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EXPERIMENTAL PSYCHOLOGY

A Treatise on the Anatomy and
Physiology of the Human Soul

By ALMO DE MONCO, M. D.

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BY
ALMO DE MONCO, M. D.
LOS ANGELES

To
HARRIET C. DEMONCO
FOR FORTY YEARS MY
WIFE, COMPANION AND FRIEND,
THIS TREATISE IS GRATEFULLY
INSCRIBED BY THE AUTHOR

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PREFACE

IN presenting these conclusions of Experimental Psychology which cover years of time and thousands of practical experiments, we will not attempt to prove many of our claims, such for instance as *Duality of Mind*. Much has been written in opposition, but not one fact has been advanced in support of the opposition. We will, therefore, proceed upon the truth of the hypothesis, that is that man has a duality of mind. If our readers desire a full explanation, reason advanced by induction, deduction and synthetic analysis, we refer them to Hudson's "Law of Psychic Phenomena," and others, for duality of mind, and to Gray's "Anatomy" for corporal duality.

The old psychology is passing away and the new experimental is becoming standard, and as man becomes able to understand and know the Law, he will be enabled to say with Kingsley,—

"So fleet the works of man, back to earth again,
Ancient and holy things fade like a dream."

This work is not written for the purpose of founding a Cult, or to act as a text book, or for

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the purpose of enabling its votaries to explain the unexplainable, or to think the unthinkable. It is the outgrowth and conclusions arrived at after years of study and actual psychological experimentations. During this time, the seeming mysteries of past ages have been cleared up. Musty tomes, profound dissertations of the *why* and *wherefore* were laid aside, because the why and wherefore were not present. The claim that somewhere, some place, usually very remote or inaccessible, certain persons could be found who, by living along certain lines, rules and regulations had attained to certain powers and enlightenment, and being very desirous of spreading this enlightenment, had banded themselves together for this laudable and humanitarian purpose, and to attain at least a portion of this ambition, have appointed, commissioned and delegated the promulgator to act for them by establishing certain schools of mysticism in which only the favored few could find rest and peace for their weary souls—their claim has never been verified.

We have endeavored to condense this treatise into as small a space as possible, objectively speaking, and to use only such terms as the scientifically untrained mind can fully understand. We are

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aware that we are dealing with a subject which is the most important thing in the world to thinking men, a subject on which thousands of volumes have been written, and thousands more could be, and doubtless will be, written.

We have also endeavored to strip the subject of all the mass of verbiage which has been thrown around it through intention and ignorance, and have satisfied ourselves that we can answer Job's question,—“If a man die, shall he live again?”

We have not, at least to our knowledge, had the assistance in our work, of any visible or invisible objective personalities. Neither have we asked for nor been presented with any commission, seen or unseen, but are actuated simply by a desire to point out the way, to throw some light on the path that we have found that leads to peace and knowledge here, now, on this Earth.

Many repetitions will be found, and we have no excuses to offer because they are for the purpose of *emphasis*.

We wish to acknowledge our indebtedness to Hudson's "Law of Psychic Phenomena" and Binet's "The Psychic Life of Micro-Organisms." Perhaps we have quoted in substance, if not in the

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same phraseology, the above and others, and again express our deep obligations to each.

ALMO DEMONCO, M.D.

Los Angeles, California, 1921.

I
OBJECTIVE AND SUBJECTIVE
FUNCTIONS

"I am that which is, has been, and shall be.
My veil no one has lifted."

—*Isis.*

YEARS ago the claim was made that man possessed two minds, but modern Experimental Psychology has proven without a shadow of doubt that two minds possess man, and modern writers have classified them as Liminal and Subliminal, Conscious and Subconscious, Objective and Subjective, each phrase meaning the same, that is: Material and Spiritual. We will, therefore, follow Hudson's classification into objective and subjective as best suited for our purposes, and when the objective is mentioned, it is to be understood that we are referring to things material, things that are manifest to our five senses; and when the subjective is referred to we are speaking about spiritual things. Keeping this strictly in view, we will avoid confusion and misunderstanding. Man is also in possession of a

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dual body, so to speak—we know this positively—classified as voluntary and involuntary, the voluntary part being under the control of the objective mind, under which will and reason function and all acts of volition occur. But with all our will power and reason, we cannot call into action, contract or relax, one involuntary muscle.

The subjective controls the involuntary system perfectly, unless it is in a perverted or diseased condition, in which event it gradually fails, and, being an entity that can exist separately, it abandons the body, when the body can be of no further use as a place of habitation. The subjective is of the All-Life, as found in every objective life. Nothing is found in, or exists to the objective senses, animate or inanimate, where the subjective is not present. Life, therefore, varies in degree only.

The objective manifests through the five corporal senses, reason being its highest function. It is the mind in action through our ordinary waking consciousness. Man in ordinary every-day life is using this objective mind function continually in trying to prove by objective reason the things that are spiritual, and he thus produces a mass of stuff which is ridiculous to a logical, analytical mind.

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Subjective mind is that intelligence which manifests in all subjective conditions as in somnambulism, trance, clairvoyance, sleep, or when the objective senses are partially or wholly inhibited.

The great function of the subjective is that of intuition. Do not confound intuition with premonition or perception, because they are not synonymous to the subjective. The subjective can reason only by deduction, axiomatic of Divinity, for Divinity needs not induction or deduction to prove anything. Divinity is reason.

The subjective is potentially perfect memory, therefore anything perfect is Divine. When we grasp this fully in our understanding we awake to the consciousness that to Divinity there is no beginning and no ending, no yesterday, no tomorrow, no time or space, but one everlasting and eternal NOW.

Time and space are artificial and really do not exist. They are but the production of the objective for convenience, and therefore cannot and do not exist to the subjective. Therefore if this be true, if there is no time or space, objective resistance and obstruction disappear, and things that were formerly incomprehensible or veiled are now made clear. Many things become like an

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open book to the initiate. Certain laws are present and certain conditions are necessary and must be complied with, and upon the ability to comply depends the success attained. Here comes in knowledge, wisdom and understanding.

Man's bodily functions, as well as the bodily functions of every living thing, are under the dominion of the subjective. Every minute cell receives its stimulus or life from this source, because it is from the *All Life* that the heart and all the organs of the organic body keep up their ceaseless vigil and labor; day and night they never cease. To this it is not sufficient to reply, *Nature*. While such a reply might be true as a whole, to the inquiring mind looking for truth, believing that there is a law governing all things, such a reply would be lacking in detail and unsatisfactory in logic. To deny simply or to affirm simply, proves nothing, and is the refuge of ignorance.

Another function of the subjective is that of self-protection; that is in all the organic world, in every living thing, this wonderful function is present. The subjective receives its impulses according to a natural law from the objective during normal conditions, but when an emergency exists, such as imminent danger to the body which

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the subjective has in charge, the subjective will forcibly assume for the time being full charge and protect the body perfectly, when, if the body were wholly left to the care of the objective reason, disaster would have occurred. Who has not experienced some accident, or known those who have and who were apparently saved in what to them seemed a miraculous way, because, when it was all over, and a return to their normal condition, as it were, had taken place, they had absolutely no recollection of how it all occurred?

Reproduction, we place third among the functions of the subjective; it is the *All Life* manifesting. The great creating evolutionary force is at work in all sentient beings, without which all evolution would cease, and objective organic life on this planet would cease. It is most powerful, and unless held in control by objective reason, soon becomes dominant, or at least reaches a point when it becomes detrimental to the laws of God and man.

The subjective, in this life, is under the guidance of objective reason. All instructions that reach the subjective must do so through the objective mind, and because of the lack of this objective reason an unbalanced condition occurs. Subjective

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mind runs riot, and insanity in some form, perversions, etc., occur. The perfect objective Life mind is, therefore, the well balanced mind.

The subjective mind is the store house of memory—and the home of the emotions. It perceives by intuition, and while this function is usually suppressed or confused, it may be cultivated. Yes, this “still, small voice,” so often sneered at, is the true voice of enlightenment, a power it becomes for good, teaching truth and righteousness, a voice from the Divine within man, only seeking to give that which so many are truly and earnestly seeking—but seeking in a maze of mystic vocabulary and a location somewhere, in some distant land, or in possession of some wonderful person, whom few have ever seen, and they only because of their alleged holiness.

The subjective performs its highest functions when the objective mind is in abeyance. It sees without the use of the human eye. For it, time or space does not exist; objective obstructions are absent. The subjective mind of others becomes an open book. It is in fact the power which seers in all ages have employed, a few knowingly, many unknowingly. When rightly understood and thrown on the dark pages of the distant past it

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becomes the light of *Truth* and perfect enlightenment.

The subjective mind accepts all statements as truth, no matter how false or unreasonable they may be to objective reason. Those who attempt to cultivate *Intuition* must beware of deception, knowingly or unknowingly. This is the reason why Truth teachers, in all ages, have insisted on the student leading an exemplary life, pushing aside all objective ambition which does not require right thinking, right dealing, right business occupation, and the maintenance of right and truth against all the world. You cannot use the power of God for commercial purposes. You cannot open a debit and credit account and use this Divine power to further your worldly desires. You cannot cultivate the power of the subjective with ulterior thoughts of furthering your ambition to shine before the multitude, and be considered a wise and holy man. Love of objective power, desire for worldly goods, and selfishness must be absolutely cast aside. Learn to do good for the love of good, without the thought of immediate or prospective reward, and when you have accomplished this, you are then on the *Path*, and true

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enlightenment will surely come. "The Kingdom of Heaven is within you."

"Many are called but few are chosen." This was said by One long years ago. It was true then and is true now, for it is a most difficult thing for mortal man to lay aside the objective advantages of a business life with which objective nature has endowed him. Perhaps he is better educated, better informed in business methods, has greater advantage, possesses an inheritance and has greater opportunities for worldly advancement, and he would employ all these to gain worldly acclaim. Can he not have all these and advance in spiritual enlightenment? Yes, this is possible, but the burden will be heavy and the way long, and the objective life is so short.

To such a one the path is open, but the progress will be slow, and many there be who will fall by the wayside, because temptations are plentiful—to take advantage in business deals, to live close to the letter of objective laws, to drive shrewd bargains, to cover up, to do that, in many instances, which he knows in his heart is wrong; to climb up to objective heights, no matter who may suffer thereby, to do all this and much more. If any of these be your goal, then it would be

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better that you never try to cultivate the power of intuition, better that you never begin; because you shall surely fail, and woe unto you because of this knowledge; you will have placed on your soul a blot you will carry with you into eternity.

The law of God cannot be trifled with. There is no forgiveness, no shifting the burden to another, no blood atonement, no ceremonies of priests that will aid one iota. Nothing but absolute Truth and Justice will be yours.

Your Soul will be just what you make it, for eternity, now and here on this earth. The way to immortality is along pleasant paths. Beautiful flowers strew the several ways and perfume fills the air, harmonious thoughts fill the mind, and the objective man is at peace. With every step the way grows shorter, trials and tribulations come not, the light grows brighter and brighter and immortality is here.

Who can say with any degree of accuracy where genius ceases and insanity begins? To become expert in anything material, man must give his unrestrained attention to the subject. He must concentrate his objective mind with all his force, he must keep everlastingly at work. The inventor must experiment and produce model

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after model; the musician, artist or sculptor must work and practice such hours of slavery and toil as few can conceive or imagine. Some one has said that "Genius is simply the capacity for hard work." This is certainly true and if it be true in the objective sense, it is likewise true when seeking subjective truths of enlightenment.

Music being a function of the subjective mind, no one can become a great instrumentalist without training—and this is usually done without understanding the reason, namely, to elevate the subjective mind above that of the objective mind. In other words, he learns to hold the objective mind in abeyance. The musician who cannot do this never achieves greatness; he may become an expert, technically, but his music will be without magnetism, so called—it will lack what is called Soul. This is true because the subjective mind, man's soul, is not finding expression.

The poet is also in this class. True, he may be able to compose poetry, but there is always something lacking. He gives promise of coming greatness, but as time flows on, unless he learns to allow the subjective to give expression without hindrance, the promise is all that will ever arrive. This is the reason we hear so often the remark

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that great artists, great sculptors and great musicians are born great.

No man ever achieved greatness as an orator without learning this truth. Orators have told us how they lose sight of the presence of their audiences. They become oblivious, so to speak, of everything around them at the time, and are *en-rapport* only with their theme, and when this occurs they are full of so-called magnetism, and are at their very best.

In allowing the subjective to give expression, we must hold fast to objective reason. This is the strong tow line that keeps us from drifting down the stream of life into the ocean of insanity, or at least eccentricity; this is why so many great are said to be strange or peculiar, not to use a stronger term.

Thus we see that science has lifted a veil when we learn the "know how" and "why." Then we know that nature's laws are immutable, that they are as unchangeable now as in the remote past, as when the prophets of old talked with their God. Man must comply with the *law*, and not endeavor to make the *law* comply with his desire for power or personal aggrandizement. With this knowl-

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edge, this understanding and this compliance can we realize fully the teaching of the Master.

Objective man is puffed up with his egotism, his selfishness, his worldly pleasure, but when he learns, as Solomon said, "All is vanity," after he has experienced all these desires and their attainments, after he has become surfeited and *not* found rest or peace, he turns to things spiritual, and tries to accomplish his desires in the same way that he secured his objective success. First, he will demand enlightenment because he is sure he is worthy, that he is entitled to knowledge, wisdom and understanding, that it is his right—and has he not always demanded and secured his rights, has he not always secured that which he wanted? Has he not sufficient mental capacity to read and understand? Has he not been considered a good and wise man among men? Has he not gained worldly goods and given of his goods to charity associations when the solicitor came around? Has he not paid his pew rent to the Church? Then why in the name of things holy should he not be entitled here and now to that which he most desires,—namely, *Light*. And he stands ready to pay any fee, any admission charge, take any vow or pledge that may be

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required, and is ready to stand any ordeal to attain this object.

It is so difficult for man trained in objective thinking to understand that it is impossible to apply the same methods subjectively—as he does objectively, because he has not learned first of all the functions of the objective mind and its limits, and the functions of the subjective mind and its purposes. He has not learned that the objective mind is concerned entirely with his material body and will perish when his material body perishes, that it is concerned only with things of this world, and that it is by its development and use he is enabled to make a worldly success, to acquire man-made money, man-made greatness, man-made power, man-made laws and man-made reputation.

He is unaware that the subjective is not concerned with his worldly greatness, his material money, his reputation, his power over others, his learnings, his goodness, his church membership, his desires or his ambitions; that the subjective is concerned only with the life of his body, its damage and repair as a place of abode, its protection and reproduction. And when the time comes, as it surely will, that the body, by accident

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or years, can no longer be used as a habitation, the subjective being an entity, the image of God, the temple not made with hands, will depart to the one great cause that gave it being, for weal or woe, bearing in it as it were a *photographic plate of every thought, every act, every deed done while a resident of man's material body.*

It was said by one of old, "As a man thinketh so is he," and this is *absolutely true* because it is now proven by thousands of experiments in the new Experimental Psychology. It is not a speculation, not a supposition, but a fact.

Experimental Psychology proves to us that man has a *Soul*, and that his *Soul* will depart into eternity just as he has made it while a resident of his body here on this planet. Experimental Psychology teaches us that the *Soul* is the *warp of life* furnished man as a *life ray* from the *Divine All Life*, and that he places therein as woof, every thought and thought acts, from the *cradle* to the *grave*.

Man, then, to get knowledge, wisdom or understanding, no matter how wise and exalted he has been or may become in this material world, must approach the subjective with desires and ambitions in full accord with the functions of the sub-

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jective mind—the Soul—not with fear and trembling, not with a purchase price in his hand, not with a demand because he thinks he is entitled, or it is his right. It must be with clean hands, an open heart and mind humbly seeking The Light, searching, thinking, acting at all times as dictated by *consciousness* and *consciousness is the function of the collective thoughts for good or evil* as stored up in the subjective soul with good or evil predominating accordingly.

If a man's thoughts are mostly evil for a length of time, his conscience so becomes, and the "still, small voice" for good grows steadily weaker and weaker and finally ceases. His conscience has then become mostly evil. Good thoughts will develop a conscience entirely for good, which will speak in thunder tones to its possessor when evil approaches.

Man cannot mingle together, with success, things objective and subjective. But he can understand and know them separately. He cannot acquire subjective power and a knowledge of the law and use this power for purposes objective, that is, to accumulate money for any purpose for what he might consider the good of mankind,—*without disaster*. It has been tried in hundreds of

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instances, but always with disaster to soul and body, and a resulting failure of the enterprise.

Man cannot place the Kingdom of God on a commercial basis; he cannot open a debit and credit account with Jehovah.

Man's objective mind is much more developed than woman's; woman stands much closer to the line of demarkation than does man, and this is according to nature's laws. Were this not so, reproduction would cease, and all objective, human life come to an end. Because of woman's egoism and man's egotism, life continues on never-ceasing. We have heretofore described the subjective as egoistic, boastful, self-centered and domineering, and we find this scientifically demonstrated in woman's very nature, and it must be so because nature requires her to be so. The subjective cannot be criticized when the objective is even very slightly in abeyance, and woman, because of her mental construction, cannot stand criticism or argument. It is against her very nature. Man, because of his ignorance in this, as in many other affairs of life, is continually prating about his inability to understand woman's mental make-up, and he never will until he disgorges some of his excessive egotism, which is

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purely artificial on his part, the result of his own cultivation and accumulation, wholly false and not as in woman, nature's product, because of nature's law and Divine wisdom. True, woman, because of her egoism, neglects to cultivate objective reason, and she is not to be censured too much because of this. She is prone to follow her emotions at the expense of her nervous system, and becomes a victim of nerves when she fondly believes herself "psychic." This, however, is misdirected effort. Man struts about, brimful of egotism, as the lord of creation, without one iota of nature's laws to back him up. Dominating, criticizing, expounding ignorance, blissfully unconscious of his own nothingness, a victim of his own changeless stupidity, because of lack of what is and always should be, namely, objective reason—a veritable weather-cock to every wind that blows for good or evil. Man without reason, his highest mental function, is an object of pity, and there are millions whose reason is almost nil, so little is it developed.

Because of nature's laws, woman will find much difficulty in excelling man's efforts. Take the practice of law, for example. Woman is sure to fail here in her efforts to equal, let alone excel,

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because her subjective mind will not allow her to stand punishment in debate or argument in public places, and her objective mental acuteness becomes confused and confounded. We are aware that this view of ours will also be seriously denied and decried by the women, but this denial and indignation will only go to prove our assertions, that the subjective mind cannot stand criticism to any mild extent.

Dreams are produced by the subjective mind function, while the objective mind is in abeyance, such as normal sleep. The subjective mind never sleeps. It is symbolically described by the ancients by a picture of the All-seeing eye. Dreams are instantaneous, and when recollected by the sleeper on awaking, occurred during light sleep. Every person dreams constantly while asleep, but does not recollect the dreams occurring in deep, normal sleep.

Nightmares, so-called, the product of the subjective, produced by irritation, internal or external, upon the objective body for whose care the subjective is responsible, and it is presumed to be an effort on the part of the subjective to awaken the objective. This is largely speculative,

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and hence has no place in our discourses or experimentations.

If man could understand Experimental Psychology sufficiently to be able to apply it scientifically to the raising and education of children, primary, as well as advanced, what a very different race of human beings would inhabit this earth, mentally and physically! Those who have but gleaned a slight knowledge of this most important science in the world, are fully enthused with its marvelous possibilities, and are most enthusiastic for the time to arrive when man will begin to really and truly live. We are also most enthusiastic for such a time, for our long experience in public life, the routine of the people to do what every one else does, to have, if possible, what everybody has, to study or read what every one is studying or reading; to dress as fashion dictates; to follow like sheep to the slaughter, without cause or reason, convinces one that, that day is far in the distant future objectively. True, there are those few noble and sacrificial entities who have seen the light, realized the greatness and magnitude of the cause, who are now, and will, while objective life exists for them, bear the taunts, sneers, jibes, lies hurled on them by the ignorant and superstitious

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masses, knowing as they do, that they are on the real road which leads to contentment and a life of happiness, health and objective beauty, because the knowledge of the great law enables them to work with and not against man here, and in the life to come, and that the life to come is as fully within his power as the one that he is now experiencing.

The law of evolution you will realize must, and does apply to collective man as a collective mass in education and learning as well as in other affairs, and Experimental Psychology will in time come forth to claim its own, because, being Divine, truth must prevail. It will, like other reforms and advances, suffer most from its own adherents, and the enthusiastic and misguided efforts of its teachers. This has always been true in the past, and we are sure it will be so in the future. Experimental Psychology is doomed to suffer most because of its friends.

The blood of the propagandist is abroad among men, and the very audacity and perfection of the science will attract those who are thus constituted, who will feel that they have a call to teach or a mission to fill among the masses and because of the unpreparedness, or real, true understanding

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of the subject, will make huge mistakes and ridiculous nonsense of the truth, because "Fools rush in where angels fear to tread." It was ever thus and it ever will be.

II DUALITY

EXPERIMENTAL Psychology — (and no word in the English language is so universally abused and misused today as Psychology, and by those who should know better, if they do not)—depends on the duality of mind for a hypothesis. That this is an established, proven fact, we stand ready to demonstrate by actual experiments should the occasion require, and at short notice.

Man has two minds, or one mind with two separate and distinct functions. We classify these two sets of functions into objective and subjective. The objective mind functions exclusively through the media of the five physical senses.

The subjective mind finds expression also through the physical sense, and also has functions which are of no objective earthly use to the objective body which it occupies during the objective life.

And as nature does not operate heedlessly, but

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because of and according to law, we insist that these extra subjective functions, which are of no earthly use, convince us that the subjective is a part of the *Divine first cause*.

The objective mind, we hold, depends for functions on the quality and quantity of the gray matter composing the brain; that its functions entirely cease when man is asleep or unconscious, and that the body is then entirely under the control of the subjective mind.

Man possesses the ability to place the objective mind, knowingly or unknowingly, in a condition of abeyance differing in degree from the very slightest, in a waking state, to deep lethargy. And this condition we recognize as abnormal, because the objective, being in abeyance, reason, the highest objective function, is powerless to function normally.

The objective mind being potentialized matter or material, ceases to function when the body is deserted by the subjective mind, and death ensues. That the body then becomes a mass of static energy, that decomposition occurs, that new combinations of molecular or dynamic energy are formed, are all according to law. Not one atom or molecule of force or energy is lost or destroyed.

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We hear the remark frequently, "Matter does not exist", or "This is purely material", as though the observer were fully conversant with matter, and really knew what matter is. He forgets, if he ever knew, that there is something in matter that forever eludes him. A combination of earth, air, seeds, moisture and sunshine will produce the rosebush, with bloom and perfume, proving that the subjective intelligence in the rosebush needs this combination to manifest objective life. The subjective is present in all objective manifestation, or the stone would have no cohesion; the acorn would not produce the oak, and the tree would not find expression in type, as trees do, though differing, as man, in form.

That all inanimate objects possess a subjective intelligence or soul, if we may so express it, is without question or doubt. That inanimate objects are without objective mind, or if you so prefer to call it, organic consciousness, is also without question. It is not sufficient to dismiss this by calling it germ power or germ selection.

The objective mind does not possess the power of healing the body and can play no part in that function without the assistance of the subjective, which it must call into special action by repeated

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and insistent calls. Then, and then only, will assistance be rendered, when the assistance desired is not outside the functions of the subjective.

The objective mind and subjective mind are in harmonious accord in normal man, according to nature's laws, and will not trespass on each other's functions, without great stress, and when they do, abnormality begins, even though it be temporary, and may never occur again without objective accident. Should it continue, insanity will ensue.

Psychic Science is daily proving all this for the betterment and advancement of humanity, and thinking people will not confuse the word science with what is loosely called—"materialism"—which is understood by no one, even those who use the term.

Those who wish to study and become proficient in Experimental Psychology, are advised that they must begin the study by learning for themselves the functions of each mind—that is, the objective and the subjective. It will never be sufficient to read that this is a function of the objective, or that a function of the subjective. They must know and understand each for themselves, for it is possible they will discover functions of each that are not mentioned in books, and the interlacing of

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each will probably astonish them and convince them that the half has not been told.

Know then that man has *two minds*, or *two minds* have man; that man's body is dual, that is voluntary (objective) and involuntary (subjective); that every atom is dual, which explains the love and hate of the atoms; that we find this duality in everything that is called *life*, *energy* and *substance*.

Verily, Experimental Psychology is in its infancy. There is yet much to discover.

We have called your attention to the fact of duality of mind and have laid much stress on the truth thereof. Let us now speak to some little extent of objective duality throughout all visible nature. The electron, the smallest part of matter, a collection of which constitutes the atom, we find to be a duality, consisting of a collection of ions which are negative in reaction, encapsulated in a sheath of positive electricity. As we proceed upwards by induction, we next come to the atom, which we find to be also positive or negative, the same thing also existing with the molecule, and this positive and negative may be traced upwards through all so-called matter, all force and energy. This positive and negative accounts for the attrac-

Duality

tion and repulsion of the atoms and produces chemical incompatibles in certain mixtures.

It is a well known law of electricity that likes repel and opposites attract; that is, two positives brought together repel each other. Two negatives will do likewise. This is a law of all living substance, and many supposedly dead things are now known to be alive, though in a state of static. This duality may be traced from monads up to man, which we claim to be the highest type of collective organized life. This duality exists as male and female in all life. Man in his dense ignorance has made this duality a form of worship. We have only to refer you to the old Phalic worship. This alleged mystery of sex seems to fascinate some erotomaniac writers of the present day, as witness the sex problems and sex plays—*ad nauseum*.

The laws governing life production in any form are absolute and unchangeable—all the laws of Moses or any other man to the present hour notwithstanding. If this be true—and we know that it is—it places an anthropomorphic God in the position of breaking his own laws, because life will be produced if the conditions of duality are

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present, in spite of all man-made, Mosaic or other commandments.

The subjective in the human male is the same as in the human female. The great differences occur in the objectives, and all these nauseous doses of positive male and negative female are simply ignorance of nature's laws extending throughout all and every living substance. This supposition is carried so far so as to become a sort of fetish as "a very negative person", a "positive individual", an excuse for some dereliction of personality. Negative is used to express the abstract idea of weakness or unstableness, and positive, the exact opposite, a supposition untenable in science, for a negative energy, a force, is as powerful as a positive.

Then let man forget all this sex flub-dub and deal with concrete facts. The entire sex problem, handled as a sort of religious speculation, is on a par with many other erotomaniacal fancies and desires and is evidence of an unbalanced objective and subjective condition. But all rational thinking beings will understand their true position and condition in human society. Science can recognize no laws which are against the truth. All social laws—and social laws are absolutely necessary

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for man's betterment here on earth—which are in harmony even partially with nature's laws, show a stability, not fully understood by unobserving humanity at large.

By careful reading of history you will discover that certain historical personages in the dim and distant past seem to have been in a small measure suspicious of the fact that man was in possession of a dual mind. This impetus seems to have slowly percolated through objective reason down to the eighteenth century when the full import of this scientific fact became fully demonstrable. And it is entirely due to occidental investigators—that we are thus indebted. As we gather this information it would seem that credit for the earlier work along this line is due to Dr. Hamilton, a celebrated insanity expert, and Dr. Brown Sequard, the noted Physiologist. The experiments and studies were further augmented by the investigations and experiments conducted along a *very different line* by Dr. Liebault, the noted Experimental Psychologist of France, aided and assisted by his pupil and co-laborer, Dr. Bernheim. Following the great discoveries and advances made by these earnest and scientific investigators, but at a somewhat later period, appears on the scene

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the late Thomson Jay Hudson, from whose writings we have frequently quoted, with his work entitled "The Law of Psychic Phenomena", in which he so beautifully adapts and harmonizes the labors and investigations of Hamilton, Brown, Sequard, Liebault, Bernheim and many others whose writings were apparently as far divergent as the north and the south pole.

With Hudson's observation and reasoning power, it would seem that to him we are indebted for bringing order out of chaos and placing Experimental Psychology before the public in a clear and lucid manner, though it is true that others were deeply engaged in the same work before the publication of his work. The duality of mind is, then, the anchor which holds the good ship Experimental Psychology safe in the harbor of science.

We have endeavored to place before our readers this duality and to describe as fully as we might the different functions of the objective and subjective minds which compose this duality. But let us here state most emphatically that to gain a real working knowledge of Experimental Psychology, if such a knowledge is desirable, the reader will be compelled to make an intensive study and

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classification of the objective and subjective functions for himself. This is imperative, as we have so often insisted on personal work and investigations.

We accept as true this duality of mind, and we have made our experiments and investigations upon this hypothesis, and the more we study and experiment the more positive we become in our conviction. We have claimed that the line of demarkation or separation was plain between the objective functions and those of the subjective, and gave as our reason actual experiments. Let us state here and now that all our claims are supported and sustained by actual experiments covering years of time for each claim put forth in this treatise, a period covering about forty years of intensive effort, with a preparatory training freeing us from the usual amount of human credulity.

Accordingly, man has a soul, demonstrating by actual experiments the perfection of the subjective mind's perfect memory, and we claim Divinity alone can be perfect. Now as the objective mind also has a memory of its own and in most cases sufficient, if given a chance, for all objective life's purposes, why this perfection of memory in the subjective? To this our answer must be that it

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simply proves that the subjective is a ray of the *All-Life*, manifesting, in a very small degree, to man's objective observation and reason, its divine attributes.

That the objective functions were all purely intellectual and free from every emotion, and reason, when allowed, dominating every other objective function, finding expression by induction, deduction, analysis and synthesis, and that the subjective was void of the power to reason by induction, that is, it so appeared; yet we are not fully satisfied, because we can see no reason for Divinity to so function, because Divinity is of itself all reason; then why the necessity to function except by deduction? Why should Divinity start an inquiry?

The great function, however, appears to us— if we may be allowed to use the term—as intuition, and we will define this as the power of instantaneous knowledge, understanding and wisdom. We have endeavored to make this clear under another caption, and we advise its careful study in order to get the intended explanation and viewpoint. Let us give an example of what we conceive to be the real intuition.

Paul Morphy, at one time the champion chess

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player, we are told by those who knew him intimately, when questioned as to why he made certain moves, and if he saw the results of the moves in advance, always replied that he did not, and the reason for some of the plays was not apparent to himself, and unfathomable at the time to expert chess players watching the game, yet the wisdom of the moves soon became apparent in defeat of his antagonist. We know this function will respond to cultivation.

Reproduction is, as we have learned, the strongest subjective function, and this must be so because without it all life on this planet would cease, and evolution become a dead letter. Life, from the lowest moss to man, is the greatest expression or manifestation of the supreme *All-Life*. We have endeavored to explain a little about vibration elsewhere. We have stated that everything, everywhere, was constantly changing, nothing in repose, because in life we call this death. Yet, this is simply decay and reorganiaztion, and new combinations, ceaselessly changing. Reproduction, then, is a fundamental law of the one great and only cause.

Protection of the living body, then, becomes of necessity a close associate of reproduction. To

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nourish, develop and protect the body, in which the subjective is a tenant, becomes paramount and a simple compliance with the law. This is obvious. Subjective memory has been sufficiently dwelt on and we will pass to considering other functions.

Summing up the great functions, or, as we prefer to call them, the dominant functions of the subjective, we can readily understand how foolish it would be for man to try to live a subjective life without the aid and control of the objective, with its intellectuality and reason. At best, man has none too much reason, and when reason deserts her objective throne entirely, insanity is there. Then, as we study, we soon learn that this must be true, because of the true wisdom in all of nature's laws. When man forgets much, very much of his egotistic supremacy, studies and learns these laws, with the sole determination and desire to comply with these laws, according to his success will peace, harmony and good-will begin to reign in his objective bodily life, here and now on this earth. No need to be a victim longer of ignorance, mental and bodily discord; no need to simply lead an existence; no need to be a failure in this objective life in any honorable occupation, because you will be leading the true life and plac-

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ing yourself in harmony with the Infinite. Foolish man tries to set aside and defy *these* laws, and thus meets disaster, failure, discord and bodily ills which tear down, and become slowly destructive instead of constructive, when construction in every detail is his Divine heritage.

There are thousands of illustrative maxims to be found in all sacred and philosophic history, applicable to these laws, and, when viewed under the guidance of Experimental Psychology, become vital and living truths never before understood or realized. The Sermon on the Mount is ignored by multitudes of people calling themselves Christians, because it strikes everlastingly at the greatest human curse, man's devil incarnate, *Selfishness*. We have listened to them proudly disclaim that to observe or comply would destroy man's objective. It was entirely theoretical and absolutely impractical, and a mass of other condemnations equally preposterous and ridiculous, when the truth is the exact opposite to the student of Experimental Psychology, because he knows or soon knows the great Law therein exemplified, and becomes one therewith. No use to prate to them about the coming of the millennium in the dim and distant future because they know that the millennium is

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here, now, and within man's objective personality. We are fully aware that there are those who will scoff, laugh and deride, but why give them attention? Have they not always existed? Will they not always exist, a product of their own undeveloped and misguided mentality? Pope struck a thunderous tone when he exclaimed, "Man, know thyself", but how few there are who have ears to hear. For it is written—"Having ears, they hear not", and this is as true today as it was in far away Judea, nineteen hundred years ago. We wish that our readers would once again read over *The Sermon on the Mount*, applying the lessons learned in studying *Experimental Psychology*; perhaps a new and better understanding will be recognized. Read also other philosophies and teachings and apply the same to them. We are sure you will greatly profit in truth and wisdom, and that you will begin to grasp the beauty and wondrous perfection of the working of the cause, laws and orderly progress of nature, through and by nature's God.

You are to fully understand, then, that *Experimental Psychology* does not countenance or approve of the cultivation and domination of the subjective mind, over that of the objective mind. We are compelled by scientific investigation, en-

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forced by experimentations, to consider man as a dual individual, and to assert that a real normal man has this duality, to at least a certain harmonious accord. This is the great law of man's existence, that objective reason should control subjective desires, while the subjective is fettered by bodily existence, and that all teachings to the contrary are false, visionary and absolutely detrimental to man's harmonious existence. A well cultivated and developed objective mind will furnish the correct subjective mental pabulum, provided the objective is not warped or perverted, and it is very easy to travel objectively along the wrong path. Worldly desires, if given the wrong inclination, though very feeble in the young are rapidly seized and appropriated because of wrong example, wrong precept, wrong encouragement, wrong and false viewpoints, and in a very short while, long before the young have reached puberty, have so crystalized and found lodgment in their subjective souls as to start them on their objective journey along life's pathway with a brood of foul and fearsome thoughts which are certain to destroy and maim all objective and subjective truths, unless they are recognized and changed very early

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in the objective life. Justice can and will duly prevail in this existence and the one to come.

Then if what we claim and have written be true, and we once again insist that they are, how absolutely necessary is it for us all to live a life of truth, a life of justice and righteousness, a life of atonement with the laws of nature's God, made manifest in everything visible and invisible or recognizable by all the powers latent in man's objective mental and bodily personality, realizing, as we must, that we are absolutely a free-will personality, the sole cause of our business success or failure, the sole cause of our mentality or non-mentality, the sole cause of our progress or retrogression—for nature does not stand still—the sole cause of our sickness, distress and all bodily discomfort. Let us seek to realize that the Great One has placed us here and endowed each and every one of us with all the functions and power that are possibly necessary for us to use; to give us perfect earthly peace and harmony while we are here leading our objective existence, and that all teaching or preaching which tell us that peace or happiness cannot be ours until dissolution, are false and unsound to the very core, and an insulting doubt to the Divine Cause of our existence,

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because He does all and everything well. No mistakes can ever be made or ever will be made—but because of man's ignorance, doubt and suspicion, because of his following after illusions and shadows that lead along the path, which is broad and well illuminated even during the night-time, it leads to perdition, hell, if you please, here, now, today, and prepares the soul for destruction instead of immortality, which are to be his by the simple efforts of his will.

Humanity, from the very beginning of recorded time, started on the wrong branch of the road because of enforced theology or priest-craft, wrongly designated as religion, and because of wrong conception, wrong desires, or, in other words, objective selfishness, man's craving for power and dominion over all earthly things; and, because of the subjective function, inherent desire for eternal life manifesting through man's emotions, objective selfishness took advantage to rule and govern not only his objective existence here on earth, but extended this power to the life to come, condemning or forgiving as the whim of the priest fancied, or his broken rules and regulations might demand as a penalty.

In spite of this load, man has progressed be-

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cause of evolution, and the enlightenment furnished by science; and it will so continue because truth must prevail; and all the ranting, prophesying and absolution dangled before human faces and desires will slowly take its rightful place, and the darkest page in human history will become a hideous, and soon forgotten nightmare. It will be claimed, we are aware, that because of man's ignorance and state of savagery such control, even though but partial, was necessary, and because of this necessity it became the only law that could restrain this brutality and savagery, through fear because of the horrors depicted for them in the future life. This does not appear, however, to be much if any proof, as witness in the last four years of the most horrible war the world ever saw, and during which the most inhuman, fiendish atrocities were almost hourly committed.

After two thousand years of attempting to teach and inculcate the teachings of Jesus of Nazareth, that such a war could occur proves to us that His teachings are falsely interpreted and practiced, and, because of this false and perverted course, they must surely fail; and they are slowly failing. Look around you, you cannot but observe the constant change in spite of the continued shifting and

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excuses constantly drummed up to explain the supposed cause. Plenary inspirations, prescriptive authority and dogmatic theology are doomed.

Experimental Psychology, understood and exemplified, would teach the child and youth truths, and because of the law would compel obedience to and a love of all things, thoughts and acts that are right, honest and good. Our homes for incorrigibles would be vacant, our prison's occupants reduced two-thirds of the present numbers and the lawyer's occupation reduced to drawing title deeds. Somewhat visionary, perhaps you will declare, and you are doubtless right, because it would require several generations of such teaching to even make an impression. This we are free to admit, because our schools, pulpits and our home training would have to be very, very different. However, it does no harm for us to visualize coming humanity, Picture Utopia, as we sincerely hope it will be when man has learned to know himself and his real, true place in the cosmos.

But Utopia will never arrive to objective man by cultivating the subjective mind sensations at the expense of the objective, because such cultivation is against the great laws of nature; it cannot be. Man's duality must be understood and complied

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with; a proper synchronization is law. Subjective mind must be held with objective reason, and to get a greater subjectivity, reason must be cultivated and reason will be cultivated if but allowed to expand and develop by action of the will.

As the objective body grows weak in strength or vitality, subjective mind grows steadily stronger, hence in the body feeble or erotic, we find it usually very strong, and when the moment of dissolution is at hand, it takes full control while the objective mind ceases to function. We are not aware of our entrance into this objective existence; neither will we be aware of our exact departure so far as physical pain or distress is concerned. On the contrary, in many instances a condition of ecstasy is present which Psychological students fully understand.

In our many years of investigation and experimentation, we have met hundreds of teachers of what they were pleased to call wisdom and truth, but who were simply looking for personal objective advantages. We can count on our fingers, and have fingers left, all those who were really and truly out of the selfish throng. They, as a rule, were widely read in occult lore, believed much in all they read, and were fully convinced

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that nature's laws were made to be broken just the same as man-made laws, and they were going to break them as soon as possible. They did not know anything about objective mind functions or subjective mind functions, and cared less. Others, according to the books, had accomplished marvelous things, and they were going to do so, and we have succeeded in getting ourselves everlastingly disliked by pointing out to those deluded people the impossibility of the task. And when we intimated that what they sought might never have occurred in truth and was but an illusion, anathema was ours. What if science pointed out the impossibility and untruthfulness of such statements, well so much the worse for science, because science did not amount to anything, anyway. Was the information not vouched for by thousands of reliable witnesses and was it not printed in a book? Could all these witnesses be deceived, and the book wrong? Perish the thought! Let us add that they are reading and searching still and refuse to be comforted.

Psychic power, then, becomes a very dangerous plaything because no real psychic phenomena ever occurs, except under abnormal physical and mental conditions, and the constant production of

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abnormal physical and mental conditions can have but one termination—physical and mental disaster. Hence the psychic power of the subjective mind (Telepathy being constantly employed) can, because of ignorance, but wreck the psychic. What good will such use be to humanity at large, what good has it accomplished so far? Has it pointed out the way to a better and nobler objective life? Has it ever, or will it ever point the way to objective bodily culture and draw man away from the ignorance and superstition of the middle ages? What if science has produced all the marvelous inventions which aid man's objective earthly existence? What if science can demonstrate that man has a soul, when for thousands of years the Theologians could only guess? They were absolutely unable to say "we know", and tell the truth. And this applies especially to the Christian religion, because there is but one other religion on earth whose adherents are so far away in practice and teachings from their founder as the so-called Christians. There are few exceptions to this statement, but collectively this will hold good. Christ's example and teachings are diametrically the opposite of the exemplification and practices of the Christian world today. And this cannot be said

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of but one other religious system on earth today. There are no others that have left the trail of bloodshed, persecution and crimes, all in the sacred name of Him, who, of all religious founders, taught peace on earth, good will to men, and to love your neighbor as yourself. Is it any wonder that the churches are filled with empty benches and the ministry composed of vacant intellects? Is it any wonder, we, outside the pale of organized church effort, exclaim, "By their fruits ye shall know them", and with all this evidence before us, shall we deny science and give rule to the emotions?

We hear much about love ruling the world, and we look in vain for evidence, because we know that love, as understood, is the product of the emotions and selfish in the extreme. Because love cannot exist unless there is a possibility of reciprocation. Sex love is absolutely selfish, and desires only objective possession, as witness the cruel murders of each other because of lost or never acquired affection. Therefore, to attribute to Diety this play of the emotions, is to our way of understanding puerile indeed.

We plead, therefore, a greater knowledge, a greater confidence, a greater adoration, a greater

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faith, and all coming from within man's own individuality; then without our aid and advice to Him, we will truly know that "He doeth all things well".

We are advised in the study of things occult that we should understand and practice mental concentration, but no rules or methods are placed before us, and Experimental Psychology teaches us that real mental concentration produces a condition of objective abeyance. Reason is partially dethroned, and subjective mind is given full fancy to elaborate and expound the objective concentrated upon. If this does not occur, true concentration has not occurred, otherwise the participant is under a delusion and has been occupied only with an effort of will. Yet this is to be commended, because, if persisted in, a cure of mind wandering will result, a condition highly desirable to thousands of people.

III

THOUGHTS AND CONCENTRATION

“**T**HOUGHTS are things” is a very common remark heard in every strata of human association, and made in almost every instance without meaning and without understanding. The why and wherefore never seem to occur to those making the comment or to those to whom the comment is addressed. It would seem that the effort required to solve the riddle would be greater than to search out the reason, if any there be, and as mankind is prone to go the way of the least resistance, the assertion is accepted for what it is worth, and usually it is worth nothing to the one commenting or to those listening.

If thoughts are things, surely this is very important, and at least some effort, some attempt should be made to understand the truth or falsity of the remark. Those who have given the question time, attention and careful investigation along the lines of Experimental Psychology, are con-

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vinced of its verity. They have at least convinced themselves that it is true, and are of the opinion that the results of such experiments are of sufficient evidence to convince others.

For example: A well educated and trained precipient, being in a complete subjective condition, was asked to relate every thought and act during the first five years of his life, and for three hours' time the minutia of detail was simply astounding to those privileged to be present; and among those were the parents of the sensitive, who were able to confirm many of the childhood incidents long forgotten by themselves.

These experiments were conducted for a period of time along these same lines and brought down to a more recent period to a time when the sensitive was engaged in business affairs of considerable moment. Business contracts were enumerated in perfect detail, even the exact wording of long, legal documents was gone into with the exact legal phraseology. Not an error was made, though the document had not been read over for a number of years, and was rescued from its place of security to verify the truth of the experiment. The exactness and minutia of detail were more than

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convincing to some of those present, and astounding to some others.

Experiments with other sensitives were conducted along similar lines with the same object in view, with like satisfactory results, and all were conducted with the utmost sincerity of purpose, and only such subjects were chosen as were deemed capable of the most exact and perfect proof, such as documentary evidence, etc. It would appear that those who affirm, have some proof on their side to say the least, that "*Thoughts are things*". This being true, we have at least some good reasons in claiming that the subjective mind-intelligence, as stated by Hudson, is "the storehouse of memory", that it retains in perfect record every word, every act, every thought, good, bad and indifferent, occurring during objective existence, from the cradle to the grave; and that we are justified in our conclusions until some one can in a satisfactory manner produce proof, as fully exact and convincing to the contrary. Until such proof is produced, we shall hold steadily to our position. We shall remain fully convinced that the subjective mind is an entity, and carries with it when it takes flight from its objective habitation to the great beyond, all and everything that con-

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stituted our individuality and personality, good and evil, according to the acts and deeds done while working out our objective life here on Earth.

There are those who will read this treatise, and because of a lack of understanding of the law and basic principle thereof, will proceed to make it a fad. They will approach the subject of "Thoughts are Things" with fear and trembling. We can hear them saying to themselves that if every thought and act, good, bad and indifferent is registered permanently in the subjective or soul for eternity, it will certainly behoove them to go slowly and carefully. This is true only to a certain extent. It is true, that every thought is so registered that trivial thoughts have no especial bearing on the future life except to classify it as disappointment to nature's desires. It is only the long and continued acts and thoughts for good or for evil that really make the soul for eternity. We believe that only the good thoughts and acts of this objective life are perpetuated in the life to come, and according to continuity thereof.

We are positive in our belief that the foul and evil existing in the soul because of the objective life here lived will be destroyed. We take no stock in the doctrine of perpetual punishment, in

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a material hell of fire and brimstone. We cannot conceive of such a combination of a material fire with that of a spiritual soul, but we can fully realize that because of the subjective or soul's perfect memory—and that we have and can demonstrate—it would certainly be hell fire and brimstone and much more for some of us to be constantly compelled to remember vividly our dark and vicious deeds done on this earth. If, as we believe, the vicious part of the soul in some, and the totally depraved will be destroyed, we cannot conceive of the Supreme All destroying *in toto* any part of a soul not foul and loathsome. We are prepared to proceed so far as to say that we are fully convinced ourselves that man's soul *can be and is destroyed by man's own thoughts*. We believe that man can, by repeated thoughts and denials of a future existence during objective life here, cause this very thing to occur, and in this way actually destroy his *own soul*. We have the strongest of reasons for stating this, and are convinced that those who will give the matter some serious and intelligent study through the aid of Experimental Psychology and the great laws which it unfolds and proves to mankind, as we say if they do this, will fully agree with our position on

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this tremendously important subject. Let us repeat, then, that trivial and transient thoughts cannot make a character of any import but a trivial one. Repeated thoughts and actions go to make up a man for what he is, honest or dishonest, a liar or a thief, false or true, crooked or straight. The summing up of the column of life speaks for him the truth to all the world and no one that knows him is at all deceived, aside from himself. His wrong deeds and methods of life have become automatic, a real and dominant part of his personality.

If this be true in this objective life, and we hold that it is, we can readily believe that the subjective will act in much the same way, and as we have heretofore said, we possess much proof of this assumption, perhaps more than we should state when we are dealing with facts instead of beliefs or speculations.

The subjective mind of the individual receives instructions in a majority of instances from its objective mind, and reason is supposed to govern such instructions in most all normal conditions of the objective body. If reason, because of non-development or organic inferiority, gives imperfect or faulty instructions to the subjective, it,

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being an entity, and because of the law, receiving such faulty advice or instructions, acts accordingly and without question. Selfishness of objective, which is the false self, then is poured over into the subjective, which is the true self, and develops and grows into a personality which will entirely destroy the soul of the individual for the present and certainly in eternity.

Selfishness, therefore, is a function of our objective mind primarily, and so are many other abstract ideas, but it becomes secondary and subjective, because of faulty reason, man's ignorance, inordinate egotism and love of objective, worldly, so-called pleasures. Thus man, in all instances, becomes the destroyer of his earthly happiness and here again he attributes all his sorrows and woes to everything under the sun but the right thing—himself.

Perhaps you would grow black in the face with the effort were you to try to convince the average man of the truth. We assure you this has occurred to us, and we can see no reason why you should not suffer the same fate. There are very many functions which interlace and are fully explanatory when properly analyzed by the reader for himself. Experimental Psychology requires much

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study, employing all our objective reasoning of induction, deduction, analysis and synthesis, or we become mired in a labyrinth of mere denials or affirmations.

We are constantly listening to or reading about concentration. Webster defines concentration as "the act of bringing nearer together"—"compression into a narrow space."

It, therefore, means inclusion and exclusion. To concentrate, we must of necessity begin by excluding something extraneous to the subject. When we have accomplished this to our satisfaction, wholly or in part, we must then begin the act of inclusion: we must bring that which we have left over from our work of exclusion, closer together or into a narrower space; and to do this effectively, we must once again use exclusion, and we must push this to the furthest extent possible. When we have thus finished, we are to take the remainder and act on this by inclusion. This you will undoubtedly understand and you will be correct according to the universal understanding. But, psychologically, you would be wrong. In the first instance, you would be using objective reason by induction and deduction, and that would be all, nothing more. Perhaps you might fancy that by

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this process you were becoming a Psychic. In truth, if you finish your concentrative act with inclusion, you will never touch the true psychic part at all. You would, by studiously repeating this act of so-called concentration, be cultivating your objective reason, a very worthy act indeed, and one that can only result in your ultimate good. If you can and will finish the concentrative act, by exclusion—that is, absolutely at last exclude all other extraneous and floating thoughts, and holding fast to the one final sum of your previous inclusive and exclusive act, you will then be mentally in a true, concentrative condition. This is the only one and true condition—there is none other.

The act of concentration, then, is purely reason, and therefore objective up to the final analysis of using inclusion or exclusion. If you finish, as we have said, with inclusion, it remains simply objective reason, nothing more or less. If you choose exclusion, and really accomplish the act, it then becomes subjective, and the objective reason is then suspended wholly, or in part, and the processes of subjectivity appear in rapid succession.

This is true concentration, and is never understood or employed by those teaching the act of “holding the thought”—entering the silence as

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they so fondly term it; when the truth is extraneous, thoughts are chasing through their objective minds in a perfect stream, thoughts having absolutely no bearing or connection with the subject given on which they are expected to concentrate. Such an act is not even developing reason, but a simple form of self-deception, which panders to their emotions.

To really and truly concentrate, you must reach the subjective very strongly, and unless you do you are acting purely objectively, and reason is functioning. Nature holds a court in which reason is the judge of your acts before placing them on permanent record in our subjective intelligence or soul. From the ruling of that court there is no appeal.

IV

REASON AND WILL

THE objective mind finds expression through the media of the five physical senses, and through its operation our daily vocation is mapped out and all acts controlled. From childhood to the grave, man is the product of his own thoughts, objectively speaking, when dealing with objective things of this earthly planet.

All education is produced by objective thinking, and a desire to learn comes only to those who *will*—Will, being a function of the objective mind. No one, without an objective education, can by the development of the subjective alone, become a great poet, artist or orator. The only means by which the objective can comprehend time is by the use of the five physical senses. It is supposed by eminent physiologists that each new thought produces in the brain of man a new cell. This may be true. Who is prepared to deny? It is the outgrowth of our very existence and is of the earth, earthy.

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The objective mind, then, is controlled by its highest function, namely Reason—for normal man cannot be controlled against his reason, his education, or the evidence of his five physical senses. To millions of men there is nothing in existence that does not exist to reason, education or the physical senses. Nothing exists that is not provable objectively; it must stand revealed to his five senses to receive the slightest consideration. Man's undeveloped reason, and reason is developable, does not inform him that the most powerful forces of nature are not recognizable to the five physical senses: for example, a high frequency electrical current of one million volts, and an alteration of ten thousand is not demonstrable to the senses for quite a period of time, and we have listened to hundreds of intelligent beings positively declare that no electricity was present.

Man, led only by the average cultivated objective mind, is a very dogmatic personality and, because of his density, is always ready to affirm or deny and to pass along the opinions of others as those of his own. Verily it is a wise man who can willingly say: "I do not know."

Will is mind force. Its mainspring is ambition and desire. It becomes weak or strong propor-

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tionately, and a person's ability to attain or accomplish a particular end is according to his strength of will to do it. Of course his objective bodily assistance is a very important asset—therefore, without will, man accomplishes nothing. Man must *will* to retain his distinctive personality, and he, alone, has the power to do it.

The strongest desire of the human soul is to continue to live after death as an individual, and any other existence is unthinkable to millions of occidental minds. That the will power can and should be cultivated is beyond dispute. If man but tries systematically and continuously, astonishing results will be produced and because of *lack* of will, man becomes the jetsom and flotsom of human society. Because of will, man raises himself from all his retarding environment and steps forth in the image of his Maker. Because of lack of will, man is not successful in business. Because of lack of will, man retrogrades, descends and is lost. Lack of will, pushed along by absence of desire, makes man become, in the language of the street, a "has-been". Because of lack of will, man becomes a useless nonentity in the world's objective struggle for supremacy. Because of wrong precept and example, our youths of both

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sexes fill our detention homes and reformatories. Because of perverted will and desire, man becomes a criminal, a thief. Because of will rightly employed, the criminal reforms. Because of will, rightly employed, a man of obscure origin becomes famous. The will is constantly producing Lincolns and Franklins.

Experimental Psychology teaches and proves that all things, beneficial to man, can and will be attained by right thoughts and acts; that only disaster, subjectively and objectively, follows man's desire and will to accomplish or obtain that which his false self, his ignorance, his illusions pretend is for his pleasure or betterment. In the final analysis justice only will be his reward, not mercy, because there is no mercy in nature. The laws of compensation and cause and effect are as unchangeable as the rotary speed of the earth through objective space.

Will, then, is a force, placed in the power of man for weal or woe, recognized and cultivated for good purposes, a wondrous sword, but two-edged, which will enable man to carve out his destiny, placing his salvation entirely within his own reason and power, and producing a conscious-

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ness for good or evil, of his own free will and accord.

Our readers have doubtless heard the remark made by those accustomed to loose thinking and reasoning—"That they do not propose to surrender their *will* to any person", and they really believe they are telling the truth, and for a person to surrender just a little of his own mind power is, to use a common expression, "something dreadful".

Now let us turn the slight power of analytical reason we possess on the above remark, and we will get such results as follows: A servant executing an order is obeying the *will* of another, although it be but temporary. Soldiers, from private up to commanding generals, are always acting under and because of the *will* of another. Were this not true, what a rabble would result! Observe the failure of mobs, because of the absence of a leader, under whose *will* orders would be given. A man in love, complying with the wishes of his sweetheart, submits to a *will* foreign to his own. A professor in the schools daily forces on the pupils his *will*, oftentimes greatly to their detriment. The preacher or priest forces on the young and old, in attendance at his services,

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much that is distinctively his own *will*, or views. An orator captures his audience by the force of his will, acting through the reason, logic or beauty of his word pictures, and very often many of his audiences are convinced against their will, so to speak. Outside or objective substances exert their influence on our will for our good or evil, as the case may be. A book, the sight of some accident, music, may fill us with mirth or melancholy sensations. A pretty woman can set a fashion that will be followed, if she has what is called style and ability to show it off. Dress, furniture, and even automobiles are subject to laws, the casual observer knows not how.

A superior man is really a social master, destined to be a chief among a group of followers, to whom his will, expressed in word or action, is law, and they derive satisfaction at being thus led. And yet, these same admirers and followers would be loud in their denials of surrendering their personal wills to any living man. It is certain, we are naturally inclined to obey. We may resist, and we often rebel. We will admit that there are certain individuals who are constant objectors, but in the end, because of a great and all-powerful law of nature, we are all *doomed to obey*.

Reason and Will

Perhaps if we will study ourselves and others a little more closely, that is, use our analytical reason, we will then understand the mental action, if any there be, in a congregation of New Thought adherents, holding collectively what they term "the thought". And while you are reasoning this all out, don't forget that objective mind (thought) can only act on objective or physical objectives, animate or inanimate, by the assistance of the subjective; that the subjective must be approached by certain rules and regulations which constitute the law, and that the subjective is not at all concerned in objective fancies, with which they would like to have it concerned; and because of this intermingling of functions desired by them, it is not possible and their efforts result in failure, much to their annoyance.

But really and truly this is a wise providence of nature, for if nature allowed every person to accomplish individually or collectively by objective thought, everything they might deem of benefit to themselves or the world at large, the resulting chaos would be something unthinkable.

The intelligence of nature is supreme. She makes no mistakes, man's ideas to the contrary notwithstanding. The most intelligent among us

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habitually use inane and senseless remarks, remarks that were we for a moment to use our reason about, would never be made. For example, let us call your undivided attention to what we said in the beginning of this article, that is—that “Thoughts are Things”. Abstract ideas, such as good, evil, love, hate, hope, faith, etc., have no objective forms, but will personalize a living man, and render accordingly his character for good, bad, wise, etc. Man, who is ruled by prejudice, is a coward, though he may not realize it, because prejudice will warp his thoughts and acts and often do him much material damage, by driving away that which often might be of great service or enlightenment to him.

One of our good friends has asked the question: “Can a thing have a beginning and no end?” Our answer is “Yes”, and for example, we will answer more fully as follows:

A lie, a small, dirty and vicious untruth, one which is uncalled for by any stretch of his imagination, one which has no personal object to gain in the telling, one that is just vicious and cannot benefit or aid the originator in the least, one that can only injure the lied about; such a lie is an infamous thing that will have a beginning and no end. It

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will take flight from mouth to mouth with constant improvements and additions, cause great bitterness and scandal, destroy friendship and injure, perhaps, a pure and lovable character. Such thoughts, when once on the wing, go on and on to eternity, and because of the injury caused by involving others, do irreparable damage. And this is not the end. This monstrous creation will find a lodgment in the soul of the originator for all eternity. Thus a thing can have a beginning and no end. Envy, hate, cheating, stealing, robbing, etc., are the thought acts that go to make a small shriveled soul for eternity that is positively loathsome. All thought acts which are uncalled for because of any reason or are given out simply because of petty envy, dislike, jealousy, or because of a low and malicious personality can only result in absolute detriment, here on earth, of the one originating them, and in time, his personality will become as such. These damnable sins will grow and completely encompass the person committing them and while he lives friends and acquaintances will shun him and know him for what he is, a living disgrace in the form of distorted man.

The foul and malicious thoughts which do so

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much harm to man here and hereafter are those that are given verbal expression, and are all those which can only do each other injury in some way, and are those that are entirely uncalled for, because the originator can by no earthly action benefit objectively or subjectively—such thought acts are malicious, and all malicious thought acts register deeply in the subjective soul. Yes, indeed, “Thoughts are Things”.

V

TELEKINETIC ENERGY

TELEKINETIC energy, the power of producing motion in ponderable bodies, without physical contact or connection—Mr. T. J. Hudson in his admirable book, “The Law of Psychic Phenomena,” considers this so-called power to be, and thus classes it, as a subjective function. Hudson has observed very much that in every way is correct, and the world will be forever indebted to his clear logical reasoning for truths that were passed over for years and called unknowable. That this so-called power is a function of the subjective mind we cannot concede. We have observed this so-called phenomena of slate-writing, table-tipping, rapping, musical instruments floating over our heads making discordant sounds, the latter always occurring in Egyptian darkness, table-tipping and rappings sometimes in the light, but often in the dark; slate writing alone being produced in the light and, according to Hudson, explainable by attributing

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this to the subjective—giving as his reason his close observation and many experiences during a period of thirty years, and citing for example and analysis a slate-writing test experience.

To accept as proof this example, or several others for that matter along similar lines, much as we would like to, we are compelled to most emphatically disagree with Mr. Hudson because of our own personal experience and knowledge of the science and art of conjuring, commonly known as sleight of hand. For over forty years we have closely observed this so-called phenomena, and have our first exhibition to witness that could not be produced under like conditions as well, even better than by this so-called power, and simply by the skill and art of the operator. We are fully familiar with over seven different methods or ways of producing slate writing, and each by physical skill and the art of misdirection. Every person in possession of experience in conjuring will inform you that an educated, intelligent person is more easy to deceive by this course, than a newsboy from off the street, and we are fully convinced that Mr. Hudson fell a victim to his own credulity.

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Take for example his illustration! The same results, the same effects can be produced as perfectly, perhaps better than as described. Then what is to be gained by thus becoming a party to a *delusion*, we will not dignify it by the appellation *illusion*.

Cabinet manifestations are by some writers considered subjective or spiritual because they are seriously believed to be in the forms of departed people manifesting in form visible to our objective eyes here on the earth plane under certain test conditions, mostly darkness, for our especial education and refinement; and to those we apply the same analysis as before. Forty years of observation compel us to classify all cabinet materializations as pure fraud of the most reprehensible variety.

For a period of over forty years, we have devoted much of our time and energy in the search of truth and during that period we have made the personal acquaintance of several notables then in New York and in the early beginning of their careers. Before that period we had met personally and witnessed the exhibitions, public and private, of the Davenport Brothers, Eddy Brothers, Fox Sisters, Fay, Foster and a host of lesser lights

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among the so-called spiritual mediums. Among the magicians or conjurors are to be mentioned with pleasure Professors Heller, Kellar, Hermann, Hartz, Blitz, Bosco, Sr., Martino, and many others of this and other countries, and all for the purpose of securing truth in all the so-called phenomena, and we feel that by this long and varied experience, privileged to but very few, we should be qualified to express our opinion when certain phenomena is called in question.

Let us proceed a little further in our investigation and analysis of this energy called Telekinetic, or, better, Levitation. Mr. Hudson claims that the spiritual mediums use this energy to move ponderable bodies without physical contact. His remarks are *excathedra*, for he *says he knows*, because he claims to have applied every test possible.

If all his tests are as perfect and complete as those used by him in his remarkable slate writing test, then they are simply *nil*, and there is not a professional cabinet worker among the Conjurors who would not smile and consider them ridiculous.

Not satisfied with attributing this power to the subjective mind of the so-called mediums, he endeavors to explain that this is the force of energy

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used by Jesus of Nazareth when walking on the water and, by Divine intervention, Peter who was also enabled to walk thereon.

We feel quite sure that Mr. Hudson, with all his power of inductive reason, and for whom no one has greater admiration than ourselves, is befogged. He has become entangled in the web of desire. He has reasoned inductively, when he should have reasoned deductively, and we will now apply deduction to his citation of *Jesus of Nazareth* walking on the water.

According to the new testament and all of the Christian teachers from that time to the present, Jesus was God made manifest to objective life. He was the only begotten son of the one and ever-living true God. If this be true, and Hudson is a firm believer in its verity, what need would a God have for any special force or energy, for is He not of Himself every energy that could possibly exist? Would it be anything special, anything wonderful, anything miraculous for a God in human form to be able to walk on the water, in the air or in the clouds or anywhere he might so desire? And that He used Telekinetic energy to enable him to do so, to specify Telekinetic, is presumptive.

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And did He delegate to Peter some of this energy when Peter began to sink, and his cry for assistance arose? No doubt, there are many who will claim that He did, and if He did, are there any reasons why He should delegate this energy to others down to this present day? It may be claimed He instructed His disciples, and endowed them with all His powers, and that "even greater things should they do". Very good, we will admit this and ask if it is recorded anywhere of His disciples or any other apostolic successor in the remote past or present age is so doing?

There is not the slightest doubt but that the teachings of the Master are both exoteric and esoteric; that there is a law which governed all the so-called miracles of that day and age, that this law is understood by many at the present time, and that it is ignorance of this law which causes men today to believe in so-called miracles, and others to deny and doubt. Many there are who consider a miracle to be a law of nature set aside, when in truth it is a fulfillment of the law of nature, which they do not understand. But Levitation, as described by Hudson, is not so produced.

Experimental Psychology does not enter the realm of an anthropomorphic God and speculate

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on his powers and attributes, and it is entirely out of our desire to do so; and we would not have written this much on the subject were such powers not attributed to the subjective mind intelligence. To explain the unexplainable or to think the unthinkable is beyond our desire or hope.

Let us now pay our respects to a few scientific men, and when we use the word "science" in this sense, we are referring to Physical Science.

The scientist is sincere and honest in all his investigations. All claims made by others, he will usually accept as truth, until he has proven them otherwise; and because of this sincerity, and perhaps credulity, some of them become the easy dupes of pretenders. Every professional magician will inform you that the deep-dyed-in-the-wool scientist is the easiest of all the audience to deceive—possibly for the foregoing mentioned reason, sincerity.

Some fifty years ago, the noted or notorious Dr. Slade was then in the zenith of his fame as a slate-writing spiritual medium, and seeking new, or rather "old" worlds to conquer, departed for London. Soon after his arrival there, finding suitable quarters, he began to stir things amaz-

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ingly, and his reception rooms became well filled with the anxious ones making appointments for "sittings" as they were then called. He could never be consulted except by appointment. All classes were drawn, and among the number came some scientific ones and they were as badly "baffled" as any, and his fame spread. Unfortunately for Dr. Slade, some one of his many visitors had doubts, and being unable to fathom his mysteries, consulted the noted magician, Professor Maskalyn of the then firm of Maskalyn & Cooke, professional magicians, who at their doubtless urgent request, consented to make an appointment with Dr. Slade and witness the wonderful phenomena produced and report as to his views regarding its genuineness.

Professor Maskalyn, true to his promise, made the appointment, and proceeded to expose Dr. Slade's Spiritual Marvels, as crude, clumsy legerdemain, and the London police placed the Doctor in the Tower, where he remained for some time. After much expense, and the promise to leave England, he secured his freedom and lost but little time in proceeding to Germany, where he established himself. Among his visitors came many famous German scientists, one of whom was the

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famous physical scientist, Professor Zollner, whose reputation was international. Zollner was a mere child in the hands of Slade, and so completely was he captured that he wrote a small book, dealing with "Dr." Slade's slate-writing phenomena, entitled "*Transcendental Physics*". With much labor and scientific acumen, he endeavored to fully explain that which never occurred, and we were informed Zollner was never convinced that he had been deceived by a clever conjurer. He took it seriously, and there are thousands of Zollners living today who cannot be convinced, mostly because they do not want to be enlightened—their egotism will not permit it usually.

Because a man has made a success in Physical Science, or in any other line of intellectual endeavor, it is no reason under the sun why he should be impervious to the science and art of deception when the art is in the hands of an experienced magician; and we take no exception to the so-called Black Magician, whatever that may be; the every day magical entertainer is all sufficient.

Sir Oliver Lodge's writing of the book "Raymond" is a sincere attempt to qualify in a science in which his education and experience have not

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trained him, and a "merry mess" is the consequence. You will say, perhaps, and correctly so, that Zollner's case, and that of Lodge is different, but only to this extent: Zollner was deceived by another and Lodge by *himself, principally*, with the assistance of another, also self-deceived. Zollner was wilfully and intentionally deceived by Slade, and Lodge unintentionally deceived by the medium.

There are many scientists who, when investigating a so-called phenomena and employing all the known laws of Physical Science, and failing to satisfactorily explain the mystery, either accept the claim made or reject *in toto*, depending entirely on the scientists' early education, training and environment.

Bereavement and emotions play a most dominant part in Lodge's investigations and desires, and because of this, and lack of training, unfit him entirely for such investigations. His sympathies and the desire of his heart entirely overbalance his objective mental acuteness. Telepathy is the answer to Lodge's phenomena, and is also the answer to all Planchette, Ouija board and automatic writing. It is said that because of recent enormous publicity, the Ouija board manu-

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facturers have sold more boards the past year than in all the other years combined.

Mrs. Ella Wheeler Wilcox, not a scientist, was by nature and training peculiarly fitted emotionally to become entirely entranced in psychic investigations but, because of inability and desire, utterly unable to understand the truth; and by the intelligence displayed is fully convinced that the intelligence is objective mental intelligence disembodied. No other explanation will suffice. The emotions are in complete control, and facts produced by Psychic Science must occupy a position of non-existence.

Let us once more insist that because a man has made a success of *Physical Science*, or any other line of endeavor, this success or reputation does not qualify him as an expert in *Psychic Science* or any other line of endeavor, provided his training and experience is limited to his own success. His delving in other lines usually enhances mistakes and promotes error and false information through a desire to enlighten and benefit humanity at large.

VI TELEPATHY

TELEPATHY, incorrectly called "mind reading," is a very important function of the subjective mind, and one demanding close attention and prolonged and careful study. Telepathy is true subjective mind reading, and the student must not be confused with the tricks of the so-called mind reader, who exhibits his power on the stage. This is not the place to enter into an explanation of how the various exhibitors accomplish their work; sufficient it is to inform you that real telepathy plays no part therein.

We have often heard during our years of experience with phenomena, mundane and supermundane, some one explain, "why that is only mind reading," as though mind reading was the simplest and most common thing imaginable. Now, good readers, we sincerely trust that you will never be guilty of such a display of ignorance, because Telepathy, far from being just common, is one of the *wonders* of the *world*.

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It proves that man has immanent in him a power far beyond all the physical senses, a power that refuses to be governed or held in bounds by any objective obstruction or limitations. It refuses to be held by the chains of objective time or space. It displays and knows time as computed by objective sense, *as itself*, because there is no such thing as time existing outside and apart. It is time. Therefore, to dismiss such a tremendous question with a remark, should be unthinkable, and it is, to those of an inquiring disposition and in possession of a dominant reason.

Telepathy displays its power at its best when a percipient, properly trained, and in a deep subjective condition, is able to communicate with all other subjective minds existing in the present or past—(so-called ages past do not make the slightest difference if the proper conditions exist), because as we have repeatedly declared, time does not exist; and it is our wish to impress this point deep into your memory. Telepathy, then, is another name, and more preferable to clairvoyance and should be used, and the remarks made elsewhere on this subject can be applied equally here. A true sensitive cannot communicate with the objective mind of any individual, present or dis-

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tant; it can only communicate *subjective* to *subjective*, and because of this absolute law, all attempts to look into the future to tell fortunes, must, because of this law, result in complete failure; and results so claimed are merely concurrence or coincident; also because of this law, it cannot, as we have so often told you, be commercialized, or used for base purposes. There exists no future for the subjective mind to pry into, and if there is none, how in the name of reason can it pry? You cannot thus satisfy your curiosity.

Clairvoyance, then, becomes unreliable because of the various reasons herein mentioned, and there are many other good and sufficient reasons that need not be mentioned. We are now referring to that form of *subjective vision* which is so widely known as Spiritualism, and which has degenerated into crude fortune telling and is on a par with dream books, cards, dice, tea grounds, etc.

If not a trick, it is simply telepathy, or the science of reading each other's subjective minds, and is made such objective sense and desire as to fail of any real beneficial results to any one. Suppose you can read the subjective thoughts stored away in some one. How much are you benefited thereby? Suppose you do get, once in a while,

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what you believe to be a true reading? What good can it, or will it really do you? Thousands of sincere people, as you know, have followed such advice to their sorrow. Thousands of dollars are foolishly invested by real earnest people in mines and all kinds of investments only to see their life's savings vanish. Yet there seems to be an everlasting stream of poor, credulous humanity seeking out the impossible, seeking favors where no favors are possible, reaching for rewards where no rewards have been earned.

This does not mean that there is not a *subjective vision* attainable by man, and while when once attained, is true and reliable. Far from it. But this subjective vision is not so easily attained; it does not depend on any extra mundane agency; it cannot be developed in a month, a year or many years, or leading the life necessary. You cannot say "come" and have it appear. You must know the laws which govern and cannot be violated. Even Moses learned this when in anger he struck the rock and his power was lost to him forever.

Men have studied, searched and prayed. They have committed to memory long formulas. They have become familiar with pages and volumes of occult lore, all to no purpose, and have not found

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that which they have so long sought. There is always something lacking, something missing and all their efforts fail to function. And it always will be so, because they are not ready; they have not lived the *life* which we are so earnestly endeavoring herein to point out to them as the essential part.

Then there are others who are no doubt earnestly and with all their hearts seeking the light of *truth*, living the life so far as they know how, who will never be able to attain to subjective vision, such as we herein describe, in this objective life because the objective life is very short—just a flash and all will be over—and because of this lack of earthly time, early and perhaps continued environment, social conditions—domestic and otherwise—seership holds aloof, and the very best attainable for them is to know, by the experiences and knowledge of others, the truth made manifest, to and for them.

That this is true there is no doubt. All sacred history records it and Experimental Psychology proves it by actual demonstrations. To such as these, there is very much that they can accomplish—much that they can learn and prove for themselves. By living the just and real life, earth-

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ly desires and temptations will not exist, human frailties disappear, anger, envy, jealousy, ravings and all other products of wrong emotion melt away as snow beneath the rays of an August sun. In truth there will come a time when such be-deviling conditions will cease to exist as realities to the enlightened soul, proving positively that the Nirvana of the Buddhist and the Heaven of the Christian are attainable here on earth, while living our objective lives.

Seership is not, therefore, the greatest thing to be attained personally—far from it. It is only some additional proof, for the day is now at hand when phenomena is not necessary to prove a truth. Science has proven that much which was supposed to be supernatural is simply a fulfilment of the laws which were not understood.

Clairvoyance, visualization, without the use of the objective organs of vision—eyes—clair-audience, hearing without the use of the objective organs of hearing—ears—is today a very common practice among a certain cult, and can be attained by those of a class known as *Sensitives*, and without very much objective training or preparation along physical, educational or spiritual lines, by a process known popularly as “sitting

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for development," and paying the "fees." The results are exactly what those who are versed and understand such work would expect, that is, failure to get perfect true vision or true hearing.

The sensitive's real personality and real preparation plays such an important part—and the sensitive is usually in ignorance of this fact—that failure must surely result. They are lead to believe that the condition is an abnormal one and due to an entity entirely apart from themselves, and over which they have no control, and that such being the fact, they of themselves, objectively, are entirely irresponsible for the verity of what they may see or hear and deliver as a message.

That this is true to them, about what they see or hear, there is not a shadow of a doubt. They are very often of good character, honest of purpose, and believe sincerely in their supposed mission—to reform the world's teachings—all this we fully admit and confess. But as we have herein so often expressed, they are simply deluded, suffering from self-desire, and while there is often some truth mingled with their visions, there is always, and without exception, much that is mere illusion, of no value either objectively or subjectively. Then there soon appears on the horizon

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the desire for the almighty dollar; and when this occurs, what little truth there was in the vision takes wings and flies away, never more to return: thus proving our oft repeated statements that one cannot commercialize the Kingdom of God. It cannot be done, no matter who tries or by what method; disaster, degredation and death will surely follow, sooner or later, here, now on earth.

In the long, and to us forgotten past, now covered with dust and debris of the ages, great teachers, yes, great masters, have come forth instructing and laying down for the guidance of humanity—the conditions necessary, the objective life to be lived, the results to be obtained and the law under which all were governed. The requirements, conditions, etc., were always the same. The language might differ in phraseology, according to the objective nativity of the teacher, but the essence and the law are always the same. From the dawn of history to the present day, this is true; there is no short cut to distinction, no system to acquire that will succeed, no legerdemain that will deceive, no sacrifice that will prove effective except the sacrifice of self, the sacrifice of wrong, the sacrifice of trickery and dishonesty and

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the sacrifice, on the altar of truth, of all dishonesty of purpose.

To those who fully realize all this and make the so-called sacrifices, in every particular, will come the everliving visions of truth; then shall they truly know, and great things shall they see and do. Are the sacrifices too much? Let each one answer for himself, for so it is decreed. There is much more that could be said on this subject, there is very much that has been said in as few simple words as possible and very much inferred to those who truly seek.

Scientific Psychologists have demonstrated again and again by experiments that telepathy by three, or, as the French call it, "telepethie a' troit," is possible and frequent.

We know this to be true for we have pursued this experiment beyond "three" and found that it fully covers every case of clairvoyance published as inexplicable. Let us illustrate by example: A message transmitted from A to B, same conditions existing and equally can be transmitted from B to C. This is termed "by three." We claim we have transmitted messages in a like manner up to five, and can see no reason why such messages could not be extended indefinitely; though our

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efforts would be difficult of positive proof and because of the known law which governs. Perhaps some one will exclaim "Omniscience." This would not be a far call in our opinion from the conclusions derivable from the premises as stated.

Possibly, as *Psychic Science* is in its infancy, and telepathy just beginning to be understood, great progress will be made in the years to come and Omniscience will not be as far a cry as would seem. If Franklin had not experimented with his kite, electricity we are certain would not be man's servant to the extent it is today, and we hold that Psychic Science is just as certain as any other science as far as understood.

Telepathy is very difficult for the reason that the communications often present themselves in symbols, and the proper interpretation, therefore, depends on the mental acuteness of the sensitive. Abstract ideas—for example, love, hate, envy, revenge, etc.—are very difficult and can only be represented by symbols.

Hudson claims, and we fully agree with him, that members of a family and friends are constantly in telepathic communication, but if we understood him correctly a certain *en rapport* is necessary and is found in such cases.

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We are prepared to proceed along this line much further, to the extent of claiming that certain mental vibrations, not volitional, however, will produce the *rapport* necessary and, because of this, strangers of a similar mental vibration are in constant telepathic communication; but rarely do such messages rise above the subjective into the objective unless some one of the parties is a sensitive, and then it often fails of comprehension or even notice.

Our claim, then, resolves itself into the following: That telepathy is a function of the subjective mind intelligence, and that certain subjective intelligences communicate with each other without the desire or consent of the objective mind of either. That those of a high order of objective intelligence can cause by desire their subjective intelligence to communicate with the subjective intelligence of another objective of a like degree of high objective intelligence, and because of inability to comprehend the resulting communication, remain in total ignorance of the results. And an objective mind, low in the scale of mental vibratory objectivity, could never comprehend the slightest results attained with the subjective of a high vibratory rapport objective.

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Subjective communication goes on for years and years between vibratory *rapport* persons, families, friends or strangers, and the participants never become conscious of the same except in a very vague and uncertain way, unless one of the party is more or less a sensitive. Even then they fail because of lack of comprehension and telepathic training. Such conditions are constantly occurring and are pushed aside as fancies or day dreams.

Once again we wish to state our position regarding time and space. Time and space, as computed by our objective minds, do not exist as such to the subjective mind.

Time and space *do* exist to our objective minds.

Keeping this strictly in view, we will call your attention to two experiments and expect the reader to arrive at his own conclusions. Five persons beside ourselves took part in this experiment. The room where the experiment took place was located on the fourth floor of a large office building at three o'clock in the afternoon. Two of the gentlemen were requested to compare the time by their watches and to set the two watches to record the same time to the second. One of the gentlemen, whose watch had been thus arranged, was requested to accompany one of the

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others on a test mission outside the building. They were requested to go where they wished and to make a memorandum which was to record the exact time of the specific acts to the second.

That is they were, when out of the building, to agree on a number of specific acts and to record in writing the exact time of accomplishing the acts to the second, and then return to the room in the building. This was all the information furnished them and they at once took their departure. This took away one of the watches. The gentleman in possession of the other one was requested to observe the time carefully, and another present was requested to write quickly and carefully the details given by the percipient of the actions of the two who had departed from the room.

The percipient was a travelling salesman, thirty-two years of age, educated, healthy. He was requested to follow mentally, and observe carefully and describe every action of the two who had just departed, and the one with the watch was to give the exact time of the specific action, which they accordingly did.

These two were away some twenty minutes. On their return they were not allowed to describe any thought or action taken while absent. The

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gentleman who did the writing in the room was then requested to read to them what they did while away from the room, which was in part: "You walked to the corner drug store, two blocks away. One of you took hold of the door knob on the door of the drug store, and gave the time to the second, and the other wrote the act and time. You then proceeded to the soda fountain and ordered two sodas; while there you compared the clock on the wall with your own watch. You received a celluloid check calling for ten cents; the check was of blue color. One of you stepped to the cashier's desk, gave her a silver dollar and received in change a fifty-cent piece, a twenty-five cent piece, a dime and a nickel. You then agreed that this series of acts and articles was to compose the specific acts which you were requested to accomplish."

All this was correctly and minutely described by the percipient: in fact every act during their absence was described and when they were waiting for the elevator to come up to the fourth floor, was described, and when they had arrived at the fourth floor landing, we, there in the room, were so informed, and, let us add, there was not an error as described in action or time to the second.

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We have tried to describe this experiment exactly as it occurred and will ask for our reader's conclusions. Was this clairvoyant vision by aid of some disembodied spirits? Was it telepathy?

We wish to remark that during the action of this test, there *was not* the slightest hesitation on the part of the percipient in describing the action or giving the time, before the time was spoken aloud by the party looking at his watch.

We were requested one evening to visit with the others a celebrated clairvoyant, a non-professional of much repute for perfect vision and accuracy. The lady was about thirty-five years of age, an educated, healthy and refined person. She entranced under the spirit control of a learned philosopher who had departed to the other side a great many years ago. During the evening she described several visions and gave many predictions as to the future. During an intermission we remarked that we were much interested regarding the other planets of our solar system, and the inhabitants thereon, if any. The lady graciously consented to consult her control for the desired information.

The spirit control informed us that the planet Venus—we especially inquired about this one—

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was inhabited, and proceeded in detail to describe for us the inhabitants, buildings, streets, clothing, municipal utilities, etc. The description of each varied not a particle from those of ourselves as to size, appearance, houses, streets, clothing worn, occupation, etc.

We had supposed at this time if there were inhabitants on this planet, that because of the rotation on its axis and differences of atmosphere (ours, as you know, consisting of oxygen twenty parts, nitrogen, eighty parts—this proportion being necessary to the living existence of organic life here on our earth) that types of life exactly as ours, could not live there for but a few minutes. We are informed by those who claim to know, that an atmosphere such as ours—does not exist there; and we know that organic life, such as ours, cannot exist if our atmosphere is changed. We must have oxygen twenty parts, and nitrogen eighty parts, or death occurs. Science teaches us this by demonstration as to atmosphere.

If it be true that an atmosphere consisting of such component parts of oxygen and nitrogen does not exist on any of the planets, how could life such as ours exist there?

Was the philosopher control in ignorance of

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these facts? We are aware they try to explain mistakes away by claiming that the control has not progressed in spirit life sufficiently to have exact information on such and other subjects. This may be a satisfactory explanation to some; to our mind, our conception of the future life and the intelligence functioning there, cannot be confined to such narrow limits, and can only be compared to existing objective intelligences among the earthly mortals.

We submit the two examples, and ask for our reader's verdict. Which was Telepathy? Which was Spirit Intelligence?

The great field of Experimental Psychology is in our opinion Telepathy. We are convinced that Psychic Science will uncover and explain very much that now appears unknowable and for the benefit of humanity in general. The fundamental law is known, and man will rapidly learn to recognize its applications and ramifications.

VII

VIBRATION

OBJECTIVE mind is the function of potentialized matter. *Did any man, woman or child ever have a solitary thought, dream or conception that was not suggested to them by something they had heard or seen sometime, somewhere in nature?* Material objects are but symbols to the eye, sounds or words are but symbols to the ear. Truths, objectively, are thus acquired during our planetary life according to our intellectuality and the necessary development of our reason. This being true, it also follows that the subjective mind being so closely associated with the objective must, because of the great Law which governs, depend very largely on the functions of the objective, which are separate and apart from the subjective. The subjective, being of itself truth, receives every statement coming from the objective as the truth, without question or doubt, and acts accordingly.

The objective being purely material, is not of itself truth, is constantly making mistakes or

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errors, is frequently far from right; not because of intent, perhaps, but because of ignorant conception, illusions will creep in and be accepted as realities.

Bear in mind, however, that the limitations of the subjective intelligence pertain to its earthly state only; objective habits of thought being an adverse factor.

Clairvoyance and clairaudience, being purely subjective intelligence, are thus very often led into erroneous statements and delusions because of wrong mental vibrations, due to lack of objective mind education and cultivation.

An objective mind that is uneducated, untrained in habits of thought, observation and analysis, vibrates at a very less frequency than one accustomed to rapid action. Because of this, man's objective thoughts occupy a different plane so to speak, yet the world plane does not fully convey the understanding intended. Let us illustrate by citing the wireless telegraph and wireless telephone. The wireless telegraph conveys its message through the ether space to a distant point, where there is a similar instrument which, acting as a receiver, must be in proper resonance—that is, attuned to the same frequency as the sending

Vibration

instrument—and receives its message and clicks it off with the same mistakes and errors made by the sending instrument; and all other instruments similarly attuned will also receive the message, likewise the same mistakes and errors will be present.

This power of all other instruments to receive the message forbade all secrecy, and the message, once in the ether, became public information. Man has at last arrived at the possibility, and because of the necessity, so perfected the sending and receiving instruments that it becomes impossible for other instruments, aside from the one intended, to receive the same message. This is accomplished by constructing both sending and receiving instruments to the same frequency of vibration, and all other instruments not identically attuned will fail to respond to the electrical impulse; this understanding of the laws of vibration will make the wireless system a perfect success. It has taken years of time and much experimenting to accomplish this, and likewise much experimenting and investigating will be necessary for man to understand and know the law governing mental vibrations and mental phenomena.

True clairvoyance, then, can be obtained only by one whose objective mind and subjective intel-

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ligence are in perfect harmony—that is, vibration—the objective in a state of education and reason, the subjective attuned to the high frequency of the rays of the Infinite, and other requirements and conditions necessary; then life's secrets and so-called mysteries become alike an open book.

Man's subjective intelligence under the law, can communicate with all other subjective intelligences, be they of the present or past, and, to be *en rapport*, his objective mind must have attained to a similar degree of cultivation and understanding—in other words, a similar vibration of objective mind and subjective intelligence becomes absolutely necessary. This we give forth, and it will explain very much, we trust, which appears dark and unsatisfactory to those in search of truth.

The Universe is under control and guidance of laws, nothing happens by chance, and to know those laws and to obey them should be man's greatest pleasure; and as man learned to read by first learning the alphabet, and this latter act was a compliance with the law, so must he learn other things which he may earnestly desire. There is no other plan, there is no other path; this is the law.

Seership, then, depends for accuracy on the

Vibration

vibrations of the objective mind development as well as the subjective development. Objective mind development is produced by education, and the laws of heredity and environment; subjective is developed by all the laws of God as laid down in the ethics of moral rectitude. There are sensitives who are able to place the objective mind in abeyance whose objective mind development is away below the average, hence the vibratory frequency is very low and slow, the quality is poor, and we speak of them as being mediocre in everyday intelligence.

The subjective mind in such an individual is also as one would expect to find in one living the objective life just described, that is—right thinking, right living, right acting, etc., not finding a home in the warp of the All-Life rays, his subjective mind and intelligence cannot synchronize with higher vibratory frequency of the All-One intelligence or intelligence of others, whose vibrations are of either a higher or lower frequency, with any degree of accuracy or truth. This assumption, and it is not entirely an assumption, explains why certain so-called Seers' visions are unreliable and misleading and devoid of objective reasoning. Seership is governed by laws as immutable as any

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laws of man or God. They are unchangeable and must be understood and complied with; then only will their truth and beauty be made manifest. True seership cannot be made an article of commerce; it cannot be used to pry in the future, because the future does not exist to the subjective ray possessed by objective mind. This will be readily understood when we realize that commercial methods of getting the dollar will change the vibratory frequency of the Seer and therefore be in discord with the great law of universal harmonies. This explains the objective mental discord or dislike which is so much in evidence among men and women in every day life, and this being true, how much more it becomes necessary for compliance with the laws in an attempt to attain truth, wisdom and all knowledge.

Physical science has discovered that vibration is the universal law of objective existence; that vibration in some degree is present in every mass, every body, every molecule, every atom, every electron, thus displaying energy and force intelligently in all its wondrous beauty. Without vibration there would exist no stars, no light, no heat, or in fact anything which makes man's objective existence

Vibration

possible; nothing animate or inanimate could possibly be.

Man's existence objectively is filled with misery and discord; nothing is permanent, all about is transitory and change; new combinations appear and old ones decay and disappear; man appears today and is gone tomorrow, and through all this ceaseless change objective matter is the same yesterday, today and tomorrow. Nothing is lost. There is just as much matter today as there ever was or ever will be. Can you conceive of the creation of a single atom? Can you conceive of the annihilation of a single atom?

Some of our physical scientists are quite satisfied to stop with the electron and call it energy and attempt to proceed no further because this infinitesimal substance is the minutest particle that can be perceived by the physical senses. Some metaphysicians are satisfied to erect for themselves a hypothesis along syllogistic lines and it appears to be about as follows: There is no matter. Man is composed of matter. Hence he cannot be ill because matter does not exist.

But this is not the question. We are at this moment concerned with vibration. Vibration, as we have said, is present in all things; every stone,

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every plant, every tree, all living objective things. Our earth is spinning in space at a tremendous rate. All the other planets of our solar system are also spinning around like ours, the sun at a rate differing from ours because of size and construction, attraction, repulsion and resistance. Perhaps the law of gravity plays as important a role on each as it does on ours. Perhaps as man is the highest form of organized life on our planet, there is some form of organized life on each, and because of the different frequency of the vibrations thereon, life would necessarily appear in different form to us from our own, were we able to view each through our objective eyes. We are lead to believe that life does in some form exist on the different planets because of vibrations, and we know that vibrations do exist, because the telescope reveals to our view the existence of the planets.

We know also that existing life there could not be similar in objective form to ours here because of the speed at which each planet revolves on its axis. Because of this, its atmosphere would be different from ours, and astronomy has revealed and proven the facts as to the atmosphere and the laws of gravity thereon, and it will be well for us

Vibration

to close these few speculative remarks about the planets, leaving the subject for those who have a predilection for speculative writing and teaching.

The number seven represents the scale of nature. It is represented in all nature, but five is the number of harmony. The fifth note in the musical scale is in accord with the first and third, and when struck in unison, harmony of vibration will be the result. There are many others, but the most perfect accord is the first, third and fifth. Two sounds may be harmonious, but to obtain a *perfect* accord, a third one is necessary. The same rules in the constitution of man. Each man's life is a symphony, harmonious or discordant because of himself.

An objective mass of matter is formed by the action of four forces, namely—heat, cold, compression and vibration. Certain alchemists in past ages were continually striving to make gold by a process called transmutation of metals, and met failure because of ignorance of the subject. For to solidify a gas or ether, cold and compression are necessary, but the substance produced will be but polaric opposition. It will be the same chemically, no change in the atoms will be found, and by the application of heat, it will return to the

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same gas chemically. But to transmute metals, different atoms must be present, and the proper application of heat, cold, compression and vibration are necessary, and man has not yet reached that stage of scientific development, and it is doubtful if he ever will.

Each transformation of activity gives rise to changes of forms. Solid ice may be transformed into invisible vapor and condensed into ice again. The more matter expands because of heat and centrifugal force, and the more its vibrations are increased, the more it will escape the perception of our physical senses. But its expansion does not retard its force to act; often times the force to act is increased. The more that matter is condensed, the more inert it becomes and the vibrations are less.

VIII

ORIENTAL PHILOSOPHY

SHORTLY after the advent in New York, in the early seventies, of certain teachers of Oriental Philosophy, we began to hear in a vague and roundabout way of certain mysterious and wonderful creatures in the form of objective man, possessing attributes equal to, or even superior to all the forces of nature. It was hinted that only certain chosen ones had ever been privileged to even behold their august presence and that they had progressed so far into the laws and powers of nature as to be able to control those laws or forces and cause them to do their bidding. Their place or habitat was no place in particular—here today, and tomorrow, probably, in India, mayhap the mountains of far away Thibet. That they had only one object in view, namely, the uplift and betterment of humanity in general, by methods and means not understood except by the *initiated*. It was pointed out to those who evidenced an interest in these mysterious personages,

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that along the path of the past there had appeared in objective man form, every few hundred years, a great teacher. And by inference it was claimed that each great teacher was a member of a great school, a brother of a fraternity, an adept, a Mahatma, a great soul, whose powers were Omniscience, Omnipresence, Omnipotence; and that it was the purpose of the school or fraternity to teach in the Occident, which by the way had been so long neglected because of the urgent and important work elsewhere, for the purpose of inculcating Oriental Philosophy in its original purity free from additional or substractions.

This propoganda gained considerable headway, books and pamphlets were printed and circulated and converts were made; but because of lack of finance, the progress was very slow, and now, after, perhaps, say forty years, but little substantial progress remains to be seen. But two objective creations are to be found in all of North America. Branches are to be found, consisting of a few members or adherents with their meeting places in small halls of the down town district.

It seems exceedingly strange, yet it is true, that a cult to gain converts or adherents must possess some teaching incomprehensible and with-

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out reason or logic to be worthy of study or use as a method of worship. This is true in every instance for it seems that to be able to comprehend or understand the teachings proved it to be *too good* to be true.

Sanskrit or Pali vocabulary was freely used, because only such a vocabulary could or would explain to the Occidental objective mind the esoteric or symbolic teachings Adept, Mahatma, Yogi, Guru, Karma, Kamaloka, Devachan, etc., became popular words and were in constant daily or hourly use by those in occult study or as teachers.

Reincarnation was known positively to be true, and we have ourselves met several ladies and gentlemen who remember fully and perfectly several of their recent incarnations, especially the last, and this was always some noted historical character. From the number of claimants we have found, reincarnation enables the soul to appear on this earth in several objective living bodies at one and the same time, because we are quite sure we have met five Platons and eight or more royal queens within a short period.

The foregoing conclusions are largely those of others, summed up in a few sentences and are the

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expressions made by intellectual, occidental minds endeavoring to comprehend the laborious and confusing verbiage used by oriental writers and public speakers, so far as it has been possible to read or listen to their teachings, for be it understood that the occidental mind viewpoint is very far from that of the oriental.

We have but limited personal experiences with writers, and others from India or other Oriental countries and wish it fully understood that we are not prepared to affirm or deny much that is to be found in their ancient lore. Those we have met personally, and everything we have read has fully convinced us that those authors or lecturers know nothing whatever about the duality of mind or the great law acting therewith, because not the slightest evidence of this could we find in all the books read or the words spoken. This being true, we are most fully convinced that their philosophy is founded in great part, if not wholly, on the function of what we call the subjective mind. This condition of the subjective mind we designate as *ecstasy*. This condition we believe they call in accord with cosmic consciousness, or direct communication with Deity. There are many different sects among the Oriental Philosophers, almost as

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many as among the Christians, and they all agree on the final conclusion, that the soul is absorbed and becomes one with Deity. There is one exception, that of a sect known as southern Buddhists. Because of this becoming one with Deity, they thereby become possessed of all wisdom, power, and all other Deitific attributes.

To occidental minds, this means utter annihilation of individuality after the occurrence of objective death. Some of the sects, however, hold different views on this point.

There is no doubt that many of those alleged adepts, etc., have found many of their perceptions verified, and this has encouraged them to have full confidence to describe *in toto* the condition and existence of the soul in the future life. We are informed that their seers for thousands of years have described the Soul Life. That these descriptions have been verified and checked up, so to speak, and only such as could stand this verification were accepted and retained as veridical.

To those who understand the duality of mind, and the power of Telepathy (and Telepathy does not seem to be known among their teachers and the law which governs all such phenomena never

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once apparently, was even suspected), such evidence at once becomes of little value as admissible evidence. But to that class of minds, wholly unaware of duality of minds, and the resultant phenomena, they are inevitably forced to believe this condition—Ecstasy—could only occur to one in perfect association with the Supreme Deity. We have an example of such belief in our cult of spiritualism here in the occident, where so-called meditation, concentration, speculation, etc., are now practiced by thousands of the inhabitants hourly.

Experimental Psychology proves to us that ecstatic vision cannot be always depended upon for reasons we have in other chapters attempted to explain. The proof of this can be found, by those who care to seek, among the different oriental cults, each of whose doctrines are founded wholly upon the phenomena of ecstasy, and yet they are as divergent as are most Christian denominations. Now, if the fundamental foundation—ecstasy—be absolutely true, why this divergence?

To this, we get the ever-ready answer from this class of minds, "That these ecstasies have by long practice and years of time so perfected them-

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selves as to be enabled to lift their visions beyond the laws which govern ordinary mortals, especially those of the occident”.

There is an ever increasing number of feeble imitations in the western world of oriental ecstasy, and they are functioning, as they fondly fancy, on the higher psychic plane.

It is absolutely useless to inform these minds that all of the facts of psychic science demonstrate the absurdity of very many of their fancies, or better—hallucinations. That the *great law*, a discovery of a western mind, is the ever-present, all powerful factor which governs the soul, while the soul is the tenant of the objective body. It is entirely useless to challenge them for one fact, for science must take flight when science interferes or does not harmonize with their emotions.

Ecstasy, a function of the subjective mind, is the dominant factor *in every cult from the beginning of history* to the present day, every Experimental Psychologist must admit, and pages of ambiguous explanation do not and cannot explain.

The duality of mind is, therefore, the only fundamental basis by which it can be scientifically demonstrated that man has a *soul*.

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Man has made more progress in the past one hundred years in observing and understanding the orderly progress of nature and the laws which rule and govern, than in all the ages past up to this time. We, because of this, became fully convinced many years ago that a Philosophy to be true and of real assistance to man—(many being as we so considered but a very small unit of the great Cosmic Intelligence) must be in its very essence in full accord with all the known laws of nature, and possibly in harmonious accord with the unknown laws. A Philosophy which transgresses all reason and all known laws, and being diametrically opposed to all these, we are forced to reject.

We are fully convinced there is and should be such a Philosophy which, when understood and applied, should be in full accord and sympathy with man's existence objectively and subjectively here and now on this earth, and be capable of pointing out to his consciousness the true path of progress toward his ultimate goal, and its teachings should enable and make objective life one of greater use, greater service, not only to himself, but to every one to whom his influence might extend.

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Any other Philosophy could only produce discord, envy, strife, dishonesty, hatred and all other vices of an ill-spent and dishonored life. Scientific Experimental Psychology, we are fully convinced, is all, perhaps more than we were in search of; being purely scientific, more than a philosophy. But the reader is cautioned to not confuse Experimental Psychology with the so-called psychology as taught in normal schools and universities, for that is purely objective mental alertness or mental acuteness, as opposed to the science of soul knowledge, which we are so earnestly endeavoring in our poor way to place before our readers.

IX

PHANTASMS

GHOSTS, phantoms, hobgoblins, "hants", etc.—The London Society for Psychical Research has decided after a long, patient and untiring investigation along strictly scientific lines that they exist. Perhaps it is too early for us to dogmatize or to formulate a hypothesis. However, our views on and experiment in this phase of the subjective phenomena may not be out of place. Those who wish to delve deeply are referred to the publication by the London Society of Psychical Research entitled, "Phantasms of the Living".

Accordingly, the subjective mind possesses the power to create visions or phantasms to the living objective mind; that is, the vision is seen by the objective mind of a person in a normal condition. Many reports are made where several persons at the same moment have seen the phantasm, and each was enabled to describe the apparition in a like manner. This may be true. We are not able

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from actual experiments to affirm or deny. We will, therefore, simply place before our readers only such evidence as we have actually experienced. But before so doing, we wish to call the reader's attention to the large amount of published comments pro and con on the subject, and leave the subject wholly to his experience and good judgment.

Resolving in our minds the possibility of projecting the "astral body" as claimed by our good friends and well wishers of Oriental Philosophy, we endeavored in our crude way to experiment along this subjective line, to the best of our ability, and proceeded as follows:

We know that the subjective mind functions with greater freedom and more positive results when the objective mind is in abeyance; also when in normal sleep. Then having decided on the percipient, or the person to assist us, such a person to know absolutely nothing about our attempt or intention, we decided to make our experiments while the percipient was asleep, and at 11:30 P.M. We retired to our chamber at 10:30 P.M., and for a period of over one hour we endeavored with all the power of our objective will to project our subjective intelligence when we should sleep,

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to impress our personality by force of imagery on the subjective mind of our chosen percipient, whom we knew personally, and whom we knew would at that hour be soundly sleeping and trust to the unfolding of results as to the future.

This experiment was in every respect a total failure. Not easily discouraged, we repeated the experiment, if it may be so called, and with like results; many times on this and other chosen percipients. Let us say that the percipient was, in every instance, educated and intelligent above the average, but not of such a nervous organization as one would select as a Psychological sensitive.

We now changed our methods and selected for our purpose one whom we knew to be a sensitive, and proceeded as before, and with results, that were, to say the least, somewhat surprising. The percipient called at our residence the next morning, very early, in a very much disturbed and excited condition, and making anxious inquiry as to our personal condition, and on being questioned as to the cause of the early visit, and the solicitous inquiry of our household, the percipient informed us that during the preceding night while he was in a very disturbed and restless sleep, he suddenly

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awoke, full of alarm and with an intense feeling of some person's presence in his bed-chamber. Then suddenly there appeared, standing by the bed side, in plain visibility, ourself, though apparently ourself consisted of a shadow substance; yet the outline and facial appearance was perfect. The apparition made no move, no attempt to speak, the face showed no emotion whatever, and suddenly vanished, much to the percipient's surprise, and, we may add, intense fear.

Let us here say that we soon appeared in person and assured our friend that our demise had been greatly exaggerated to his subjective mind. We repeated this, and similar experiences with other sensitives and all our attempts with other than sensitives were total failures; and this leads to our conclusions and convictions that such apparitions as were ours could only be produced by our subjective operating on the subjective of the percipient, who must necessarily be a sensitive. We also convinced ourselves, at least, that only sensitives of some degree were able to view phantoms, and it is to be understood that the degree of objective abeyance need be very slight—for example, one waking from sleep, and but partially aware of his surroundings.

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We also convinced ourselves that this condition was one admitting of much speculation, and not fully pertaining to our subject of Experimental Psychology, and because of this speculative possibility of admitting to such a large extent, Illusion, etc. Therefore, to be relegated to those who enjoy speculation; and were the subject not classed as subjective, we would not have given it this much space, because we are unaware of any import it may bring to us in any beneficial or practical way.

Much has been written in a speculative endeavor to explain the why and wherefore of dreams. Millions of superstitious people place great confidence in the truth of dreams and the resultant interpretation. Business deals are often consummated, and the future mapped out. Superstition has played a very important role in the long past, and today is found pushing aside objective reason in the everyday affairs of life.

Dreams are today considered by Experimental Psychology as evidence for the affirmative of the *duality of mind*. Each one has experienced the condition, and has attempted an explanation, at least wholly or partially satisfactory to himself. Each one knows that while the dream was in

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progress much time was apparently occupied, and that his objective reason was in a state of partial or complete quietness. That reason took no exception in most instances to the ridiculous appearances of persons or places and to the unreasonableness of the apparent time consumed for the dream to pass. Positive proof is often present that the time occupied was really but a flash of objective time, as so understood during the waking period.

This great apparent rapidity of action simply goes to assist in our claims that, to the subjective, there is no *time* nor *space*, as computed by objective reason. When asleep, the objective mind is held in abeyance, and in proper condition for the subjective mind function to occur, especially if the sleep is light. Each one must realize, if he reasons about the subject at all, the conscious duality always is present in himself. He is fully aware of being asleep but his reason is not working without question or doubt as a rule on his part. We have, heretofore, explained that reason is the greatest function of the objective mind, and when the objective is asleep, hence in abeyance, this function is not working and the subjective is at the moment deprived of its guide—reason—and ac-

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cepts all things and acts as verities and without question.

Sometimes one can trace a connection between his dream and his waking hours. At another time he is aware of some peculiar vital energy which seems to be present, a strange exhilaration of mental acuteness. Mathematical problems are solved without effort; words and language construction, a difficult labor when awake, become easy, pleasant and without effort. Sublime thoughts flow most readily and are clothed in beautiful language, language far beyond his everyday waking condition. Sometimes problems are solved perfectly and inventions perfected, which were resistive and seemingly impossible. Such instances have been known and the occurrences verified.

Dreams have revealed certain circumstances and accidents to friends and family, though they were miles apart, proving once again the claim of no space to subjective mind. These phenomena can be accounted for in no other way, rationally, but by the hypothesis of duality of mind.

The wonderful dream intelligence, in contrast to that of our normal condition, is further proof of duality and of itself almost sufficient proof, if we will closely analyze it for ourselves. Every-

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one has the proof within himself of *subjectivity*. The road to the subjective is through the objective. A normal person must have these in proper synchronization. But alas, how few there are who can be termed "perfectly normal"!

Subjective "you" can communicate with subjective "I" only when objective "you" or "I" is in abeyance, such as sleep or in a condition of waking subjectivity. Objective "you" can only communicate with objective "I" by means of our five physical senses without the assistance of the subjective and then only by and because of the law governing. Make no mistake concerning this. These laws are not variable.

X

MENTAL HEALING

HEALING among all races is in accordance with their objective mental development, no more, no less. Among individuals the same remark holds good. Man, as his objective judgment increases or decreases, may change his method of securing bodily relief from ills which afflict him. Especially is this true among those who change their religious belief frequently.

The Indian Medicine Man is fully convinced that all physical ills are produced by evil "spirits", and the proper and effective treatment in the majority of cases is to frighten them away. Accordingly he paints his face in the most hideous and fearsome way possible, and dresses with garments or lack of garments and is thus in proper shape, physically and mentally, to frighten away most anything. He now secures his musical instrument, a drum or "tom-tom", and proceeds to produce a noise as hideous and as consistent with his object in view. He is now ready to receive his patients.

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Seating himself on a blanket, in the entrance of his tepee, the sick and ailing are allowed to approach and he begins his incantations, charms and exorcisms.

He believes thoroughly in his powers, and so does the patient, and according to the intensity of this belief will his success be. Let us here remark that no educated physician or mental healer would have one-fifth the success of the ignorant medicine-man among his people were the physician or healer to attempt to treat them. The objective training and belief would prevent.

The medicine man has no system or basis on which to formulate his method. Nothing presenting the least symptom of science so far as he knows; yet he succeeds and the number of his successes will compare favorably with any method among the educated.

The Christian Scientist has for a basis on which to formulate his method: *The negation of matter*, which is equally ephemeral as that of the Indian Medicine Man, and the percentage of his success is no greater. To deny simply or to affirm only, proves nothing. Before you affirm *there is no matter*, and cry materialism, you should learn what matter really is, and if it really *does not*

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exist, the reason why. And why Mr. and Mrs. and all the little ones patronize the dentists. We have often searched for a real explanation as to why the dumb animals who are supposed to be without "error of mind", are, to our "vision" afflicted with what appears to be disease. Is this an error of the dumb animal's mind or our own stupid ignorance?

Mesmerism, magnetism, mental healing, Divine healing, hypnotism and even the well-known malicious animal magnetism, and all other so-called "isms" along these lines, are branches on the same tree; the outgrowth of the same misunderstanding of the laws governing all things animate on this earth.

Man, in his ignorance and egotism, claims much for himself—"I can do this or I can do that—by the power of my mind I can accomplish wonders". He is totally unable to describe intelligently in words of reason, how and why, but in place of such reasonable knowledge is perfectly satisfied to infer that he is especially endowed with a miraculous power, and especial favorite, divinely selected and ordained for this particular service to poor humanity.

Truth and its laws play no especial favorites,

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make no especial selections and endow no objective mind, mortal mind or divine mind, with any power or attributes, unless they are duly and truly prepared to receive, by a life of proper preparation—all assertions to the contrary notwithstanding.

The All-wise, All-seeing, All-understanding Divinity cannot change, cannot especially select or endow as a special privilege, because to do so, were it possible, would make of Divinity an Anthropomorphic God, and that we do not recognize.

Man has stuffed himself with credulity; his very nature craves for the miraculous, hence he becomes a dupe of imposters, who deceive and discourage him, and he finally turns away in disgust in his search for truth and he becomes discouraged and disheartened; because he has been taught to look for favoritism, for special selection for the mysterious, for the unknowable, and finding it not in the final analysis he drops it all as a fraud, or becomes an outspoken or silent agnostic.

Mind cure, mental cure, New Thought, Divine Science, Christian Science or any other healing method in existence from the beginning of history, even *materia medica* can only act through the media of the subjective mind which is the life intelligence of every living cell of man's objective

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body. It is nonsensical nonsense for an anatomist or physiologist to endeavor to locate the subjective home citadel in the brain or spinal cord, because it occupies every minute cell of the existing objective body and gives life and expression to each cell; and every cell, acting in concordance collectively produces, with others of a type, our objective body.

The care and protection of the objective body is one of, if not the most important functions of the subjective mind and one understood by very few people. We are fully aware of the various claims made by the many different cults and isms to account for their existence and success in healing disease, for each and every one of them has its success and failure, even though we hear much more about their successes, and each one attributing all successes to his own peculiar methods which differ according to his methods, radically from all others.

Experimental Psychology teaches that there never was nor will be a healing of bodily ills but through this function of the subjective mind, all assertions to the contrary notwithstanding. To those who understand Experimental Psychology, this assertion will need no further explanation or

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proof. They will be able to refer back to the ages past and comprehend fully how and why certain miracles of that age occurred, and be able to reproduce them. Yes, even greater ones can be produced, and all according to nature's laws governing the subjective functions. But man in his credulity attributes all cures, all so-called miracles to a Divine Interposition in his behalf and relegates all scientific reproduction of such as rubbish and fit only for the rubbish heap because it removes the religious glamour and interferes with the emotions. The laws of cosmic existence are to them unknown, and therefore do not exist, and the objective body becomes a simple illusion and everything explained—that is, when an explanation is attempted, on the hypotheses of Love, forgetting, if they ever knew, that love is a mere attribute.

It is not our purpose to delve deeply into mental healing because the space to fully and scientifically describe this function of the subjective mind would require a volume twice the size of the entire contents of this little treatise. It is a subject of very great value to students of Experimental Psychology and should be carefully studied and practiced because, disrobed of all superstitious glamour and mysticism, it becomes man's greatest aid to health

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and happiness. It should be fully understood that it stands in full harmony with and because of cosmic laws, and worldly, because of these laws, and not by and because of any incantation, formula or exorcism whatever; and when this is known and understood it will stand forth in the pure light of truth as God's greatest gift to man for his happiness and peace; and he who will may quaff freely from the cup, drinking full from the fount of eternal and everlasting life while a resident on this material or earthly plane; and that no earthly aid or assistance is required or necessary as a media between him and God's beneficence.

We are fully aware that we are now treading on holy ground, that is, prescriptive authority. But no one of intelligence in this age would dare claim that the dictum of any person has any right in the absence of facts.

Such a doctrine, according to Alger, "is the very hiding-place of the power of priestcraft, a vast engine of interest and sway which the shrewd insight of priesthood has often devised, and the cunning policy of states subsidized. In most cases of this kind, the asserted doctrine is placed on the basis of divine revelation and must be implicitly received. God proclaims it through his annointed

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ministers, therefore to doubt it, or logically criticize it, is a crime. History bears witness to such a procedure wherever an organized priesthood has flourished, from primeval pagan India to modern papal Rome”.

And Alger might well have added that when the divine revelation was not claimed directly but by subtle inference, their followers and successors soon after their demise did not hesitate long to advance for them, in a most positive manner, claims most ridiculous to all human reason, and failure to accept was blasphemy, forgetting that this so-called blasphemy was merely a matter of geography; that a person in Turkey who denounced or denied Mohammedanism was a blasphemer, but to denounce Christianity was not blasphemy but laudable. To a person in China to denounce Confucianism was blasphemous, but to denounce or disbelieve Christianity was the proper thing. And here in North America to disbelieve the Koran or Veda is a commendable and laudible occupation. So you observe the working of Prescriptive authority. There are, however, thousands and thousands of minds who hold science in contempt when it sets itself up to criticize

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alleged Divine revelation and we feel assured there ever will be.

We have heretofore mentioned that one of the principal functions of the subjective mind is the care of the human body; it therefore follows that health or healing should be of vital interest, and so it is. From time far distant, many good people have regarded religion and mental healing as associates, and cite the example of the Master, Jesus. Yet there is no good reason for this, because there is no more religion in mental healing than there is in pills or other methods. Hundreds of cults owe their very existence to this appendix, and were the religious glamour removed, and they had to depend for their success in healing on true healing lines, they would soon cease to exist.

One Cult of the present day depends on this mixture, and stoutly affirms that there is no Matter, that all is Mind; and many other affirmations and denials upon which they base all their claims, and proof is not necessary. Some of their logic, for instance, as "God is love", will not for a moment stand the test of reason and logic for *God is not love*; love is simply the absence of hate, not the opposite. Love can be changed into hate, *by the process of infiltration*, or hate changed to

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love by the same process. "*God is good*", is another catch phrase, equally simple, and of no value, for the same process will change it; good is but the absence of evil, not the opposite. Do you for one moment imagine that you could change God by any process whatsoever? Do you for one moment suppose that God, who is perfection, could change? The very fact of changing would destroy the Godhead, therefore it is unthinkable.

Yet cults will come and cults will go, because of their loose reasoning and false assumptions, maintained by fees charged or lessons taught.

Jesus never charged a price for his work, nor did He accept pay from His disciples for personal instruction, and any Cult or so-called religion will in due time pass from the sight of man for this very reason. God's laws cannot be trafficked continually with success, on the same principle that any other objective business carried on under a false basis, a false presentation, under double dealing will fail. Yes, even though the participants are in total ignorance of the falsity of their claims.

Nevertheless their methods are exactly adapted to their mental capacity, and they are entitled to the undisturbed enjoyment of their beliefs, and the benefits derivable therefrom. It is, therefore,

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worse than useless to attempt to educate one of the classes referred to in the true science of mental healing. As a rule they are simple minded, have never been trained even in rudimentary scientific methods of investigation or in habits of clear thinking, and a fact is considered by them as utterly valueless when it conflicts with some fantastical theory which ministers to their emotions.

XI

TIME AND SPACE

WHEN Morse invented the telegraph he proved to objective mind that there was really no such thing as terrestrial time or space, because when the electrical sounder at one end of the line clicked, the receiver at the other end simultaneously clicked; there was no interval of time and the length of wire or distance made no difference if the wire was properly and sufficiently energized.

The wireless telegraph and the wonderful wireless telephone are along the same lines and man has at last learned the wire connection between the sending and receiving instruments is not necessary. The law on synchronization and resonance is now becoming known. From the time of Morse's invention to the present hour, thousands of men have, and are hourly witnessing the physical demonstration of no time or space and fail to understand the demonstration. They simply take it as a matter of fact and let it go for that. The reason-

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ing faculty is so very low and slow, that one does not wonder, or rather ceases to wonder at man's stupidity.

There are other facts, thousands of them, that are today being demonstrated, physically and mentally, before our objective senses, and man is just as stupidly overlooking them as the failure to observe and to realize the import of Morse's invention aside from the purpose intended by the inventor. If it has taken almost a century of daily, yes, even hourly handling and observation for a few men to observe and apply the knowledge gained of no time or space, we should not express surprise and wonder at man's stupidity and ignorance in failing to grasp or even suspicion the tremendous value of the discovery of the *duality of man's mind* to Psychic Science and to the world at large. For if man has heard the telegraph click, which was speaking to him as loudly as possible the truth of no space, surely you cannot marvel very much because he failed to recognize that within his own body he was in possession of two minds, or if you like, one mind that has two separate and distinct sets of functions. There is no question but what nine thousand nine hundred and ninety-nine out of ten thousand will at this time most

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emphatically deny the proof of the telegraph instrument and scoff at the duality.

Duality is the only rational explanation that science can accept because every one complying with the law can prove for himself each and every claim made. That constitutes science. The claim that there is no matter is an insult to man's objective reason, and without logic. The advocates of such will have much difficulty in satisfying reason as to why they eat food as they do to explain the production of thought and to differentiate the various thoughts. There are no *mysteries in nature*. Nature's laws are indeed very simple and plain. There is much ignorance and stupidity among men in trying to understand and apply those so-called mysteries and laws. Man fails, and his conceit and egotism causes him to blame anything on earth as the cause of his failure, but himself, and to bunch it all together and call it mysterious, or something too profound and sacred for mere man to understand, because he would desecrate it with his worldly unworthiness. Nature's book lies open constantly before you. On every page God has written a message for you to read.

PART SECOND

“Every great scientific truth goes through three stages: First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it.”

—*Agassiz.*

XII

RELIGION AND THEOLOGY

THE term "religion" is derived from the Latin word "religere", meaning to relate or bind back. Only that which is false in religion can be in conflict with that which is true in science; only that which is false in science can be in conflict with that which is true in religion.

All religious views and emotion are subjective functions, and we will therefore proceed to analyze them to the best of our conceptions. Please observe we say analyze, and do not confuse analysis with criticism. True, the one includes the other, for to criticize a proposition you must first analyze it. If you do not, your criticism will be without reason or logic. We will, therefore, depend on analysis to convey our meaning.

Religious disputations and animosities are the most useless things in the world, for no one can fight darkness with a club or war of words. The way to remove darkness is to produce a light. All religions as we have said are based on subjective

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functions, but are ornamented differently, and if we compare the multitude of systems we will find the one and same truth.

A person without a knowledge of the law will have no conviction and his adoption of any particular creed depends on circumstances under which he is born, brought up or surrounded; usually that which his parents or neighbors have inherited or adopted. If he changes his creed it will be, generally speaking, because of sentimentality or benefit to be obtained personally.

Men do not wish to avoid vice, but they wish to avoid the punishment for having indulged in vice. Their experience sometimes convinces them that the laws of nature are unchangeable. They claim to believe in a God that is unchangeable, yet they implore His assistance if they desire to break His law. He who is led by selfish considerations cannot enter a heaven where personal selfish considerations do not exist. The man who performs because of reward is not happy unless the reward is obtained, and when he obtains the reward his happiness ends.

Objective man is therefore a place where all kinds of plants grow; some are wholesome and others poisonous. It rests with man to develop

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into a living, wholesome thing. To do this it will not be necessary to retire into a jungle, monastery or high mountain, and to feed one's self on morbid remorse or ecstatic visions. To remove the world's vanities does not mean to look with contempt on the world's progress or pity for our fellow men, or to remain in ignorance of physical or mental labor, to take no interest in common humanity or to avoid the duties of life by neglecting one's family. Such actions really increase the selfishness with which man is already overflowing.

Some observer of old has truly said, "There are but three parties that are in need of secrecy, and those are lovers, priests and law-breakers". This is putting the affair rather strongly, we feel sure. But this secrecy of theological or religious teachers is one that is readily accepted by the average person to account for what appears to be, to us, their ignorance and unexplainable assertions; to hide behind some veil or shield when their positions become unthinkable to objective reason. Let us consider such a position as the following, which is from the pen of one of the so-called wisest of wise teachers:

"You have brought forward proofs that such

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secrecy has existed, but what was the real cause for it?"

The causes for it were—

"First: The perversity of average human nature and its selfishness, always tending to the gratification of personal desires to the detriment of neighbors and next of kin. Such people could never be entrusted with divine secrets."

"Secondly: Their unreliability to keep the sacred and divine knowledge from desecration. It is the latter that led to the perversion of the most sublime truths and symbols, and to the gradual transformation of things spiritual into anthropomorphic, concrete and gross imagery—in other words, to the dwarfing of the god-idea and to idolatry."

The foregoing quotation is a beautiful specimen of unreasoning reason, put forth as we have said to explain the unexplainable or to think the unthinkable, and is a poor refuge at best. Let us look for a moment at the second clause. "Their unreliability to keep the sacred and divine knowledge from desecration." Can divine knowledge or divinity in any shape or form be desecrated? What can you or any person say or do that can injure Divinity? Is not Divinity beyond all ob-

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jective thoughts or acts? But were such teachings true, would not this fact prove that divinity is changeable and showing partiality to the selected few, the priests and teachers for instance; and is this not the real esoteric meaning? The few choice advanced ones become the select of Divinity for the promulgation or keeping, as they prefer, of Divine knowledge.

No man has the power to desecrate Divinity. No act that he may perform can possibly have the slightest effect on Divinity. The most he can do is to destroy himself and others whom he can induce to adopt his plan of action. It is certainly a weak and puerile faith in the perfection of Divinity, and utter lack of understanding to advance such reason. How could any person in the possession of Divine knowledge use such knowledge to the gratification of personal desires and to the injury of his neighbors? We know that such gratification and injury has occurred in the past and will occur again, but it was not *produced* by the actual possession of Divine knowledge or Divine secrets. Never, but by false claims, false pretensions, hypocrisy in its very worst form, trading and depending on the credulity and ignorance of the people. The child in the school has

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confidence and trust in the teachings of the teachers.

The average adult has confidence and trust in the truth of the teachings of their religious instructors; hence we find such unreasonable claims constantly put forth for the *personal gratification* of the teacher, and to the ultimate injury of his parishioners, thus producing the very thing that they claim to avoid. What kind of Divine knowledge or secrets, do you suppose, could be desecrated, contaminated or reviled by angel, man or devil? Do you for a moment believe that angel, devil or man ever did, or will, possess such power?

When will the day arrive when our schools and institutions of learning will have a professor of Reason on the faculty? No greater blessing to the human race could occur. The child on arrival at the sixth grammar grade, should then be taught, daily, objective reason; and with more system and perfection than mathematics are taught today. Some difficulty would no doubt be found in securing teachers qualified for such positions, but in a generation or two they could be produced, especially when the importance of the subject is understood, and the remuneration inducive.

We consider this the most important of all in-

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struction possible to the human race, for its uplift, physically, morally and spiritually. One moment's consideration will convince any one that reason being the greatest function of our objective mind for our welfare here on earth should be developed by every means possible, whereas such teachings today are not even suspicioned, and were such a branch proposed in some institutions, nothing but ridicule and satire would result from the present system of teachers and the public in general and the well known cry of "Waste of the tax-payers' money" would be long and loud.

Nevertheless such a branch of public instruction is surely coming because objective mental evolution will have its way, no matter how slow and blind the average instructor is to real, true progress or everything not in the routine of every day alike.

Reformers rarely come from the inside of any sect or established creed; for this to occur would destroy or at least cast suspicion on the infallibility of the creed's foundation. Because of this inherent principle, all creeds are found protesting against any question of betterment, change or improvement. To admit that a change or improvement were possible, would for them be a

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confession of unsoundness and possibly faulty inspiration in their very beginning. This seems to be also a rule of objective life in all affairs. Many valuable discoveries and inventions never see the light of public use because of purchase and relegation to the storage chamber, consequently old methods are continued to save the cost and throwing aside of machines, etc., not as yet worn out or unfit for discard; or perhaps the cost primarily of the new would be in excess of the old; but the new must be kept away and out of the hands of competition.

Creeds and cults are organized and governed to a large extent along these same objective lines, and innovations, improvements or changes would be disastrous, aside from the question of the soundness of the inspiration which originally produced the creed, therefore unthinkable. It must be so because of the tradition, credulity, etc., which are the direct products of our entire system of objective, secular and spiritual education in the homes, in the schools and in the churches.

The reader is to understand that this is not fault finding or criticism, but an honest endeavor on our part at analysis of our objective life conditions, which has in preparation our souls for

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eternity. Fault-finding and criticism are indeed common and easy, but true analysis, the product of reason, is most difficult, especially when the endeavor not to wound is uppermost in one's sense of duty to be performed. Simple and well intentioned people are easily wounded, and wrong inferences drawn because of misunderstood word definitions. Most arguments are but contentions about the definitions of simple words and different view points, and were we not to analyze these subjective mental functions as we understand them, we would certainly be derelict to our duty to Experimental Psychology and our purpose in writing this treatise.

Every religion worthy the name from time immemorial to this day is oriental, produced by dreamy, superstitious, so-called Seers in a subjective condition of ecstasy (to make more plain, let us say trance), and because they recognized the conditions to be abnormal, there was no other explanation to their simple minds but that they were in direct communication with the supreme intelligence—God. There are thousands and thousands of cases from Moses, among the Hebrews, to Joe Smith, the Mormon. Mohammed was an epileptic, and had all kinds of visions, including

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his experience with the mountain. Can you find fault with them for attributing this abnormal condition to the hand of God—for you are to remember that they possessed little more intelligence than was required to recognize the condition?

We have here in the occident thousands of people in more or less of a continuous subjective condition, firmly believing in their power to converse with disembodied intelligence, some going so far as to converse with an individual God. It may be charged that we are iconoclastic, that we will destroy and tear down and substitute nothing therefor, and to such a charge we will but reply that science knows only the truth, and that truth is all that is needed to fill the void left vacant by the removal of error or ignorance.

It is claimed that because of the desire, found in almost every human, for a life after this, that there must be a life hereafter; and this is a scientific fact, but theologians could never say that they *knew*. The best that any of them could do was to say they *believed* and to refer back to prescriptive authority.

Religion has never lost one iota of truth because of science and never will, but it has benefited much and will benefit more in the years to

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come. Science cares nothing for tradition and emotional glamour. The subjective then, being a part of, or acting in true accord with *Divinity*, must have necessarily an expression of eternal existence. Divinity always has and always will be eternal. If this be true, why seek further for some ambiguous explanation?

Why bother with analogy and Paley's famous watch? Analogy we claim never scientifically explained Job's famous inquiry or any other spiritual question, and those who resort to such comparisons, do so because of ignorance and a desire to prove their position of simple belief—"To give something tangible for the faith that was in them." Had they been aware of the great discovery of the duality of mind at the time, perhaps the analogy would never have been claimed.

We also feel fully assured that theology would never have permitted science to disturb its supreme sway, were it—theology—as powerful in ruling men's lives and actions now, as it was up to the seventeenth century, even though religion has gained and theology suffered.

Not only has true religion gained because of the investigations of science, but man's position here on earth has also gained tremendously, and

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will continue to improve as the years come and go, because a fact once demonstrated is a fact forever.

We read continuously about science producing conditions and inventing luxuries that will ultimately cause degeneration and remove the cause for which they are pleased to call "the survival of the fittest" and learnedly, and perhaps verbosely, argue that all our boasted accomplishments in discovering and applying the laws of nature can only result to man's ultimate destruction. They would have man return to the days of sail-boats, ox teams, rubbing together two sticks to produce fire, because they claim man was then physically superior to his being of this day, and because of such superiority was enabled to ward off the plagues and pestilences of yellow-fever, typhoid, small-pox, and every other scourge which destroyed him. Such reasoning viewed in the light of psychology is puerile, and a remnant of the objective reason produced by theological teachings of the long-for-gotten past; proving that evolution moves slowly its wonders to perform.

True, man would degenerate objectively were inventions and discoveries to continue—and they will—to add to his luxuries and no improvements

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and discoveries made for his objective mental advancement. Man must advance in his objective mentality—and he will, for it is nature's law, and we are confident that as man has reached the highest pinnacle of his physical development, his further progress should, and must be along objective, intellectual lines. Those who prate so sonorously about man's degeneration have failed most ignominiously in observing this scientific fact. We are sorry, indeed, to find such among the so-called scientific teachers. They are the ones that classify objective mental acuteness as Psychology and endeavor to teach such in our colleges and other institutions of learning. Verily Psychology has much to fear from its friends and advocates. But bear this fact well in mind, that the greatest discovery and future aid to man's objective existence is that of *Psychic Science*. We are now in the very beginning of its beneficence. There will be no turning aside or looking backward, but a steady progress onward and upward, *because it is law*.

The old teachings, old ideas, old theology have continually dwindled and will continue to do so; there is no other way. The reactionaries may preach and try to compromise, but it will avail

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them nothing. Truth is mighty and will drive out error, and all false belief—for man does often convince himself of that which his intelligence tells him is false, to be a truth—and this is one of the damnable sins which will prove his undoing.

Religion, then, depends entirely on the subjective mind for sustenance, and we make no exception for any cult or ism, occidental or oriental. Students of Experimental Psychology will understand, therefore, that in the thirty-second chapter of Exodus, we have a perfect exemplification of objective Moses talking with subjective Moses. Of the oriental seers depending for information on subjective ecstasy. Of St. John's beatific ecstasy in producing Revelations. Can you understand the esoteric meaning of—"In the beginning was the word, and the word was with God and the word was God? For a word, a mere sound to be God is beyond mortal comprehension, unexplainable, and must therefore be accepted on faith alone, something mere mortal could not and must not know. In truth, every so-called mystery remains a mystery no longer, and man can truthfully exclaim: "I know."

We are continually informed that Faith is all that is needed to ensue a continuity of life here-

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after, and no matter how good, clean or just the objective life here on earth, it will avail us nothing unless we also have faith.

Some teachers have attempted to define faith, but all definitions with which we are familiar are simply descriptions of belief. Others tell us we must be able to see by aid of the eye of the spirit—whatever that may be. Others, that we are to accept what is given us without question, because it is not given us to understand. What is faith? Can you truly answer? Is there a difference between faith and belief? If so, will you kindly differentiate in order that we may also learn? Suppose you tell us that there is such a place as Jerusalem, and we believe you because we have never visited the place, but we have seen and talked with those who have. We have also looked at the photographs of the place. Is this on our part faith, or is it simply belief? You tell us that there is a life to come, but furnish no photographs for us to look upon, neither have we talked with those who have fully convinced us that they have visited the place, though many claim that they have, and their description was so objective of the life and things here, nothing new or different from our earth life, as to cause us some doubt and

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apprehension of the spirituality of such an existence. Suppose we accept all this, are we using faith or belief?

Suppose some teacher could only produce for us history or legend which purports to be authentic information, laying down a line of ethics which we are requested to follow. Suppose we accept this as our rule and guide. What are we using, belief or faith? Perhaps you will answer that it does not matter, that our struggle to know is unnecessary, that we are as little children, that we should not seek to know. That in thus seeking we are rebellious and sinful, yet at the same time we are gently informed that we are free-will individuals and must make our choice; in fact a choice is compulsory, and that this compulsion in no way interferes with our free-will choice. What are we to do, use faith or belief, or both, or neither?

Experimental Psychology seeks to know, to be able to point out the true path for man to follow. *First*, by demonstrating that man has a soul; *Second*, to erect a code of ethics in harmony with the laws of nature; said laws being revealed in the pages of nature's book. By study and experimenting, the laws are revealed and proven to each individual by himself, for himself. This being

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true, is not man in a position to say *I know*, and is it a sin to be able to say *I know?* or is it simply faith or belief?

Kindly turn back the pages of history, divine or secular, and study the progress made from the fourth century of our era to the eighteenth, and under the control, almost exclusively, of the most domineering hierarchy the world ever saw, a hierarchy of temporal power which held the life of the body as well as the soul in the hollow of its hands. During this time, up to the seventeenth century, man's objective life was not worth a figment were he to question the infallibility of the Divine Monarch who chanced to grace the throne for a moment. Is this any surprise that material or objective progress was not possible because of the fear of the inquisition, conviction for heresy and death by torture, and all for the sake of the victim's soul? This hierarchy proudly claimed to do away with all paganism, especially that form which dealt with a multiplicity of Gods, such as Grecian, and substituted therefore "the one true God" and exemplified this substitution by demanding the worship of a multiplicity of Gods, aside from the one true God, in the form of parents

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and a host of hierarchyaly created saints, possessing power to forgive sins or intercede for sins.

This hierarchy is an illustration of objective commercializing of the Kingdom of God and a left-hand banking account with Jehovah and man's soul used as a commodity or medium of exchange.

XIII

MYTHS

THE credulity of the average man is astounding, and his veracity an unknown quantity. Myths, presenting not one atom of reason, have grown up and enveloped all forms of worship from the beginning of history. Myths are also most prominent in all historical data to the everlasting detriment of all worship and history. Man's credulity, however, seems to thrive and blossom on this verbiage, the call is continuous for more, and the supply seems endless, according to the law of demand and supply.

In times past our magazines and periodicals have teemed with marvels and wonders of the Indian fakirs' performances, which, if true, as related by certain alleged observers, could only be accomplished by the fakir defying the laws of nature. For instance, we have listened with dumb amazement to a certain oriental traveler entertain a small and perhaps intelligent audience with the following, in part:

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“I was at one time located in the far interior of India, and for want of amusement and entertainment we sent for a noted fakir of that remote district to come to our relief, which he was most willing to do, because of the rupees which he knew would be forthcoming. Upon his arrival, he inquired of us what we expected from him, and what we wished him to do. Our answer was for him to suit himself, whereupon he pointed with his finger to the chandelier, which by the way was a gas one, and called our attention to a certain burner which was flaming brightly, and to our astonishment the flame disappeared, as though turned off at the stop, and so on from jet to jet until the entire room was in total darkness, so far as the gas light was concerned. In the same way they were relit from jet to jet. Then they were all extinguished simultaneously and all relit to the snap of his finger.

“‘Suppose,’ said he, ‘I were to insult you collectively, which I do not propose to do, what would you do to me?’ Our reply was, ‘Why, we would throw you out of the house without calling on the servants.’ ‘Do you think you could?’ was his reply. ‘Suppose in a friendly way you now try to do so?’ and to our utter amazement not one

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of us could get up from our chairs, although we used every effort to do so. To the snap of the fakir's finger, however, we were all able to arise."

This recital was delivered in apparent sincerity, and vouched for as a personal observation. Many others of a similar nature were also related and were, so far as we could learn, fully accepted by his hearers as truth.

We will not insult our reader's intelligence by analyzing this recital, but will simply call your attention to a few facts involved in these two examples. The house was piped with gas and to accomplish the extinguishing and relighting of the gas, the gas would have to be controlled at the meter or in the mains. Heat would also have to be controlled at the time of ignition, thus two forces of nature are absolutely under the fakir's will at the moment, not complying with the laws of nature, but absolutely defying those laws, or if not defying the laws, making them subservient to his will. Do you believe the observer related the truth, the whole truth, or would you question his veracity? You have our answer, what is yours? You have heard much about the famous basket trick, where a small boy is enclosed in a wicker basket—the faker then plunging a long sword

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through the basket from four directions, cries of pain and agony ensuing from the basket. The basket then is opened, found to be empty, and the boy soon emerges from the surrounding crowd, totally unharmed. This performance takes place outdoors.

Then we have the famous rope in the air, which is so often related by returned travelers, where the faker coils a rope and throws it into the air; the coil travels upwards out of sight, but the rope hangs perpendicular, and the boy assistant climbs up the rope and disappears from view; then the rope is pulled down by the faker and the boy then emerges from the surrounding audience. We have had this related to us by a claimant to personal observation, with the additional statement that he had a photographer of his staff snap his camera on the performance and when the plate was developed it was found to be *blank*. He also fully explained the phenomena at least to his own satisfaction on the hypothesis of hypnotism; that is, the faker had hypnotized the entire audience into seeing the performance as related, for you must remember he said "Hindoos are much cleverer in hypnotism than we occidentals." He was fully satisfied, and so were we. His egotism

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was for the time quenched, and our credulity was not in working order.

We are personally acquainted with a world famous magician who became enmeshed with the reports from India, and so strongly did they affect him that he journeyed to India for the purpose of investigating the marvelous performance. He was absent over two years, most of the time in India, employing his time in giving performances, and seeking from place to place the so-called famous exponents of the mystic art. Upon his return, we interviewed him and were informed that so far as he was concerned he had found nothing to compare with the descriptions in circulation in this and other occidental countries. That everything he had witnessed was poorly performed as compared to the work of our magicians, and all could be explained by the simple rules of the science and art of legerdemain.

We have often related this magician's experience, and have listened to various explanations of his failure from those who could not see *Facts*, when the facts encountered contradicted their emotions, for what do facts amount to when desires and emotions are concerned?

The more ancient the form of worship, the

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more the fog of myths and superstition surrounds it. The simple savage has his religion engulfed in tradition and myths. Ancient Greece, Persia, India, Egypt, Judea are not exceptions, and these myths vary according to the objective intellectuality of the people of that day and race.

All creeds that have existed for a number of years accumulate myths after the manner in which a ship at sea collects barnacles and with as much detriment. So recent a production as Christian Science is now accumulating the customary load of myths, and as the years roll past these will merge, increase and develop until the original structure will be completely enveloped in a mist of myths.

This must be so until man has learned to *know* instead of *Believe*. And this learning must become general. For it may in truth be said that had not mankind in his very nature possessed a craving for the marvelous, he could not so easily be made the dupe of imposters.

Myths are usually confused with mysteries, and dubbed esoteric or hidden truths, for want of a reasonable explanation. Myths surround and encompass all secular history, therefore religion and religious history are not alone contaminated because of the parasitic growth.

Myths

Mankind apparently enjoys and nourishes myths, and hands them down from generation to generation with much ornamentation and additions thereto, and when some reasoning or doubting "Thomas" arises and proclaims his doubt, he is at once anathematized and called a heretic or iconoclast. An iconoclast is one supposed to be a destroyer of idols, and the stock argument used almost universally against iconoclasm is as follows:

"They destroy, they tear down, they disturb human happiness, and leave nothing to take the place of what they destroy."

This argument is always supposed to be unanswerable and to put to shame and disgrace all iconoclastic utterances for all time to come. But all such arguments hold the truth to the same extent as a sieve holds water, because of want of reason and analytical common sense. By such an argument you must reason that when an idol is destroyed, exposed or proven false—and it must be false to be exposed—there exists an urgent necessity, or in fact a demand, for the iconoclastic destroyer to at once erect another idol, for veneration perhaps equally as false and deceiving. In other words, when you destroy a superstition, you,

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to be consistent, must proceed to erect another superstition to take the place. Why substitute?

To destroy and tear down false and detrimental myths, or anything else of like nature is deserving of commendation, instead of slander and personal abuse. Truth cannot be destroyed or perverted. It can only be covered because of ignorance or cowardice, and will certainly rise again; and no system, method or hierarchy can prevail against it. It may delay for a time only. Perhaps the time will be long to some of those earnest ones.

All this babel against those who love truth, for truth's sake, emanates from those who think (or think they think) loosely. The use of logic is to the man an unknown quantity.

Volumes might be today written on myths of various latitudes and longitudes but countless volumes can be found in the public libraries, and the reader is referred to such for further information and elucidation on this *mythical subject*.

XIV

SELF

RINGING down through the ages of objective time, from the very beginning of history, as we have history recorded, when the Gods or God condescended to walk on earth and become man's preceptor and associate, one and only one dominant characteristic of objective man stands forth as the sum total of what goes to make him what he is, and that is selfishness, to his everlasting disgrace and dishonor.

Every crime, every base and contemptible thing, every damnable act or desire is actuated by selfishness. Again, almost every good thought, every commendable act, every deed of charity is also actuated by selfishness, in some of its many forms or fancies. The man without ambition—and ambition is selfishness—never amounts to anything objectively or subjectively. The spur of selfishness is necessary to drive his latent ambition to his desires, his love of power, possessions, money; all collectively constitutes man as he is,

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naked before his God, if for a moment in all his mad rush he hesitates and allows reason to come to the surface, and exclaims, "Whither goest thou?"

The weak, vascillating, unambitious individual, one without energy or desire to attain, to become, to succeed, to shine among men, to be honest and trustworthy, is consumed with the selfishness to which we refer. Such a person is of the material which constitutes the denizens of hell, and rightly so, because he is a parasite on every man and woman on this earth. It is perverted selfishness in the worst form. No matter how much money, how much charity, alms-giving or reputation may be his, his soul in the final analysis will stand forth in all hideousness, the foul and loathsome entity it truly is. The objective life of such a soul would be one that was consumed, daily and hourly, in accomplishing deeds that are false and vicious, doing the wrong because self-convinced that the world owes him a living and that he is going to get everything possible and in every way possible.

Because of false example, false teaching, false education, false environment, he is started on the wrong path; and because of all this collective life preparation, he fails miserably in his objective

Self

undertakings, his false selfishness grows and in a short time becomes his absolute master, differing in degree only because of opportunity.

This is the *false self*, and is a product self-made, and for which he will be held wholly responsible. We know that for ages man has been taught that there is a Divine mercy that will take the place of justice. But a more pernicious misinterpretation can hardly be conceived by objective mind. Look around you; can you find one example in objective life—which is nature's evidence—of mercy setting aside justice? Let a man defy the laws of health, knowingly or unknowingly, let him dissipate and abuse himself in any manner, shape or form, and he will pay the penalty in all its various forms just as surely as the sun shines or the rain falls; there is no escape; it will follow him and his descendants for generations to come.

To the loose thinker and superficial observer, this may not appear true. Things may seem to run smoothly, success perch on his banner, good health and all objective pleasure be his, but only for a time, because there is nothing permanent in falsehood. Truth can find no abiding place; nature's laws have been broken and ravished and there is no mercy for this, only justice.

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Then, if this be true, and experiments so prove, let us forever do away with such childishness, and with a greater knowledge, greater faith, endeavor to live every moment of our objective lives, the Truth as held up to our view and understanding by the great Teacher—NATURE—and according to laws with which nature does herself comply.

If you have carefully read this treatise; if you have studied the context, and not skimmed through the several chapters as though reading a work of fiction, you are certainly asking of yourself, "if you really and truly understand the theory and facts advanced, and how such facts are to benefit self"—yourself—you are here in this grand old world without your consent, and you certainly expect—if you are a rational person—to depart from it without your consent, and as we have just said, you being a sane, rational person, are very anxious to learn to live a better, more wholesome, healthful, happier, and successful objective existence. It is now our purpose to explain in as clear and simple words as we possibly can how you can attain all this. If you are afflicted with some functional disease, you can be well. If you are unhappy, you can be perfectly happy. If you have a nasty and irritating disposition, you can, if you

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will, exchange it for a harmonious and wholesome one. If you have few friends and desirable companions, you can gather them around you, if you so desire, in large numbers. If you are a miserable failure in all the affairs of life which men call success, you can by your own efforts succeed far beyond your expectations, and when you have accomplished all this, you then awake to the fact that in the accomplishment of these desirable attributes, you have accumulated that which men and women are placing far beyond everything else in this world, or in the world which they believe is to come, namely objective wealth. All this, let us repeat, is within your own power. It does not matter who you are, how miserable, unhealthy or poverty stricken you are; how selfish and false your early education has been; how false and deceitful your character really is; you can by a simple process of *mind education* and elimination correct all these *false selves* and take your place among the people of this earth a clean and upright man or woman, and enjoy the things objectively which are right and true. However, let us impress on you most thoroughly that there is no short cut to reach such a goal. No bypath that leads to the foot of the rainbow where you can dig up the

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pot of gold. No formula or incantation that you can use. No labor that teacher, priest, minister, or rabbi can do for you that will aid you one iota. You must do this—all this—for yourself. Is this—the price—too much? Like the initiate in the ancient mysteries, *you must travel the path alone.*

If you have studied this treatise you will remember that we told you in the first chapter that the way to get started on the *path* was first to “learn to do good for the love of good, without the thought of immediate or prospective reward.” You were also informed that every thought, every act, every deed, every desire, every word spoke, every odor smelled, every sensation experienced, in fact every expression of *your five physical senses* from the cradle to the grave is absolutely impressed on your brain cells. You may fancy you forget, but you do not, you have been taught by your parents and teachers to mask your memory. Perhaps you are one of the countless million persons who has been taught from early childhood *self* suppression by that infernal system of false education of “thou shalt not;” “you must not do this;” “you must not do that.” Commencing with this in very young childhood your mind or brain cells soon learned to hold fast to these commands

Self

and soon, oh so soon, your brain cells were taught to command these same commands for themselves, thus raising a barrier in your very self, and as you grew to manhood or womanhood you daily, yes even hourly, increased this *suppression* of self until you have enclosed your *true mental faculties* within a wall of "don'ts" until you are *internally and everlastingly at war* with yourself. *Your true self* and your *false self*, and using but one thirtieth of your normal brain function. *Every thought* that you have ever had, from the cradle to the grave, is attached to some other thought. They are every one attached, like a net, an endless chain, *link to link*, and are imperishably imbedded in that marvelous structure your mind, and you can teach yourself how to pull on this thought chain and recall each and every thought or its symbol just as you placed them therein. There never was, or never will be an isolated thought. The reason why you are unhappy is because some unsatisfied thoughts are deeply imbedded and are struggling for correction with your reason, and you have for years, mayhap for a long lifetime suppressed your reason or at best did not try to give your reasoning faculties a chance to clear out these false thoughts, and the warfare goes on continually. You have

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no doubt listened to some of your countless "Job" friends who in all seriousness informed you at some period of your life, when you complained of feeling ill, that you were in a serious condition, that "they knew a friend, who had a friend, or were told by some other person or a person afflicted with symptoms similar to those you complained about, and it proved to be something "awful." This chatter took the only course possible, became fixed in your subjective mind, and you are now suffering the consequences by being afflicted with some functional disorder that has possibly become an hallucination, and you fail of relief, no matter how you try. *This same law* applies to all your conditions. You know that they are false and wrong and you do not know how to correct them. You see others around you whom you feel sure are not as competent and intelligent as yourself, making a worldly or objective success, and you have only proven a failure, and you are morose and bitter with the world and all the people thereon; you are ready to and do blame everything on earth for all your unhappiness and failures in every respect, but you have missed the right ones, they are your parents, teachers, and

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lastly the one mostly concerned and to be blamed, *yourself*.

The functions of the various cells that compose the body are not complicated. There are certain cells whose functions are to make bone, others to make hair, nails, skin, etc., and they always do this to the best of their ability. The functions of muscles are to contract and relax, thus causing you to walk, run or move articles or lift weights, etc. The muscles must have action, i. e., exercise, or whatever you call work, or they become weak and waste away or never develop. So it is with every function of the body—action is necessary. The brain cells function is to produce thoughts, but *these thoughts must come because of something seen or heard* during life. You must work your brain. Now let us suppose you are a *drifter* on the sea of mental life. Let us suppose you are one who does not reason things out for yourself. You are disposed to go the easiest way, *mentally*, you do not analyze anything that you see or hear—you accept all the foolish chatter that you hear as verities. You prefer a thousand volumes of fiction to one of facts. You never analyze. You never reason by induction or deduction. You greatly prefer to depend for your information on

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what some one tells you, or you consider what you call intuition superior to all you may reason out on or about any subject. If you do this you are simply and absolutely the producer of all your failures, unhappiness and disease. You will ask, "Suppose all this that you say is true; suppose, for the sake of reason, I am the sole author of my miseries and failures, how am I to correct or free myself? You claim that I can do so, now I ask you how will I proceed to undo what you claim I have had done to me or have done to myself because of the ignorance of others and myself?"

If you have read carefully this treatise, have studied the function of the mind—objective and subjective—you should have a very clear idea of your procedure. You will know that the highest function of the objective mind is that of reason, and you are to use this by the process of induction and deduction—analyze—*analyze yourself*. The most important thing in the process of self analysis is secrecy—absolute secrecy. Every person living has secrets which they cannot, will not confess to any *priest, minister, or rabbi*, or to the closest and most confidential of friends. *You must confess all these to yourself, no one else*. Write them out in a note book and *analyze* them. No living person

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must know this. Set aside half an hour every night, in strict privacy. Go back to your early childhood and write them down and *analyze*. All your great *mistakes* and *failures*—write them down and *analyze them*. Try to reason out the why and wherefore of all your mistakes. Give close attention to your love affairs. Never had any? Oh, yes you have. Everybody is continually and constantly in love, from childhood to old age, though possibly it may be with only an *Ideal*.

A young woman may be in love with an *Ideal* which she has read about in fiction, and this made so profound an impression on her subjective mind as to unfit and make her *unhappy all her marital life*, though the *Ideal* was a phantom and never existed. A son may have an *Ideal* of his mother, or some other early love affair, which will and does destroy his *marital* life. Write all this down and *analyze*—bring your reason to bear, show yourself that your *Ideal* never really existed and then cast them away from you forever. When you forget something, write it down and *analyze*. When you make an awkward mistake, write it down and *analyze*. When you tell a lie, get out your note book and write down and *analyze*. Keep a clear and complete record of yourself for four

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months *severely analyzed*, and then *destroy the note book, burn it up*, and if you are not a different person in *every way*, either you have not worked your lazy brain or you will need assistance from some Experimental Psychologist, provided you are not content to remain an obscure and perfect failure.

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