parts cannot be destroyed.

The soul, being a thinking agent, cannot be severed into parts.

Therefore the soul cannot be destroyed.

The belief in immortality has at least this much in its favor—*the negative cannot be proved*. If immortality is not true, it matters little whether anything else is true or not. When we theorize about the unknown there can be no safer guide than the analogy of known facts.

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THE ECHO

Z. S. HEMENWAY

A handful of clay,
And the Breath of God;
A man:
A dim-lighted day,
A night 'neath the sod,
His span.

We bury the clay
Which enwrapped a God,
And turn
To that Faraway,
And that Near, untrod,
And yearn.

An echo to call
From that unknown Where,
To see
The Infinite All
Sweeping out from There
In Thee.

"Ashes to ashes,
Dust to dust,
Spirit to Spirit":
Hope we must.

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Hope is the spirit,
Doubt is the clay:
Doubt dies, is buried;
God's Hope is for aye.

There have been many attempts to locate the soul. There are many persons who are of the opinion that the soul is located in the solar plexus. I fear they are very apt to judge from physical symptoms, and thereby get the soul and the action of the pneumogastric nerve slightly mixed. If the soul has a local habitation, a fixed habitation, in the human body, I would prefer giving it a room higher up than the so-called abdominal brain. As God cannot be located in any particular place in the universe, but is omnipresent, so the soul of man (a spark of the Divine) is not located in any particular part of the body, but permeates the entire being. It is immanent (indwelling) in the body, but not inherent in it.

Because the soul cannot be located; because the surgeon cannot find it and dissect it with his scalpel, the materialist declares there is no soul

and there is no God; therefore the materialist has no difficulty in accepting evolution. On this point I quite agree with Felix Adler:

“If we are descended from an anthropoid ape on the physical side, we are not descended from him, in any strict sense of the word, on our rational side; for as life is born of life, so reason is born of reason; and if the anthropoid ape does not possess reason as we possess it, it cannot be said that on our rational side we are his progeny.”

It strikes me that if there is a missing link in the chain of physical evolution there is surely a missing link in the chain of rational evolution. It is said of man: “God breathed into his nostrils the breath of life (*pneuma*) and man (*soma*) became a living soul (*psyche*).” I would rather think of man as an involuted spirit than as an evolved brute. I would say then that the *psyche* (soul) is the *pneuma* (spirit of God) made manifest in the *soma* (body). This has been well expressed by Dr. Quackenbos: “*Psyche* is always that phase of

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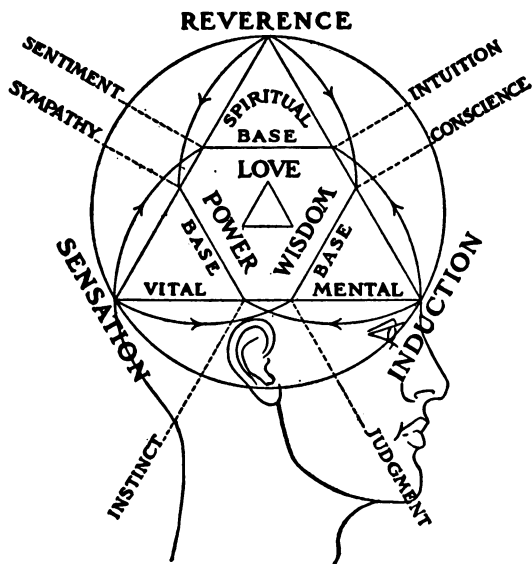
pneuma which is committed to the earth for embodiment. It is the same in substance with the *pneuma*."

INSTINCT *versus* INTUITION

The highest faculty in man is intuition (soul perception); the highest faculty in the animal—or in the animal nature of man—is instinct. I do not think with my friend, the late Dr. Hudson, that intuition is instinct of higher growth. I think there is a great gulf between them; that the animal possesses instinct *only*, while man possesses both instinct and intuition; instinct is resident in the spinal cord, or in the medulla oblongata, or in the solar plexus; intuition is a soul faculty. By referring to the illustration—the Relative Position of Instinct and Intuition—it will be observed that when the *mental* penetrates the *spiritual*, the spiritual predominating, it becomes *intuition*.

When the *mental* penetrates the *vital*, the vital predominating—as in the animal—it becomes *instinct*. Instinct is the first form of intelligence

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THE RELATIVE POSITION OF INSTINCT AND INTUITION

in the child—when he cannot yet know by induction. Instinct is an unconscious form of the mind.

Probably no one is more familiar with the habits of animals than the lovable John Burroughs, and he speaks authoritatively on the subject of instinct, showing that it is not intuition, not even reason. Said he:

“I saw a robin in the woodbine on the side of the house trying to decide which particular place was the best site for her nest. She hopped to this tangle of shoots and sat down, then to that; she turned around; she re-adjusted herself; she looked about; worked her feet beneath her; she was slow in making up her mind. Did she make up her mind? Did she think, compare, weigh? I do not believe it. When she found the right conditions she no doubt felt a pleasure and satisfaction, and that settled the question. An inward, instinctive want was met and satisfied by an outward material condition.

“In the same way the hermit crab goes from shell to shell upon the beach, seeking one to its liking. Some-

times two crabs fall to fighting over a shell that each wants. Can we believe that the hermit crab thinks and reasons? It selects the suitable shell instinctively, and not by an individual act of judgment.

“The red squirrel usually knows how to come at the meat in the butter-nut with the least gnawing, but now and then makes a mistake and strikes the edge of the kernel instead of the flat side.

“The cliff-swallow will stick its mud nest under the eaves of a barn where the boards are planed so smooth that the nest sooner or later is bound to fall. It seems to have no judgment in the matter. Its ancestors built upon the face of high cliffs where the mud adhered more firmly.

“Instinct is not always inerrant, though it makes fewer mistakes than reason does.”

I quote from this distinguished writer because corroborative authoritative testimony on any subject clinches the nail of argument driven by the one who advances the same. I have every reason to believe that what

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we call instinct is the highest form of mentality in the animal, and is often the expression of the animal nature in man as to the needs of the body. During the Civil War, when on the long and weary marches the bugle sounded, "Halt, rest!" I dropped in the dust, or deeper in the mud, and *instinctively* removed my shoes (a physical need) in order to enjoy better the ten minutes of much needed rest.

PERSONALITY *versus* INDIVIDUALITY

This brings us to the consideration of that much-mooted question, "Is God a personality?"

The negative of this question is usually due to a misunderstanding of the terminology, the confounding of the words *personality* and *individuality*.

Our friends know us individually, but few, if any, know us personally. We may sense one's personality by the sixth sense, but it cannot be cognized by any of the five physical senses. Personality is perceived; in-

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dividuality is seen. We may feel (perceive) God's presence; we cannot see it. We speak of one's "strong personality," also, of having "a personal acquaintance." These terms signify much more than "individuality" and "individual acquaintance." They clearly indicate a closer relationship.

We are told that man is made in God's image. That is true; yet we must not think of God anthropomorphically, but psychologically. It is this misinterpretation of fact that causes one to exclaim that he no longer believes in a personal God. Therefore he switches off from his former conception to the conclusion that the universe is God, or worse yet, that himself is God. Instead of denying the existence of God, 't were better to recognize that God is even greater than we have been accustomed to think.

God is man's inspiration. Man is God's expression. As the soul is immanent (indwelling) in the body but does not depend upon the body for its existence; in like manner God is im-

manent in the universe, but He does not depend upon the universe for His existence. The universe is not God, but an expression of God. We are not God; nor should we seek for human attributes in God, but for the divine attributes in man. In the words of the late Dr. Hudson: "The Deity is a divine immanence without pantheism, and a personality without anthropomorphism."

Let me call your attention to three groups of thinkers—the materialist, the rationalist, and the mysticist—which I have endeavored to represent in charts Nos. 2 and 3, the imperfect and the perfect perceptions.

There are three co-essential factors of perception—light, an object, and the eye. We cannot dispense with any of these factors; for if we had not light, we should have nothing with which to illuminate. Without an object we should have nothing to see. Without the eye, we should have nothing with which to see. Corresponding to these three co-essential factors of perception, we have the three grand factors of the universe—

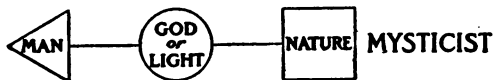
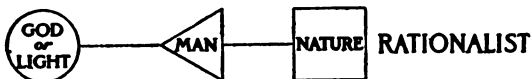
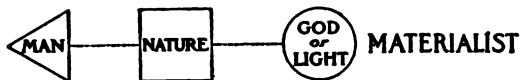
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God, cosmos or nature, and man. God is the light; nature, the object; man, the eye.

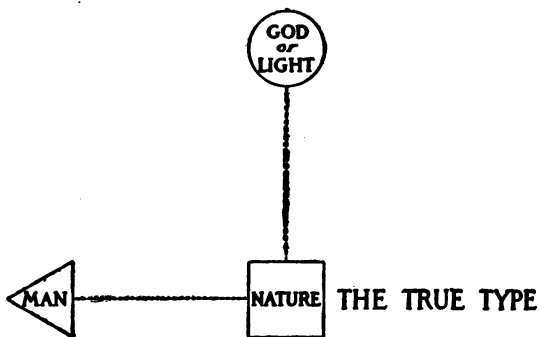
It will be observed by consulting chart No. 2 that the *materialist* places the *object* between himself and the light; the *rationalist* places *himself* between the object and the light; the *mysticist* places the *light* between himself and the object. None of these is correct. Light, rain, and everything beautiful comes from above; from the universal comes the good to the individual. Nature never illuminates from below. The sun is never below the horizon to our vision. The eye should not only see the object, but that which illuminates the object; hence the perfect perception is as shown in chart No. 2;—in the form of a right-angled triangle — God above, nature underneath, and man on a level with nature.

As regards the tendency to substitute nature for God, I would say, instead, that God works through nature, and nature is the spirit of God at work. God is great, yet personal; everywhere, yet near. This is clearly

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IMPERFECT PERCEPTIONS



PERFECT PERCEPTION

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and beautifully expressed by Tennyson:

“Speak to Him, thou, for He hears,
And spirit and spirit can meet;
Closer is He than breathing
And nearer than hands or feet.”

Dr. Lyman Abbott speaks of the immanence of God and that “the indisputable axiom is that there is but one energy, and that all forces or modes are its manifestations. What we mean by personality is this: the infinite and eternal energy from which all things proceed is an energy that thinks, that feels, and that purposes and does, and is thinking and feeling, purposing and doing, as a conscious life of which ours is but a poor and broken reflection.”

All the conclusions therefore point to the fact of a personal God if we rightly interpret the meaning thereof. Personality does not necessarily imply anthropomorphism inasmuch as the highest conception of human nature finds its expression in the use of the term “personal God,” and that His *impersonality* is everywhere

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manifest, He being immanent in the universe. The fullest possible conception and expression of which the human mind is capable is that of an *impersonal, personal God*.

PSYCHOLOGY AND RELIGION

Will not the study of psychology interfere with one's religious beliefs? That depends. As for myself, I can truly say that nothing else has ever given me so true an insight into the character and teachings of Christ; that is, into the meaning of His life and teaching; but we must recognize the fact that there is a wide difference in terminology. Theology is not necessarily Christology, nor is churchianity necessarily Christianity.

I am frank to admit that the study of psychology has caused me to change some of my earlier religious beliefs, but at the same time it has increased my religious faith in the Fatherhood of God and the brotherhood of man. However, one's belief will not save him any more than will one's creed; in fact, his creed is his

belief. The one thing essential is the living up to one's creed, if the creed is right. The late John Fiske said :

“A man's belief is a part of the man. Take it away by force, and he will bleed to death; but if the time comes that he no longer needs it, he will either slough it, or convert it into something more useful.”

What we really need is more rational thinking. Rational thinking, however, has a different effect upon different temperaments. Rational thinking may lead to a belief that we are developing into an amalgamation of forces that will be called God; or that we are atoms of a central force called God, from which we have emanated, and to which we shall return; or that there is no force that can properly be called God.

It is, however, of the first importance that rational thinking should lead to rational living—lead to the moral and intellectual heights where the heart of kindness and the mind of reason rule the conduct. Rationalism is undogmatic and regards all religious questions as open.

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Not until the brain of mankind has been cleared of theological weeds and tangled undergrowths can the higher ideals—natural happiness and universal love—be realized.

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Any theory to be a workable theory must have a workable basis. Psychology is nothing if not practical. Of what benefit is the soul-power with its wonderful intuitive intelligence if we cannot make use of it in the everyday affairs of life? It is for that purpose that I desire to call attention to the following eight psychological principles, the combination of which, properly applied, will unlock the door of success to any line of business for which one has any natural aptitude:

1. Confidence.
2. Concentration.
3. Passivity.
4. Unloading.
5. Positiveness.
6. Impulsion.
7. Clinch your thought.
8. Control conditions.

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CONFIDENCE

Unless you have confidence in yourself and confidence in your undertaking how can you reasonably expect success?

Thought is vibratory, and your thought will affect the one to whom it is voluntarily projected, or the one who comes within its radiation. Therefore, if the shadow of a doubt enters your mind and you harbor it though but for a moment, it will prove prejudicial to your interests. I have always contended that the little, troublesome word "if" (as expressive of doubt) is not to be found in any true psychological dictionary. Every time you use it, and every time you think it, you are giving yourself a suggestion that may prove your defeat. An autosuggestion (self-suggestion) is just as forceful as if it came from some one else. Therefore do not accept doubts from any source. Remember that "ifs" and "buts" are always (when they express doubt) links in your thought fetters.

In the first place, learn to keep

your own counsel. Should you, however, consult with any "doubting Thomas," make up your mind to shut out every doubt either expressed or implied. (The majority of us when asking advice are usually seeking approval.)

Sooner or later, every person will realize his desires, provided he holds to them with persistent and unwavering confidence. The best things of this life are not possible while we paralyze ourselves with doubts of our abilities. The very force we waste upon our fears is all that would be necessary for the achievement of our purpose. At the very point of discouragement we are often nearest accomplishment.

If the question has been asked me once it has been asked me hundreds of times: "If one fails, does he not lose his confidence?"

Not necessarily. If he does, he could not have had a very large stock of confidence to lose. Success is not built upon one effort, but upon repeated efforts—and failures. As a rule, failure should not be acknowl-

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edged until the last effort has been made, and the last effort should not be made until one is successful; therefore, ultimate failure should never be acknowledged, but, instead, we should hope on, hope ever, with increasing confidence in ultimate success.

CONCENTRATION

This is best accomplished by true quietness rather than by intensity. Concentration is the key to all power. Thought has force; concentration of thought is the focusing and directing of force for a certain purpose. The sun's rays possess heat, but the focusing of the rays intensifies the heat, as may be demonstrated by a sun-glass. To be successful in concentration depends on what we concentrate our force upon, and what ends we have in view in so doing. It should never be for unworthy ends. As a practice for concentration, you should occasionally select some one thought and focus your mind thereon to the exclusion of all other thoughts. You must learn to still the little

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thought waves running through your mind continuously, by gathering the thought forces together in one big wave.

Christ's injunction to go into the closet to pray was not so much to avoid publicity as it was for you to learn how to concentrate, how to become oblivious to all surroundings. This is called "going into the silence." One who has practised sufficiently in private can go into the silence in public.

Whatever business project you may have in mind, concentrate your thought upon it so completely that you may hold that particular thought to the exclusion of all others, and hold it with confidence in the accomplishment of the object.

PASSIVITY

This is one of the most difficult things to learn, and yet it is one of the most important. Your mind should become a blank for the time being. This does not mean that you should erase everything, or in fact,

anything, from the tablets of memory, or any negatives of previous impressions, but that you should put in a nice clean plate for a new negative in order that you may catch any passing thought. This you must be able to do instantaneously for a snapshot.

Possibly the best help I can give you to secure that condition is to advise you to take your cue from the old man who was discovered by some fishermen that were driven ashore during a severe storm on the Atlantic coast. Living wholly alone in a little shack on a desolate shore, they asked him what he did to change the sameness of his life, and to relieve his loneliness. "Oh," said he, "I just set and think, and set and think, and sometimes I just set."

To learn to become perfectly passive, all you have to do is to "just set."

The successful student of psychology must be able to make himself passive (negative) and positive at will. To make oneself habitually negative without knowing how to be-

come positive is a dangerous thing; in fact, to make oneself habitually negative is not desirable. No matter how intent you may be on the business project you have in mind, when you enter an office, or one enters your office, you should be able to become passive at once; for only in so doing can you perceive the mental attitude of that person toward you and the business you represent.

Always bear in mind that an impression cannot be made upon a positive, but upon a negative; hence the necessity of your being passive. Think of it a moment; that even your own subjective mind cannot make an impression upon your objective mind unless the latter is passive.

Who has not puzzled for hours or days or even longer over some problem, and then given it up in despair? Then suddenly, in some moment of abstraction when in the passive attitude, the solution came. Try to recall a name or a date. So long as you are objectively active (positive) in your effort you will fail, but when you "let go" and say, "Well, never

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mind, it will come to me when I'm not thinking of it"; then it comes. It was there (in the subjective) all the time, but by your objective effort you closed the door against it.

But you may say: "Supposing in a business transaction the *other* man becomes positive, should I still remain passive?" Certainly. Why? Because two positives clash, and in all probability nothing will be gained. Learn the secret of being a good listener—one can listen without necessarily accepting.

UNLOADING

This is the fourth business principle in applied psychology. It is one that every business man must learn either through experience or otherwise.

As I have previously shown, it is necessary that you remain passive when the other man is positive. While he is positive in his expressions he is "unloading." It would not be wise for you to unload at the same time. Whatever may be the

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nature of your business, although you may know more in a minute than the other man does in an hour, allow him—yes, encourage him—to unload all his objections, however hard it may be for you to hold your peace; you will thus be able to see things from his viewpoint and thereby be the better able to meet his objections; besides, he will now be passive while you are positive—forcefully but kindly positive.

POSITIVENESS

By this I do not mean dogmatically, arrogantly, or antagonistically positive, but with a positiveness that is pleasantly convincing. This is business tact. Here is where *concentration* and *confidence* come in. As like begets like, so confidence begets confidence. Keep calm in your positive assurance; be deliberate, yet firm. Get your eye on the other man, not with a Svengali stare, but with a quiet gaze that you may know his attitude toward your proposition, and that he may see and feel and know your honesty of purpose.

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IMPULSION

This is one of the strongest numbers in the whole combination. Remember that *compulsion* (will force) may win temporarily, but it will invariably rebound, the result being *repulsion*.

Compulsion is a force from without; impulsion, a force from within. Compulsion will make an enemy of a friend; impulsion will make a friend of an enemy. Which is preferable?

By *impulsion* I mean that you should lodge the thought in the mind of the other man to do as you desire. Is it right? Yes, if your business is right. If it is, you will succeed; if it is not, you should not succeed. It is merely another form — and a better form — of using your persuasive powers.

To lodge the thought successfully you should think in the first person, singular (I); that is, think as if you were thinking for him. Were you to think in the second person (you), he would sense a feeling of compulsion.

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By the first method he is impressed to do as you desire.

Whence cometh that impression? From his subjective mind. How did it get there? By thought-transference from you. It rises over the threshold of his consciousness, and he accepts it as his own thought.

CLINCH THE THOUGHT

To drive a nail is good; to clinch it is better. To drive a thought is good; to clinch it is better. But how? When you have said what you have to say, stop. That is driving the thought. Whatever may be the nature of your business it surely does not consist of driving one nail (one argument, one proposition), but many. Then clinch each one by following the thought into silence.

To illustrate: You may say a thing with much effectiveness, but the greater effectiveness lies in the silence that follows the thing said. In that moment of silence hold your thought. This can never be done except by a falling inflection. Why?

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A rising inflection defers to the will or knowledge of another, not a wise thing to do when you wish to press a point; whereas by a falling inflection you assert your own will, a very important feature for the lawyer when addressing a jury. Follow your last word and falling inflection with a pause, and fill that pause with your psychological power—thus clinching your thought. That is, indeed, the psychological moment.

CONTROL CONDITIONS

This is much easier said than done; in fact, it cannot always be done, but should be whenever possible. In the case of a solicitor in any line of business (insurance, for example), it is usually necessary to go to "the other man." In this event it is necessary, also, to go into his atmosphere, radiation, environment; these are largely beyond your control, and in consequence you are liable to be interrupted. You may have noticed quite frequently, when you had your man almost persuaded, that he seemed to

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welcome an interruption. There's a reason. Therefore, I say, control conditions when possible, by getting your customer to your place of business, within your own environments and conditions, which should be wholly under your control.

Every travelling salesman will bear me out in the statement that he has much better success when his prospective buyers call at the sample rooms than when the goods are displayed at the various places of business.

PRACTICAL TESTS

Out of the hundreds of cases in my own experience I will cite one involving the application of the first six principles herein given—six of the psychological keys. The seventh and eighth, it will be seen, could not be included in this particular case.

I give with this illustration the mode of procedure, showing how each key or number in the combination was used.

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COLLECTING MONEY

In one of the suburbs of Chicago a college president was indebted to me two hundred dollars for services rendered. I did not present my account until some weeks after finishing my course of instruction. I was then given a letter to one of the college trustees—the president of a bank on Dearborn Street.

When I handed him the letter he said: “The college is short of funds, but they have half a million dollars due them in a few months. I have paid a number of bills for them, but I have just made up my mind to pay no more, as I think the creditors should bide their time; besides, Mr. Warman, there are many claims prior to yours that should by rights be paid first if I paid any. Therefore, I cannot, or rather, I will not, pay any more of the accounts.”

No one who reads this will ever have a harder proposition upon which to try these six principles. The man was no weakling. He was of unusual physical strength, with mentality in

proportion; therefore, when he said he had "made up his mind," I knew he had made up a great deal. Also, when he said he "could not" and "would not," I knew that no amount of "compulsion" could move him, and any argument I might offer would be of no avail. I said but little, merely expressing my disappointment. I realized that it was the psychological moment.

I then began with *confidence* (1) that I would succeed, and I immediately *concentrated* (2) my forces in that direction, yet remaining perfectly *passive* (3) to note any change of heart that he might experience. As I had allowed him to *unload* (4) I now became *positive* (5) to his negative condition. I did not stare at him as if to *compel* him, but stood as if in doubt, and *impelled* (6) him to compromise. I said nothing, but I thought very intently for *him* (impulsion).

This is the thought I held on him, over him, for him: "Well, you come in at one o'clock." (That little word "well" is a great compromiser.) All

this probably occurred in the space of a minute, but it seemed many of them to me. Finally I looked up and said, "Well,— " I thought the rest of the sentence for him, but spoke not a word. Instantly he took the cue from the spoken word and voiced my unexpressed thought, saying, "Well, you come in at one o'clock."

Mark you, he did not commit himself; did not promise payment. Again I commanded passivity on my part, as I thanked him and bade him good morning. I did so because I wanted to get his mental attitude and catch any stray thought. I caught it. It came to me at once that he was a stickler on time. He had said "one o'clock." With him, one o'clock meant one o'clock, not five minutes after. That would let him out.

When in the vestibule of the bank I set my watch with the bank clock. I went to my office and related my experience to my publisher. He smiled. He was a "doubting Thomas." He said: "Yes, that's very good, but—" I shut him off by saying, "But nothing." He then said, "Yes, yes, that's

all right, if—" I again shut him off with, "If nothing; you cannot load me up with any of your doubts. I am going down there at one o'clock and will get that money." The reader will please recall what I said in a previous article, about "buts" and "ifs."

On the way to the bank I held this thought on and for the banker—"Well, I've decided to pay you." I held it so hard, so tenaciously and with such *confidence* and *concentration* and so exclusively of all other thoughts, that had I spoken to any one on the way, I fear I would have given utterance to my one and only thought, "Well, I've decided to pay you."

I arrived at the bank a few minutes before the appointed time, but waited in the vestibule. At precisely one o'clock I presented myself at his desk. He looked up at the clock, thus confirming my impression of the morning, and as he did so, said, "I see you're on time to the minute."

I was almost afraid to speak, lest I might lost my grip on the thought I was holding on and for him; but I

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at once assured him that being on time was one of my cardinal principles.

No sooner did I get my hold on that which I desired him to say than simultaneously with my thought he voiced it—"Well, I've decided to pay you."

I may have seemed somewhat prolix in the presentation of this case, but it has been for the purpose of thoroughness, in order that the student of psychology might follow me in the application of the six fundamental principles. Some one may say, "That is all right for you; but would a pupil, a beginner, have met with the same success?"

Were it not so, it would indeed be of little value. Therefore it gives me great pleasure to add the testimony of two—only two out of hundreds—who have been equally successful.

A PUPIL'S EXPERIENCE

A lady in Minneapolis, on entering the class for the first lesson, said: "I do not care anything about personal magnetism, hypnotism, spirit-

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ism, nor any other *ism*; all I want to learn is how to collect money on some old accounts." While she was more or less interested in all the other branches (rather less than more), she was intent on laying hold of the eight psychological principles—or rather seven, as those who have bills to pay do not come to you.

The very next afternoon she called at the hotel to report the result of her first venture. It is best told in her own words: "This morning I laid out all my old bills. I chose one that I knew would be—or had been—the most difficult to collect, as I had been refused time and again. The amount was thirty-seven dollars. But in the meantime I had learned a lesson, and learned it well. I had previously gone with *determination* and *anger* instead of *confidence* and quiet *concentration*. I had not been *passive*, but *positive* in the wrong place and with the wrong spirit. I talked too much. It was *I* who had *unloaded*. I had used, or endeavored to use, *compulsion* instead of *impulsion*. Now all had changed. You pointed out to

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me the error of my ways, but what was more, you gave me a remedy.

“This morning I applied every principle you taught. How often I had gone not expecting to get the money! But this time I was all confidence. How often I had gone expecting a fuss—and I had it!

“This morning I presented my bill in a kindly manner but spoke not a word; nor did he. He pushed back the bill to be receipted, stepped over to the cash drawer, took out the money, handed it to me without a word. I thanked him. That was the first time the silence had been broken.

“Well, I just ran in to tell you of my success and that I am already twenty-seven dollars ahead for my ten-dollar investment last night.”

ANOTHER PUPIL'S EXPERIENCE

This was a business matter that involved six hundred dollars. The lady pupil informed me that the man was honest and upright in all his dealings, and would not intentionally wrong her out of a dollar; but there was a

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misunderstanding, and she had never been able to convince him. After the class instruction she realized where her mistakes had been, and that the fault was wholly hers. She had gone at him with hammer and tongs, and in such a manner as to arouse all his antagonism. He always met her half-way, at the office railing. Heretofore they had both unloaded at the same time, with the usual result—nothing gained on either side.

The day in question he met her as usual and, divining her mission, proceeded to *unload*. She remained perfectly calm. Instead of the usual frown she wore a smile. She said not a word. He was surprised, completely disarmed, and finally realizing that beyond her presence there she had not said or done anything to call forth such a harangue from him, his better nature asserted itself. Pushing open a little gate, he said: "I beg your pardon for keeping you standing so long; step inside, please, and be seated. I think we can understand each other this morning and settle that matter amicably."

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Here was a perfect fulfilment of the law. All the way over from Minneapolis to St. Paul she held the one thought on him, over him, for him—an *amicable settlement*—and it was done.

I trust that the student of psychology is strongly impressed with the one particular characteristic of this class of work, namely, results depend upon conditions, and conditions depend upon your mental attitude and psychic influence.

PSYCHOLOGY FOR THE TEACHER

The most unruly pupil in school can be governed psychologically without the necessity of the teacher speaking a word.

I give herewith only one instance out of hundreds that have been successful.

A teacher in the public schools of Portland, Oregon, told me of one pupil, in particular, who never cheerfully obeyed her. If she asked him to clean the blackboard he would do it in a sullen manner, make all the

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dust possible, and drop the eraser as often as he thought would be within the limit of personal comfort. One afternoon just previous to the closing hour, she put her instruction in practice. As she sat at her desk she directed her attention, mentally, to this boy. She held the following thought on him, over him, for him: "Please, may I clean the board?"

Presently up went his hand. "What is it?" said the teacher. "Please, may I clean the board?" came the response so quickly as almost to startle the teacher in this, her first attempt. Another point worthy of note. The boy did the work cheerfully, did not make an unnecessary amount of dust, and seemed to have a much better grip on the eraser.

PSYCHOLOGY FOR THE PUBLIC SPEAKER

The foregoing principles are just as effective in their results when applied collectively as when used individually.

When a speaker steps before an

audience he is, so to speak, sized up—weighed and measured—by those present, especially if he is a stranger to them. Each one present measures the speaker according to his own standard. Whether he falls short of each individual standard or measures up to the full requirement he will never know, if he assumes or holds a positive mental attitude.

The speaker should be *passive* when stepping before the audience. All audiences are, at first, *positive*. They remain so until they have mentally *unloaded* their impressions; but fortunately for the speaker, their decisions are not final. They now await testimony, corroborative or otherwise. If their impressions, as a whole, are favorable, the speaker will have clear sailing; if not, more than ordinary force will be necessary to carry conviction. But how is the speaker to know this? How can a speaker size up an audience before he begins? That is the point at which I am aiming.

If a public speaker wishes to become *en rapport* with his audience, he

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must become *passive* until they have unloaded. That is the work of but a few moments. They may unload flowers, they may unload thistles. If he is wise, he will not be too precipitate. He appeals first to the eye, then to the ear. Wait.

A public speaker should be able to command such *passivity* on his part that if there is one critical or hypercritical person in the audience to whom he does not favorably appeal, he should sense the condition, find the individual, and, having found him, be able to read his unexpressed thought. This the writer has done repeatedly before audiences numbering a thousand or more.

Be it understood that the speaker does not or should not *remain* passive. He will, in the proper time, naturally become *positive* if he is master.

Speaking of negative and positive conditions, let us also remember that, in a general way, in our everyday life, in order to become negative to the finer forces we must become positive to the grosser. He is wise who makes himself receiver for only the best;

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and he is most powerful who through wisdom can control the vibrations within and without.

PSYCHOLOGY BY LETTER

This is one of the most effective means of utilizing this wonderful power. Some of the eight principles which can be used orally cannot be applied by letter,—the only way whereby you can influence a stranger at a distance. The three leading principles to be so used are *confidence—concentration—impulsion*.

I have every reason to believe that at the very time you are writing, your subjective mind conveys telepathically your desire to the subjective mind of the one to whom you are writing; but the recipient is not objectively conscious of the fact, and is therefore uninfluenced until the reading of the letter. Even then the power is not in the written words of themselves, but in the suggestive spirit back of them. If the recipient complies with your request, his impression so to do comes from his

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subjective mind as the result of your telepathic communication; he being impelled so to act.

To illustrate: Some years ago I desired a certain piece of merchandise valued at two hundred and twenty-five dollars. I did not want to pay any cash, but would pay by rendering services. I was not known to any member of the firm. We were a thousand miles or more apart. I wrote. The chief characteristics of my letter were *confidence* plus *concentration* plus *impulsion*. In due time I received an answer. I read:

“In regard to your request permit us to say that it is but one of hundreds of a similar nature, all of which we have turned down. But there is something in your letter which impels me to say that I am inclined to grant your request; hence ask for further particulars.”

He granted the request. He did more. A year afterward he thanked me for the services rendered, stating that I had more than fulfilled my promises.

Please note in his letter the two

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words "something" and "impels." What was that something? Whence came that impelling influence? That is what I call reading between the lines and getting the soul of a thing—psychology.

PSYCHOLOGY EVER PRACTICAL

You have a caller either at the office or at home. It is your busy day. Time is precious. Your caller does not know when to depart. You can freeze him out or otherwise make him uncomfortable, or as a last resort you can *ask* him to go. Any of these might be efficacious, but things efficacious are not always expedient. There is a better way.

Do not use compulsion but *impulsion*. Impel him to go; that is, lodge the thought with him, in the first person singular. That is done by thinking for him, "Well, I must be going"; that is what I term holding the thought *on* or *over* him. Almost instantly he will be impressed with the thought as emanating directly from himself, and he will voice your

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thought as his own—"Well, I must be going." When he thus expresses himself, let him go. Do not be dishonest by trying to be polite and saying, "Why, what's your haste? I'm sorry you have to go so soon." It would serve you right if he then sat down and stayed an hour.

It will be observed that I have used the masculine gender throughout. That is because I am dealing with business men on business principles. The feminine gender can in every instance be appropriately substituted; in fact, the opportunity presents itself quite as often, probably, to women in the business, social, or home life.

PSYCHOLOGY NOT HYPNOTISM

We frequently hear one say: "Oh, he has hypnotized you," instead of saying: "He has psychologized you."

A certain historian says of Napoleon:

"Among his associates in the army and in the councils of the nation, his

word was law. A look, a motion, a few quietly uttered words, were sufficient to command obedience. All felt the mystic spell of his power. Note the instance when Marshal Ney had been sent by Louis XVIII to arrest the Emperor on his return from Elba. No sooner did the Marshal come within the spell of Napoleon's powerful suggestive genius than he himself surrendered to Napoleon, and the combined forces marched against the King. In reading the history of France I have sometimes imagined that Napoleon must have hypnotized the entire French nation, and then died without removing the spell of his genius. A suggestion of his spirit still broods over the land."

The historian makes the mistake that is frequently made concerning the use of the word *hypnotism*; in short, he misuses the word. In the case of Napoleon, it was his personal magnetism and psychological power that was evidenced in look, word, and even in his very movements. His was that exceedingly strong personality—the power that is felt, not seen; the

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power that is not in the look, but back of the look; the power that is not in the word, but back of the word; the power that is not in the movement, but back of the movement; the power that is not in the individuality, but back of the individuality—his *personality*.

THE POWER OF PSYCHOLOGY.

Psychology is the most potent influence known to man. On its mental side it has to do with the external world, its laws and our relation to them both, through the intellectual channels of our human brain and mind; with it we learn the interdependent relation between the part and the whole. On its soul side, it has to do with the functions of the higher faculties—intuition, perception, impressions, and premonitions. These are the instruments of action between the concealed and the revealed, between the esoteric and the exoteric. But once realize the power within, the consciousness of God in

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the human soul, and "all these things shall be added unto you."

In all your dealings with your fellowman, put the *psyche*—the soul—into every transaction. Remember, no thought is ever lost. As Henry Wood has so well expressed it:

"There is not a thought but has its due influence. The 'every idle word' for which men shall be judged, when rightly interpreted, is a startling psychological truth."

"As a man thinketh in his heart so is he." Not the conscious thought of the moment makes him what he is, but the sum total of his previous thoughts.

There are two things, however, that you should observe in every psychological effort: first, do not expect something for nothing; second, while you should expect success in every legitimate effort, do not be discouraged should you fail again and again. Solomon says: "If thou faint in the day of adversity, thy strength is small."

Failure, ultimate failure, exists only in the grave. Man, while alive,

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hath not yet failed; for always he may turn about and ascend by the same path he descended; and there may be one that is less abrupt (albeit, longer of achievement) and more adapted to his condition.

Seek comrades among the industrious; for those who are idle will sap your energies from you. There is a plus entity and a minus entity in every human body that is born into this world. Whichever one is favored by the flesh becomes dominant; then is the other inclined to abandon its habitation, temporarily or for all time. The consciousness of dominant psychological power within you secures the possession of all things attainable.

My advice is, in all walks of life: See SUCCESS written everywhere; *ultimate failure*, nowhere.