

PSYCHIC SCIENCE MADE PLAIN

VOLUME I

BY
EDWARD B. WARMAN, A.M.

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THE ELIZABETH TOWNE CO.
HOLYOKE, MASS.
1923

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PSYCHIC SCIENCE MADE PLAIN

Volume I

- No. I. **PSYCHOLOGY.**
No. II. **PERSONAL MAGNETISM.**
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AUDIENCE — PREMONITIONS
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NUTSHELL.**

By **EDWARD B. WARMAN, A.M.**

Each volume \$1.60, postpaid.

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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.*

PSYCHIC SCIENCE SERIES

№. I

PSYCHOLOGY

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.

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.

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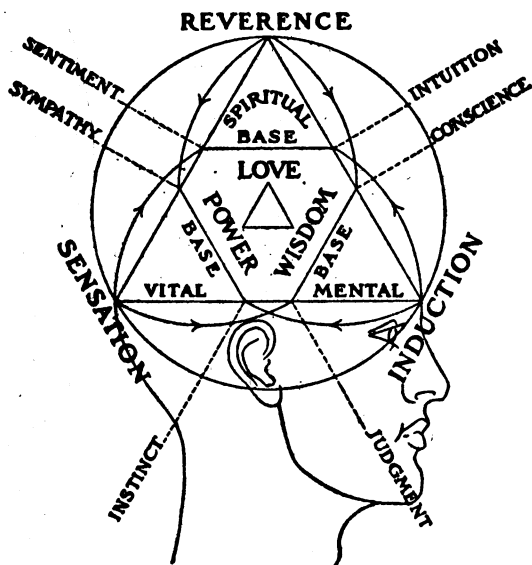
pneuma which is committed to the earth for embodiment. It is the same in substance with the *pneuma*."

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

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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-

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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-

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—

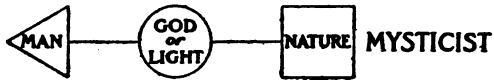
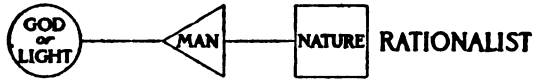
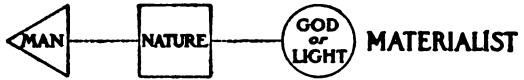
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God, cosmos or nature, and man. God is the light; nature, the object; man, the eye.

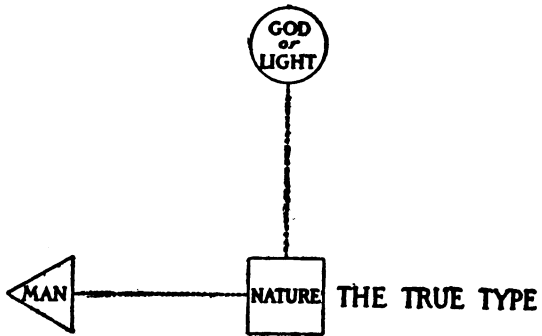
It will be observed by consulting chart No. 2 that the *materialist* places the *object* between himself and the light; the *rationalist* places *himself* between the object and the light; the *mysticist* places the *light* between himself and the object. None of these is correct. Light, rain, and everything 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.

PSYCHOLOGY IN BUSINESS

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 lose my grip on the thought I was holding on and for him; but I

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-

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

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

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 a 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

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.

PSYCHIC SCIENCE SERIES

№. II

**PERSONAL
MAGNETISM**

INTRODUCTORY

PERSONAL magnetism is not to be confounded with "magnetic healing," nor with the mesmeric "fluidic theory," nor with that which is so extensively advertised to transform the "human wall-flower" into the "admired of all admirers." It is, nevertheless, a wonderful power that is in a greater or lesser degree possessed by every one, but we should not lose sight of the fact that it is not always of the most attractive character. It may, however, be made so, as its attractive feature is susceptible of great cultivation.

We often hear one say, "I wish I had personal magnetism." You have. Every one has. What you *should* say is, "I wish I had *attractive* magnetism." You may have. In the following pages it has been my pleas-

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ure to acquaint the reader with the three kinds of personal magnetism and the method whereby each may be developed.

E. B. W.

PERSONAL MAGNETISM

WHAT IS IT? — PERSONAL MAGNETISM (MENTAL) — PERSONAL MAGNETISM (SPIRITUAL) — PERSONAL MAGNETISM (PHYSICAL) — WHAT IS THIS POWER? — WHENCE DOES IT COME? — HOW TO UTILIZE AND ECONOMIZE IT — SELF-PROTECTION.

THE most comprehensive definition that I have been able to formulate is as follows: Personal magnetism is a subtle influence, vibratory in character, radiating either consciously or unconsciously, for good or for evil, from every human being.

All human magnetism is, in a sense, personal; but all personal magnetism is not attractive alike to all persons. We have been misled by the supposition that all magnetism is attractive. Not so. Magnetism, like electricity, has its polarity;

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its qualities of attraction and repulsion. The veriest wretch of a city's slums possesses attractive personal magnetism — for his kind; but that same magnetism will repel one of high and pure motives. Every public speaker, every business man, every teacher, either compels, repels, or impels. Thus it may be seen that the very same influence may have exactly opposite effects on different persons. We see that demonstrated every day in every public gathering.

When we come within the atmosphere of a strong personality we are influenced either in mind or body, sometimes both. What is it that influences us? One may be beautiful of face, form, and figure, and may be exquisitely dressed, yet be unattractive. On the other hand, one may be homely in feature, lacking symmetry of figure and form, neatly but plainly dressed, yet be attractive. What constitutes the difference? It

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is not what one appears to be, but what one actually is. It is the true character of the man. "Character," says Moody, "is what a man is in the dark." A man is what he is through heredity, environment, and education; but he does not need to *remain* what he is, if what he is is not desirable. But what he is, and not what he appears to be, is manifest to every close student of human nature.

This something that lies hidden, this unseen but ever-felt power, is what we call "personal magnetism." It is personality as distinguished from individuality.

This subtle "something" has probably never been more nearly expressed than in the following excerpt from "Maurine," by Ella Wheeler Wilcox:

"And he possessed that power,
 strange, occult,
Called magnetism, lacking better
 word,

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Which moves the world, achieving
great result
Where genius fails completely.
Touch his hand,
It thrilled through all your being;
meet his eye,
And you were moved, yet knew not
how, or why;
Let him but rise, you felt the air was
stirred
By an electric current.

“This strong force
Is mightier than genius. Rightly
used,
It leads to grand achievements; all
things yield
Before its magic presence, and its
field
Is broad as earth and heaven. But
abused,
It sweeps like a poison simoon on its
course
Bearing miasma in its scorching
breath,

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And leaving all it touches struck with death."

Nearly twenty centuries ago the great naturalist, Pliny, declared:

"There surely exists in man a certain power of changing, attracting, and binding whatever he desires or wills to attract, change, bind, or impede."

I am a firm believer in thought vibration, and know by experience that the psychological power thus exercised has a most potent influence whether it is used in drawing things unto oneself or in projecting a spirit of helpfulness and success to others. Reason, however, steps in and says, "Thus far and no farther." It is true, "All things come to him who will but wait"—if he hustles while he waits.

There are those who say that you can sit in the silence and attract anything you desire—horses, carriages,

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flowers, friends, etc. I believe it—if you sit long enough in the silence; but I also believe that when they come you will still be in the silence, and the horses, carriages, flowers, and friends will be those that come to your funeral. You may sit with folded arms, and, Micawber-like, expect something to turn up, but you will find that it will expedite matters very much if you go out and turn them up.

On the other hand, it is not the nervous, restless, excitable active person who accomplishes most. True energy displays itself far more impressively in repose than in action. Napoleon, with his arms crossed over his breast, is more expressive of power than the famous Hercules beating the air with his athletic fists.

Personal magnetism, with its opposite poles, attraction and repulsion, is not confined to one plane of

action merely, but expresses itself through three different channels: namely, the mental, the spiritual, the physical.

We are sometimes drawn toward a person mentally; that is, we admire him for his intellectual attainments, and are at the same time repelled as regards having a closer relationship. We frequently hear the remark, "I like to hear that man talk, but I do not care to meet him. The thought he expresses is good, but there is something about the man himself that repels me." What is it? *The man himself*; that is, what the man really is.

On the other hand, a man may be more or less lacking in both mental and spiritual power, yet be possessed of a fine body—clean within and clean without—a perfect embodiment of physical health. Such a person will attract you through the

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healthful radiations; for health is just as contagious as disease, and much more attractive.

Health of body and bodily development are dependent largely on mental conditions. It is through the mind that various physical abnormalities are externalized in the body.

To possess the greatest personal magnetism, we should cultivate the development of both brain and brawn, together with the spiritual, and thus round out the complete man. In all our undertakings our personal magnetism will be greatly augmented by never swerving from the path of right. "Let us have faith that *right* makes *might*," said Lincoln, "and in that faith let us to the end dare to do our duty as we understand it."

Mental and physical magnetism, well spiritualized (the soul element), is a key to the most guarded vaults of human nature, unlocking the most

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stubborn hearts and opening more doors in business and social life than any other element known to mankind.

“Every sensitive person,” says Horatio W. Dresser, “is aware of mental atmospheres surrounding persons and places, just as the odor emanates from and surrounds a rose. This is especially noticeable in a church, or in some great cathedral where, for ages, men have bowed in worship in accordance with their particular form of religion, and have left their influence behind them. Every household, town, or city has its peculiar mentality, the analysis of which reveals the characteristics of the minds that produce it.

“A wonderfully stimulating atmosphere pervades a great university, causing a marked change in the thought, the manners, and even the dress of the novice, who, if he be especially susceptible, is often overstimulated by it. Wherever man has

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lived and thought, these atmospheres have been left behind him. They are associated with chairs where people have sat for some length of time. They are associated with clothing; and a change of clothing is therefore sufficient, at times, to change the state of mind. They come with books and letters, sometimes revealing more of the personality that sends them forth than the person would wish. They draw people together and cause them to think alike.

“There is an atmosphere about some people that warns one not to come too close, while in other cases there is instant affinity and sympathy. One occasionally meets people whose very presence is a lasting stimulus and an inspiration. One seems to take away something besides the mere memory of a noteworthy interview; and some people forget their troubles, lose their aches and pains, and are immensely benefited by simply talk-

ing with a helpful friend. Some people compel attention or obedience by their presence, and exact a surprising amount of service and homage from other people.

“Character, then, is not only written in the face, expressed in conduct and language, but is sent forth as a thought atmosphere. Atmospheres impinge and leave their impressions on each other, revealing the nature, thought, and feeling of the personality that gives rise to them. This is, evidently, the reason why first impressions are usually correct, and why depression and other states of feeling are passed from mind to mind. Some delicately organized people find it inadvisable to go into society except at rare intervals; for they get entangled in these atmospheres, and do not know how to throw them off. Others seem to have the happy art of leaving a part of themselves behind, of making every one

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else happy, yet never yielding their own personality to any contaminating influence."

PERSONAL MAGNETISM — MENTAL

This may be acquired, in part, in its most attractive form, by obtaining a thorough all-round intellectual knowledge. It is not enough, however, that the mental storehouse be well stocked, for that of itself would possess no attractive feature; but, instead of manifesting a selfish spirit in withholding the good things gleaned from the intellectual field, we should freely give them out. We are always enriched by unselfishly giving; to withhold would be to secure only in part.

If a vessel were loaded with the most precious gems, and it remained anchored in river, lake, or ocean, its cargo would possess no value whatever, the value depending upon its

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destination and disposal. So it is with the goods in the intellectual storehouse. Give freely of your knowledge and gems of thought, and by so doing you will not only refunction your brain cells and kindle anew the intellectual fires, but you will be adding to the attractive features of your mental magnetism. A stingy man, intellectually or otherwise, is never attractive.

PERSONAL MAGNETISM — SPIRITUAL

The acquirement of this particular phase of magnetism comes as the result of the development of those faculties known as the emotive. As this is unquestionably a soul faculty it is closely linked with all things of a spiritual nature. When overdeveloped it leads to emotional insanity.

Just as the mental magnetism is strengthened by gathering together the best of its kind and utilizing the

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same; just so, the spiritual magnetism may be developed by coming in contact and in close sympathetic touch with all that is highest, purest, and noblest. "Those who bring sunshine to the lives of others," says J. W. Barries, "cannot keep it from themselves." True, every good thought, every good word, every good deed is reflex in its action and thus enriches the giver. Therefore we should lose no opportunity to say the right word at the right time and in the right place. Its value and its influence you may never know, nor is it necessary that you should. Byron says—

"All who joy would win
Must share it,—happiness was born a
twin."

It has been well said — "Opportunities are the fuel of life; ability is the match which kindles it; and will power is the fan which keeps the flame alive."

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Opportunities are everywhere present; we need not seek them. In the crowded thoroughfares of life we jostle our brother on the right, we jostle our brother on the left, too often regardless of the sorrows that we might alleviate, the shadows we might dispel by just a word, a look, a warm hand-grasp, and thereby give a spiritual uplift not only to the one in whose life we cast the ray of light but also reflexly to ourselves.

“When our eyes melt not with another’s woes,
Methinks ’t is time they should forever close.”

Professor Riddle says, “When you find a fellow that is weaker than yourself give him a boost; the exercise will give you strength.”

All things are reflex, in the spiritual as well as in the mental realm. If the world gets the *best* from you to-day, it will pay you back in your own

coin to-morrow. On the other hand, if you seek revenge the same law holds good; for in "taking revenge" you are but even with your enemy, but in passing over an injury you are superior. Revenge is so far beneath the man that is calm that he cannot reach it even by stooping. When injured he does not retaliate; he wraps around him the royal robes of calmness and then goes quietly on his way. "When men speak ill of thee," says Plato, "so live that nobody will believe them." Such thoughts as "getting even," if cherished, swell and overflow the entire being, leaving in their wake a psychic malaria. We should develop the good points and subdue the unattractive ones. Everything excellent requires perseverance.

Have you obstacles in your pathway? Overcome them. Go over them rather than around them. They may prove stepping-stones to a higher plane. Uniform success is dangerous.

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It softens the muscles of the soul and takes the temper out of the steel of resolution.

Are you retarded in your progress toward obtaining a fuller realization of spiritual magnetism, because of some fancied wrong, or because some hypocrite is in your way of advancement? My brother, he cannot be in your way unless he is ahead of you.

Good and evil are ever contending for supremacy, although evil is but perverted good. This is well expressed in the following beautiful allegory as told among the Turks: "Every man has two guardian angels, one on his right shoulder and one on his left. When doing good, the angel on the right shoulder notes it down and sets his seal upon it, for what is done is done forever. When evil is committed, the angel on the left shoulder writes it down, but he waits until midnight before he seals it. If by that time the man bows his head and

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says, 'Gracious Allah, I have sinned; forgive me!' the angel blots out the fault, but if not, he seals it at midnight and then the angel on the right shoulder weeps."

Personal spiritual magnetism is not reached at a single bound. It may cost sorrow, suffering, and tears but back of it all there is a purpose and, sometime, when all life's lessons shall have been learned, that purpose may be revealed to us, and through our tears we may see the wisdom of the trials and tribulations through which we were obliged to pass, and our spiritual magnetism shall partake of the purifying process, as we add other pages to the chapters of our book in this little span of life.

"Writing a page blotted with tears,
Filled with pain, anguish and fears;
But when God's light on it shall fall,
It may be the fairest page of all."

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As a practical illustration of doing good when the opportunity presents itself, I cite but one case in many as an aid to the development of the spiritual magnetism, a case coming under my own observation.

On a bright and beautiful morning, when all nature was refreshed and throbbing with the rejuvenating spirit we call Life, a man exceptionally well developed physically, and fairly well developed mentally and spiritually, his soul in unison with the beautiful and invigorating surroundings — this man met a brother man, an entire stranger, who was out of harmony with these same surroundings. Noting the dejected look on the face of the stranger, he saw an opportunity to say the right word at the right time and in the right place; therefore, out of the very fulness of his soul he said, with a pleasant voice and cheery smile, "Good morning, my

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friend; a bright and beautiful morning this."

The stranger halted, looked at the man in a peculiar manner, and with eyes bedimmed said, "Is it possible there is one man in all this world to call me friend; one man to bid me a pleasant good-morning?" Then, as if half talking to himself, he said, "I 'll not do it, I 'll not do it." "Do what?" inquired the man of health. "I was just going to end it all at the river, but you have saved my life by your kindly greeting."

Both were benefited; both had a spiritual uplift; seed was sown on fertile soil that brought forth fruit after its kind. Let us ever bear in mind that our greatest happiness is reflex; it is that which comes back to us from the joy we have given others. In no better way can you cultivate and develop spiritual magnetism. "Inasmuch as ye have done it unto

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one of the least of these my brethren,
ye have done it unto me.”

The following poem by Helen Hunt Jackson bears out this thought admirably:

If I can live
To make some pale face brighter and
to give
A second lustre to some tear-dimmed
eye,
Or e'en to impart
One throb of comfort to an aching
heart,
Or cheer some wayworn soul in pass-
ing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious
strain,
My life, though bare,
Perhaps, of much that seemeth dear
and fair
To us of earth, will not have been in
vain.

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The purest joy,
Most near to heaven, far from earth's
alloy,
Is bidding cloud give way to sun and
shine;
And 't will be well,
If on that day of days the angels tell
Of me, "She did her best for one of
Thine."

PERSONAL MAGNETISM — PHYSICAL

I purpose dwelling longer on this phase of magnetism than on the two others, because its cultivation and development form a foundation upon which to build much stronger structures of *mental* and *spiritual* magnetism.

This physical magnetism may be acquired by the generating and conserving of that vital principle we call life. Physical exercises alone will not do it, as they often tend to dissipate

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the power that should be husbanded. There is as much difference between physical strength and vitality as there is between energy and force. A man may have a wonderful physique, and yet be lacking in vital force; on the other hand a man may be slight in build and apparently weak, and yet have great vitality. So it is with energy. Power is energy in repose; force is energy in action.

Even in physical attractiveness it may be suggestive of brute strength only. This is the case where the animal overbalances the mental and the spiritual. Man is, by nature, a tri-une being — mental, spiritual, and physical, and should be so developed as to be attractive from all sides of his three-fold nature, but the over-development of any one of these may be productive of abnormalities to such an extent as to result in monstrosities; for there are mental and spirit-

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ual monstrosities just as surely as there are physical monstrosities.

WHAT IS THIS POWER?

Personal magnetism (physical) is sometimes called human electricity. Be that as it may, by whatsoever name it may be known, its character is certainly electrical.

This electro-magnetic influence is of a vibratory character, and generated by the principle of life. This vital, energizing element becomes stale by non-use; wasted by over-use; and produces nervousness by misuse.

Electricity is, somehow, inseparably connected with the ultimate atoms of matter; and in the same mysterious manner the universal life-force is connected with every nerve, fibre, and molecule of animal creation. If electricity and nerve-force are not identical, they are so nearly

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allied that they may be called twin forces. "Science" says:

"That which we call vitality, or life, is, in its physical sense, electricity. It is taken into the system from the air and the sunshine, and is generated in the digestive organs by the chemical action of food and drink."

WHENCE DOES IT COME?

We sometimes say that we generate power. That is not strictly true, and is likely to be misleading. All power exists now, and has always existed. We may generate force; that is, we may put the power in action. All that we can do is to evolve it from a latent condition or use it in the form in which we find it. Man becomes powerful in the measure in which he learns to evolve power; to use and direct the power that is.

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All force is generated within from the life essentials—air, food, and water. The same elements exist for all persons, but all persons do not have the same force. While the difference may be one of temperament or constitution, I am inclined to think it is more largely due to the fact that by some persons the elements within reach are not fully utilized.

HOW TO UTILIZE AND ECONOMIZE IT

It is not altogether what we earn, but what we save, that counts in the long run. It is the husbanding of the forces within us.

Professor Riddell has aptly said:

“The electric dynamo is an expression of power. There are four general ways in which it may be directed: (1) It may be passed through the motor of the electric car, and the force is expressed as *power*; (2) it may be passed as a sympathetic cur-

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rent through the little wire of the incandescent bulb, and it becomes *light*; (3) it may be forced through a wire with heavy resisting power, and it becomes *heat*; (4) ground the wire, and the current is wasted."

Let us apply this principle to the *human* dynamo, and see how much it has to do with personal magnetism—physical, mental, spiritual.

In every man and woman there is a life battery, so to speak; a creative force, a life principle which, like the electric current, may be directed in four special ways: (1) You can pass it to the muscles and build it into tissue, and it becomes power—physical strength; (2) you can direct it to the brain, and it becomes light—intellectual brilliancy and mental vigor; (3) you can direct it to the emotions, and it becomes heat—feeling, love, sympathy; (4) but if you dissipate the force, you will have neither physical strength, mental vigor, nor emotional

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warmth. It will readily be seen that you cannot waste the force in any direction without detracting in a corresponding degree from your strength of personal magnetism in other directions.

SELF-PROTECTION

As all electrified bodies tend to part with their magnetism to the earth, it follows that human electricity is being constantly subjected to this influence. Should it be drawn off in undue proportion to the needs of the body, the system becomes weak and deranged. It thus becomes necessary to conserve the human electricity. This is done by insulation; by placing a non-conducting substance—usually rubber, or cork and rubber — between the outer and inner sole of the shoe. This is done when the shoes are made. Silk hose answer the same purpose so long as they remain free from moisture.

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"But," says the wiseacre, "how about primitive man? He did not need that protection." Very true, but we must also remember that primitive man needed no clothing to protect him from heat and cold because in an absolute state of nature perfect economy existed in this matter. If we did not violate nature in so many ways we would have no need to economize on this one. Civilization requires that all natural forces be tempered and controlled. The strenuousness of modern life makes greater drafts upon the vitality, and we live less in the sunshine and fresh air. Thus, insulation is a preventive and safeguard promoting health and longevity, and adds greatly to physical magnetism.

This theory may seem antagonistic to the believer in nature-cure, who seeks health by coming in direct contact with Mother Earth. Be that as it may, the earth is negative to the human body. Such being the fact,

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the earth is constantly drawing off the physical magnetism. If the earth is your sole benefactor, regardless of air and sunshine, stand or lie upon it where the fresh air and sunshine never visit. My word for it, you will soon lie in it instead of on it. Build four walls around a tree and cover it over with a roof, how long will it continue to thrive? The earth has nothing to give you except in her products, and even for these she is dependent upon the sun. All good comes from above. Breathe deeply of the sun-magnetized air and, through the chemical action of the air and water and food, your physical magnetism may be generated, and by proper insulation will be conserved. We give too much credit to the earth, too little to the fresh air and sunshine.

Insulation is a scientific safeguard. To the soldiers of the Civil War was issued a rubber poncho. It was not for the purpose of insulation but to

protect us from the rain. But it served a double purpose and therein the Government builded better than it knew. That poncho was a saviour to thousands when weary, footsore, heartsore, with the physical force well-nigh depleted; for in being placed underneath us when lying down it insulated us from the earth, and conserved not only the little force we had left but that which was generated during the night from the life-giving elements of our sumptuous(?) dinner—we called it supper then. It is a logical sequence that we cannot have physical magnetism without physical health and strength, and these cannot be had when we dissipate our forces; hence the wisdom of insulation.

The human body is an electrical body. This is not mere speculative theory, but the result of thorough investigation and practical demonstration. However, if a conclusion is

logical, it matters little whether it is deduced from theory or practice.

This is especially true of the following conclusions which have been reached from experiments; though they may not be very readily accepted by the general public. Other things being equal, the left side of the body is negative, and the right side is positive; the front of the body is positive, the back is negative. You take in this human electricity through the negative side of the body (left), and it passes out through the right if any one is on the right side to draw it. It has been scientifically stated that the human body is bathed on the right side with an acidulous fluid; on the left side with an alkaline fluid.

This fact of the positive and negative sides of the human body the writer has scientifically proved to the fullest satisfaction of the honest sceptic. Therefore, it is well to re-

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member the trite but true saying: "Always keep on the right side of a person." It is true, this has been used only figuratively, but it is of great importance as understood literally.

By observing this precaution you will be able to protect yourself from the human parasites that exist in every community. This is a protection of that *physical magnetism* so essential to one's vital force. All things considered, it is best to sit in a position facing your visitor, be he friend or foe, unless an exchange of magnetism is desired. These human parasites draw not only upon your physical forces, but upon the mental and nervous also, unless you understand how to make yourself either positive or negative at will.

If you are lacking in personal magnetism (physical), and you should ride or walk or sit with one who is

physically strong, you should take that opportunity of "loading up" by keeping on the right side.

Whenever two persons sleep together, and one is restful while the other is restless, you may depend upon it that the restful one is unconsciously drawing the life force of his or her companion. It does not always follow that the weaker draws from the stronger; nor is it a question of right side, front, or back when one is sleeping, owing to the many changes of position that occur during the night; therefore, in order that the restless one may have restful and refreshing sleep, it is necessary to change conditions. This is accomplished by changing sides (the sides of the bed) with your fellow-sleeper. Why? Because it equalizes the magnetism. How? The *fact* is sufficient, the *how* is but a mere incident.

How about the other fellow? If he has been restful, will he now become

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restless? That depends. If the restful one is surcharged with physical magnetism the loss will not be perceptible; but if one has but an average amount, the loss at first may be apparent, but in a very short time the forces will be so evenly balanced that the restful condition will be shared equally by both.

Many of my pupils have tried this suggestion, have proved its efficacy, have been astonished and pleased at its results, have recommended it to others with whom it has been equally efficacious; and yet, in the face of all this evidence, some of them ask me if I do not think it is, very largely, if not all, due to imagination.

My answer is: If you think it is imagination, and it does the work, just take some more imagination. I care not what name you give it or to what cause you ascribe it, if you secure the end in view and obtain the desired results. What more can you

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reasonably ask? The sceptic of to-day is the believer of to-morrow.

This physical magnetism is more than merely physical, it is reflex in its uplifting influence on mind and soul. Physical uprightness leads to physical perfection and physical perfection enables one to say to every enemy of the mind, body, or soul, "Get thee behind me, Satan."

Let your personal magnetism (physical) with its healthful radiations; your personal magnetism (mental) with its helpful radiations; your personal magnetism (spiritual) with its soulful radiations be felt for good at all times and in all places. Let your watchword be sincerity and honesty, and these, coupled with cheerfulness, will give you that personal charm which begets confidence; that charm of manner and personal magnetism that will prove the best letter of introduction possible in both business and social circles. There-

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fore lay hold of any legitimate means that will insure you the all-round development of personal magnetism—mentally, spiritually, and physically. All these are within the reach of every one who will but make the necessary effort. Assert your manhood through your physical uprightness—man is a radiation from the finite to the Infinite; the more perfect the radiation the more perfect the man—assert that manhood until you can feel that you reflect the Creator in the created.

PSYCHIC SCIENCE SERIES

No. III

TELEPATHY

**MENTAL TELEGRAPHY—
THOUGHT TRANSFERENCE—MIND
READING—MUSCLE READING**

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.

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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.

TELEPATHY

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

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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 involuntary. 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

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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-

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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

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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

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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

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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

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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.

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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

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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

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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

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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

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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

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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

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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

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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

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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

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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

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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-

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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-

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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

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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

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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

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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

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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

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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

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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

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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."

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"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 reliability 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

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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 impressive, 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-

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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

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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

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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.

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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-

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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,

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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 involuntary 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

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“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-

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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

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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

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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.

PSYCHIC SCIENCE SERIES

№. IV

HYPNOTISM

INTRODUCTORY

HYPNOTISM is a veritable bug-bear to many persons. This is due largely to a familiarity with its misapplication and abuse as witnessed in the usual stage exhibitions of hypnotic power.

Should we, however, proscribe that which is known to be efficacious in its proper use because its perverted use is distasteful and in many instances injurious?

I purpose, in the following pages, to remove the fear and false conceptions that have been thus engendered regarding hypnotism, and to show, instead, that beneficial results may be derived from its legitimate application in the hands of those qualified to use it for its therapeutical value.

E. B. W.

HYPNOTISM

FUNDAMENTAL PRINCIPLES — A BRIEF HISTORY OF HYPNOTISM — DR. BRAID'S FORMULA — DR. BERNHEIM'S METHOD — THE AUTHOR'S METHOD — ITS GROWTH AND POWER — WHENCE THE PREJUDICE? — ERRONEOUS IMPRESSIONS — THE BENEFITS OF HYPNOTISM — BLACK MAGIC OR WHITE MAGIC?

I DESIRE at the very outset to disabuse the reader's mind of many errors that have crept in concerning this much-abused subject, and to state a few of the fundamental principles of hypnotism.

FUNDAMENTAL PRINCIPLES

1. No one can be hypnotized against his will; the travelling stage

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hypnotist and the pseudo-professor to the contrary notwithstanding.

2. No one, when under hypnotic influence, can be made to do that which is contrary to his settled principles.

3. No one, when under hypnotic influence, can be made to reveal a secret.

4. Impure or improper suggestions made to one under hypnotic influence will find no lodgment in uncongenial soil.

5. Resistance to hypnotic influence is not due to one's mental strength but to the mental attitude.

6. Hypnotic suggestion, properly applied, is the most powerful brain-building agency known to man.

7. Hypnotism is not necessarily sleep, but a state of suggestibility be-

yond the normal, and may occur even though consciousness and memory remain unaffected.

8. While hypnotism is the result of suggestion (not necessarily spoken), all suggestion is not hypnotic.

9. Hypnotism, rightly defined, is an induced quiescence of the objective faculties followed by increased activity of the subjective faculties. Or it may be stated thus — Hypnotism is the induction of a peculiar psychical condition which releases the subjective mind from the dominance of adverse suggestion.

“Hypnotic sleep,” says Bernheim, “does not differ from ordinary sleep. The one, like the other, is due to the fixation of the attention and of the nervous force upon the idea of sleep.”

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The individual who wishes to sleep isolates his senses, meditates, and remains motionless. The nervous force concentrates itself, so to speak, at one point of the brain upon a single idea and abandons the nerves of sensation, motion, and special sense. The concentration of the whole thinking being upon a single idea gives rise to the quiescence of the will, which constitutes the basis of the hypnotic condition.

Hypnotism does not really create a new condition. Some persons are naturally susceptible to suggestion. From a physiological point of view they are normally in the condition called hypotaxic, or charmed. In this condition they are less capable, or at least less desirous, of resisting hypnotic influence.

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A BRIEF HISTORY OF HYPNOTISM

Hypnotism was preceded by what is still known as Mesmerism. I am not speaking of the thing itself, but of the name. For that which is now known as hypnotism we could trace back as far as the writing of Paracelsus and even to a more remote period, and then not discover its true origin. In fact, hypnotism, although not known by that name, antedates the Christian era. But to Dr. Franz Anton Mesmer is due the credit of having first brought the subject to the attention of the scientific world — for which he paid dearly.

After becoming imbued with the spirit of astrology and attributing his cures to an electrical and planetary influence, he changed his views and

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called it "magnetism." At that time (1776) he discarded the use of artificial magnets, with which he had stroked the body; seeing that the same results were being accomplished by one Gasener, a Catholic priest, simply by manipulation, Dr. Mesmer saw fit to call this "animal magnetism," but his followers prefer the term "Mesmerism."

Two years later all Paris was thrown into a state of the wildest excitement by the marvellous effects of his method of treatment and the many wonderful cures that resulted. While the medical fraternity and the committee of investigation were obliged to acknowledge the cures he had wrought, they denounced him most bitterly because of his "fluidic"

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theory, and claimed that the cause was "purely imagination."

All this trouble was caused by mere theory; and Mesmerism was considered an infringement on the sole right of "the regulars." That state of affairs has not changed much even to this day and generation. What mattered either theory or cause provided it was harmless and the results beneficial? Facts are facts; the how is but a mere incident. The final outcome, as far as Dr. Mesmer was concerned, was disastrous to him, as he was forced into exile, and died in 1815.

A number of years passed during which time the subject was agitated again and again, but without definite or satisfactory results, until Dr.

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Braid of Manchester, England, discredited the "magnetic fluid" theory and, by placing the cause on a physical basis, gained the confidence of the public and the physicians to such an extent that the subject was at last acknowledged to be within the domain of the exact sciences.

The next important step was to find a name to fit the theory and to meet the prejudices of the medical profession. Inasmuch as the result of the mode of treatment produced sleep, or a condition thereof, the word "sleep" proved a key to the solution; hence the word "hypnotism," from the Greek radix "hypnos," signifying sleep.

From this beginning various schools have sprung up, each with its own theory, but the results prac-

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tically the same. The two best known and thoroughly established are the Nancy, founded by Liébault, and the Paris, by Charcot. The one known as the Mesmeric also has many followers.

To Liébault more than to any other man is due the credit of discovering the underlying principle, the master key to the whole situation. It is summed up in that one word "suggestion." This word, Dr. Hudson claims, will unlock the secrets of every psychological mystery. All hypnotic phenomena are the results of "suggestion" in some form.

DR. BRAID'S FORMULA

Dr. Braid's method of hypnotizing was to cause the subject to gaze steadily upon a bright object. He dis-

claimed any theory of suggestion, but the very act itself was suggestive.

Well do I remember when in my boyhood days — away back in 1855 — the Braid system of hypnotizing was introduced into this country. I can yet see, with my mind's eye, a row of us youngsters lined up on one side of the "deestric" school-room, and the teacher in the leading role endeavoring to ascertain how many subjects he could find. This, of course, after school hours.

We were instructed in accordance with the Braid formula, to look steadily at the bright object. This was done for a sufficient length of time to tire the eye. "When I count three," said the teacher, "your eyes will go tight shut, you cannot open them, you will be asleep. One — two

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— three.” If that was not suggestion, what was it?

DR. BERNHEIM'S METHOD

“I proceed to hypnotize,” says Bernheim, “in the following manner. I begin by saying to the patient that I believe benefit is to be derived from the use of therapeutics; that it is possible to cure or relieve him by hypnotism; that there is nothing hurtful or strange about it; that there is an ordinary sleep or torpor that can be induced in any one, and that this quiet, beneficial condition restores the equilibrium of the nervous system, etc.

“Then, if necessary, I hypnotize one or two subjects in his presence in order to show him that there is nothing painful in this condition, and that it is not accompanied with any

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unusual sensation. When I have thus banished from his mind the idea of magnetism and the somewhat mysterious fear that attaches to that unknown condition, above all when he has seen patients cured or benefited by the means in question, he is no longer suspicious, but gives himself up. Then I say to him: 'Look at me and think of nothing but sleep. Your eyelids begin to feel heavy, your eyes are tired, they begin to wink, they are getting moist, you cannot see distinctly, they are closed.'

"Some patients close their eyes and are asleep immediately. With others I have to repeat, lay more stress on what I say, and even make gestures. It makes little difference what sort of gestures are made. I hold two fingers of my right hand before the pa-

tient's eyes and ask him to look at them, or pass both hands several times before his eyes, or persuade him to fix his eyes upon mine, endeavoring at the same time to concentrate his attention upon the idea of sleep. Then I say to him: 'Your lids are closing, you cannot open them again. Your eyes feel heavy, so do your legs, you cannot feel anything, your hands are motionless, you see nothing, you are going to sleep.'

"This word, *sleep*, often turns the balance. The eyes close and the patient sleeps or is, at least, influenced. I use the word sleep in order to obtain, as far as possible, a suggestive influence which shall bring about sleep or a state closely approaching it; for sleep, properly so-called, does not always occur. If the patients have no

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inclination to sleep, and show no drowsiness, I take care to say that sleep is not essential; that the hypnotic influence, whence comes this benefit, may exist without sleep.

“If the patient does not shut his eyes or keep them shut, I do not require them to be fixed on mine, or on my fingers for any length of time, for it sometimes happens that they remain wide open indefinitely, and instead of the idea of sleep being conceived only a rigid fixation of the eyes results. In this case, closure of the eyes by the operator succeeds better. After keeping them fixed one or two minutes I push the eyelids down or stretch them slowly over the eyes, gradually closing them more and more and so imitating the process of natural sleep. Finally, I keep them

closed, repeating the suggestion — Your lids are stuck together; you cannot open them; the need of sleep becomes greater and greater, you can no longer resist.

“I lower my voice gradually, repeating the command, ‘Sleep,’ and it is very seldom that more than three minutes pass before sleep or some degree of hypnotic influence is obtained. It is sleep by suggestion, a type of sleep which I insinuate into the brain.

“Passes, or gazing at the eyes or fingers of the operator, are only useful in concentrating the attention. They are not absolutely necessary or essential.

“Children, as a rule, as soon as they are able to pay attention and understand, are very quickly and very easily hypnotized. It often suffices

to close their eyes, to hold them shut a few moments, to tell them to sleep and then to state that they are asleep. Some adults go to sleep just as readily by simple closure of the eyes. I often proceed immediately without making use of passes or fixation, by shutting the eyelids, gently holding them closed, asking the patient to keep them together and suggesting at the same time the phenomena of sleep. Some of them fall rapidly into a more or less deep sleep. Others offer more resistance. I sometimes succeed by keeping the eyes closed for quite a while, commanding silence and quiet, while I, talking continuously, repeat the same formulas:—‘You feel a sort of drowsiness, a torpor; your arms and legs are motionless, your eyelids are warm, your nervous system is

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quiet, you have no will, your eyes remain closed, sleep is coming,' etc.

“After keeping up this auditory suggestion for several minutes I remove my fingers. The eyes remain closed. I raise the patient's arms; they remain uplifted. I have induced cataleptic sleep.”

THE AUTHOR'S METHOD

Because of its simplicity and efficiency I have had no reason to change my method which I first used nearly thirty years ago — long before the formidable word “psychotherapy” had been coined.

As a rule deep hypnosis is neither necessary nor desirable, the main object being to obtain the passivity of the objective mind and thereby the greater receptivity and power of the

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subjective. This I do while sitting quietly facing the patient and requesting him (or her) to look steadily in my eyes, preferably one (this, for concentration) while I take the hands in mine with a gentle pressure on the ulnar nerve.

Knowing the power of suggestion, I acquaint the patient with the fact that there are three special phases, following closely one upon another which will be recognized as we proceed: namely, first, deep, full, diaphragmatic breathing; second, the dilation of the pupil of the eye, at which time objects will become clouded and indistinct; third, the upper eyelid relaxes and the eyeball rolls up just the same as in natural sleep; all of this requiring not more than two minutes.

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I inform the patient that it is not necessary to lose consciousness; in fact, as a rule, it would be better not to do so, as the desire is not only to reach the subjective mind— which is always amenable to control by suggestion — but to remove the doubts, fears, and incorrect reasonings of the objective mind, the real battling ground of the subjective.

I am well aware that in this regard I differ with many suggestionists, but my years of experience prove the correctness of my theory — for me.

I emphasize the fact that the eyes will not open until the count of three. Then I proceed to give the suggestions according to the needs of the patient; for the alleviation and removal of pain, insomnia, nervousness, the correction and removal of bad

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habits; inattention to studies, greater inspiration, and the awakening of latent power for those engaged in professional work or aspiring thereunto, etc.

There should be no nervousness nor nervous expenditure on the part of the operator when producing the sleep condition or when giving the suggestions. There will not be if the soul of the operator is in his work.

I do not give the count of three all at once, but cover the field pretty thoroughly by the few necessary suggestions and then say "One" (quite firmly); then repeat the suggestions with some additional ones, if necessary—"Two"; again repeat the suggestions quietly yet forcefully—"Three." This being done the pa-

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tient opens the eyes and nine times out of ten, will say—"Why, I heard all you said and could have opened my eyes at any time." To this I reply, "You *should* have heard all I said and you will *do* all I have asked of you, but you could not have opened your eyes. If you could, why didn't you?" The answer, invariably, is — "I had no desire to do so." This lack of desire is one of the best proofs of having obtained light hypnosis.

To convince them that they were much more under the control of the suggestions than they thought, I allow them, at the next treatment, to *try* to open their eyes when I reach the count of *two*, but inform them they will find it impossible to do so until the count of *three*.

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When this influence is used only as it should be — for the good it may do — the results are almost incredible.

ITS GROWTH AND POWER

The science of hypnotism has had a variable career, and those who have dared to study it openly have suffered from the malice of the ignorant.

Dr. Charles G. Davis says that “when we look back over the history of the progress of medical science and remember that Ambrose Pare, for advocating the use of the ligature, was ostracized; that Jenner, the discoverer of vaccination, was called a charlatan; that Harvey, the discoverer of the circulation of the blood, was mobbed, we are not surprised that those who enter upon the study of psychical questions which pertain

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to the highest elements of man's mentality or spiritual existence should meet the opprobrium of non-progressive, materialistic, unscientific stupidity."

The highway along which has advanced the car of the healing art is ornamented with the shrines of crucified medical martyrs. They were once scourged by the mob, but the world now builds monuments to their memory and writes their names high on the scroll of immortal fame. But hypnotism is rapidly assuming its position as a science. There is no longer any doubt as to the efficacy of hypnosis as a therapeutic agent.

One of the most noticeable facts in life is the great difference in the capacity of various individuals to make impressions and command obedience

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through "suggestions," hypnotic or not hypnotic.

Men differ widely in their physical capacity; so they do in psychical force. Some men may hurl missiles with greater force than others; so some may project their ideas with greater effect than others. One man may address a jury, and the effect of the speech is only soporific. Another attorney addresses the same jury on the same subject, and immediately every man is alert, wide awake, and fully convinced that he is listening to the truth. The last speaker knew how to drive his thoughts like javelins; he knew how to suggest forcibly.

WHENCE THE PREJUDICE?

Prejudice, a child of ignorance, is ever the opponent of progress. Many

will see and yet deny the evidence of facts, because they are saturated with the belief of the infallibility of their own judgment. They close their eyes systematically to truths which do not adapt themselves to their pre-conceived ideas. Professor N. R. Riddell thus expresses the mental attitude that we should always hold in the investigation of any subject:

“Honesty is a prerequisite to wisdom. Sincerity is essential to understanding. Truth, even truth, becomes as error to a dishonest soul. Prejudice is, indeed, a child of ignorance.”

Note the following simile in connection with this thought: — A sunbeam that had travelled in a direct line for ninety-three million miles, when entering a home, struck a flaw in a window pane and fell obliquely

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on the floor. And so, a truth, that has travelled in a straight line for centuries, coming direct from the eternal throne of God, may be deflected by prejudice in a man's mind and fall as error on his soul.

One thing, probably more than any other, has led to unfavorable opinions of hypnotism, namely the demonstrations given by stage hypnotists. The placing of a subject for a number of hours asleep in a public window strikes the masses as something marvellous, and thereby creates fear and wonderment. One serious objection to all performances of this character is that wrong impressions and false ideas are engendered thereby.

Dr. Quackenbos hits the nail squarely on the head when he says —
“Especially should be suppressed the

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brutalizing hypnotic exhibitions of dime museums, and the circulation of literature on hypnotism by fake institutes and colleges of science, advertising instruction in methods of inducing this mental state, teaching the art of fascination," etc.

But let us reason together. While we should condemn the abuse, we may still commend its use. Should we proscribe a thing we know to be efficacious, because the abuse of it is injurious? Again let us reason together. Is hypnotism put to perverted use more frequently than other sciences in which the artful take unfair advantage of their too credulous victims?

Hypnotism should be a part of every medical student's training, yet its application should not be confined

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to the profession nor should it be left to the ignorant quack and charlatan. There is nothing to be feared in the thing itself; it is in the insufficient technical knowledge of the operator that the danger lies.

Then again there is much prejudice in consequence of the prevailing opinion that only the weak, sickly, nervous, hysterical persons can be hypnotized. This entirely wrong supposition is based either upon imperfect observation, or upon a narrow field of experimentation.

ERRONEOUS IMPRESSIONS

It is an error to suppose that one under hypnotic control will more readily yield to either criminal or immoral suggestion. Just the reverse is true. It is impossible for an operator

to impress a suggestion so strongly upon a subject as to cause him to perform an act in violation of the settled principles of his life. The more repulsive a suggestion is to the hypnotized subject, the stronger his resistance.

The man of true dignity of soul keeps his dignity intact, and one of real kindness of nature shows no trace of harsh feeling. A truly temperate man, when under hypnotic control, cannot be made to simulate or yield to drunkenness; nor can a truly modest person be induced to do that which, in waking hours, would savor of immodesty. A virtuous woman is, indeed, in less danger of assault while in the hypnotic state than she is in her normal condition; for the simple reason that hypnotic subjects

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are always endowed with a physical strength far superior to that possessed in the normal state. Besides, the moral tone of the hypnotic subject while in that condition is always elevated.

As the subjective mind never sleeps, and as its first law is self-preservation of the individual, and as it is more alert when the objective mind is in abeyance, and as it is in complete telepathic communication with the operator, I hold that the latter cannot even *think* an impure thought without the knowledge of the subject.

A natural criminal may be made to do a criminal act when under the control of hypnotic suggestion, or at a stated time by post-hypnotic suggestion; but the same suggestion, no

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matter how forcibly given, would have no such effect upon a man of real moral worth. The criminal would commit the crime just as quickly and just as readily, if not a little more so, when in his normal condition.

Laboratory experiments (the paper dagger act, etc.) count for nothing, prove nothing, because some trace of consciousness may remain to tell the subject he is playing a part; or previously to his being hypnotized he assures himself that no possible harm can befall him; this is an autosuggestion of self-protection. A suggestion that would imperil the life of the subject if carried into execution would be resisted with an energy proportioned to the degree and imminence of the peril involved.

THE BENEFITS OF HYPNOTISM

By properly directed suggestions the progress of perverted mental activities may be arrested, evil habits of thought radically changed, and natural conditions of health restored,—the same results as obtained in the natural or self-induced sleep of which I spoke in a previous article. The subject should be placed in a receptive condition; in this state the objective senses are in abeyance, and the purposes are not so likely to be thwarted by adverse autosuggestions.

Right here I wish to correct a very general erroneous impression regarding the breaking down or weakening of one's will by hypnotism. There is no such thing as breaking down the will of the subject. Hypnotic control

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is an agreement between the will of the operator and the will of the subject. It is not the power of one will over another, but the blending of two wills, the subject being passive, the operator, positive. Therefore the operator does not work against the will of the subject, but in harmony with it. When both wills are exercised to accomplish an object, there can be no resistance, and the results cannot be anything but satisfactory.

Mental, moral, and physical shortcomings, says Professor John D. Quackenbos, are capable of elimination by hypnotic suggestion.

“Better natures can be brought to the surface, and conscious sensitiveness substituted for moral anæsthesia. Young culprits can be redeemed, criminal inclinations and desires re-

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moved, and, above all, generations yet unborn can be influenced for the better by this means."

In every case where hypnotism is used for the good of the one hypnotized, the will of the subject is greatly strengthened. It enables one to concentrate the mind upon any one thought to the exclusion of all others; it arouses latent impulse to a degree and force of which the patient was previously incapable. In the case of an inveterate drunkard who is anxious to be cured of the habit but has not sufficient strength of mind to resist the craving, hypnotic suggestion furnishes him with a strengthened will and a firm resolution that will tide him over any crisis and eventually remove the desire.

The question is repeatedly asked:

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“Does not oft-repeated hypnotism weaken the subject?”

It matters not how many times the subject is brought under the influence of the hypnotist, if the purpose is to aid the subject mentally, morally, or physically. But when a subject is used by a travelling stage hypnotist night after night for public exhibition, his will is greatly weakened instead of strengthened, he almost loses his identity, and eventually becomes a mere automaton. It is a well-known fact that subjects who have been long and continuously employed on the stage for the purpose of exhibition invariably become nervous wrecks. It is with this class of subjects that the evils of hypnotism have been made manifest to the general public. In fact, much of the popular prejudice

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against hypnotism arises from witnessing stage exhibitions of this character. There is no need to debase a science for the mere matter of amusement and money-making (or rather, money-getting), when there are so many noble avenues of usefulness open to it.

The value of hypnotic suggestion in surgery has been demonstrated by the profession in many notable instances. It is not, by any means, so popular as it should be, but this is largely due to the fear of the surgeon that the patient might not remain under the influence during the operation. There is no ground for such fear under the hands of a skilful operator.

There is no reaction, no shock, when coming out from under hypnotic influence. It may be given as an an-

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æsthetic producing deep sleep and unconsciousness; but in many cases, the condition of analgesia is preferable—absence of sensibility to pain without loss of consciousness.

BLACK MAGIC OR WHITE MAGIC?

“Black magic” is a name frequently applied to hypnotism, as if it were the work of the devil. This insinuation is very facetiously met by Dr. Burr of Chicago:

“And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof.

“This was suggestive anæsthesia for a surgical purpose. This makes God the father of hypnotism, rather than the devil.

“The satanic origin of this most

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beneficent art has been attributed to it too long already by the ignorant and superstitious, and needs no encouragement. Therefore I repudiate this enterprising practitioner *in toto*."

Necromancy is black magic; pure occultism is white magic. The difference is as great as night is different from day. One is of the dark; the other is of the light. The same force may be used for both. It is white magic when it is used for some noble purpose and for the good of humanity; but it may well be termed black magic when used for evil purposes. Magus (plural, *magi*) is simply another name for teacher or practitioner of magic: "The inspired magi from the Orient came."