PSYCHIC SCIENCE SERIES

TELEPATHY

MENTAL TELEGRAPHY—THOUGHT TRANSFERENCE—MIND READING—MUSCLE READING

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

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.

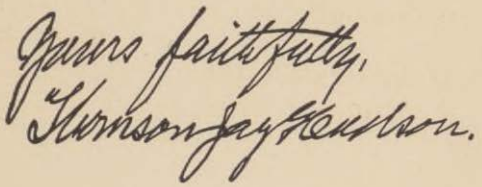
Los Angeles, Cal.
February 1, 1910.

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.



INTRODUCTORY

CORRECT terminology is essential to a clear understanding, and a clear understanding depends largely upon correct terminology.

Telepathy, Mental Telegraphy, and Thought-Transference are not interchangeable terms; nor are Mind Reading and Muscle Reading.

In the following pages I have duly considered, fully explained, and properly classified these various expressions of mental phenomena in order that the reader may distinguish and, having distinguished, that he may also discriminate.

The man who denies the phenomena of telepathy, to-day, is not entitled to be called a sceptic; he is simply ignorant.

E. B. W.

TELEPATHY—MENTAL TELEGRAPHY—THOUGHT TRANSFERENCE—MIND READING—MUSCLE READING.

TELEPATHY — MENTAL TELEGRAPHY — ABOUT MENTAL TELEGRAMS — HOW TO SEND MENTAL TELEGRAMS — THE UTILITY OF MENTAL TELEGRAPHY — TEST NUMBER ONE — TEST NUMBER TWO — THOUGHT TRANSFERENCE — TEST NUMBER ONE — TEST NUMBER TWO — MIND READING — TEST NUMBER ONE — TEST NUMBER TWO — MUSCLE READING — ITS HISTORY — HOW IT WAS DONE — MIND READING OR MUSCLE READING, WHICH? — A MIND READING TRICK — INVOLUNTARY MUSCULAR ACTION.

TELEPATHY

TELEPATHY, Mental Telegraphy, and Thought-transference are not interchangeable terms; nor are Mind-reading and Muscle-reading. Therefore they require separate treatment and proper classification.

While we can have *telepathy* without *mental telegraphy* we cannot have *mental telegraphy* without *telepathy*.

"Telepathy," the dictionary teaches, "is the sympathetic affection of one mind by the thoughts, feelings, or emotions of another at a distance, without communication through the ordinary channels of sensation."

The word "distance" may be misleading. Telepathic communications take place between persons in the same city, or the same house, or, in fact, in the same room, as well as between persons in distant cities; yet as well between persons a thousand miles apart as between those in each other's presence; the soul takes no cognizance of space.

When we speak of these things being done "without communication through the ordinary channels," it is necessary that we again recognize man in his dual nature; that is, as

having two separate and distinct minds.

All communications must necessarily take place between subjective minds, whatever part may or may not be taken by the objective mind.

Telepathy, as I would define it, is communication between subjective minds without objective effort, and frequently without objective consciousness of the same.

This may take place at any time, during sleep or when awake; in fact, it is going on continuously throughout the universe and among all peoples of all lands; but science has not fully declared its recognition of this fact, in consequence of which the sceptics bestow a smile of pity upon any one who is so credulous as to believe in telepathy.

Telepathy is involitional. Herein does it differ from mental telegraphy. I will cite a few illustrations in or-

der to clear the mind regarding the distinction — a distinction with a marked difference.

We often unconsciously (and in all such cases, unintentionally) communicate thought to another, whereas the recipient may never connect it in any way with the one with whom it originated. In other words, it is not sent as a message, and not received as a message. That is telepathy.

To illustrate: Two public speakers sat upon the same platform and were to talk upon the same subject. One of the men was an extemporaneous speaker (sometimes called inspirational); the other had written his discourse and committed it to memory. The former spoke first, and when he had finished he was well satisfied with the thoughts that had presented themselves in such logical sequence. Imagine his surprise, however, and that of the audience when

the second speaker arose and said — "I have nothing to say. My friend here said it all, all that I had previously prepared." "It is," said the second speaker, "a clear case of telepathy, as it was a perfect reproduction."

Again. You are writing a letter to a friend with whom you are quite in harmony. That friend is writing to you at the same time and upon the same subject or subjects. Your letters cross. You are both astonished at the apparent coincidence. Outside of conveying your thoughts on paper there was no effort of the objective mind; none in the least to send a mental message. That was telepathy, pure and simple.

Again. You call upon a friend whom you have not seen or possibly communicated with for weeks, months or even years. When you meet, the one upon whom you call ex-

claims, "Well, well! I've been thinking of you all morning, could n't get you out of my mind."

When your mind was made up to call on the friend, the friend's subjective mind received the knowledge of your intention and passed it over to the objective mind — not as a message from you, but as a mere passing thought of you. That, too, was telepathy, pure and simple.

One of the most remarkable cases of telepathy is that of J. W. Bowlotin, a student in the Chicago College of Medicine and Surgery.

Bowlotin, a young Russian, blind from birth, takes the different courses of medicine and surgery without study. Mr. H. W. Wolk, a room-mate of the blind student, says that after completing his own studies for an evening, even though no conversation had passed between them, Bowlotin

would be familiar with the subjects he (Wolk) had been studying.

MENTAL TELEGRAPHY

Mental telegraphy as distinguished from telepathy is wholly *volitional* and requires the concentration of the objective mind on the message to be communicated. This may be done at any time, therefore it is not dependent upon the sleep condition.

For those who ask derisively (as if derision settled the question) how can mind influence mind at a distance, there is, for sufficient answer, the counter-question: How can matter influence matter at a distance? It should be remembered that thought recognizes no limitations of time or space.

The Psychical Research Society of London, England, after a thorough

investigation, declared as follows, in favor of mental telegraphy:

"It is certain that communication is possible between mind and mind, otherwise than through the known channels of the senses. Mental telegraphy is a faculty long since stunted through disuse, or an evidence of a more splendid capacity to be developed."

MENTAL TELEGRAMS

Previously to giving you the *modus operandi* for sending mental telegrams, I desire to call your attention to the fact that faith in ultimate results of the experiments is an important aid to success.

Notwithstanding the numerous well authenticated cases on record, there are many persons still disinclined to believe in the possibilities of mental telegraphy. The same was true of the Morse telegraph, the Bell

telephone, the Marconi wireless, and many other inventions.

The people of India have good reason to believe in telepathic communications in the form of mental telegraphy, because for hundreds of years it has been to them an established fact. The English had positive proof of the existence of mental telegraphy during the Afghan War. The natives in the bazars and coffee-houses of Bombay and Calcutta discussed the issues of the numerous battles and skirmishes, as fought, several days before the officials could get the knowledge through the fastest courier system.

Upon a close investigation it was found that there were certain Hindus who were trained in the accurate transmission and reception of telepathic communication.

Surely there is nothing unreasonable in the belief that thought-waves

are projected and received and recorded in the consciousness of others.

Physiologists, as well as psychologists, are now devoting much time to these studies, and every year they are raising, little by little, the dark curtain of mystery which has, in the past, concealed the workings of the human mind.

HOW TO SEND MENTAL TELEGRAMS

You should, for the time being, shut out all other thoughts and concentrate the mind on the message. To the beginner I would say, write your message as concisely and tersely as if you were sending every word at the rate of a cablegram. Hold the message in your hand, close your eyes and fix your attention on the mental picture of the recipient and endeavor to be present, mentally, with the person to whom the message is sent.

You cannot send a mental telegram to a stranger, unless the stranger is in sight, as you have nothing upon which to focus your mind. You cannot send a regular telegram from one of the telegraph offices in your town to a distant town unless the line is in order. In the case of yourself and the stranger, the line is not in order — in fact, there is no line up between you.

If you wish an answer, you should change your mental attitude from a positive to a receptive (passive) condition. But this should not be done until you are impressed that the message has been received. But how is one to know this? Objectively you cannot know until impressed by the subjective mind. Bear in mind that the subjective mind is intuitive. It knows. It is in touch with the subjective mind of the receiver, and when your message has risen above the

threshold of consciousness and is received in the objective mind of the one to whom it has been sent, your subjective mind at once notifies you by relieving your objective mind of further concentration. By concentration I do not mean that extreme mental effort so often employed, but instead, a quiescent concentration.

Of late years I have not used my former method of writing the message; that was done as a means of greater concentration. Neither do I send it now as a direct message from me unless I wish them to know whence it came. I find that much better results are accomplished through what I term *impression;* that is, they will have a desire to do what I desire them to do. In this way it comes to them as an inspiration, as emanating from their own mind, never dreaming that the thought or desire originated in the mind of one possibly hundreds or

thousands of miles away. By this method they give themselves the credit and are much more readily influenced; it is a case of impulsion, not compulsion.

It is well to understand that you can reach the subjective mind of any one with whom you may have any business or social relations or any one with whom you have ever had any dealings. This you may do instantly; but you may not have your message transmitted directly to the objective mind. As previously stated, the subjective mind cannot deliver its message when the objective mind is not in a sufficiently receptive condition. Therefore, if it is something you wish delivered at once and you do not feel the freedom from concentration of which I have spoken, you may know that your message has not been delivered; in other words, your friend was not in (otherwise engaged) when it

came, and he was too objectively active; therefore the message is lying in the office (subjective mind) awaiting an opportune time to pass it over the threshold of consciousness.

This phase of the work may also be likened to the sending of a regular telegram. Supposing you were sending a telegram to a small town where the operator is station agent and baggage-master, and is not always at the instrument. The operator at your end of the line calls the office and then shuts the key, awaiting the response. He calls again and again, and receiving no answer, assures you that the other operator is not in, but he will get him as soon as he can.

In sending a mental telegram your objective mind is the man with the message; your subjective mind is the operator to whom you deliver your message; the subjective mind of the one you wish to reach is the operator

who receives the message at the other end of the line; his objective mind is the one to whom you wish your message delivered.

The more harmony existing between the operator and subject, the better and quicker the results. This is well illustrated by the Marconi system of wireless telegraphy. No receiver will catch a message unless said receiver is attuned to the transmitter.

Harmony, then, is the first condition of response in all mental communications; the subject and the operator being in accord. This is necessary in order to admit of reciprocal vibration and thus secure the best results. Then follow, as essential elements of success, concentration and confidence.

Those who are naturally sensitive and negative will find it easier to get into the passive attitude for receiving. Those who are positive make the

best transmitters. Many persons will find it difficult to eliminate the element of doubt. It is customary to discredit and doubt everything until it has become an actual experience in life.

THE UTILITY OF MENTAL TELEGRAPHY

There are times when neither the mail nor the telegraph nor the telephone can serve our purpose. It is under these circumstances that you can test the value and practicability of mental telegraphy. I will cite two cases in my own experience, each of them furnishing sufficient proof of its efficacy.

TEST NUMBER ONE

Thirty-four years ago I boarded a train in Detroit, Michigan, my objective point being Boston, Massachusetts. Later in the day a friend

of mine left the same place for a small town in Illinois.

After leaving St. Thomas on the Grand Trunk Railroad in Canada it occurred to me that my friend in Detroit should be in possession of certain facts of which he had no knowledge. I learned from the conductor that the train, being an express, would not make another stop until arriving at the station opposite Buffalo.

As that would be too late, and as I had no other alternative, I returned to my seat and began to think intently of the situation — too intently for my own good, and more intently than I should, and more intently than I would to-day. I had not then learned quiescent concentration. Just as I was about to give up in consequence of the apparent futility of my effort to reach my friend with the necessary thought, it occurred to me that the person accompanying my friend to

the train would be less preoccupied and the more easily impressed; therefore I held my thought on him to ask our friend a question, the nature of which would put him on his guard. It was done instantly, as I afterward ascertained, and the object was accomplished. It is needless to say that both parties were greatly astonished, as the one who propounded the question knew nothing of the circumstances, but was very much chagrined because of his apparent audacity; while the one who was protected by the inquiry was none the less puzzled at the apparent knowledge of the one to whom he was greatly indebted.

TEST NUMBER TWO

Many years ago a minister with whom I had long been acquainted in Cleveland, Ohio, said to me on the eve of his departure, "I am going

West, but do not know where I shall be assigned. In case we should lose track of each other for a time you would better give me your permanent address."

This I did. Eight years elapsed ere a word passed between us. In the meantime I had left Cleveland, but had not changed my permanent mail address. I desired to communicate with him, but this I could not do through the ordinary channels of communication, mail and telegraph; the telephone was not then in use. Here was an opportunity to test the wireless (mental) telegraph.

I wrote a message to myself as coming from him, the purport of which was a desire on his part to open up correspondence. I held the note in my hand, closed my eyes, focused my mind on him, impressing him to write as I had mentally dictated. This I did in the presence of a friend (a

sceptic) as witness. In less than five minutes I received the mental assurance that always comes from a successful effort. I placed the copy — in one sense the original — on file.

About two weeks passed by when, one day on the way to luncheon, I was impressed that his message was awaiting me. My impression was correct — all *impressions* are correct. When not correct they are not impressions; that is, they do not come from the subjective mind. Not only was the message there (a postal card from California), but it was an exact copy, *verbatim et literatim*, of that which I wrote.

Scores of similar cases could be cited, but these two will suffice to encourage the earnest student in the further study and development of mental telegraphy.

One word more. When sending a message the greater success lies in not

arranging time and place with the one to whom it is sent. I am well aware the exact opposite is usually taught, but it is not conducive to the best results. Very few persons can command passivity under those conditions, yet passivity is positively essential for the recipient. He notes the time, and then begins to wonder if the message is being sent, and then wonders what it is, and finally wonders why he does not get it. The reason is that when he began to wonder he became mentally active, and was therefore in an unreceptive condition.

THOUGHT-TRANSFERENCE

There can be no mental telegraphy without thought-transference, but there can be thought-transference without mental telegraphy. It should be remembered that mental telegraphy is an act of volition, while

thought-transference often occurs without the knowledge of the person from whom it escapes, and its escape is oft-times regretted. The following illustrations will make clear my point.

TEST NUMBER ONE

Some years ago, in Chicago, I would occasionally dine with one of my publishers at one of the popular restaurants. In a playful mood he would toss a coin to ascertain who should pay for the dinner. As often as he looked at the coin after tossing, and then said, "Head or tail?" so often he was elected to pay. Why? Because I, being in a passive mood, received from him by thought-transference, the knowledge of the result as soon as his mind had centred upon it.

This occurred scores of times, and he marvelled at my accuracy, until one day he said: "I have made a dis-

covery. I used to credit you with being a good guesser, but I am now convinced that you did not guess, you knew. Yes, you knew the result as soon as I did. You are a mind-reader. To-day I shall not look at the coin after I toss it."

He tossed it. *I* paid for the dinner. Ever after that it was a matter of guesswork. This was not mental telegraphy, because he did not by an act of his will send me the thought; it was thought-transference without intent on his part; mind-reading on mine.

TEST NUMBER TWO

Another instance, only one of hundreds of a similar nature. My wife and I were in Victoria, British Columbia. The chairman of an entertainment committee called to pay me a sum of money for services rendered. It was in coin. I placed it in a news-

paper and dropped it back of my trunk, temporarily. When my wife entered the room I said: "You are a good mind-reader. If within two minutes you find that coin I'll give you five dollars, but the test will not be according to rule, as I am not going to concentrate my mind upon it for one moment; in fact, I am going to withhold my thoughts from it and direct them into another channel."

Mrs. Warman stood perfectly still, became passive to catch any stray thought regarding the money. I looked out of the window and began talking unceasingly and nonsensically about a peculiar house across the way — talking merely for talk's sake in order to divert my mind from the hidden coin. But in an unguarded moment, in the twinkling of an eye, I merely thought, "Now would n't it be funny if she should walk across the

room and put her hand behind my trunk?"

As quick as a flash I renewed my talk about that house, but alas, too late. In that second of time Mrs. Warman (being perfectly passive) caught the thought that escaped in that unguarded moment, acted upon the impulse, crossed the room, reached back of the trunk, and lifted the money from its hiding-place. This, too, was thought-transference, not mental telegraphy; thought-transference without intent on my part; mind-reading on hers.

The transference of thought, volitional and otherwise, is an established fact. Our minds are batteries where positive and negative thoughts are stored. These batteries are forever receiving and giving forth thoughts which are continually acting and reacting upon ourselves and our asso-

ciates. This is well expressed in a portion of that familiar poem, "Thoughts Are Things":

"Thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe —
Each thing must create its kind;
And they speed o'er the track to bring us back
Whatever went out from our mind."

Some one has said, "No man in the world ever attempted to injure another without being injured in return some way, somehow, some time." Remember the injunction so familiar to us all —"Recompense to no man evil for evil."

The only weapon of offence that Nature seems to recognize is the boomerang. It is only our own grist that comes back to us through the

mill of life. Nature keeps her books admirably. She puts down every item, she closes all accounts finally; but she does not always balance her books at the end of the month. This is as true mentally as physically.

Ever bear in mind that good and evil depend not always upon the spoken word; but the greatest good and the greatest evil may take place wholly through thought-transference.

"Though you assume the face of a hero, or a martyr," says Maeterlinck, "the eye of the passing child will not greet you with the same unapproachable smile if there lurk within you an evil thought, injustice, or a brother's tears."

MIND-READING

I purpose showing that there is a world of difference between mind-reading and so-called muscle-reading. I also purpose proving that there is

in reality such a thing as true mind-reading devoid of any trickery. Also that mind-reading proper is very limited in its scope and can seldom be relied upon under test conditions; also that mind-reading does not require physical contact.

True mind-reading is exactly what the term signifies, namely, reading the mind. This is limited to a word or, now and then, a sentence; the same as those given under thought-transference. To say that a person can read another's mind as one may read an open book is the height of absurdity, except in that rare case of the wonderfully gifted blind man to whom I have previously referred.

All professional mind-readers that depend in the least on physical contact are (lacking a better term) "muscle-readers." This does not mean that they read the muscle but that

they are guided by the unconscious muscular action of their subject.

I will give two illustrations of genuine mind-reading; genuine, not because they are from my own experience, but because they conform to the rule for the test. I do not hesitate to say that I cannot always command the necessary condition, namely, perfect passivity. I never require physical contact nor aid from a third person.

TEST NUMBER ONE

Twenty-nine years ago, during a conversation on the wonderful possibilities of the human mind, I remarked to a little group of interested friends, that, under certain conditions not necessarily abnormal, one could become sufficiently passive to a positive mind to read the unspoken word or words without coming in physical

contact with the one concentrating his mind thereon.

No sooner had I given utterance to the thought than I was impressed to make the experiment. Acting upon the impulse, I asked one of the group to think intently of a word. She said, "I have it." I immediately answered, "So have I." Naming the word at once and correctly, I was of course informed that I had guessed it. I then requested the young lady to think of another word — a very difficult or unusual one. She said, "I have it." I immediately answered, "So have I. Not only the one, but both of them. You chose a word, but changed your mind and took another." I then gave the words.

She said I was right; and though still sceptical — as also were others present — she could hardly attribute my success to guessing. Not stopping

to investigate the matter, she said, "I hardly know what to think of *it,* but I know what to think of *you* — you 're a witch." And out of my presence she darted.

Let us consider this a moment. Had she given me but one more test I should have failed. Why? Because I was aware that I had reached the limit of passivity for that particular time. I had ceased to remain sufficiently passive to receive the impress of her thought. It will be remembered that the moment she decided upon the word I had it. The thought is almost if not wholly simultaneous; therefore it is not a matter of guessing, but of knowing. *The moment you have to stop to think, it becomes guesswork.*

This was mind-reading, pure and simple. Yes, simple, for had an effort been made it could not have been done.

When Victor Hugo was asked if

it was not very difficult to write poetry, he replied, "No; it is very easy or impossible." So with mind-reading.

TEST NUMBER TWO

A gentleman possessed of unusual psychic power called one night on my room-mate and myself, saying, "I have something interesting yet quite sad that I want to tell you. A friend of mine, whom you both know, is in trouble. His motive was not wrong, but were his act to become known it would result in landing him behind the bars. I'll relate the incident, but will not mention his name lest unintentionally or inadvertently you might speak of it in connection with this incident and thus get him into trouble."

I was quite desirous of knowing the name of the young man. Please observe that I say desirous, not

anxious. Why? Because anxiety would defeat the very end in view. Anxiety would have aroused my objective mind to such an extent as to produce a positive instead of a negative condition. You can't make a mental impression upon a positive mental condition; the mind must be negative in order to receive the impression.

I therefore became passive, knowing full well that I could get the name as soon as he dwelt upon it again. But a few moments elapsed when I informed him that I could name the young man. At that the following colloquy took place:

"You cannot possibly do it."

"I have twenty-five dollars that says I can."

"I know you are a good mind-reader; but so am I, and I know you are wrong, so it would not be right to take your money."

"You can't rightfully take my money, for I am mind-reader enough to know you are trying to bluff me. So pass on."

He passed on, but had not proceeded far until I again interrupted him.

"You are now thinking of another man in order to throw me off the track. I can also name the other man, the one you are now thinking of. So confident am I that I will back that test also with twenty-five dollars."

Again he tried to bluff me by telling me that he could not conscientiously take the money; and to this I quite agreed. He knew that I was right in both instances, but to have acknowledged it would have been to commit himself.

Now here comes an interesting part and additional proof of the accuracy of mind-reading under favorable circumstances.

After the gentleman left I wrote

down the two names, and handed them to my room-mate to keep for future reference. He, too, was of the "doubting Thomas" class. He said, "Do you really think you are right?"

"No, I do not think it; I know it. In fact, I am in so passive a condition for mental impressions that I can convince you of the accuracy and reliabilty by speaking, at once, any name you will concentrate your mind upon."

"I'll go you," said he. "I have the name."

"So have I. The name you are thinking of is just plain 'Jim Smith.'"

"You're a good guesser," said he. Since then I have learned not to waste time on a sceptic.

"I'd like to try you again, but I'll choose a much more difficult name for you to get. I am ready."

"So am I. You tried to throw me

off my guard by your remarks. You are thinking of *my* name."

"That's right," said the sceptic, "but I do not consider it a good test. You do not say whether it was your full name or not, whether with title or not. You should be definite."

"You can be fully satisfied on that point. You held in your mind merely the name 'Ed Warman.' "

"Well, you were sure enough right in both cases. I wonder if you were right on the two held by our friend, or if he really had two names in his mind."

About three months after this occurrence the gentleman who related the story called again, saying, "That young man of whom I spoke is about to appear before the higher than earthly courts; hence there is no need of further secrecy."

My room-mate produced the slip of paper containing the two names that

I had written, but the gentleman said: "I need no proof. I knew that night that you were correct."

These are but few of many successful and therefore satisfactory tests. All attempts have been successful because no attempt has ever been made by me unless the element of success (passivity) was present. For that reason the instances have been comparatively rare; so have been the results.

The sensitized plate, the photographer's negative, is no more impressible, no more accurate, than is the negative of the brain; but it is more readily adjusted to conditions.

"MUSCLE-READING"

"Muscle-reading" is not reading the muscle, but reading the mind by means of unconscious muscular action. When this is called mind-

reading—in the sense in which it is generally understood—the term "mind-reading" is a misnomer, and is in consequence misleading.

Any person who confounds the terms "muscle-reading" and "mind-reading" is something like the boy who informed his mother that the minister's text was, "Don't be afraid; you'll get the quilt."

When the minister called a few days later and was asked to explain, he said he guessed the boy had things a little mixed; however, there seemed to be a kinship. His text was, "Fear not; the Comforter cometh."

ITS HISTORY

Mind-reading had its initiative in Chicago in 1873, and was first demonstrated by one J. Randall Brown, a newspaper reporter. In 1877, while Brown was giving exhibitions in

Chickering Hall, New York City, a young man whose fame afterward eclipsed that of Brown and every other so-called mind-reader, made himself known to Brown and desired to be his assistant, declaring that he had like powers. This was none other than the great Washington Irving Bishop, who saw the opportunity of gathering in the shekels from a gullible public.

In conversation with Mr Bishop in Chicago (1887), after he had made an international reputation, he admitted to me the trickery whereby all "mind-readers" performed their various feats, and strongly indorsed the memorable words of P. T. Barnum, "The American people like to be humbugged."

I especially remember his remark in regard to the use of the wire which he applied to his forehead in order to read the mind of the one at the other

end of the wire. He said: "The more mysterious you make the affair, the less likely they [the public] are to unravel it. Anything that creates surprise or approaches the wonderful always proves attractive and entertaining."

When in England, Bishop secured the services of one Charles Garner as an assistant. As Bishop left Brown, so Garner left Bishop as soon as the trick was discovered. As Bishop had invaded British territory, Garner sallied forth to "do" the Americans, but unlike Bishop, he did not care to put his label upon his work. He came to this country as "Stuart Cumberland, the Great Mind-reader of London, England."

I was an invited guest at a private seance (his initial performance) held in the parlors of the Russell House, Detroit, Michigan. I give herewith, as briefly as possible, not only what

was done, in a general way, but the *how*. A dozen or more prominent citizens, including ministers, lawyers, reporters, actors, and others, were present by special request.

When Cumberland arrived he announced that his tests of mind-reading would consist of finding hidden objects; giving names, dates of birth, places of birth, etc., of those present. He did all that he agreed to do — and did it well — under the guise of mind-reading. He failed in one instance only (of this I will hereinafter speak), and that failure was undeniable proof that results depend more largely upon the subject than upon the "mind-reader," and wholly, in this case, upon the physical contact.

Before leaving the room and being blindfolded he took each of us by the hand, for an instant only. Why? The more expert the "mind-reader" (muscle-reader), the more sensitive to

the touch, even to so fine and delicate a sense as may be rightly termed *supersensitive.* He said: "I do this to ascertain the best subject for the severest, or most difficult test, namely, the finding of three objects in quick succession."

Not only his touch but his sight guided him in his choice. He would not choose one of phlegmatic temperament or one of a sluggish circulation. I, being of a nervous, sanguine temperament, sensitive to a marked degree, was chosen for the test.

HOW IT WAS DONE

First, the blindfold. This is an assistance rather than a hindrance. Inasmuch as it shuts out all exterior distraction from the operator's mind, it makes him more passive to the involuntary muscular action of his subject; besides, it appears to render the

work of the "mind-reader" more difficult.

In nearly every case the operator produces a black kerchief (to add to the deception), which he places over his eyes and asks you to draw it tight. Yes, the tighter the better. Why? Because he contracts the brows and even if you put on an additional kerchief and fold kid gloves over his eyes (as did Paul Alexander Johnstone) the strain of the kerchief falls upon the part of the gloves resting against the contracted brows. When he desires to see he raises his brows — a very simple thing, indeed. This is a very great aid, and is especially deceptive when the mind-reader describes a young lady in the audience to whom a book or bouquet had been given. She was plainly visible to the operator (from underneath the fold) when the unconscious muscular action of the subject led him to her.

In those cases in which he does not touch the subject the blindfold is used to prove that his successes are *not* due to physical contact. He extends his hands, one above the other, about a foot or more apart, and directs the subject to put one of his hands between and equidistant from his own. He moves his own hands tentatively, first one way and then the other, keeping them in the same vertical plane.

Were they placed on the level of his eyes he could not do the trick. Why? Because he could not see the action or movement of the subject's hand. This is essential to success, because when the operator moves his hands in the wrong direction the subject's hand follows tardily, thereby indicating, unconsciously and unintentionally, to the operator that he is moving in the wrong direction. But when the operator is on the right track, the

hand of the subject responds readily and retains its relative position.

This blindfold trick is also resorted to in the "driving test" through the crowded thoroughfares of a city. However, in the case of Johnstone a hood was worn, the outer cover being mohair, the inner part of heavy broadcloth. Surely he could not see below this? No, he had no need to do so; he could see *through* it by means of a neat little contrivance. The strings that fastened the hood about the neck had a sort of double back-action; that is, they opened a seam in the front of the broadcloth hood that was not distinguishable through the mohair — not distinguishable to the casual observer, but enabled the "mind-reader" to distinguish objects very clearly. So much for the blindfold and the part it plays in reading minds.

Once more to Mr. Cumberland. When he reëntered the room after having been blindfolded, he took the hand of one of the group who had hidden an object, and he found the object quickly. He did this many times and accurately. He failed but once. There was a reason. One of the reporters desired a test. Unfortunately for Mr. Cumberland the reporter had been imbibing rather freely, too freely to concentrate his mind on the hidden object. The reporter's hand was as limp as was his mind; therefore, as the operator depended entirely upon the muscular action to indicate direction, he was wholly at sea — a ship without a rudder — and he was obliged to give up.

In the triple test with myself as guide — yes, as guide, but wholly unintentional as such — he succeeded admirably. I held my thought intently on each separate article, individu-

ally, not collectively; held each one for the time being to the exclusion of the two others.

MIND-READING OR MUSCLE-READING, WHICH?

Undoubtedly and undeniably *muscle-reading*. In order to do justice to the operator my mind was fixed on the hidden objects, each in its turn; so intent was I that I was not aware of a muscular movement on my part that was directing him to the object.

Mind is indivisible. It is impossible for the mind to think of two things at the same time The hand of the operator is guided, unmistakably guided, by the hand of the subject as soon as the physical contact is established, as he fully surrenders himself to the involuntary muscular leading of his subject. It is true, the operator is usually in advance,

hence it may be said that the subject cannot lead, but the subject can push as well as pull; the better word, however, is "direct." When the operator, in his rush (which is done for effect, this being part of the game to make the test appear genuine mind-reading), passes the point or place in the subject's mind, he is very quickly made aware of it by an unvoluntary movement on the part of the subject that arrests his attention and directs his action.

In the giving of names, dates, etc., Mr. Cumberland had all the letters of the alphabet and the numerals (up to ten) arranged in regular order. Again he was blindfolded and seated at a table. He took the hand of the subject and told him to think intently on the first letter of his name. He then passed the subject's hand slowly over the letters. When the right letter was reached the supersensitive

"mind-reader" felt a slight involuntary movement on the part of the subject. Instantly the operator's hand darted down on the correct letter like a hawk on a chicken.

In this slow and tedious way he gave names, dates, etc., and called it mind-reading.

A "MIND-READING" TRICK

Anything that creates surprise or approaches the wonderful always proves attractive and entertaining. Take, for instance, the stage trick of reading the contents of folded bits of paper by touching them to the forehead.

The mind-reader seats himself at a table. Slips of paper, usually the same size and shape, are distributed among the audience with the request that each one write thereon a short sentence. While they are busy writ-

ing, the mind-reader or medium is preparing for the trial by making sundry passes across his forehead, rubbing each arm slowly from shoulder to wrist and then sitting calm and silent. Each person folds his piece of paper carefully, and they are collected by some one, who, standing by the mind-reader, presses one of the folded pieces of paper to the mind-reader's forehead, who, with closed eyes, immediately reads the contents aloud and then verifies it by opening and reading it with his eyes open, and requests the writer to acknowledge it. The second paper is treated in a similar manner, thus continuing until every paper has been read and acknowledged.

The one who collects the papers is the mind-reader's confederate. His part is very easy. It is simply to let the mind-reader know what is to be written on *his* piece of paper and he

must then see to it that his message is the last one given to be read. On these two points depends the success of the experiments; for it makes no difference what the first message is. The mind-reader first gives the confederate's message, and while pretending to verify it by reading it with his eyes open he is in reality reading to himself the contents of the first paper and fixing it in his mind to be read out as the contents of the second paper; the second as the third, and so on to the end of the list, the confederate's message being the last one given him. This is a case where "the first shall be last and the last shall be first."

This makes a very pretty parlor entertainment and may be given successfully after a little practice on the part of the two performers. There must be no apparent collusion between the two. "Let not thy right

hand know what thy left hand doeth" is a safe plan to follow in such a case.

INVOLUNTARY MUSCULAR ACTION

If you want additional and self-evident proof of involuntary muscular action, you may find it in your own personal experience if you are a bicyclist. Recall the time you learned to ride. Do you recollect that death-like grip with which you clung to the handle-bars? You saw an object in the street. There was ample room on both sides of it, but you steered straight for it and then wondered why you hit it. Why did you? Because mind is indivisible and cannot be in two places at the same time. Your mind was on the object in the street, hence you were wholly unconscious of the muscular action that guided the wheel.

You may remember the experience

of the man who was learning to ride a wheel and had much difficulty in consequence of a telegraph pole in front of his house. The pole was on the side of the road, not in the road, but it always seemed to be in evidence. No matter where he started, that pole seemed to be his objective point. He aimed straight for it (unintentionally), and his aim was good. One day he started with his back to the pole. Although he was a novice he discovered he was a trick rider; his wheel made a complete circuit and struck the pole. Why? Because he could not have his mind on the pole and on the wheel at the same time. Besides, he feared the pole; and what one fears he gets.

The muscle-reader and his subject hold exactly the same relation to each other as do the novice wheelman and his wheel — directed by unconscious muscular action.