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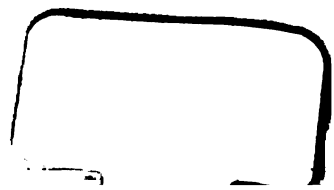
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Subjective Concepts of Humans

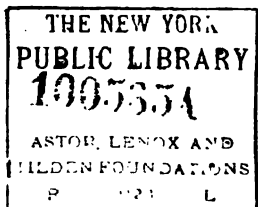
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JOHN J. DONNELLY

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ERRATA.

Page 18, line 9 from top: *me* instead of *him*.

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| " 28, | " 11 | " | bottom: <i>a normal</i> instead of <i>abnormal</i> . |
| " 30, | " 4 | " | " <i>Were</i> instead of <i>Where</i> . |
| " 128, | " 11 | " | " <i>a normal</i> instead of <i>abnormal</i> . |
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| " 316, | " 4 | " | top: <i>loud</i> instead of <i>low</i> . |
| " 360, | " 9 | " | bottom: omit <i>not</i> . |
| " 480, | " 9 | " | " <i>or</i> instead of <i>of</i> . |
| " 484, | " 8 | " | top: <i>to</i> instead of <i>of</i> . |
| " 492, | " 14 | " | bottom: <i>sees</i> instead of <i>seeks</i> . |

TO ALL HUMAN BEINGS INTERESTED IN SECURING RATIONAL
TREATMENT FOR CLAIRAUDIENTS, WHOSE BRAINS ARE
NORMAL, THIS WORK IS RESPECTFULLY DEDICATED BY
THE AUTHOR.

CONTENTS

CHAPTER	PAGE
To My Friends	ix
INTRODUCTION	xi
BOOK I. THE THESIS.	
I. THE DISTINCTION BETWEEN THE TERMS "PSYCHE" AND "INTELLIGENCE"	1
GLOSSARY	2
II. THE DEVELOPMENT OF MAN	4
III. TWO KINDS OF SUBJECTIVE CONCEPTS	11
IV. TO ILLUSTRATE WITH A KODAK THE BIRTH OF A SUBJECTIVE CONCEPT	15
V. THE PERSONALITY BEGETS SUBJECTIVE CONCEPTS THROUGH EACH OF THE FIVE SENSES	22
VI. THE THREE CONDITIONS IN WHICH SUBJECTIVE CONCEPTS EXIST	26
VII. THE HYPNOTIC CONDITION	42
VIII. THE CLAIRAUDIENT CONDITION	46
IX. SLATE WRITING	55
X. AUTOMATIC WRITING	60
XI. MATERIALIZATION IS THE WORK OF EXTERNAL SUBJECTIVE CONCEPTS OF HUMANS	62
XII. CONCEPTS OF DIFFERENT DEGREES IN RELATION TO THE CON- CEIVING PERSONALITY	79
XIII. HOW MEDIUMS GAIN INFORMATION FROM SPIRITS	82
XIV. SLEEP: NATURAL, HYPNOTIC AND ANESTHETIC	93
XV. THE SECOND DIVISION OF CLAIRAUDIENCE	101
XVI. THE PERMANENTLY MENTAL ABNORMALS	109
XVII. THE ORIGIN OF SPIRITS IS NOT AFFECTED BY MAN'S BELIEF.....	115
XVIII. WHAT IS CLAIRAUDIENCE OR SUBJECTIVE HEARING?	119
XIX. THE THREE WAYS IN WHICH SUBJECTIVE CONCEPTS CAN BE AWAKENED	123
XX. ARE THERE DISEMBODED SPIRITS?	127
XXI. RECAPITULATION	132

BOOK II. PART TWO.

CHAPTER		PAGE
XXII.	IS THERE A SPIRIT WORLD KNOWN TO MAN?	139
XXIII.	METHODS OF COMMUNICATION	153
XXIV.	BELIEFS CONCERNING SPIRIT WORLD	169
XXV.	IMMORTALITY OF THE SOUL	184
XXVI.	CHRIST ON MIRACLES	190
XXVII.	THEORY OF CONCEPTS REASONABLE	199
XXVIII.	SUGGESTIONS AS TO THE RATIONAL METHODS STATES SHOULD ADOPT IN CARING FOR INCIPIENT CLAIR- AUDIENTS	207
XXIX.	SOCIAL COSTS OF INSANITY	212
XXX.	PRODIGES	215
XXXI.	AN EXPLANATION OF THE CONDITIONS IN WHICH SUB- JECTIVE CONCEPTS EXIST	225
XXXII.	THEORY RESTATED	238

BOOK III. THE ISLANDER.

XXXIII.	A STORY OF SUBJECTIVE PHENOMENA	247
XXXIV.	SOLUTION OF THE MISSIONARY'S DIFFICULTIES	251
XXXV.	THE DEPARTURE AND RETURN OF THE MISSIONARY.....	255
XXXVI.	THE ELUCIDATION OF THE SUBJECTIVE PHENOMENA THAT PUZZLED THE MISSIONARY	260
XXXVII.	THE ISLAND IS DESERTED	264
XXXVIII.	THE SOLUTION	269
XXXIX.	EXPLANATION OF HYPNOTISM	276
XL.	HYPNOTIC EXPOSITION	282
XLI.	THE SOLUTION	285
XLII.	O'DONNELL AND THE PROFESSOR	290
XLIII.	SOLUTION OF THE SIX NUMBERS	296
XLIV.	HYPNOTIC EXPERIMENTS	309
XLV.	CLAIRAUDIENT EXPERIENCES	325
XLVI.	THE CONCEPT OF THE MISSIONARY	335
XLVII.	MATERIALISTIC DOCTORS	344
XLVIII.	THE CONCEPTS OF PATRICK	353
XLIX.	THE PERSONALITIES TELEPHONE EXCHANGE	359
L.	SUBCONSCIOUS MIND	360
LI.	THE FORMATIVE PRINCIPLE	381
LII.	IGNORANCE OF MEDIUMS	391
LIII.	THE SANITY OF PATRICK	395
LIV.	LIFE AND MATTER	400
LV.	MIND READING	407
LVI.	EDUCATION MAKES US WHAT WE ARE	415
LVII.	ORIGIN OF REVEALED RELIGION	424
LVIII.	EFFECTS OF REVEALED RELIGION	453
LIX.	THE FIRST SUBJECTIVE PHENOMENA	407
LX.	SPIRIT EXCURSIONS	498
LXI.	EXPERIENCE OF CONCEPTS	514

TO MY FRIENDS

We all know that we receive our religious beliefs as we receive our family names, from our parents. Reason and conviction take no part in the one case more than in the other. Whatever the belief of our parents is, we, their children, are brought up in that faith. At home and in the church, as the years go by, are given the reasons why the church of our parents is preferable to all other churches. These reasons satisfy the children and the dogmas of the church are seldom subjected to a critical study. To do so would appear to them to be an unwarranted reflection upon their parents.

Hence, the religion of our parents is transmitted to us as a precious heirloom to be prized by us as our guide through this "vale of tears" to an "eternal life" of happiness hereafter. This is the rule governing the children of all Christian families; and I can truthfully say it is the rule followed by the children of all families, no matter what religion the parents professed. Whether pagan, Jew, Christian, Mohammedan, Mormon or what not, the children follow the faith of their forebears as a sacred duty.

In view of this fact, I wish all my friends to remember that I was born and educated a Catholic; that I entered the Catholic priesthood after a preparation of ten years, and spent forty-four years in active service in the priesthood.

If after my early education as a Catholic, then the preparation of ten years for the priesthood and over forty years in the ministry, I should, by reason of my researches, be forced to quit the priesthood, cease being a Catholic and become a total disbeliever in a Divine revelation, my friends must know that the reasons for these steps, taken towards the close of my life, are neither vague nor frivolous.

When we reflect upon the fact that education makes us what we are in our religious beliefs, that its influence holds

us, I might say, in mental slavery, it is easy to understand how strong must have been my convictions arising from the continued study of my clairaudient condition, when I repudiate the teachings of my childhood, my youth and my maturer years.

I believed in a Divine revelation, as I had been taught, for the greater part of my life.

I am now convinced there never was a Divine revelation given to man.

THE GENERAL LAW

My theory is: that the intelligence of each sentient being begets a subjective concept of each sentient being met, and with whom it exchanges mutual recognition.

In the act of recognition the intelligences of the two sentient beings meet and the result is that each has begotten in spirit form a perfect duplicate of the other, both as to his physical body and his intellectual capabilities. Hence, there are as many distinct spirit worlds as there are sentient beings on earth.

This accounts for the animals below man manifesting human intelligence when properly handled.

The intelligence of those animals are placed in abeyance while on exhibition, and the concepts of humans perform the acts which indicate human intelligence.

But in studying subjective phenomena, I have confined myself to the concepts begotten of human intelligences by human intelligences. These constitute the spirit world best known to man. It is stated in this simple form:

When two human beings meet and exchange mutual recognition, each begets in spirit form a perfect living duplicate of the other, both as to his physical body and mental faculties. These concepts belong to the personality, the intelligence, and exist outside the body of the percipient, as did their prototypes.

I am perfectly convinced that mutual recognition through the senses on the part of the human intelligences is the origin of the spirit world known to man. And I feel confident that this theory will on investigation receive the indorsement of the scientific world.

INTRODUCTION

The sole motive I have in writing this treatise is to explain to the normal human being the origin of the spirit world known to man, for no normal man can possibly have any personal experience with the members of the spirit world.

I feel confident that when mankind learns how the spirit world comes into existence, of what it is composed, and how it manifests itself, it will better understand the clairaudient's condition, and cease treating him as an irresponsible. The clairaudient, whose brain is normal, is in an abnormal state, but he is not a mental defective. He complains of hearing human voices. The doctors deny that he hears voices because they do not, and assert he has hallucinations. I hope to show in the following pages that the clairaudient is right.

As there is a general law of gravitation which affects each particle of matter in the universe, so there must be a general law governing each subjective manifestation. The latter no more happens by chance than a stone, unsupported, falls to the ground by chance.

While I realize the difficulty attending the attempt to explain my views on this hidden subject, I am encouraged to do my best by the knowledge that men eminent in the paths of learning are studying this matter and are both willing and anxious to accept any theory that may lead them to the truth.

It is known to me that this effort and its author will be made the butt of sarcasm by many conceited individuals. Time was when the advocates of the Copernican Theory were scoffed at by the conceited and supposedly learned, but today these are remembered only for their ignorance.

Human society during the ages now looked upon as barbarous and superstitious had no insane in the modern sense. It is only since the seventeenth century, when materialism was taught by the scientists and accepted in fact if not in theory, by the clergy and Christian peoples, that the spirit world has

been denied. Clairaudients in ancient and even in modern times were the prophets and revealers of new religions. These are now classed by materialists as insane.

Within historic times man has not changed physically, but his belief has, in regard to the existence of a spirit world. When man believed in the existence of the spirit world voices from the unseen did not unseat his reason, but since the seventeenth century scientific men have adopted the theory that "Matter thinks" and that therefore there is no spirit world. Since then the clairaudients have been pronounced insane by materialistic doctors, and their numbers are increasing rapidly year by year.

Savage peoples, ignorant of astronomy, were filled with dread and unbounded fear when an eclipse of the sun occurred; so too, when an eclipse of the human mind takes place today, normal man shrinks in terror from the afflicted one. But when enlightenment disclosed to the savage the cause of an eclipse of the sun; that it was a natural phenomenon, governed by nature's laws, and absolutely harmless, the fear engendered by ignorance disappeared. So, too, when subjective concepts of human beings, the inhabitants of the invisible,—the spirit world—are properly understood, the clairaudient will not be feared and shunned, but his clouded mind will be looked upon as a subjective condition that can be rationalized by explaining to him the existence of subjective concepts, the living spirit copies of the human beings he has met.

The subject here treated is worthy the attention of any man, and the only excuse I can offer for touching it is that experience has taught me many things on subjective phenomena not found in books.

If my efforts tend ever so little in directing inquiring minds to the true laws governing subjective phenomena I shall feel amply repaid, for I know that when the nature of these mental disturbances is understood the suffering subject will receive rational and consequently beneficial treatment.

My study of the clairaudient condition has disclosed to me not only the origin of the spirit world known to man, but also many false views concerning human life, adopted by men

influenced by their beliefs, based upon erroneous interpretations put upon spirit manifestations. These I have also endeavored to indicate and to prove their fallaciousness. In doing this I have had the welfare of the human race at heart. I belong by nature to the human species and not to a coterie of individuals misled by false conclusions, founded upon false promises.

BOOK I

THE THESIS

CHAPTER I

THE DISTINCTION BETWEEN THE TERMS "PSYCHE" AND "INTELLIGENCE".

The psyche is the soul, the life, which built the body it informs. Hence the body is merely the habitation which the life built out of matter for its use. On our earth life ranges from the lowest forms of living beings up to man. The structures it has built are as various as the numberless species of living beings upon earth.

Inert matter never built any living being, but living souls require matter on which to exist.

The life peculiar to the vegetable kingdom is guided solely by nature's laws. It lacks the power to move and select and hence the essentials, the seeds necessary to continue the vegetable species, are nearly all bi-sexual. The life that is peculiar to the animal kingdom below man is guided by both the accumulated experience which we call instinct, and the intelligence of the species; for each species this instinct and intelligence are living, invisible guides.

Animals as a rule are created uni-sexual. Hence no single member of a species can continue the species. The female in propagating is but the complement of the male and the male of the female; the union of both is required to continue the species. This method used by nature to continue all living, sentient beings on earth does not need reason. Nature's impulse, which we call sex desire, rules all sentient beings in propagating the various species, and the lower the intelligence of the sentient being the more faithfully it will obey nature's impulse to multiply.

Intelligence, mind or reason, such as man possesses, instead of leading him to live obedient to nature's laws, teaches him how to thwart them, and thus lead an unnatural life. Intel-

ligence, reason, is not necessary for the continuance of the life of any species on earth, and it has nothing to do with continuing life on this planet. Hence the term "psyche" strictly means the "life," the "soul" of a living being, and not the mind, the intelligence. The child lives for years before his mind, his intelligence, is fully awakened.

Materialists use the term "psyche" meaning thereby mind, intelligence, to strengthen their theory that "matter thinks." But that matter thinks I deny, and hence in the following pages I discard the expressions based by materialistic writers on the word "psyche" and use instead the term, "mind," "intelligence" or "personality." The intelligence of a species refers to an entirely separate equipment of sentient beings, and while it is true that the intelligence of a species is owned by "the life" that built the body, it—the intelligence—is not the life through which the different species are continued. Intelligence, mind or reason, therefore, has nothing to do with the continuance of any species on earth. Hence the term "psyche" which means "life" and "mind" are not synonymous. The "psyche" refers to the life that built the body; the "mind" or "intelligence," to the guide placed by the "life" in charge of the senses. Their offices are by nature's laws, absolutely distinct. The one to continue the species, the other to guard it from harm.

GLOSSARY

Percipient.—The person who perceives any sensory impression.

Prototype.—The person who produces the sensory impression. For example: A and B meet and exchange mutual recognition. By this act A takes a subjective concept of B and B takes a subjective concept of A. A is the percipient of the concept he took of B, and B is the percipient of the concept he took of A. A is the prototype of the concept B took of him, and B is the prototype of the concept A took of him. The subjective concept or mental image A's personality begot of B duplicates in spirit form B the prototype as he stood before A. This subjective concept A has taken of B belongs to the personality of A,

and exists outside his body. The same can be said of B's concept of A. All subjective concepts of humans begotten by the human personality, through mutual recognition, constitute the spirit world known to man.

From June 29, 1882, to June 1921, I have devoted all my spare time to the study of the clairaudient condition, in the hope that I might be able to discover the origin of the unseen voices. I set myself the task to learn if possible, the birth, the life and the death of the intelligence that produced the voice from the unseen. The result of my thirty-nine years of investigation along this line I shall endeavor to lay before the reader in the following pages.

CHAPTER II

THE DEVELOPMENT OF MAN

Before investigating the subjective phenomena peculiar to man, let us briefly study him from conception through the various stages of adolescence.

The result of the union of the sexes is a child. This child, from the beginning of its existence, possesses a Forming Principle, which moulds its body to conform to its ancestral type.

Though at times the influence of the mother's mind upon the infant she bears is evident it by no means follows that her soul is the architect of the infant body she carries. The egg in the incubator develops a chick as true to type as the egg hatched by the mother hen.

We conclude, then, that in each child, from the moment of conception, there is a living Formative Principle, endowed with an intelligence charged by nature to mould the plastic material it animates into a being similar to its parents. This Formative Principle, this life, corresponds to the life that produces the various species on earth.

When the child is born we notice that it possesses no acquired knowledge; it expresses no desire but that it be nourished. Though the parents be of the most learned the child has not inherited one idea of their acquired knowledge.

The child, then, at conception is endowed with a Formative Principle, which is the soul, the life of the body. In order that man may become acquainted with his environment and thus avoid the dangers to life that beset him, nature furnishes him with the organs of sight and hearing, with the powers of feeling, tasting and smelling. Through these channels knowledge, experience enters and is apprehended by the personality, the intelligence. The personality, the spiritual part

of man, presides over the sense-reporting areas of the brain, where the myriad nerves converge from all parts of the human body. It reads, records, and treasures all sensations received.

The knowledge acquired through the senses of the human being is never attached to the soul, the Formative Principle, but it is always a something belonging to the personality. The personality possesses the intelligence of the species and is the seat of the senses. Its home is in the brain. With experience, reason comes. The next step in the development is the adult.

Now we have the human being entering upon a new plane of life. His physical body has become matured and nature awakens in his soul, the Formative Principle, a longing for the complement of his being. Whatever his former wants have been there is now added the desire for a companion, to the end that after death he may continue to live in his children. Previous to puberty all acquired knowledge had come to the personality through the senses, but now that maturity has arrived there is awakened in his soul the Formative Principle, love, which seeks a kindred soul. The little blind god, Cupid of mythology, is none other than the winged desire of two congenial souls. At puberty a new experience possesses him and confines his desires to the opposite sex. These desires are prompted by nature to continue the human species. Though sensed by the personality these sex desires belong exclusively to the Formative Principle, the Life.

The Formative Principle, the life, transmitted by the parents, is from birth unto death the force which digests the food and assimilates it, using it to build the body, renew the wasted parts and propagate its kind. It permeates every atom of the physical body; it is the life of each particle of matter appropriated to construct the human frame. It never leaves the body. When it ceases to function decomposition and death ensue.

The Formative Principle, the life, then, has no duty to perform but to perfect the body, restore the wasted parts and reproduce its kind.

The personality, or the ego, possesses the intelligence of the species and is the seat of the senses. It was active from birth, and through experience gained by means of the senses, grew in knowledge as the body gradually developed. The personality belongs to the Formative Principle; hence the intimate union that exists between them. It is the "coach" to the Formative Principle. It is the keeper on the watch tower of the soul guarding the body from harm. Its residence is in the brain, and through the countless nerves of the body it lives in intimate union with each part of the human frame.

The human being, then, possesses two functioning agents, whose united efforts are necessary to develop and protect it. These are the Formative Principle, the builder of the body, and the Personality, its protector through the instrumentality of the senses.

From the moment of conception the Formative Principle, the architect of the body, is active—working under the guidance of nature's laws, reproducing a member of the species. The personality, though existent, is latent until the birth of the body fashioned by the Formative Principle. As the office of the personality is to guard the body from harm, during uterine life it had no such duty to perform.

To the agent which I call the Formative Principle nature has assigned the building up of the body, repairing the waste and participating in reproducing its kind. It controls the organs engaged in this work.

To the agent which I call the personality nature entrusts the care of the human body, built up by the Formative Principle. To this end nature has placed under its control the intelligence of the species and the senses of the body. The human individual is uni-sexual and hence incapable of itself of continuing the race. The Formative Principle of the individual does build up the individual body to maturity but of itself cannot pass down the life of the species. To do this it needs its complement, a member of the opposite sex. Hence a man or a woman is not

the unit of the human species; the unit of the race is a man and a woman, just as the unit of the species corn, wheat or oats, is a kernel of corn, wheat or oats. These grains are bi-sexual and when planted can continue the species.

The man and the woman, the visible product of the Formative Principle, conjointly beget the visible human beings.

The personalities of the object and the subject through the senses beget by mutual recognition the invisible spirit world known to man. Mutual recognition is essential to beget a perfect living spirit copy of the human prototype.

While there is a most intimate union between the Formative Principle and its personality, yet this union does not prevent each—the Formative Principle and the personality—from enjoying special powers over those parts of the human being which are under the control of each.

The duties devolving upon the Formative Principle have to do with the building up of the body, repairing the waste and propagating itself. The organs necessary to perform these duties are under its special direction.

But the duties belonging to the personality as guardian of the body, are discharged through the senses and hence the immense network of nerves belonging to those senses are under its special care.

All the nerves of the body used by the five senses report to the personality, whose residence is in the brain. All sense perception belongs to the personality; while it is in abeyance the senses of the body are suspended.

No part of the body or of the brain has of itself sense perception. The eye of itself does not see; the ear of itself does not hear; the body of itself does not feel; the tongue of itself does not taste; the olfactory nerves of themselves do not smell. All these senses are but instruments through which the personality acquires knowledge and learns through them what is beneficial or injurious to the body.

8 SUBJECTIVE CONCEPTS OF HUMANS

Hence, when so-called "Psychologists" claim that the brain has sense areas, meaning thereby that certain portions of the brain translate sensation into messages sent by the different sense channels they are but telling us that they are materialists and as such hold that "matter thinks."

What, I ask, becomes of the sense area's translation of sense perception when one is in hypnosis? During complete hypnosis all these senses of the body are suspended, yet the brain has still all its sense areas.

The human Formative Principle is the soul, the life of the human species. It permeates each atom of the physical body which it has built, and in itself has no sense perception.

The personality owned by the Formative Principle is the guard, the guide, the protector, whose spirit form contains the intelligence of the species; whose home is in the brain and who is the interpreter of the messages sent by the five senses.

The Formative Principle, by reason of its office in the human economy, never influences the personality. But the personality, by reason of its office of guardian, can and does wield a powerful sway over the functions of the Formative Principle. It believes implicitly the personality and hence is powerfully influenced by its suggestions, whether these are founded on facts or on fiction.

The personality through the influence of its subjective concepts, produces melancholia in all its forms and all abnormal mental states. But the Formative Principle never disturbs the subject's mentality.

The personalities of the human subject and the human object through the senses effect by mutual recognition a union of the intelligences that begets the invisible beings of the spirit world. The invisible intelligences thus begotten are subjective concepts belonging to the personality; they exist outside the body of the percipient, and are the key to the mystery of the ages.

In conclusion, let me repeat: The manner in which the visible inhabitants of the visible world are begotten has been known to man from the beginning. But the origin of the spirit world known to man from the infancy of the race has been wrapped in mystery.

In the act of reproduction the intellectual faculties of the male and the female take no part. Reproduction belongs to the Formative Principle of the father and the mother. The resultant infant may be either male or female according as nature decrees. The infant is a copy of neither the father nor the mother, but is a member of the human race, and as such continues the life of the parents. Its life as an individual began at conception and will end at its death. But if, when it reaches maturity, it passes on the life received from its parents to its children, it will continue to live in them until the last of them dies. The child inherits none of the acquired knowledge of the parents, for the personality, intelligence, has no part in the conceptions of human beings. Each infant is the product of the union of the male and female. At conception it inherits the intelligence peculiar to the human species, but in accordance with nature's laws must develop its own personality. This it does through the senses by experience.

The child so far as its existence after birth is concerned is independent of its parents. The death of the parents does not destroy the child. It can make any part of the habitable earth its home.

The Formative Principle of the human being, that is the soul, never leaves the body. Its duties are to breathe, eat, digest, assimilate, cause the heart to beat, to perform, in fact, all the actions necessary to keep the body alive and participate in reproducing itself.

The primary office of the human personality is through the senses to protect the body from harm. In the fulfillment of this duty the personality—the intelligence—we are told by physiologists, records in the brain a concept of the external object noted.

Whether this is true or not I cannot say. If it be a fact, then the recorded concept belongs to the body of the percipient. But this I know and hold to be true, that when two human beings meet and exchange mutual recognition through the senses, their intelligences unconsciously beget outside their bodies living, perfect spirit copies of each other, which reproduce in spirit form their prototypes' physical bodies and mental attainments. This power of begetting subjective concepts of humans is enjoyed by the personality from infancy until death. These subjective concepts of humans constitute the spirit world and the only spirit world man has ever known. This theory of the origin of the spirit world has never before been advanced to account for all subjective phenomena known to man.

Mankind has always believed that the members of the spirit world were objective existences, and hence independent. But this is not true. For if they were objective existences all present could hear them as well as the percipient. But since no one present, except when the spirits materialize their vocal organs, hears what is said by the spirit but the percipient, this fact proves that the spirits communicating are subjective.

In begetting the external subjective concepts the Formative Principle that built the body takes no part. They belong exclusively to the conceiving personality. To prove that the spirit world known to man consists of subjective concepts of humans begotten by the personality is my purpose in the following pages.

CHAPTER III

TWO KINDS OF SUBJECTIVE CONCEPTS

The human personality, when neutral, that is, not influenced by sex desire, begets at the same time two concepts of the human being: the first is a concept of the human prototype begotten by the personality through the senses and recorded in the brain, and the second is a subjective concept of the human prototype as he stood outside the body of the percipient. The former concept belongs to the "life" of the body; but the latter belongs exclusively to the "personality," and exists outside the body of the percipient, just as the personality through the senses saw the prototype.

The latter concept, the one belonging exclusively to the personality, exists unknown to the normal personality and also to the concept itself. Hence, neither the personality nor its outside concepts of humans ever know of the existence of the external concepts, while the percipient remains normal. They live with the normal man in a state of abeyance. When two normal men who had by mutual recognition taken subjective concepts of each other, part, if they afterwards think of each other they think of each as absent; their thoughts of each other are directed to the human prototype. This method on the part of the normal conceiving personality prevents it from awakening the outside concepts it owns of humans met and recognized.

Hence, the external concepts of humans belonging to the personality are asleep, and as attenuated as a thought. Under such conditions concepts may occupy the same space without experiencing any inconvenience.

The second class—subjective concepts begotten by the personality through the senses, but dominated by sexual desire, which emanates from the principle of life, are sensed by the object desired. The repositories of subjective concepts called into being by sexual desire are the male and female organs of generation. With this second class of concepts we have no further concern than to indicate their origin and their existence. They are begotten by the “life” for a specific purpose.

Our study of the subjective concepts of humans will be confined exclusively to the first class,—to those begotten by the personality,—the human intelligence. I call these concepts subjective because they belong to the conceiving personality alone. Mutual recognition, on the part of the conceiving intelligences, is necessary to produce perfect spirit reproductions of their prototypes.

Why is this necessary? If I see a friend on the street but he does not see me, my concept of him would be radically defective. It can never be awakened. But if I call upon him and we exchange mutual recognition, it is his recognition of me that makes the concept I have of him a perfect duplicate of him both physically and mentally.

So far as I know, men, whether educated or ignorant, make no distinction between conceptions they take of external objects. If they think of the subject at all, they conclude that all are merely recorded in the brain or belong to the memory. To them the conception they take of a man is the same as the conception they take of a statue of a man. They make no distinction between the conception of a living being taken by the personality through the senses and that of a dead object. Yet there is as great a difference between the conceptions as there is between the living man and the dead statue. Subjective concepts are in spirit form, the exact duplicates of their prototypes. If the prototype is sentient the concept is living. If the prototype is dead, the concept is dead.

All will admit that the following divisions exist on our earth: First, inanimate nature; second, plant life; third, sentient beings, consisting of irrational beings and rational beings.

From each of these divisions I can select an object upon which to look and thus take a concept. On my table I place a cent, an inanimate object. Through the sense of sight my personality takes a perfect copy of the cent, which is recorded in the brain, and my personality, educated by experience, begets outside of me a copy of the cent as it lay upon my table. By this I mean that my personality reads the copy of the cent, mirrored on the retina of the eye, while my personality, educated by experience, recognized the cent to be on the table so many feet from the eye and outside of me. This latter concept belongs to my personality exclusively and not to the eye or brain. It has its origin in the concept pictured on the retina of the eye.

On the part of the copy or concept of the cent recorded by my personality in the brain, as well as the outside concept taken by my personality, I receive no communication, no idea. Never in the future can those concepts of the cent by their own energy force themselves upon my attention. It is my personality through memory that must put forth the effort necessary to call up the images. The concepts are as dead as the coin—the prototype. This is the general law governing man's conceptions of inanimate nature.

Concepts that we have of plants, although enjoying life, may be classed with those we have of inanimate beings; they lack the power to recognize.

The concepts we have of sentient beings below man must necessarily belong to a higher order than those of inanimate nature and of plant life, since both the object and the subject enjoy sentient life, and having the power of mutual recognition, exchange living subjective concepts of each other.

Finally, the external concepts, our personalities take by mutual recognition through the senses of members of our own species, are in spirit form the living copies of their prototypes both physically and mentally. In the normal man these concepts are latent and they no more force themselves upon our attention than do the concepts we have of inanimate nature and plant life.

Hence in spirit form subjective concepts duplicate their prototypes in every particular and are outside the percipient's body. Concepts of inanimate beings are like their prototypes, dead. Concepts of the vegetable kingdom—since devoid of sense perception, and the power to recognize, are inactive. But concepts of sentient beings are endowed with all the living characteristics of their prototypes. Concepts of humans are the living facsimiles of the prototype's physical form and mental faculties. These concepts of our own species—begotten by the personality and situated outside the human body, constitute the spirit world known to man.

Certain sections of the brain in union with the five senses report sensations to the personality, but no section of the brain possesses intelligence. The personality alone possesses intelligence and records in the brain the messages reported by the sense nerves, and it begets concepts of objects external to its body which retain all the characteristics of their prototypes.

CHAPTER IV

TO ILLUSTRATE WITH A KODAK THE BIRTH OF A SUBJECTIVE CONCEPT

All comparisons are more or less defective. The chief fault in the use of the kodak to explain the birth of an external subjective concept is that the kodak film is dead, and cannot fully illustrate the powers to conceive living concepts possessed by the living human personality. The kodak takes a dead picture of a living human being on its dead film, while my living personality, by reason of mutual recognition, takes first on the retina of the eye, a picture of him which is recorded in the brain; and secondly, a subjective concept, a living, accurate facsimile of him as he stood outside of me. (I am aware that a normal man has two eyes and on the retina of each is a perfect picture of the object seen, and that by an unknown process nature merges the two pictures into one in their passage through the optic nerve to the sense area presided over by the personality. Hence we will, in speaking of pictures conveyed to the personality through sight, use the singular eye, instead of the plural.)

The picture of a man taken on the retina of the eye is very small, while the subjective concept taken by the educated personality is in spirit form the exact size of the prototype, and outside the body of the percipient. This life-size concept taken by the personality is invisible and in the normal man exists unknown to his personality. The accumulated concepts of humans thus begotten by the personality constitute the invisible spirit world, which belongs to the percipient, and surrounds him while he lives. With this distinction made clear between the defective

power of the dead kodak film and the living human personality, we will endeavor to convey to the reader an idea of the birth of a subjective concept of a human being.

Having placed the kodak on a tripod, I, John J. Donnelly, will take my place behind it and while the kodak is taking a photograph of a human being, my personality through the sense of sight will record in my brain a picture of him and at the same time beget a life-size concept of him as he stood before me. From one example we can form a universal idea of all pictures taken by the kodak, and of all conceptions of humans begotten by the personality.

Mr. Doe, a friend, we will use for our illustrative kodak pictures. We will place him about ten feet from the kodak. For mutual recognition no words are needed. A reciprocal realization of each other's presence through any of the senses is sufficient.

Having adjusted the lens to the proper focus, I expose the film and squeeze the bulb. With my assistance the film in the kodak has taken a picture of Mr. Doe. The film is dead and can respond only to the chemical effects of the rays of light. (We will here omit the process of development.)

But what has my personality, through the sense of sight, done? It has taken two representations of Mr. Doe; one inverted on the retina of the eye and recorded in the brain; the other, an exact copy in spirit form, of Mr. Doe, as he stood ten feet from me. The picture of Mr. Doe taken on the retina is of itself like a picture on a mirror, and may be likened to the pictures taken by the kodak film. But the kodak film—since it is dead—cannot take a picture of Mr. Doe to correspond with the outside concept of him begotten by my personality. To do this the percipient must be a living, sentient being. The picture of Mr. Doe on the retina is recorded by the personality in the brain and the living but dormant conception of Mr. Doe as he stood ten feet from me, is begotten by my personality and belongs to it absolutely. It will remain dormant while the

percipient remains normal. It is a conception of which the normal personality is wholly ignorant. There is, I believe, a living link through the personality, between the concept in the brain and the corresponding external concept.

The external concept of Mr. Doe taken by my personality belongs to my personality, is outside of my body, and by reason of our mutual recognition is a perfect living copy in spirit form of Mr. Doe, as he appeared to my educated personality. For, the personality through experience alone learns to apprehend the prototype as of such a size, at such a distance, the dress, etc. The infant has no appreciation of size, distance, dress, etc., of objects seen.

Of the concept taken by my eye and recorded in the brain, my personality is aware. But the existence of the concept taken by my personality of Mr. Doe as he stood ten feet from me is unknown to my normal personality. Yet it must be remembered that it is this life sized concept of Mr. Doe taken by my personality as he stood ten feet from the kodak, that belongs to the spirit, the invisible world, which I own. In the normal man this concept is as attenuated as a thought.

When two men meet—exchange mutual recognition and part—the personality of each has taken a concept of the other, and when each thinks of the other he thinks of him as absent, out of sight, knowing nothing about the absolutely accurate spirit copy each personality has taken of the prototype.

Mr. Doe has a subjective concept of each human being he has met and recognized. If the number of subjective concepts of different humans he has taken in his forty years of life be five thousand, we know that each subjective concept is in spirit form a perfect copy of the prototype as he was at the time the concept was begotten.

Now, I ask: has the concept my personality conceived of Mr. Doe while the kodak took his picture a living copy of each of the five thousand subjective concepts of human

beings that Mr. Doe had taken during his life? It certainly has. The five thousand subjective concepts of humans owned by Mr. Doe's personality were accurately reproduced in the subjective concept I took of Mr. Doe. These spirit-copies are with the concept I have of Mr. Doe just as the concepts were with Mr. Doe the human being. For the subjective concept my personality took of Mr. Doe reproduced him in spirit form, perfectly and completely, both physically and mentally as he stood before him. The concepts begotten by mentally normal humans are dormant, and concept-copies of them are also dormant. All the concepts of humans that I have taken during my life as I took the concept of Mr. Doe, standing ten feet from the kodak, constitute the invisible spirit world which belongs to my personality.

To beget a living concept the prototype must be living. Hence all the living concepts belonging to my personality must have been taken from living beings. The concept I would take of a corpse would be as lifeless as the coffin in which the dead body reposed. These conclusions apply to all sentient beings for they take concepts just as does a human.

We will now continue our study of the picture of Mr. Doe taken by the kodak, and the concepts of him taken by my personality.

The kodak did not take Mr. Doe. Nor did my personality take him. Mr. Doe after appearing before the kodak, and me, left the room. He was the same Mr. Doe leaving the room that he was on entering it. The picture of Mr. Doe taken by the kodak belongs to the kodak film, and the concepts of him begotten by my personality belong to me. The picture of Mr. Doe taken by the kodak is visible. The concepts taken by my personality are invisible. The concept taken through the eye is recorded in the brain, while the concept of Mr. Doe outside my body, owned by my personality, and invisible, is a concept in spirit form exactly like Mr. Doe, the visible human being.

The picture of Mr. Doe taken by the kodak and the concepts begotten by my personality on October 20, 1918, began to exist on that day. October 20, 1919, Mr. Doe's picture, taken by the kodak and the concepts begotten by my personality would be one year old. But Mr. Doe, on Oct. 20, 1919, was forty-one years old.

Mr. Doe's picture taken by the kodak is incomplete, and requires developing; but the concepts my personality begot of him were instantly developed,—one recorded in the brain, and the other attached to my personality, and this latter concept is in spirit form as complete, bodily and mentally, as was Mr. Doe.

The picture of Mr. Doe taken by the kodak film belongs to the film, not to Mr. Doe, nor to the picture of Mr. Doe on the film. So too, the concepts of Mr. Doe begotten by my personality, belong to me and not to Mr. Doe nor to the concepts I have of Mr. Doe. The concepts can claim no ownership of themselves, for they are subjective copies of their prototypes I took and own absolutely.

In the normal man they live unawakened and at his death will cease to exist, without having known that they had lived. Mr. Doe took concepts of me just as I did of him. There is no connection, no union, between the picture on the kodak film and Mr. Doe, nor is there any connection between the concepts I have of Mr. Doe and Mr. Doe. The destruction of the picture of Mr. Doe on the kodak film will not affect Mr. Doe, nor will the death of Mr. Doe affect the picture of Mr. Doe on the kodak film. So, too, my death, which would destroy the concepts I have of Mr. Doe, would in no way affect Mr. Doe. Nor would the death of Mr. Doe have any affect upon the concepts I have of Mr. Doe.

The picture of Mr. Doe on the kodak film gives his outward appearance. But what of the subjective concept or mental copy my personality took of Mr. Doe as he stood ten feet from me? The endowments of the concept are truly wonderful. It is a living copy of Mr. Doe. In this external concept of Mr. Doe, when awakened life seems to be carried on just as it was in the human being

—Mr. Doe. Apparently to the spirit eyes the concept is the exact copy of Mr. Doe's body, as to flesh, bone, arteries, nerves and bodily organs, as they were in Mr. Doe's body, at the moment my personality begot the concept. It has the heart's pulsations and the spirit bodily organs are healthy or diseased as they were in Mr. Doe's body. The intelligence and knowledge possessed by the concept I have of Mr. Doe is equal in every respect to the mentality of Mr. Doe.

The spirit copy or subjective concept begotten by my personality is as accurate a reproduction of Mr. Doe as could be made in accordance with nature's laws. For it must have been begotten by nature's laws and not by the design of man, since normal man is ignorant of the spirit world, composed of subjective concepts of humans begotten by the personality.

This spirit body my personality begot of Mr. Doe is as attenuated as a thought. No matter whether it is conscious or unconscious of its existence—solids offer no resistance to its passage. Each concept my personality has taken of a human being is as perfect a copy of its prototype as is the concept I have of Mr. Doe.

A subjective concept of a human being, begotten by mutual recognition, appears to spirit eyes as the prototype appeared to mortal eyes.

To spirit eyes the subjective concept has apparently flesh and bone, and every muscle, artery and organ, alive and active, as it was in the prototype at the time it was begotten. It also possesses a facsimile of the prototype's intelligence, and all its acquired knowledge, and has a spirit brain, a perfect copy of its prototype's brain. The spirit brain enables the concept to reason as cogently as could the prototype.

In this respect a subjective concept is superior to a human intelligence, while out of its brain, as when on excursions from its body. For in that condition the human intelligence, deprived of its material brain, cannot reason as can a human being.

A subjective concept is not the prototype, but an exact spirit copy of the prototype. Nor is the concept a "disembodied spirit," for it has a spirit body which duplicates the prototype's body.

Nor is the subjective concept an objective existence, but is always a subjective existence belonging to the intelligence of the percipient. Its life began at its conception, and ends with the death of the percipient.

Subjective concepts of humans solve all subjective phenomena known to man.

CHAPTER V

THE PERSONALITY BEGETS SUBJECTIVE CONCEPTS THROUGH EACH OF THE FIVE SENSES

By means of the kodak we have illustrated the birth of a subjective concept of a human, through the sense of sight. But we must remember that the personality can beget subjective concepts through each of the five senses.

Through the sense of hearing the personality of the blind man will on meeting and conversing with a human being, beget a perfect, living spirit copy of him. Mutual recognition on the part of both is sufficient. Their unseen personalities will unconsciously do the rest. It is the personality that begets the concept, and in the memory of a blind man is recorded the voice of the acquaintance. In the personality of the blind man the concept and the voice of the acquaintance are associated. Let an acquaintance step up to a blind man and without speaking, take his hand. The blind man will stand at attention, wondering who you may be. But the moment you speak he will address you by name. Your voice is united with the concept his personality took of you.

The sense of feeling furnishes subjective concepts to the personality as perfect as those secured by any of the other senses.

The process of taking subjective concepts by one who is both blind and deaf, is more difficult than it is for one who enjoys sight or hearing. Yet the person devoid of both sight and hearing can, through the sense of touch, acquire accurate subjective concepts of external objects. Helen Keller, for example, can through the sensitiveness of her fingers, learn sufficient about any object presented to her to secure a perfect conception of that object, be it

living or dead. The only difference between her acquisition of a subjective concept of an external object and that by one who has sight and hearing, is that Miss Keller's method is slower than that employed by one who enjoys sight and hearing. The one who sees takes a concept instantly, while she must learn through the sense of touch sufficient to enable her personality to beget a concept. The blind must depend upon the remaining four senses to take concepts. The blind and deaf upon the remaining three senses. The more limited the number of senses possessed by a sentient being, the more acute they become.

With regard to begetting subjective concepts through the sense of smell, we know that upon it humans do not rely to any extent, outside of perfumes and other odors. But among sentient beings below man, this sense is very acute, and in many cases relied upon even more than that of sight. The dog, on meeting one it had known but had not met in a long time, will not evidence a recollection of him until it smells him, and then the recognition will be announced by the friendly wagging of the tail and other manifestations of pleasure. The personality of the dog through the sense of smell identifies the former acquaintance. The odor of him is recorded in the dog's personality, with the concept it had taken of the friend through the sense of sight.

Through taste we beget concepts peculiar to food and drink. The sense of taste is intimately connected with the flavors and other qualities belonging chiefly to food and drink. Its office is to direct us in selecting food and drink. Dumb brutes are protected to a great extent by this sense in choosing the wholesome and avoiding unhealthy nutriment.

The senses, then, are the channels through which the Personality acquires its knowledge of the outside world. The conceptions it takes of sentient beings by mutual recognition through the senses, are the perfect copies in spirit form of their prototypes.

The conceptions it takes of plants and inanimate nature are as perfect as its knowledge of the external object is perfect. Whether these conceptions come to the Personality through sight, hearing, touch, taste or smell, each is as perfect in its own line as another. It is the Personality that takes concepts; the senses are the mediums through which the Personality begets the correct idea and exchanges mutual recognition with sentient beings.

The Personality, as I have explained, takes two mental representations of each external object: one where each sense in its particular portion of the brain reports the object to the Personality, and the other, a conception begotten by the Personality and existing outside the percipient.

That the Personality has a panoramic record of all the scenes it has taken of earth, sea and sky, is true. But our study is confined to subjective concepts of human beings, and not to their surroundings.

The Personality of a normal man is shut out absolutely from the objective world, save what it learns through the conceptions taken through the senses.

A man devoid of sense-perception, if we may suppose such a one to exist, would live all his days without one idea, one thought, reaching him from the outside world. His intelligence would be in total obscurity, no idea or thought could it receive from the objective world of mind and matter. The intelligence of such a man would be shut out from all impressions of the material world as well as from all communication with the mental world. Impenetrable darkness and silence would envelop such a mind. The senses are, then, the only channels through which the Personality learns of the existence of the objective world of mind and matter. Telepathy as understood today does not exist.

Each sentient being on earth, whether it be normal or abnormal, is surrounded by the subjective concepts its Personality has taken of external objects. These external objects must be either animate or inanimate. Animate beings

must be either sentient or non-percipient. Sentient beings are either rational or irrational. We now ask:

How are subjective concepts of humans located around the normal man?

They are unconscious of their existence and as attenuated as a thought. They are begotten by the Personality just as their prototypes stood before the percipient. Unconscious as they are of their existence and as attenuated as thought, tens and hundreds of them may occupy the same space. While the percipient remains normal they need no exclusive space for themselves; and their occupance of the same space causes them no inconvenience.

CHAPTER VI

THE THREE CONDITIONS IN WHICH SUBJECTIVE CONCEPTS EXIST

Before entering upon an explanation of the three conditions in which subjective concepts begotten by the personality exist, I wish to recall to the reader the following facts:

First: that through the union of the human unit of propagation the visible beings who continue the species are begotten.

Second: that through the union of the human personalities by mutual recognition by means of the senses, are begotten the invisible spirit world known to man.

Third: that while the personality of a normal man is asleep, his subjective concepts of humans are also asleep and are at the threshold of consciousness.

Fourth: that there are existing outside the body of each human being as many subjective concepts of humans as the number he has met and with whom he has exchanged mutual recognition.

Fifth: that each subjective concept thus begotten is in spirit form a perfect duplicate of its prototype both as to its physical body and its mental faculties.

Hence, when the subjective concepts are awakened, their owner, the percipient, is surrounded by a vast concourse of living concepts, invisible to mortal eyes, that reproduce, in spirit form, their prototypes perfectly. This is the invisible army of intelligences whose united powers are enlisted in the performance of all marvelous deeds ascribed to God, the saints, their relics or holy places, the necromancer, or to the apparent suspension of nature's laws.

Subjective concepts of humans exist with the percipient in one of three conditions:

I

Asleep, as concepts are with the normal man who **never** invokes the spirit world.

II

Subjective concepts in the second condition are awake, but controlled by the percipient through the concept-copies of the percipient owned by the concepts, just as one in hypnosis is controlled by the hypnotist through a concept of him owned by the one in hypnosis.

In this condition the "life" of the concepts are awake, but their intelligences are asleep.

III

In the third condition the Intelligences of the subjective concepts are awake and talk subjectively with the percipient.

* * *

It is essential that a human being should understand the three states in which subjective concepts of humans may exist with the conceiving personality, in order that he may comprehend the phenomena produced by subjective concepts, the members of the spirit world begotten by the human personality.

I

When we state that a subjective concept begotten by the personality through the senses by mutual recognition on the part of the human subject and the human object, duplicates, in spirit form, the prototype, both as to his physical body and as to his intelligence, one would naturally ask: If what you say be true, why do not subjective concepts, immediately following their birth, recognize themselves and address their owner, the percipient?

To answer this question we must explain the condition in which the subjective concepts exist with the normal man.

I, for example, meet Mr. Doe and we visit. What has happened? My personality, through the senses, has unconsciously begotten a subjective concept of Mr. Doe, and he has likewise taken a subjective concept of me.

The concept I have of Mr. Doe accurately reproduces him in spirit form, both as to his physical body and as to his mentality. While we visit, my personality is in rapport with the concept of me begotten by Mr. Doe.

In the concept I took of Mr. Doe, there is a concept-copy, not only of me, but of each human being with whom Mr. Doe has exchanged recognition. These concept-copies surround my concept of Mr. Doe, just as the concepts begotten by the personality of Mr. Doe surrounded Mr. Doe's body.

My personality and the concept-copy of me owned by my concept of Mr. Doe are also in rapport. While this condition lasts the concept-copy of me as well as the other concept-copies of humans belonging to my concept of Mr. Doe will be above the threshold of consciousness. As long as this condition lasts the Intelligence of my concept of Mr. Doe, as well as all the other intelligences of my concepts of humans, will be in abeyance.

Let me illustrate the condition of my concept of Mr. Doe, by comparing it with a person in hypnosis. The illustration is defective in this: the person in hypnosis is in an abnormal state, whereas the intelligences of subjective concepts are in their normal state while asleep. However, the comparison of the two states will give the reader a fair idea of the normal condition in which subjective concepts exist with the normal percipient.

In hypnosis the personality of the subject is asleep and a concept it has begotten of the hypnotist, before passing into hypnosis, is awake and in rapport with the hypnotist.

While the concept of the hypnotist remains awake, the intelligence of the hypnotized subject must remain asleep.

So, too, the rapport between my personality and the concept-copy of me owned by my concept of Mr. Doe, keeps the concept-copy of me above the threshold of consciousness, and thus prevents the personality of my concept of Mr. Doe from awakening, just as the concept of the hypnotist, while awake and in rapport with the hypnotist, prevents the personality of the one in hypnosis from returning to consciousness

Hence the normal condition of subjective concepts belonging to the normal man is sleep and the intelligences are held in abeyance by the rapport between the percipient and the concept-copies owned by his concepts of humans. If the percipient lives and dies in the normal state, neither he nor his concepts will know of the existence of the spirit world begotten by his personality. This is why subjective concepts begotten by the personality of a normal human being, after their birth remain quiet and unobtrusive. Their intelligences are asleep and held in abeyance by the rapport between the personality of the percipient and the concept-copies of him owned by his concepts of humans.

If his concepts are ever awake, it is while he is asleep. Their wakefulness must come from some foreign influence, such as the concentrated thought about him, entertained by an absent friend. If the friend, just as he is about to pass into sleep, thinks intently about the absent friend, and harbors the wish to be with him, this thought would be grasped by his concepts he has of the absent one, now at the threshold of consciousness, and when he passed into sleep would carry out his wish and visit the absent friend.

The presence of the visiting concepts would awaken the concepts of acquaintances, owned by the visited, and would carry to their owner, the percipient, in a dream, something relating to the absent friend. It is in this way that the vast majority of dreams are produced. Dreams are the only cases in which the subjective concepts of normal

humans are awakened. The dreams are produced by conversations between subjective concepts owned by two acquaintances, while their prototypes are asleep. Such visits, on the part of the concepts, do not disturb the mentality of the percipients.

II

Subjective concepts in the second condition are awake, but controlled by the percipient, through the concept-copies of the percipient owned by the concepts, just as one in hypnosis is controlled by the hypnotist, through a concept of him owned by the one in hypnosis.

In this condition the "life" of the concepts is awake but the "intelligences" are asleep.

Let me here indicate what we mean when we say, subjective concepts are awakened by the percipient seeking the assistance of the spirit world at seances, by the use of the planchette or other devices, and by appeals to cure through the various healing methods.

We know that during hypnosis the concept of the hypnotist owned by the subject in hypnosis dominates the "life", the "formative principle," of the one in hypnosis, through the suggestions of the hypnotist. The intelligence of the subject in hypnosis is asleep.

So, too, the concept-copy of me owned by my concept of Mr. Doe while in rapport with my personality dominates the "life," the "formative principle" of my concept of Mr. Doe. And while I remain normal similar concepts of me dominate the "life" of each of my concepts of humans.

When, therefore, at seances, or while using the planchette or other device, or the healers of the different cults appeal to the inhabitants of the invisible spirit world, their questions, appeals and petitions go no further than the concept-copies of the participants owned by their subjective concepts of humans. Where I to take part in a seance, my thoughts addressed to the spirit world would go no farther than the concept-copies of me owned by my concepts of humans.

Each person taking part in a seance has subjective concepts of the human beings he has met and with whom he has exchanged mutual recognition. But not one of these concepts belonging to the normal man is individualized, that is, its intelligence is not awakened. Hence the concepts owned by the participants at the seance are in a state similar to a person in hypnosis, and are dominated by concept-copies of the participants. These "concept-copies" control the "life," the "formative principle" of the concepts. It is the "formative principle" which built the body, that has the strength and power to work wonders and perform marvelous cures. The intelligence is devoid of physical force or energy. It is the "formative principle," the "life," of the concepts that moves a piano at the will of the operator.

Here I wish to note, lest the reader might misunderstand me, that in these writings, when I speak of a concept being awake, I mean that through the concept-copy of the percipient owned by the concept, the "life," the "formative principle," is awake, but not the intelligence of the subjective concept. If the intelligence of the subjective concept were awakened the percipient would be clairaudient. Hence, when I speak of awakened concepts, I do not refer to individualized concepts, unless I so declare.

This second condition, subjective concepts awakened but not identified, may be termed the "suggestive condition," for it is while the concepts are awake but unidentified, that they accept any character given them by their percipient or by the operator; and it is also while they are in this condition that through suggestion they perform all the wonderful acts falsely ascribed to the agency of the Deity or to inferior members of the invisible world.

Some of the manifestations produced while the subjective concepts are in this second, or "suggestive condition," are: table tilting, planchette writing, using the ouija board, automatic writing, healing by one or another of the methods employed by the Christian Scientist, mental healers, spirit curing, healing by faith and prayer.

Under this second or "suggestive condition" we also have hypnotic healing of human ills,

We will now briefly treat a few of the manifestations coming under this second or suggestive method of awakening and controlling the concepts.

TABLE TILTING

What have we in this experiment?

First, one or more members sit around a table and place their hands upon it.

Second, they agree among themselves, the meaning attached to the number of raps. For example, one rap to mean "a," two "b," etc. Or two raps mean "no" and three "yes." This arrangement they unconsciously communicate to the spirits, falsely so-called; but in reality to the subjective concepts through the concept-copies they have of the percipient.

Third, the members of the circle ask questions and they are usually answered.

What intelligence is it that is awakened? For it must be an intelligence and on the same plane as man's, since it understood the meaning of the raps.

The answer is: The subjective concepts of humans begotten by the personalities of the members of the seance.

Although all the members are normal, yet this belief that they are addressing their questions to the world of spirits arouses their subjective concepts of humans and no other spirits.

Man's thoughts when addressed to the real or supposed spirit world never pass beyond the subjective concepts owned by the thinker, the percipient. No thought sent by the mind of man has ever in the past or in the present, or ever will in the future pass beyond the subjective concepts of humans begotten by the personality of the thinker.

All manifestations which take place at seances are, therefore, the work of subjective concepts, unconsciously begotten by the personalities of the members.

THE PLANCHETTE AND THE OUIJA BOARD

These devices give a wider range to communications from the invisible world. The intelligences which operate them are the same as those that tilt tables and produce raps, namely subjective concepts of humans.

Some years ago a friend of mine told me that he, his mother and her sister, while in a store in Philadelphia, saw a planchette on the counter. His mother said to her sister:

"Let us see if we can find out where our absent sister is."

She was at that time traveling in Germany, and they thought she was then in a certain city. Both placed their hands upon the planchette and one asked:

"Where is our sister?"

After the lapse of a couple of minutes the planchette began to move across the paper. On examining the name written they wondered, for it was not the place they believed her to be in; nor had they ever heard of the place the planchette wrote. Taking the paper with them, they returned home, took a map of Germany and found the place. The next letter they received from their sister was dated from the little German village whose name the planchette had written.

My solution of the case is this: A concept of the absent sister, owned by the sister who voiced the request, was aroused and immediately sought its prototype, found her, learned the name of the village and returning, wrote the name of the place.

Did the concept of the absent sister know that it was a concept? No; for neither the inquiring sister, who owned the concept, nor the absent sister, knew anything about subjective concepts of humans. The concept was in this second

condition, awake, but not identified, and in this state concepts are controlled by suggestion. The idea dominating the inquiring sister would be the idea controlling the awakened concept of the absent sister, and her idea was to have the "spirits" locate her absent sister. This idea would govern the awakened concept of the sister without thinking of itself.

Could not the concept of the absent sister on its return have spoken the name of the German village to her sister instead of writing it?

No; the reason is: The awakened concept was in a condition in which suggestion controlled it. The question, "Where is our sister?" was addressed to the "spirits" and in the mind of the questioner was the suggestion that the answer was to be written by the planchette. This suggestion governed the concept, and directed the manner in which the answer was to be given.

All communications through the planchette and ouija board come from subjective concepts of humans, begotten by the personalities of the operators.

AUTOMATIC WRITING

There is no difference between the subjective concepts writing their messages by means of a planchette, or a ouija board, and using the hand of a human being. It is the same class of invisible intelligences manifesting in both cases. But because men know so little about subjective concepts of humans begotten by the personality, concepts that are the agents using the planchette and the human hand, I will briefly refer to automatic writing. The human hand, used by the communicating concept, is just as much of an automaton as the planchette or the ouija board.

The owner of the hand, used automatically by the communicating subjective concept, may be in one or other of three conditions: First, awake and unconscious of the character of the written communication; second, in a self-hypnotic trance,

—hence wholly unaware of the correspondence; third, in a near-hypnotic state and thus able to sense the nature of the communication. The reason the one in this third state whose hand is used knows more or less perfectly what is being written by the subjective concept is this:

When the one whose hand is automatically used passes near the hypnotic state his subjective concepts of humans come to the threshold of consciousness, and since they are in rapport with the conceiving personality the thoughts the manifesting concept entertains are apprehended by the owner, the conceiving personality.

Table tilting, planchette and ouija board writing as well as automatic writing are but different methods used by subjective concepts of humans to enter into communication with visible human beings. This takes place when the subjective concepts are in the second condition, the suggestive state.

METHODS USED FOR CURING HUMAN ILLS THAT BAFFLE THE SKILL OF PHYSICIANS

Any cure that surpasses the natural recuperative powers of the human being must necessarily have secured help from some abnormal influence. And this is what is done when subjective concepts are awakened and their aid enlisted. This unseen world of spirits, composed of subjective concepts begotten by the human personality is responsible for all extraordinary or so-called miraculous cures, no matter by what method, or by what school, or by what faith the healing is effected.

Before examining a few of the methods used in healing human ills, I wish it to be understood that I am investigating natural phenomena and wish to indicate the solution truthfully; that I do not desire to write one sentence that would wound the religious feelings of any body of men. My pur-

pose is to state the truth with regard to the origin of the unseen power which is used effectively by those who follow the various methods of curing the sick.

The origin of this unseen power has never, until now, been known to man. But the history of the human race, from its earliest days to the present time, proves that the existence of the unseen spirit world has always been known to man.

But this is what man has never known: That when two human beings meet and through the senses exchange mutual recognition, their personalities unconsciously beget thereby external concepts of each other. These external concepts are in spirit form and to spirit eyes absolutely accurate reproductions of their prototypes, both physically and mentally. These subjective concepts are responsible for all cures attributed to divinities, to saints, to relics and to holy places, as well as all marvelous deeds performed by unseen agencies. All members of the spirit world known to man are begotten by human intelligences and belong to the percipients. Hence, there are no independent spirits, known to man, wandering through space.

It must also be borne in mind that each human being is surrounded by as many subjective concepts of humans as the number with whom he has exchanged mutual recognition and the number of times he has met them. The number of concepts owned by a man will depend upon his opportunities of meeting other men. A man of forty years, in this age, would seldom own less than five thousand, while concepts owned by many men would run up to twenty-five thousand or more. This it must be remembered is the vast army whose influence is enlisted by the various methods adopted by healers. The physician-hypnotist does not cure; the healer who dilates upon the Divine mind does not cure; the relic does not cure; the saint does not cure; the prayers addressed to the Deity do not cure, but the awakened, and not identified concepts, owned by the patient, do cure, if a cure is effected.

THE CHRISTIAN SCIENCE HEALERS' METHOD

When a Christian Scientist is sick he sends for a healer of his cult. The Healer and the patient on meeting exchange greetings. The personality of the patient thereby unconsciously takes a living, life-sized subjective concept of the Healer. The Healer sits by the bedside of the patient and tells him to become perfectly passive, to banish all thoughts from his mind. Then he in a low tone of voice dilates upon the Divine Mind as alone existing; that all else is illusion; that sickness is mortal error, etc. This theme he develops for half an hour or so. The more passive the patient becomes the nearer his subjective concepts approach the threshold of consciousness. Among the concepts is the concept the patient has of the Healer. If the patient passes into a partial hypnosis through the subdued voice of the Healer, all his concepts, including that of the Healer, will hear and treasure the suggestions given to cure the sick one. The concept of the Healer owned by the patient, if hypnosis is induced, will be in rapport with its prototype, the Healer, and will assist him in influencing the other concepts owned by the patient. If a cure results it will be effected by the combined efforts of the subjective concepts of the patient and not by the Divine Mind.

The Christian Science method is very similar to that of the Nancy School of Healing. We know that the Christian Scientists deny that they use hypnotism in any form; while the Nancy school professes to use it in all cases deemed necessary. Both the Christian Scientist and the Nancy school, unknown to themselves, reach the same healing power; awakened, but not identified, subjective concepts of humans. The Christian Scientist thinks he is convincing the patient that matter has no existence, while a physician of the Nancy school believes he is suggesting to the sleeping one. Both are wrong, for both are addressing the subjective concepts each

subject owns. It is while subjective concepts are in the awakened but unidentified state that they are controlled by suggestion and work all marvelous deeds and wonderful cures.

Catholics place great confidence in the curative powers in relics, prayers to saints reputed to possess miraculous powers of healing through their influence with the Saviour, and visits to holy shrines. They read or hear related the wonderful cures attributed to relics of certain saints, of equally astounding cures through prayers to other holy people, and of miraculous cures performed at noted shrines. Cures innumerable have resulted and the healed ones have ascribed them to the relics, or to the saint petitioned in prayer, or, to the holy shrines visited. Those healed write the history of their case and these are usually attested by the parish priest.

What have we in each individual case?

A patient who appeals to a saint, or to a relic, or to the Virgin, said to have appeared at a certain place, now noted as a shrine, where cures are frequently effected. In these instances of healing there is no question of hypnotism, partial or complete, for no visible healers are engaged on the case. How account for restored health in answer to the patient's prayer? I ask your kind indulgence while I explain the conditions surrounding this class of restorations to health.

When hypnosis is produced, whether self-induced or through an operator, we know that the subjective concepts owned by the one in hypnosis are above the threshold of consciousness and can be appealed to directly. But in the case of Catholics seeking aid from saints or holy relics, there is no question of hypnotism.

It may be asked: If cures that surpass the recuperative powers of the sick one, must secure the assistance of his subjective concept, an abnormal power, in order to recover health, how can the Catholic patient awaken and secure their aid?

I answer: First, normals can awaken their subjective concepts by a mental appeal to the dead or to the spirits. This is the method used at seances when the members ask mentally or vocally questions which they expect to be answered by the table rapping the replies.

Second, By asking through a planchette, ouija board or other contrivance, questions concerning the living or the dead.

Third, Subjective concepts of normals are also awakened by the percipient entertaining a desire to obtain some special personal favor as he is passing into sleep. This wish is, unknown to the percipient, passed on to the subjective concepts now at the threshold of consciousness, and through them the favor desired will, if possible, be obtained.

So you see, to awaken subjective concepts and secure their assistance, it is not necessary to throw the subject into hypnosis.

The following is the usual course pursued by a Catholic who seeks a physical benefit through the agency of a saint, a relic, or a holy place:

First, the sick one must desire restoration to health.

Second, he is told by friends of cures secured by the prayers to a certain saint.

Little magazines and pamphlets extolling the wonderful cures recorded to the credit of a holy person who lived and died in some obscure part of the world, engage the attention and fill the mind of the sick one with the desire to make a novena to the saint.

Third, during the novena the patient's mind is more or less continuously employed in thinking of and praying to the saint for a return of health.

Fourth, each night, before going to sleep, the patient's mind is occupied with thoughts looking forward, through the agency of the saint, to heavenly assistance in answer to his prayer.

Fifth, these thoughts are naturally the ones to linger longest in his mind before going to sleep.

Sixth, as the patient nears sleep, the subjective concepts come to the threshold of consciousness and as the patient is passing into sleep his hopes of recovering through the selected agency are apprehended by the concepts. The prayers of the patient are addressed directly to the saint, and the awakened, but not identified concepts, would accept the petition for health as an appeal to them. In their unidentified condition, no concept knows of the existence of any other. Hence their united efforts to heal are secured. On the quality of the patient's faith will depend that of the awakened concepts. The greater the confidence the patient has that he will be cured the sooner the hoped for result will be attained.

Seventh, during the novena the sick one's soul is filled with prayer and faith; and on the morning of the ninth day he expects, with the reception of his Eucharistic Lord, to experience, if not a perfect cure, at least a notable improvement in his physical condition. If the patient's subjective concepts have been awakened and their aid secured, a cure, if it were possible, will take place.

We will now briefly review the various forms in which subjective concepts have been used by operators who were wholly ignorant of the origin of the unseen power they employed.

1st, the stage hypnotist, after passing the personality into complete abeyance, amuses the audience through the antics of the entranced subject dominated by his awakened subjective concepts.

2d, the physician-hypnotist gives his salutary advice, he believes, to the mind of the sleeping patient, when in truth he is addressing himself to the patient's subjective concepts now above the threshold of consciousness.

3d, the Christian Scientist as well as other mind healers must reach the subjective concepts owned by the patient in

order to effect a cure that surpasses the natural recuperative powers of the sick one.

4th, the Catholic who appeals to some saint or relic of a saint whose fame as a curative agent has been heralded to the world, must secure the assistance of the subjective concepts owned by the ailing one, in order to effect an abnormal result. For a cure that surpasses the normal recuperative capacity of the human being must secure an abnormal influence to assist it.

All these methods of healing do secure, through the awakening of thousands of subjective concepts of the ailing one, unseen aid. Through the operator's ignorance of the existence of the thousands of subjective concepts of humans the sick one owns, to which their appeals are successfully directed, they, one and all, attribute the restoration of health to the sick to their favorite system of healing.

Awakened but unidentified subjective concepts owned by the sick, are the unseen power used by operators in their various methods of healing, and it is these awakened subjective concepts that restore health to the patient, and not the agencies which the operators claim. No saint, nor relic, nor Divine Mind, nor New Thought ever healed an ailing man. Subjective concepts, unidentified, alone are responsible.

Let me remind the reader of this fundamental fact: that the prayers addressed to the Deity go no farther than the subjective concepts owned by the petitioner.

CHAPTER VII

THE HYPNOTIC CONDITION

Hypnotism is defined in The Student's Standard Dictionary, Funk & Wagnalls Company: "An artificially induced somnambulistic state in which the mind becomes passive, responding readily to suggestion or direction."

This definition is inaccurate in the following points:

1. The mind of the one in hypnosis is not passive, but is in a profound sleep.
2. No suggestions of the hypnotist while the subject is in hypnosis reach the sleeping mind.
3. The subjective concepts begotten by the personality of the one in hypnosis are above the threshold of consciousness, and are awake.
4. It is these awakened subjective concepts and not the sleeping mind of the subject that accept the suggestions of the hypnotist or other controller.

The publishers of the dictionary are to be excused, for they relied upon the statements made by men who dub themselves "psychologists" and who know as little about the human mind (not soul) as a fish knows about a fish-hook.

Of the existence of living, external subjective concepts of humans begotten through the senses by the personality no man has heretofore known.

Hypnotism, then, is the voluntary passing of the personality of the subject to sleep, thereby bringing his subjective concepts of humans to the threshold of consciousness and through the concept of the hypnotist owned by the one in hypnosis the concepts are awakened. Hypnosis may be induced by a professional hypnotist who has secured the consent

of the subject. These cases are seen at the common stage performances.

The physician-hypnotist must also secure the consent of the patient. If he finds it difficult to throw the patient into hypnosis he can call at his house while the patient is asleep, sit at his bedside and in a low voice address his suggestions, as he believes, to the sleeping one, but in reality to the concepts owned by the sleeping one, which are now at the threshold of consciousness, engage their attention and give such advice as he deems beneficial to the patient. While the physician-hypnotist is talking to the subjective concepts, believing he is addressing the mind of the patient, the ailing one is in deep sleep. The suggestions of the physician will be treasured in the memories of the subjective concepts and will act as post-hypnotic suggestions which will be beneficial to the patient. No physician-hypnotist today knows of the existence of the subjective concepts of humans, the unseen power he addresses while talking to the one in hypnosis or in natural sleep.

Self-hypnosis is produced at the will of the trance medium and others who practice, so they can fall into trance when they desire. Many experimenters have acquired this aptitude while giving seances and similar entertainments.

Hypnosis when induced by an operator is always an abnormal state. When induced by one's self it is also an abnormal condition, for it is the will of the subject to pass into hypnosis so that the spirits, as he believes, but in reality the subjective concepts of humans, may be free to manifest.

The difference between natural sleep and hypnotic sleep is this: In natural sleep the personality and its subjective concepts enter sleep at the same time. While somnolence is approaching the sleeping state—the unconscious condition—the subjective concepts rise to the threshold of consciousness, but are influenced by sleep; and fall asleep with the percipient, their owner. The subject in natural sleep is always free to return to consciousness.

In hypnotic sleep, the personality, at the suggestion of the hypnotist, passes into sleep and its subjective concepts, now at the threshold of consciousness, remain awake, and are controlled by the hypnotist, through the concept the one in hypnosis has of the hypnotist. This concept of the hypnotist owned by the one in hypnosis does not know that it is a concept of the hypnotist, for the hypnotist knows nothing about subjective concepts. Hence, when the hypnotist addresses, as he believes, the one in hypnosis, the concept of him owned by the one in hypnosis accepts the suggestion that it is the intelligence of the sleeping man and assumes control of the sleeping man's body. It is while the personality, the intelligence, of the one in hypnosis is asleep and wholly unconscious that the concept of the hypnotist assumes control of the Formative Principle, the life of the body, and executes the foolish, silly acts seen upon the stage.

The hypnotist is in rapport with the concept of him owned by the man in hypnosis and through it, all the concepts owned by the one in hypnosis are governed by the suggestions of the hypnotist.

While the subjective concepts of the one in hypnosis are awake the personality of the one in hypnosis must remain asleep. Since the subjective concepts of the one in hypnosis are controlled through the suggestions of the hypnotist conveyed to them through the concept of the hypnotist and he can suggest that they remain awake many consecutive hours, thus furnishing the sleeping subjects often seen in the store windows, advertising the hypnotist's stage exhibitions.

In natural sleep the subject is free to awaken at any time. In the hypnotic sleep he awakes when the hypnotist wills it. Hypnosis, then, whether produced by one's self as is done by mediums, or by an hypnotist, is an abnormal condition, and is therefore dangerous to the mentality of the subject.

But restoring health to the sick is not the only use made by man of his subjective concepts of humans, that are awake but unidentified. We will not here speak of the magician's acts which are performed by the same unseen power, subjective concepts awakened, but unidentified.

Lately we saw in a newspaper the account of a man weighing 120 pounds, surrounded by scientists, whose brains were puzzled by the fact that he could at will become too heavy for any man to lift him off the floor, and at will become as light as a feather. They watched, examined him, and studied to solve the mystery but to no purpose. They knew as little about the unseen power he commanded, after seeing and studying the problem, as they did before coming.

Again, a delicate young woman steps up to a square piano on which six men are seated, and by merely placing her finger tips upon the top of the piano, at her unexpressed but mentalized suggestion, the instrument and its human burden are lifted from the floor.

The witnesses were astonished, but could furnish no adequate solution. Examples without number of similar acts performed by human beings through the unseen power possessed by subjective concepts awakened, but not identified, could be given, but it is not necessary to do so here.

I again repeat that all marvelous acts, including the healing of the sick, the moving of inert bodies, and all other deeds performed by a power unknown to man are executed by subjective concepts begotten by the human personality while in this "second suggestive condition."

CHAPTER VIII

THE CLAIRAUDIENT CONDITION

In the third condition the "intelligences" of the subjective concepts are awake and talk subjectively with the percipient.

Under this head I show how the "intelligences" of the concepts are awakened and thus the percipient becomes clair-audient.

It must be remembered that each concept I have of a human, begotten by my personality through mutual recognition by means of my senses, has a concept-copy of me, and all these concept-copies of me are in rapport with my personality, are above the threshold of consciousness and they thus keep the intelligences of my subjective concepts of humans asleep, in abeyance.

But when, through strong mental stress, as in the case of religious fanatics, or through worry, fear or other mental strain, the rapport between the conceiving personality and its concept-copies owned by the concepts of humans is broken down, the intelligences of the concepts of humans emerge from their sleep and realize that they exist, but do not know who or what they are. The now awakened intelligences of the percipient's concepts are in rapport with the percipient and they catch all his thoughts. If the percipient is formulating a religious belief the concepts will listen and absorb the now clairaudient's views, and on some occasion when overcome with desire to endorse the percipient's views, will venture to address the now clairaudient. The moment he hears the voice from the unseen the clairaudient-formulator of a new religion will conclude that he has a message from God, or from one of His heavenly court. From that moment the mentalizing concept will accept the divine or other character given it by the clairaudient percipient.

In the case of ordinary mortals who through worry, fear or other mental strain, become clairaudient, the concepts addressing the percipient subjectively, are by him usually recognized by their voices, as a blind man would those of acquaintances. This recognition of the voices by the percipient would identify them and thus individualize them. Immediately the life history of their prototypes would be recalled, and to their spirit eyes they would see themselves as perfect duplicates of their prototypes' bodies. Under such conditions the individualized concepts would readily accept the suggestions of the percipient that they were certain acquaintances known to him and bodily present.

The breaking down of the rapport between the conceiving personality and the concept-copies of the percipient, owned by the subjective concepts, permits the intelligences of the concepts to assume control of themselves, instead of being controlled by the percipient, through the concept-copies of him, owned by his concepts of humans.

This, then, is the history of how a normal man passes from the normal to the clairaudient state. Clairaudients, religious fanatics, who did not recognize the voices they heard subjectively, and attributed them to God or His messengers, have during the last two thousand years given rise to Christianity, Islamism, Swedenborgianism, Mormonism and many other isms.

Clairaudients, abnormals, have imposed upon the normal man all so-called revealed religions in the world today.

CHRISTIANITY.

The founder of the religion men call Christian was St. Paul, a clairaudient. Neither Christ nor any of His apostles can be regarded as the founder of the Church called Christian today. St. Paul, while on his way to Damascus to persecute the followers of Christ, is said to have fallen off his horse in an epileptic fit. He was a fanatical Pharisee. He claimed that

he heard a voice addressing him. He believed that it was Jesus Christ, risen from the dead, who was punishing him for his course towards His followers.

The voice addressing him was not heard by his companions, for St. Paul states positively, in his speech to the Jews in Jerusalem,—The Acts, Chapter XXII, v. 9, "but they heard not the voice," proving that the voice was subjective, coming from a subjective concept St. Paul owned of some Christian, and St. Paul, believing it was Jesus Christ, forced the concept to accept that character. For an awakened but unidentified concept must take the character given by the clairaudient.

We know from St. Paul himself that he never saw Jesus Christ; hence he had no primary concept of Him. A concept removed two spirit degrees from the prototypes could not, I believe, address St. Paul directly. Hence we conclude that the concept that did speak subjectively to St. Paul was that of some follower of Jesus Christ known to St. Paul.

St. Paul claimed that he had been called to be an apostle by the resurrected Christ as "one born out of due time." He never asked to be ordained or commissioned to preach by St. Peter, or any of the apostles chosen by the living Christ. He held that he was selected by Christ to convert the Gentiles, and that the apostles, chosen by Christ while living, were charged to convert the Jews.

St. Paul established churches in several places, and wrote epistles to them. He had little intercourse with the apostles. According to his own statement he visited St. Peter in Jerusalem, three years after his call to preach to the Gentiles, and fourteen years later he met the Sts. James, Cephas and John in Jerusalem; at which time they consented that Paul "should go to the Gentiles and they to the circumcision."

At the Council of Nicea, held in A. D. 325, the Fathers appointed a committee to examine all the religious writings treasured by the different churches, and to determine those that were inspired. Thirty thousand manuscripts were submitted to them, and from this vast collection the writings now forming the New Testament were selected.

Later, upon the fourteen epistles, attributed to St. Paul, found in the New Testament, St. Augustine, in the beginning of the fifth century, based his work, "The City of God," the first systematic presentation of the Catholic Church's belief.

Hence I hold that St. Paul, the clairaudient, was the founder of Christianity.

He was not one of the twelve apostles selected by Christ. He never considered it necessary to be commissioned by St. Peter. He never admitted that any apostle called by the living Christ was his superior. He was a clairaudient who asserted that his summons to the apostolate, through what he claimed to be the visioned and subjectively heard Christ, made him an apostle, equal to those selected by the living Christ. His revelations came from subjective concepts of humans, and not from Christ.

MOHAMMEDANISM.

Mohammed, the founder of the so-called revealed religion, Islam, was subject to fits from his infancy. "From his thirty-fifth to his fortieth year he often retired to a cave at the foot of Mt. Hira for religious meditation. There amid spasmodic convulsions he had his first vision in which the angel Gabriel appeared and commanded him to recite what he (the angel) said.

"Mohammed was troubled as to the nature of his mission, whether it came from an angel or from an evil spirit. His wife consulted her cousin Waraka, who was old and blind and knew the scriptures of the Jews and Christians, and he assured her, and afterwards Mohammed himself, that 'God had chosen him to be the prophet of his people.' The revelation continued henceforth without interruption to the end of his life." (*The American Cyclopaedia*.)

From this statement it is evident that Mohammed, the founder of Islam, whose followers today number two hundred and fifteen millions, was a clairaudient. All his revelations came to him from subjective concepts, the inhabitants of the unseen world. The clairaudient we know, converses,

not with God or His messengers, but with subjective concepts of human beings begotten by his personality by mutual recognition through the senses. The revealing concepts are merely awakened, but not identified.

Islamism, then, was founded by a clairaudient conversing with his subjective concepts of humans, to which he had given heavenly characters.

SWEDENBORGIANISM.

Swedenborg did not found a religion, but on his writings men since his time have established one. His followers are few in number.

The reason I here refer to the teaching of Swedenborg is because it illustrates clearly the existence of subjective concepts begotten by the human personality.

"In 1858 G. E. Klemming, Royal Librarian, Stockholm, discovered Swedenborg's diary kept in 1744. It contains the record of a variety of dreams, visions and strange communings. After that he believed himself to have access to heaven and hell. All angels, he maintained, have lived on earth, none were created such. They are men and women in every respect. He also claimed extensive acquaintance with departed celebrities through many conversations with them in his visits to the spiritual world."

In this quotation we have statements concerning Swedenborg's belief regarding the inhabitants of the spirit world, on which I wish to make a few comments.

First: It is evident that Swedenborg frequently fell into trance, and while in that state his personality, now out of its body, saw itself surrounded by a large concourse of human forms. These had to him the perfect appearance of human beings, men and women.

Now this is an exact description of human concepts begotten by the human personality. They have in spirit form all the parts of the prototype's body, every organ, muscle, nerve and artery. To the spirit eye they duplicate the human body.

The concepts awakened, but not identified, would not know who or what they were, and must accept from the personality of the entranced Swedenborg any character he believed them to be. From his own statement we learn that he thought they were angels. Angels, then, they would believe themselves to be. We know that a personality, while out of its home, the brain, is not capable of reasoning, as would a normal human being. Hence, Swedenborg in trance was unable to reason or question his concepts of humans, as he would, if his personality had been in his brain.

Second: He claimed that in his trances he had had conversations with many celebrities of the ancient world. We know that this is not true, but we do know that subjective concepts awakened, but not identified, will accept from the conceiving personality any character it gives them. Hence, when Swedenborg addressed a subjective concept, believing that he was talking to the spirit of some noted person of antiquity, the concept would be forced, by its subjective condition, to accept the designated character.

It is evident, then, from the books composed by Swedenborg, during the last thirty years of his life, that he was a clairaudient, communing with his subjective concepts of humans.

MORMONISM.

Joseph Smith, the founder of Mormonism, was from early life a clairaudient. He professed to have visitations from the angel Gabriel, and other heavenly beings. Since he was a clairaudient, the only visitants he ever conversed with were his subjective concepts of humans. The founder, Joseph Smith, whose low character was known, and the monstrous claims he made to be heaven's choice to teach man the life he should live here on earth, in order to please the Creator, shows the extreme credulity of man. No matter how illiterate or vicious the pretender, no matter how

improbable the story he tells, there will be any number ready to believe him. It seems that the more incredible the founder's statements the more readily he finds supporters.

The supreme power, both spiritual and temporal, in the Mormon church, rests with the president or prophet, elected by the whole body of the church, and he alone works miracles and receives revelations.

All religions claiming a revelation as their origin must be credited to clairaudients, who mistook their subjective hearing of communications from their subjective concepts as revelations from divinities or their messengers.

The clairaudient state, which we will now examine, consists of human beings whose brains are normal.

This condition usually follows some great stress put upon the human mind by reason of worry, fear, or other serious mental trouble. When the intelligences of concepts are awakened and speak subjectively to the percipient, he frequently recognizes the voices as those of acquaintances, just as a blind man would the voices of well known friends. Up to the time the percipient recognizes the voices, the awakened concepts do not know who they are. But their identification by the owner, the percipient, with whom they are in rapport, awakens the concepts' copies of their prototypes' personalities in which reside the will, memory and reason. From that instant the concepts will believe themselves to be their prototypes. The reason is: in spirit form the concepts duplicate their prototypes' physical bodies; and they have in their awakened memories their prototypes' life histories and enjoy their prototypes' mentality. How natural it is, under such conditions, for them to believe they are their prototypes.

From the moment a concept is individualized it will be governed by the chief characteristics of its prototype, and will no longer be controlled by suggestions from the percipient. Identification changes it from a concept merely awakened and amenable to suggestion, to an apparent human

being, as perfect as was the prototype. Hence the want of knowledge on the part of the clairaudient percipient and his concepts of humans, of their relative conditions, often gives rise to bitter feelings between them. The identified concepts believe the percipient wilfully detains them in some unaccountable manner. This they resent. The percipient, the clairaudient, wishes them to leave him, and cannot understand why they remain and continue to harass him, unless they are enemies. Their abuse is subjective, that is heard by no one but the clairaudient and his concepts.

All this trouble between identified subjective concepts and the clairaudient could be avoided by explaining to both, their relative conditions; the one, the percipient, the owner; the other, the subjective concepts, its absolute property.

When mankind knows that the human personality through its bodily senses begets perfect spirit duplicates of each human being, with whom mutual recognition has been exchanged, there will be no longer need of taxing the citizens of the country to build palaces for superintendents of insane asylums and cells for men and women whose brains are perfectly normal.

Let us here re-state the three conditions in which subjective concepts begotten by the personality exist:

I. In abeyance, as they are in the normal man.

II. The "formative principle" is awake, but the intelligence is asleep. This is the condition in which the concepts are controlled by suggestion. It is while the concepts are in this second condition that all marvelous deeds attributed to disembodied souls, to the Deity, or His messengers, to spirits good or bad, the movement of inert bodies, playing musical instruments, automatic writing, healing the sick,—no matter under what name the operator works,—all, all are performed by the invisible subjective concepts begotten by the human personality, the only spirit world man knows or has ever known.

III. The third, the clairaudient condition, takes on two phases:

1st, the mentalizing concepts are unrecognized by the percipient, and given Divine characters. And 2d, the mentalizing concepts are identified by the percipient. Under the first phase we have all the so-called revealed religions, and under the second we have clairaudients whose brains are normal, making up the bulk of the inmates of asylums.

External acts performed by subjective concepts begotten by the human personality prove that they exist outside the subject to which they belong.

CHAPTER IX

SLATE WRITING.

This, from the nature of the act, must be performed by an external intelligence. This external intelligence which executes deeds outside the body of the percipient, is a subjective concept begotten by the Personality of the medium.

Among numberless examples of slate writing I select an account given by Dr. Hudson, in his work, "The Laws of Psychic Phenomena," pages 224, 225 and 226.

I take this case because it furnishes evidence that Dr. Hudson knew absolutely nothing about the source of the communications received through the medium, and attributed to "telepathy," the communications given by a subjective concept the personality of the medium had taken of Dr. Hudson, himself.

"The writer once heard a medium in New York City describe the occupation of an examiner in the United States Patent Office. The two had never met before, and did not know of each other's existence ten minutes before the seance. Even the name of the sitter had been withheld from the medium, for the purpose of testing her telepathic powers, and for the purpose of convincing one of those present that spirits of the dead had nothing to do with manifestations.

The members of the party introduced each other by fictitious names, and talked spiritism to the medium until "harmonious conditions" were established, when the seance began.

"I see an immense building," she began, "with a great number of rooms in it. In one of these rooms I see you,

seated at a large desk, with a great many papers upon it. I see drawings, apparently of machinery, spread out upon the desk before you. It seems to me that you must have something to do with patent rights."

She was informed that her conjecture was thus far correct. * * * "But," continued the lady, "this is not your only occupation. I see you in your library at home, surrounded by books and manuscripts. You appear to be writing a book. * * * I see the pathway by which you have arrived at your present conclusion in reference to the subject of your book. It is all strewn with rubbish and weeds, all of which you have thrown aside. But you see a great light ahead, and are pursuing that with perfect confidence and steadiness of purpose."

"Am I in the right path?" inquired the examiner.

"I cannot tell, for I cannot perceive the subject on which you are writing. I think you are, however, for the light ahead seems so clear."

After a pause, she added:

"You make a mistake. You think you are doing it all yourself, but you are not. You are constantly guided by a great spirit."

"Who is he?" was asked, with all the greater interest because the gentleman was writing a book, and like every other author, felt that he had perceived a great light; moreover, if he was sure of anything connected with it, he was sure that he was doing it himself, without the aid of any spirit or spirits. "Give me the name of my spirit friend and guide," he added.

"I cannot do that today," she replied, with true commercial instinct of the professional medium, "Come tomorrow and I will try to give you the name."

Accordingly the same party visited her the next day, when she made every effort to obtain the name but without success. It should be stated here that the lady was a slate writing medium. Communication after communication was written, but without signature, and all efforts to obtain the name were futile. Finally, the gentleman said,

in an aside, apparently not intended for the ears of the medium, "I think I know who it is; it must be either A. B. (naming a living friend in Washington), or my brother, C. D. (giving his own name), for he had no brother living or dead. Immediately a communication was written out, signed by the supposed spirit brother, announcing the fact that he alone was the inspiring power in charge of the literary work named, that he was the "guardian spirit" of the gentleman, over whom he was constantly watching, etc.

The emotions created by the affecting terms of the communication can be imagined when it is stated that all present, save the medium, knew that the name was that of the sitter, and that he never had a brother. But these emotions quickly gave place to wonder and admiration when it was discovered that the signature was an almost exact reproduction of his own, with all its salient peculiarities faithfully reproduced.

Comment upon this wonderful admixture of genuine telepathic power and conscious or unconscious fraud will not be indulged in, save to remark that the first day's proceedings exhibited marvellous telepathic power under the most perfect test conditions. As to the second day's performance, it need only be said that if the communication had been from a genuine spirit, struggling in vain to remember its own name, it shows that even spirits are controlled by the subtle power of suggestion; for he had no hesitation in assuming the name of the sitter when that name was suggested, and he so completely identified himself with that person as to reproduce his signature with marvellous accuracy. Thus far Mr. Hudson.

We will now examine Dr. Hudson's experience with the New York medium and explain what appeared to him to be "a wonderful admixture of genuine telepathic power and conscious or unconscious fraud." The doctor was wholly innocent of the source of the medium's knowledge of his occupation, and the book he was writing. He

attributed it to "telepathy," the absurd theory he had adopted to explain all subjective phenomena, as the source of all information she secured about himself. Neither the medium nor the doctor knew that her information about the doctor came to her through the concept she took of the doctor.

The doctor's purpose in visiting the medium was to prove to some of his friends that the spirits of the dead had nothing to do with the manifestations.

In this contention the doctor was right; for there is no such thing in nature as a "spirit of the dead." Living subjective concepts of humans begotten by the personality while the prototypes are living are the only members of the spirit world.

Let us note what the doctor believed to be the origin of subjective phenomena; and what was the belief of the medium. The doctor, we know from his writings, denied the existence of spirits, and attributed to telepathy the means or media by which the medium secured her knowledge of the sitter's life, etc.

The belief of the medium that she got the information about the sitter, Dr. Hudson, through spirits is correct, but that this information came from "discarnate spirits" is incorrect. She got her information from her subjective concept of Dr. Hudson, which concept her personality begot on meeting him, and assuming fictitious names had no effect upon the subjective concept of the doctor begotten by the personality of the medium.

The subjective concept of Dr. Hudson taken by the medium was in spirit form an exact copy of the prototype, Dr. Hudson, both bodily and mentally. The concept of the doctor was wholly ignorant of what it was, for it held the same views about the non-existence of spirits as did the doctor. But when it is awakened by the medium it has all the doctor's life from infancy to the moment it was begotten by the personality of the medium. From the medium it would accept the suggestion that it was a spirit

and when asked for its name it could not give it, for it did not know what to call itself. It there saw Dr. Hudson and it could not call itself Dr. Hudson, for it believed as did Dr. Hudson that there was no spirit world. From the medium it accepted the suggestion that it was a "great spirit," guiding the doctor in the composition of his book. And when the doctor suggested his own name as that of a dead brother, the subjective concept of the doctor begotten by the medium immediately accepted the suggestion and wrote a message admitting that it was the character Dr. Hudson suggested and signed Dr. Hudson's name reproducing his signature with marvellous accuracy.

The intelligence that wrote the communications on the slate was a subjective concept the medium took of Dr. Hudson. It did not know how it came into existence.

This case proves that the subjective concepts begotten by the human personality exist outside the body of the percipient.

CHAPTER X.

AUTOMATIC WRITING.

Automatic writing, whether done by means of Planchette, ouija board or by a human hand, is produced by subjective concepts owned by the operator. The messages do not come from the personality of the person or persons operating the Planchette, nor from the intelligence of the human whose hand is used. The concepts direct the Planchette and also the hand of the amanuensis. The contents of the messages, whether given through a Planchette or a human hand, are very seldom known to the operator until he reads it after the writing has ceased. This proves that the writing is done by an intelligence outside the operator. Subjective concepts of humans are the intelligences.

The following occurrence will demonstrate the fact that the intelligence is situated outside the operators.

Mr. Rupert and a friend, P. F., are experimenting with the Planchette.

"The Planchette again began a mad race across the paper immediately P. F. placed his hand upon it. * * * * The answers came very rapidly and apparently without thought and reflection, and, after awhile, they were given the questions put mentally, or indicated by a few vague words only. The impression created on our minds was that the intelligence operating could, in some way, discern the drift of each question before it was uttered and formulated. * * * * One communication in particular caused me very great astonishment, proving almost conclusively the presence of a mind other than that of P. F. * * * * P. F. could not see what had been written, and, removing the sheets from the table, and while he kept his hand upon the Planchette, I said aloud: "You claim to be an intel-

ligence different from P. F., or any of us. But how can you prove it. How can we be certain that our minds are not at work in some strange and at present unknown way? Show us your independence by going to the other end of the room and by stamping on the floor."

My request was immediately complied with; indeed the stamping was of a very emphatic kind; and similar sounds were produced at any given part of the room, or upon any piece of furniture. All this time the Planchette, with P. F.'s hand upon it, remained motionless, and the writing was only resumed when we had expressed our satisfaction with the success of the experiment and prepared to continue it."

(Professor Rupert's, "*The Dangers of Spiritualism*," pages 34, 35 and 36.)

The intelligence operating the Planchette was a subjective concept belonging to P. F., and was outside his body.

CHAPTER XI

MATERIALIZATION IS THE WORK OF EXTERNAL SUBJECTIVE CONCEPTS OF HUMANS.

Subjective concepts of humans in their normal condition are invisible to the eyes of the normal man, and while a man remains normal his concepts are asleep and wholly unconscious of their existence. But when a man passes into an abnormal state, whether that state be temporary or permanent, his concepts of humans can be awakened. If the abnormal state be temporary, as in hypnosis, on the return of the personality to consciousness the concepts pass into abeyance and the personality knows nothing of what happened while in the hypnotic sleep. Its return to consciousness restores it to the normal state.

But if a man is permanently abnormal, clairaudient, for instance, his belief with regard to the spirit world will influence his and their conduct. If the clairaudient be a spiritualist he will look upon the concepts that talk with him as "disembodied spirits" independent of him. Hence when the interview ends the spiritualist believes the spirit has left and he no longer thinks of it. The truth is, the spiritualist owns the concepts, but he does not know it, and when they cease talking he believes they have left. His belief that they have left places them out of touch with him and thus cuts off any further thought of them. But if the abnormal man does not believe in the existence of a spirit world, he and his awakened concepts will have quarrels that ultimately land the clairaudient in a lunatic asylum.

Subjective concepts whether awakened on the temporarily abnormal or permanently abnormal, are the source of all subjective phenomena known to man.

Subjective concepts, while the percipient is abnormal, have the power to render themselves visible to the normal man. This visibility, since unusual, I should call an abnormal state for them. We know that in spirit form subjective concepts are perfect copies of their human prototypes. How they render their invisible forms visible, I do not know. How they make them solid I do not know. They call it materializing, but do not offer any explanation of how they change this invisible, impalpable, spirit form to the visible, tangible, forms. Hence we are left to conjecture the method used by them in becoming visible, and then, at will, instantly invisible.

In spirit, then, subjective concepts duplicate their prototypes. If they were to appear to the normal man as they do to each other when awakened, the human beings,—the prototypes—would apparently be present. To make the deception complete, all that would be required would be to add solidity to the visible subjective concept. Now we know that subjective concepts, usually called spirits, have often appeared, and we know that in some cases they added to their appearance solid bodily forms. This visibility and solidity must be produced by the subjective concept itself, for it can change instantly from visibility and solidity to the invisible and the impalpable spirit.

Were I to conjecture the manner in which spirit changes are made, I would say: The belief of the concept that it can become visible united to the desire to materialize gives the concept the power to carry out its wishes.

The case of Miss Cook and Katie King made famous by Sir William Crookes, is a good example of a subjective concept materializing. Katie King, as the materialized concept owned by Miss Cook, called itself, was the visualized and materialized concept Miss Cook had taken of some female acquaintance. It was undoubtedly an assumed name.

The prototype of the materialized concept, Katie King, was most likely interested in theosophy, and may have been active in mental studies and Eastern lore. The con-

cept of such a woman would undoubtedly have many advantages over the concepts of humans who never gave such subjects a thought. Now when Miss Cook passed into the self-hypnotic state, the concepts, her personality had begotten, would come to the threshold of consciousness, and the concept of such a woman as I have assumed the prototype of Katie King to have been would take control.

It may be asked: did Katie King know who its prototype was, and is it necessary to know who the prototype was in order that the concept should have all the knowledge her prototype had?

Katie's ignorance of who her prototype was would not interfere in the least with her possessing all the knowledge her prototype had. Miss Cook was in a hypnotic sleep and on awakening knew nothing of what Katie King did or said. Katie was a subjective concept and a member of the spirit world owned by Miss Cook. Sir Wm. Crookes knew nothing about Katie's relation to Miss Cook, but believed Katie was a disembodied spirit. He was ignorant of the existence of subjective concepts, begotten by the personality, the only inhabitants of the spirit world known to man.

Katie, when about to cease materializing, acted wisely toward Miss Cook by telling her she was about to leave her, and would confide her to the care of Sir Wm. Crookes, the visible human being. For if she had not given Miss Cook that suggestion she might have believed that Katie was still with her, and in Miss Cook's endeavor to call her up might have awakened other subjective concepts, entered into conversation with them, and thus have established between her personality and its concepts a clairaudient condition. Katie must have known, I believe, that conversation between the personality and its concepts induces an abnormal condition, often a permanently clairaudient one.

RENDERING VISIBLE OBJECTS INVISIBLE, AND RESTORING THEM
TO VISIBILITY ARE ACTS EXECUTED BY SUBJECTIVE
CONCEPTS EXTERNAL TO THE BODY
OF THE PERCIPIENT.

Two classes of beings can be rendered invisible and restored to visibility, viz: inanimate and animate beings. Visible, inanimate objects of themselves have no power to make themselves invisible and then return to visibility. Hence some external invisible power must make the transformation. Nor can irrational beings of themselves change from the visible to the invisible state and return. Nor can visible, rational beings of themselves pass from the visible to the invisible condition and return to visibility.

But through the agency of subjective concepts begotten by the personalities of sentient beings, objects, whether inanimate, irrational or rational, can be rendered invisible and restored to visibility. The source of power for these and all subjective phenomena are subjective concepts begotten by the intelligence of sentient beings. To awaken the concepts—and thus secure their aid—the sentient beings must be in an abnormal state.

When at a seance a table suddenly disappears and afterwards is seen floating through the air near the ceiling, we know there must be some invisible, intelligent force supporting it. The law of gravity is not annulled, but an invisible power, capable of lifting the table, is the agent. The subjective concepts of one or more at the seance are awakened, and these execute the suggestions given by their owners. In occult performances no law of nature is ever suspended.

Were a man to step up to a small table and lift it in the air, no astonishment would be elicited. Nor would there be any surprise exhibited if we could see the invisible spirits, the subjective concepts, the exact copies of their prototypes, but in spirit form, step up to the table and lift it from the floor.

When a man lifts an object it is the spirit, the life in him that lifts both his arm and the object. In the conceptual or spirit world, the spirit form has a certain physical strength according to the strength of the prototype, and the spirit's belief in its own powers.

Again, at so called sleight of hand performances, when we see a Keller, a Thurston or a Houdini dematerialize, as they claim, living creatures, snatching them as it were, out of sight instantly, we are filled with wonder. Rabbits, ducks, pigeons, disappear and reappear at the necromancer's will, while the audience watches closely to see if it can detect the trick. To the necromancer there is no trick. He knows that he has a vast army, which I am under the impression he believes to be "disembodied spirits" performing the acts for him; but the truth is his assistants are subjective concepts begotten by the personalities of sentient beings.

During January, 1918, Houdini, on the Hippodrome stage in New York City, night after night, before an audience of thousands, at the wave of his wand caused an elephant to vanish instantly. Houdini himself does not make it vanish. What does? The vast army of invisibles over which Houdini has control. He knows nothing about subjective concepts and believes the disembodied spirits at his suggestion render invisible the twenty thousand pound pachyderm.

That subjective concepts of the operator can render rabbits, ducks, pigeons or other small objects, invisible we could readily admit, but that Houdini's subjective concepts render invisible a five ton elephant must tax our credulity.

Let us consider the case. Houdini is a man who for years by reason of his astounding performances has been before the public; and has secured a very large circle of acquaintances. He has traveled many times over the civilized world, and has exhibited his wondrous feats to great audiences. In this way he has made the acquaintance of probably one million or more human beings. The sub-

jective concepts he has begotten of all those human beings are at his command. They belong to him, although he may not know it; for I think he believes that he is assisted by "disembodied spirits." No human being has known, no human except myself, now knows that subjective concepts begotten by the intelligence of sentient beings constitute the spirit world and are responsible for all subjective phenomena.

For months Houdini made himself friendly with the elephant, bringing it candy, and then loaf sugar, by the barrel. In this way he ingratiated himself into the affections of the huge animal. What was his purpose in so doing? First, to gain the good will of the monster, and then to be able to hypnotize it. By Houdini hypnotizing the elephant all concepts of humans owned by the elephant would be brought to the threshold of consciousness just as they would be in the case of a hypnotized human, and the concepts the elephant had taken of Houdini would assume control; for he was working to get control of the elephant, and he would then unconsciously be in rapport with all concepts the elephant had. Under such conditions all concepts of humans owned by the elephant would submit to the suggestion of Houdini. Having hypnotized the elephant he would give the weakened concepts of humans owned by the elephant the suggestion that when the elephant was brought upon the stage for an exhibition all the concepts of humans would come to the threshold of consciousness, thus forcing the intelligence of the elephant into abeyance.

Houdini did not know that he was thus addressing subjective concepts of humans, but believed that he was addressing disembodied spirits. Although he was unaware of the existence of subjective concepts of humans, he secured the desired results through his belief that he was talking with disembodied spirits. The concepts accepted his belief, that they were disembodied spirits.

The performance consisted in rendering the elephant invisible at Houdini's command. This, in my opinion, is

done through the combined efforts of the concepts of humans owned by the elephant and the concepts of humans owned by Houdini. For the elephant as well as all sentient beings, takes as accurate concepts of man as does a man.

Why do I venture to give as the cause of the elephant's vanishing the united efforts of the participants—Houdini and the elephant?

Simply because I know that subjective concepts of sentient beings constitute the only spirit world known to man. Every occult phenomenon witnessed on the stage or elsewhere must be performed by subjective concepts.

VOCALIZING SUBJECTIVE CONCEPTS, COMMONLY CALLED SPIRITS,
ALSO PROVE THAT THEY EXIST OUTSIDE THE PERCIPIENT.

In speaking of spirits vocalizing, we must remember that they are subjective concepts of living human beings begotten by the personality and that they belong to it absolutely. We must remember, too, that subjective concepts of human beings are in spirit form the living copies of their prototypes.

In the normal man they are invariably in abeyance. Both he and they are ignorant of the existence of subjective concepts. In the clairaudient condition conversations between the personality and its subjective concepts of humans can assume two phases:

1. Mental conversations by the subjective concepts with the personality and with each other; heard by the personality and the concepts alone, and
2. Conversations by the concepts vocalized so that all in the room hear what they say.

In the first class are to be found all the clairaudient men and women the vast majority of whom possess perfectly normal brains, who have been adjudged insane by doctors, totally ignorant of a subject they profess to know all about, and which the people believe they know with scientific accuracy.

Through the ignorance of doctors you will find in insane asylums thousands upon thousands whose lives have been ruined by enforced incarceration, whose children have suffered through the stigma put upon them because they are known to be the offspring of a reputed insane father or mother, and whose relatives hold down their heads in shame when reference is made to their afflicted kindred.

Is it necessary to confine a clairaudient whose brain is normal in an insane asylum, burying him in a living tomb, bringing disgrace upon his children and taxing the community for his support? Not at all. The doctors who sign the commitment to the asylum know less about the clairaudient condition than he does. He tells the doctors that he hears voices. They deny that he does, and declare that he has hallucinations, delusions. The clairaudient is telling the truth, and the doctors are exposing their ignorance. Still the doctors are backed by laws which they formulated and thus have the legal authority to consign the clairaudient to the infamous insane asylum.

Sensitive natures will not submit quietly to such treatment; and the more they resent it the more certain the legal custodians are that the clairaudient has been properly dealt with. How many clairaudients thus treated have taken their own lives rather than submit to enforced incarceration, we know. But how many have been murdered by ignorant brutal keepers in those institutions the world will never know.

Is there any other treatment possible for clairaudients whose brains are normal than a living burial in the asylum? Certainly. Let it be explained to them how they hear human voices reproduced by concepts of humans, when no one else hears them; that the voices they hear come from subjective concepts—living copies their personalities have begotten of the humans they have met; that these concepts of humans are their property and can do them no harm. These instructions and others along this line will

be accepted by the clairaudient, but more quickly by his subjective concepts of humans. They will realize their condition more readily than the clairaudient.

On the belief of the clairaudient concerning the spirit world depends the relation that will exist between him and his subjective concepts. If he be a spiritualist, the moment he hears a voice from the unseen he will immediately conclude he has a message from the spirit world. His belief is forced upon the concept and it accepts the suggestion that it is a disembodied spirit. The spiritualist considers himself favored and rejoices in having an opportunity to hear from members of the spirit world. No fear possesses him, because of the voice from the unseen. The conversation between him and the subjective concept of some friend now dead and which he believes to be a disembodied spirit, is friendly and agreeable to both.

How different it is with the clairaudient Christian and agnostic!

These do not believe in a spirit world as do the spiritualists. The Christian has been taught that the saints of centuries ago had visions and held conversations with God. His angels and other heavenly and infernal beings; but that since the church became firmly rooted these visitations have almost ceased. In those days holy men, stating that they had visions and conversations with beings of the invisible world, were believed; and institutions such as the insane asylums did not exist. What they gave as a revelation bore no evidence of insanity on the part of revealer. That the holy men of centuries ago heard what others did not, was never questioned by their contemporaries. The holy men said they were talking with God or His angels, and the people believed them.

But at the present day the clairaudient Christian is treated very differently. He is in the same condition as the saints of centuries ago. The only difference is in the belief of men then and now. Then the Christian believed in the communion of saints, that is, in the spirit world; to-day the church virtually denies the communion of saints

and accepts the materialistic theory, that there is no spirit world. Today the clairaudient Christian is treated as one who had dropped out of the human race, as one whose mentality had fallen below that of the brute. He says he hears human voices but the doctors say he does not; that he has hallucinations and is not safe to be at large. For our modern clairaudient there will be no canonization, or honor which might have been his had he lived in the Middle Ages. He must now look forward to a living tomb in the insane asylum, from whose iron grated windows he may look upon the scenery around his prison, and thus restrained fret his life away.

When the Christian becomes clairaudient and is shut up in an asylum, he will always be a clairaudient. He and his subjective concepts are totally ignorant of what they are. They recognize the clairaudient but they do not know that he is a human being, while they are but spirit-copies his personality has begotten of their prototypes. They appear to each other just as human as does the clairaudient and consider themselves independent of him. But when they realize that their movements are restrained and that the clairaudient holds them in some unaccountable way, many of them become dissatisfied and annoying. The knowledge that they are not free causes a ceaseless conflict between them and the personality that owns them, a conflict which usually lasts while the clairaudient lives.

Concepts of enemies are often responsible for this condition. The personality does not know that the concepts are its property; and the subjective concepts are equally ignorant that they are the property of the conceiving personality and can live nowhere in creation but with it.

Ignorance on the part of the committing doctors renders the clairaudient's life a scourge to him, a stigma upon his family and a tax upon the community. Doctors, learn the truth about the clairaudient state—cease assuming that you know all about mental conditions. Quit sending to asylums for life men who tell the truth—a truth of which your professional body is today entirely ignorant.

You are the only organization of men which today can kill a man through professional ignorance and escape punishment. Many among you reflect discredit upon your profession by your want of knowledge of the visible human body. Yet where will you find a materialistic doctor who will hesitate one instant to sit in judgment upon the hidden power, the human intelligence, and offhand determine the subject's mentality? Nowhere! Doctors, your association, through its imposition upon the public that it knows all, and its assumption of a scientific knowledge of the human mind, has had laws drawn up to control the mentally disturbed, and has had these laws passed by State Legislatures, placing in its power the liberty and life of human beings.

I charge your materialistic medical association by reason of its absolute ignorance of the human mind, with being responsible for the immense number of insane asylums scattered over the United States, filled in most cases with human beings who, to restore them to a self-supporting condition need only to have explained to them the origin of the voices they claim to hear and do hear subjectively. All the cases I here refer to are clairaudients whose brains are normal, constituting the vast majority of those confined in our modern mausoleums called insane asylums.

Doctors, get off the job you in your ignorance have imposed upon yourselves, or else learn the truth about the clairaudient state; and see that the afflicted subject is instructed as to the origin of his subjective hearing of voices.

To sum up the whole situation as it is today, I will say: that if the clairaudient believes in the existence of the spirit world as spiritualists do, he will escape the asylum. If he does not believe in a spirit world, and asserts he hears human voices, the materialistic doctors, with the sanction of the law and the Christian Church, will land him in the asylum, a prison from which death alone can liberate him.

THE SECOND PHASE OF CONVERSATIONS ON THE PART OF
SUBJECTIVE CONCEPTS OF THE CLAIRAUDIENT IS VOCALIZING
SO THAT ALL PERSONS IN THE ROOM CAN HEAR THEM

This method assumes two forms: 1st, as in the case of the self-hypnotic medium, the "control" takes possession of the vocal organs of the medium and gives to the sitter through them, the result of the interview with the spirit the sitter wishes to hear from. And secondly the concepts materialize their own vocal organs so that they can express themselves audibly, as did their prototypes. The first method: concepts speaking through the vocal organs of the entranced medium is the common one, used at seances or when a caller requests a sitting.

The personality of the medium passes into a hypnotic or trance condition, thereby bringing to the threshold of consciousness all its subjective concepts. In this state certain concepts assume the role of "controls," or guides, and direct the manifestations, arouse the concept sought by the sitter, learn what it can from the concept and then through the vocal organs of the medium report to the sitter the conversation it had with the concept.

The personality of the medium in these seances has been in abeyance and knows nothing of what has been said or done. During the trance the medium's condition has been abnormal; the subjective concepts awake and the "control" talking with human beings, while the conceiving personality has been asleep. When the seance ends the personality awakes, the subjective concepts pass into abeyance and the medium is again normal.

THE SECOND METHOD, SPIRITS VOCALIZING, IS ONE IN WHICH THE CONCEPTS USE THEIR OWN VOCAL ORGANS AND SPEAK AS AUDIBLY AS DID THEIR PROTOTYPES. THIS METHOD IS LESS COMMON AND HENCE MORE INTERESTING TO US. WE WILL EXPLAIN:

- 1st, the source of the communications, and
- 2d, the manner in which the messages are produced.

To do this so that the reader may understand the situation I will take the case of Mrs. Emily S. French, of Rochester, N. Y., whose sittings in Brooklyn have been recorded by Dr. Funk, in his book, "The Psychic Riddle." He was selected by prominent men of Rochester and Buffalo, N. Y., to be the investigator, as he was known to have given much study to mental phenomena

At the time Dr. Funk had the twelve sittings with Mrs. French, she was seventy-two years old. She was a Pierrepont, a descendant of one of the most noted families of the State of New York; a perfect lady, born and bred. She never held seances for money, and never refused, when health permitted, giving seances at the request of friends. Those for whom she gave sittings were members of the learned professions, judges, lawyers, doctors and journalists. The number of seances this lady held ran into the thousands. That Dr. Funk made every provision to prevent fraud or trickery is certain; for he had had many years of experience as an investigator.

The "controls" heard at Mrs. French's seances called themselves "Red Jacket" and Dr. Hossack. Besides these there were many voices, but nameless. One was a laughing spirit, "each laugh averaging a dozen ha-has and varying from a deep basso to almost a treble." "During the evening there were female voices as well as male voices." "Suddenly in the midst of our talk there broke in a voice with a pronounced brogue. He seemed to pass to the right and then to the left of the medium again and again, and kept up a rattle of quaint remarks for about five minutes." (From Dr. Funk, "*The Psychic Riddle.*")

Each place Mrs. French gave a seance, whether in Rochester, Buffalo, Brooklyn or elsewhere, the same spirit voices were heard. The "controls," Red Jacket and Dr. Hossack were the sole homilists all the years Mrs. French gave seances. She took subjective concepts of each human being she met but the "controls" never relinquished their positions. They had directed the seances so long and well that the other subjective concepts were satisfied to have them continue. Their experience better qualified them to continue as controls than new born concepts.

Now the truth is that the spirits that manifested at Mrs. French's seances were subjective concepts begotten by her personality and hence owned by her. She believed they were disembodied spirits and they, by her belief, were forced to believe the same. If Mrs. French never saw Red Jacket she had no primary concept of him; and if she never saw Dr. Hossack she could not have a primary concept of him. The names used by spirits are as a rule assumed. No conscious deception is intended, prototypes know nothing about subjective concepts and hence the concepts when awakened, do not know what they are, and will take an assumed name themselves. Whatever name the "control" adopts it will ever after retain.

Mrs. French's vocalizing spirits were none other than subjective concepts her personality had taken of human beings she had met. Disembodied spirits do not exist.

I never met Mrs. French and hence do not know whether she was clairaudient or not. But from what I have read it seems to me that her communications with the invisible world were all manifested through vocalization.

It is worthy of remark that although the prototypes of Mrs. French's "controls" were men well advanced in years, when the concepts were begotten, still the "controls," to the end of her long life, showed no diminution in vocal timbre, no signs of the cracked voices of old men. The voices heard at Mrs. French's seances were produced by materialized subjective concepts.

SPIRITS VOCALIZING THROUGH A TRUMPET

Another method by which subjective concepts, commonly called spirits, vocalize is by the use of a trumpet. This device is used in both the bright and the dark seances. In dark seances, the spirits, whether materialized or not, we do not know, place their spirit mouths to the small opening of the trumpet and thus enlarge the volume of their voices so that the message is heard by all in the room. When the seance is given in the light, the large end of the trumpet is held to the ear of one in the seance group, and the invisible spirit talks through the small end. In this way the message is usually heard not only by the one who holds the trumpet, but also by all in the room.

This method of vocalizing is accomplished by spirits or subjective concepts of human beings, using their own spirit vocal organs.

LEVITATION

Levitation is effected through the combined efforts of subjective concepts owned by the operator. Concepts that have assisted in lifting objects know from experience how many will be required. In vocalizing or writing only one spirit in each case is needed. But in raising a square piano, as has often been done, the assistance of a large number is demanded. The number of subjective concepts or spirits enlisted depends upon the weight of the object to be lifted.

"I will cite a case of levitation given by Dr. Savage, in *"Life Beyond Death,"* page 300.

"A very prominent liberal preacher of the country, whose name would at once be recognized as familiar to everybody, if I felt at liberty to mention it, once told me that in the city of New York, in brilliant light, he and five or six other men sat on the top of a square piano which with its human burden was lifted into the air when a frail and delicate lady simply touched it with her fingers."

This act of levitation was not done by the physical efforts of the young lady; her subjective concepts of hu-

mans, running into the thousands, lifted the piano and its human burden. The young lady must have been abnormal, since her concepts were awake, for they must have been awake to be influenced by her suggestion to lift the piano.

The fact of the piano levitation here stated by Dr. Savage cannot be disputed, nor will the manner in which it was done, here indicated by me, be contested when men know of the existence of subjective concepts of humans and their powers.

SPIRIT PHOTOGRAPHS

Since subjective concepts or spirits can materialize so that the normal eye of man can see them, there can be no doubt but that a photographic film can also record them. The fact is, a photographic film is far more sensitive to lights and shades than is the retina of the human eye. It will detect what the human eye will not see, So true is this, that a sign which has been painted over, and, the letters of the sign rendered invisible to the human eye, the obliterated letters will, when photographed, appear distinctly upon the film. This is undoubtedly the reason that many spirit concepts unseen by the photographer appear on a photograph, while the photographer is taking a picture of a sitter.

I have seen photographs of believers in spiritualism who had requested their spirit friends, believing them to be disembodied spirits, to materialize so that they would be taken with them. The photographers, I have been told, stated that they did not see the spirits that surrounded the body of the spiritualist, and yet they were plainly visible on the developed picture.

I know considerable about the incredulity of men, especially of Christian men, when the photographing of spirits is mentioned. Immediately they will condemn the whole thing, because some frauds have been perpetrated by photographers upon the credulous spiritualists. But such reasoning can apply equally as well against the existence of good

coin, because there is and has been counterfeit money. The counterfeit proves that there is good coin.

To argue this question with such men would be a waste of time. Christian theologians do not deny that spirits exist, but they define "spirit" in such a way that if the definition were true a photographic film could not catch it. Theologians have taught many things in the past that they do not now hold.

The creation of the universe in six days of twenty-four hours each; the earth stationary and at the center of the universe; the stars were lamps hung out in the heavens for man's benefit,—are but a few of the instances from visible nature once insisted upon by theologians. Might it not dawn upon the theologians of today that the time will come when they will be forced to modify their definition of "spirit" so that a camera can take it without violating the church's teaching?

Nature's laws are independent of man's formulas of belief. The education received in the Christian church disqualifies its members from seeking the truth about spiritualism by a sincere investigation. All done and said by the spirit world is classified by them under two heads: first, fraud; second, the Devil.

Those who have investigated, and hence whose statements on the subject are of value, confirm this fact: that films have recorded human features and forms that did not visibly pose before the camera.

The statement of one such witness outweighs the denials of a generation of traditionally misguided humans.

From these external manifestations, comprising slate writing, automatic writing, planchette writing, materialization, rendering visible objects invisible, and returning them to visibility, vocalizing so all present could hear, lifting light and ponderous bodies, photographing spirits and many other phenomena, we conclude that subjective concepts, improperly called "disembodied spirits," exist outside the body of the conceiving personality.

CHAPTER XII

CONCEPTS OF DIFFERENT DEGREES IN RELATION TO THE CONCEIVING PERSONALITY

To make the meaning I attach to concepts of the first, second, third and fourth degrees intelligible to the reader, I must make use of a concrete case as an illustration.

The question I propose is this: how far back can a concept of a human go in summoning concept-copies of its ancestors, or other human beings, and through them receive information?

To assist us in understanding the question better, we will give names to John Doe and his ancestors on the paternal side, back three spirit generations.

John Doe knew his father, Adam, but not his grandfather, whose name was Noah.

Adam, John's father, knew his father, Noah, but did not know his grandfather, Moses.

Noah knew his father, Moses.

If John knew his father, Adam, and his grandfather, Noah, and his great grandfather, Moses, he would have primary concepts of each of them. But I have supposed that no son knew his grandfather, in order to remove back each concept of the ancestors one spirit generation.

Hence the concept I took of John Doe had in it a concept copy of the father, Adam. This concept copy of Adam had a concept copy of its father, Noah, and this concept copy of Noah had a concept copy of Moses.

Under the guidance of a "medium's control," each of these concepts can be awakened, and, probably interviewed.

My concept of John Doe would be a primary concept to me. The concept-copy my concept of John had of his father, Adam, would be a primary concept to my concept of John Doe, and a secondary concept to me.

The concept-copy of Adam my concept of John had, would be, according to our supposition, the owner of a concept of its father. This concept of Noah, belonging to the concept-copy of Adam, the father of John Doe, would be primary to Adam, secondary to John Doe, and tertiary to me.

The concept-copy of Moses owned by the concept-copy of Noah, the son, and contained in the concept I have of John Doe, would be a primary to the concept-copy of Noah, secondary to the concept-copy of Adam, tertiary to the concept of John Doe and a fourth degree concept to me, whose personality begot a concept of John Doe.

Hence the concept I took of John Doe had in it the knowledge of the existence of the father, Adam, and it had a concept of his father, Noah, and this concept had a concept of its father, Moses.

These concepts of John Doe's ancestors through the agency of a medium's "control," can be awakened and conversed with.

This illustrates how mediums reach concepts of people long since dead. They do not awaken the discarnate spirits, but they do arouse subjective concepts owned by the sitter.

It must be remembered that the farther back we go in the conceptual world from the primary concepts, the feebler called up concept copies are.

The primary concept I have of John Doe is strong and from it a "control" can easily summon the spirit copy of the father or any other concept its prototype has taken. But the awakened spirit concept-copy of the father, Adam, is very weak, when compared with the concept I have of John Doe. And if from the spirit-copy of Adam, John's father, can be called up by the "control," the spirit-copy it has of its father, Noah, the concept of Noah will be ex-

tremely weak, feeble and attenuated compared with even the spirit-copy of Adam. Whether the spirit-copy of Moses can be aroused by the "control" from the awakened spirit-copy of Noah or not, I do not know. But this is certain: that a spirit-copy of a concept so far removed, third degree, from the primary concept I have of John Doe would, I believe, be too wanting in strength to summon and hold the memory of its prototype's life, so as to furnish any reliable information.

Hence we see that the concept I took of John Doe has in it all the information reported by the awakened concepts of the father, the grandfather and the great-grandfather. The information does not come from discarnate spirits of his dead ancestors, but from concept-copies my concept of John Doe owned of his deceased progenitors.

My personality in meeting John Doe, begot a concept of him which owned concept-copies of the father, Adam, the grandfather, Noah and the great grandfather, Moses. Hence all these concepts up to the fourth degree belong to me, because I own the concept of John Doe who owned the concept-copies of his ancestors.

CHAPTER XIII

HOW MEDIUMS GAIN INFORMATION FROM SPIRITS

The trance medium knows nothing about subjective concepts. He believes that he, through the agency of a "control," receives messages from discarnate spirits. Those spirits, he believes, are souls of person now dead.

Let us briefly follow the method employed by a trance medium in reaching the spirit sought by the sitter; and the way the information gained from the spirit is conveyed to the sitter. The sitter, we will suppose, is normal. In that condition all his subjective concepts of humans are around him, but unconscious of their existence, and invisible.

When the medium enters the room he and the sitter unconsciously exchange concepts of each other. Now the medium has a subjective concept of the sitter—a concept which—in spirit form—is the exact, living copy of the sitter, both physically and mentally. This concept the medium has of the sitter has a perfect living copy of each human being the sitter has met and with whom it exchanged mutual recognition.

Each of these concept-copies owned by the concept of the sitter, now the property of the medium, has all the intellectual powers and acquired knowledge of the prototype. This acquired knowledge, by writers on mental phenomena, is called the "objective mind" of man. In this acquired knowledge the objective knowledge of the sitter, is found the subjective concepts of all the human beings met and recognized by the sitter.

Here, then, we see that the medium has a concept of the sitter that knows all the sitter knows; has concept-copies of all the human beings he has met and each of

those concepts has all the knowledge the prototype had at the time the concept was begotten. What a vast storehouse of knowledge concerning the sitter and his friends for two or more generations back, is here possessed by this concept of the sitter now owned by the medium! When the medium passes into trance all this fund of information about the sitter's friends is at the call of the "control." All the concepts of the sitter's friends are living, but in abeyance, until summoned by the "control." The multitude of concepts owned by the sitter and his concepts of humans is so great that it would be impossible for the "control" to fail in reaching any spirit friend the sitter had known, or relation he had ever heard of.

The conversation between the "control" and the awakened spirit or concept, is communicated to the sitter through the vocal organs of the entranced medium.

The sitter leaves the medium convinced that he has had an interview with his discarnate friend, when the truth is, the concept the medium took of him on meeting furnished the "control" with the opportunity to converse with a concept the latter owned of his now deceased friend.

The "control" is a subjective concept of some human being that the medium has met. The prototype was probably interested in spiritualism or a professional hypnotist. While the medium is normal the "control" is asleep, and when the medium passes into self-hypnosis the concept, called the "control," awakens, as do most of the subjective concepts owned by the medium. The methods used by the hypnotist to awaken subjective concepts are employed by the "control," in the "spirit world."

When a sitter, who is normal, calls upon a medium and they exchange subjective concepts; will all the subjective concepts the sitter has begotten become awake and visible around the concept of the sitter now owned by the medium?

No. The concept taken of the sitter by the medium will be a facsimile of the normal sitter and its thousands

of concepts of humans will be as invisible around the concept the medium took of the sitter as they are invisible around the normal sitter.

If the sitter be clairaudient and his subjective concepts of humans therefore awake, will the concept taken of the sitter by the medium be surrounded by awakened concepts?

Yes; but their subjective conversation will not be heard by the medium.

We must remember that those awakened concepts are secondary concepts of the medium. Concepts that are secondary to the medium are not heard by the medium, but are heard by the owner—the concept the medium has of the clairaudient. The concept the medium takes of the clairaudient is a primary concept to the medium; while the awakened concept-copies of humans owned by the concept of the clairaudient are secondary concepts to the medium.

Are all the inhabitants of the spirit world awake, visible and active as human beings are?

By no means. We hear through mediums that the members of the spirit world are far advanced in all the sciences; and that man compared to them is but a child in knowledge. This is fancy, pure and simple.

The only inhabitants of the spirit world that are awake and active are concepts belonging to abnormal human beings. The normal condition of subjective concept, is perfect unconsciousness of their existence. The percipient who knows that he has subjective concepts, through their subjective talking, is, by that knowledge, rendered abnormal, clairaudient.

The mentally normal man is one whose subjective concepts of humans are asleep while he is awake.

If they ever give evidence of their existence it is in dreams while the percipient is asleep. For to subjective concepts the vast majority of dreams must be accredited.

If the concept's dream activities become annoying the personality awakes, and the subjective concepts are forced into abeyance and the dreaming ceases.

Thus far we have treated of subjective concepts begotten by the normal personality; and have cited several examples to prove the concepts exist outside the body of the percipient.

We will now explain the consequences to the percipient attending the awakening of his subjective concepts of humans.

These consequences have to do with the Mentally Abnormal Man.

There are two classes of the mentally abnormal:

First, the temporarily abnormal.

Second, the permanently abnormal.

In the first class the copy of the "life," the "formative principle" of the concept alone is awake. But in the second class the copy of the prototype's "intelligence" as well as the copy of the "life" are awakened.

In the first class,—the "temporarily abnormal,"—I include spiritists, trance mediums, seance circles, so-called secondary personality, hypnotic state and fever patients.

Spiritists, trance mediums and seance circles believe that they are visited by disembodied spirits, who, after their visit will leave them and return to the home of the spirits. To those believing this, the concepts or "spirits" will cease manifesting themselves until at another seance or spiritualistic gathering. The suggestion that the business for which they are summoned is ended, will be accepted by the concepts or "spirits," as they believe, and they will again pass into abeyance. The belief of the participants is accepted by the "spirits" and they cease to manifest themselves at the close of the seance, or other cause for evoking them.

The spiritist who converses, as he believes, with disembodied spirits, will be abnormal while talking with them; for they are in reality subjective concepts of human beings he has met. But his belief that they are "disembodied spirits" free to go when and where they please, is accepted by them; then, when the spiritist suggests a discontinuance

of the interview, the "spirit," the concept, accepts the suggestion, ceases talking and both the spiritist and the spirit stop thinking of each other. This break in mental thought restores the spiritist to normality. The suggestion and belief of the spiritist is assented to by the concept owned by the spiritist.

The same course is pursued by the clairaudient medium. While talking subjectively with his subjective concept,—which he believes to be a "disembodied spirit,"—he is in the abnormal state. When the business that called up the concept is finished the conversations cease and the medium is again normal.

Clairaudient mediums ultimately become permanently abnormal if they follow mediumship. In that case there is for them, under present conditions, no escape from the insane asylum.

The trance medium avoids the danger run by the clairaudient. He passes into self-hypnosis, thus bringing up to the threshold of consciousness the concept he took of the "sitter," together with all the concepts belonging to his personality. Among the concepts thus awakened is that of the "control." This concept is the assistant to the medium. It is very likely a concept of a spiritualist or hypnotist. It is the agent that calls up the spirit the sitter wishes to hear from and conveys through the vocal organs of the medium the information received from the evoked spirit. After the report of the "control" is given to the "sitter," the normal personality returns. It knows nothing of what has happened while it was in abeyance. This protects the trance-medium from becoming permanently abnormal; for abnormality comes from the personality and its concepts of humans being awake at the same time. The trance medium's personality was asleep while its concepts of humans were awake, and hence, when it returned to consciousness, it knew nothing of what happened while it was asleep.

In the case of members of a seance circle there is no conversation between the "spirits" or concepts evoked and the members. The "spirits," as the members believe, at the suggestion of the circle manifest themselves by raps and the movement of visible bodies. The members of the circle believe the "spirits" of the dead are evoked and that they perform the acts heard and seen by the circle. The members of the circle believe that the spirits will depart when the meeting ends. This belief, impressed upon the concepts by the members of the circle, forces them to cease manifesting their presence at the conclusion of the seance, and the members are again normal.

All said and done by spiritists, mediums and seance circles are executed by subjective concepts of humans owned by the spiritists, the mediums and the members of the seance circles.

Communication with one's subjective concepts is an abnormal condition. Hence, while the spiritists, the mediums and the members of the seance circles are in direct communication with their subjective concepts, they are abnormal. But their belief that they are holding intercourse with "disembodied spirits" who are free to break off communication at any time, and will not return until called up again, the participants are freed from their active presence, at the conclusion of the business that evoked them. This belief on the part of the participants that the "spirits" are "disembodied souls," free to go when and where they please, makes the participants, whether they are spiritists, mediums or members of seance circles, only temporarily abnormal while the subjective concepts are awake.

The condition falsely called a "secondary personality" is of two kinds:

- 1, a voluntary, and
- 2, an involuntary possession.

The first, the voluntary state of possession, is manifested when the "control" of a self-hypnotized medium com-

municates through the vocal organs of the medium,—the result of its interview with the spirit the sitter wished to hear from.

The "control" is merely a concept of a human that takes upon itself the office to summon the spirit sought and interrogate it in the interest of the "sitter."

The voluntary possession is also seen in the case of a trance speaker. In this condition the normal personality voluntarily passes into self-hypnosis and a concept it owns of an educated, fluent speaker takes possession of the vocal organs of the entranced one, and through them delivers a discourse of an hour or more with all the eloquence enjoyed by the prototype. The learning displayed by the trance speaker frequently far surpasses that possessed by the subject in his normal state. Hypnosis belongs to this class.

In the second state, the possession of the subject against its will, by concepts of humans, falsely called by writers, "secondary personalities," is witnessed in hysteria. This condition arises from some mental worry on the part of the subject that finally subordinates the normal personality to subjective concept influences.

Another prolific source of possession by subjective concepts against the will of the subject is the one usually treated by writers as the "secondary personality," properly so-called.

What is this "secondary personality," so styled by these writers?

It is a subjective concept owned by the percipient that forces its owner, the conceiving personality, into abeyance, and like the concept of the hypnotist, takes control of the Formative Principle as does the normal personality, and thus governs the movements of the possessed body.

The subjective concept, called the "secondary personality," that assumes control is in spirit, bodily and mentally, like its prototype. During the subjective concepts' possession of the human body of the subject, the health of the

body becomes the same as that enjoyed by the prototype of the trespassing concept at the time it was begotten.

If the prototype of the invading concept enjoyed better health than the percipient, then, during the time of its possession, the percipient will be apparently healthier than while normal. The reverse would take place if the prototype of the possessing concept had poorer health. But in almost every case where a so-called "secondary personality" assumes control, the prototype, we believe, was a stronger character than the forced out personality.

We usually find that the normal personality and the possessing concept alternate in controlling the body. While one is in charge the other is in abeyance. The restored personality knows nothing of what happened during the concept's possession. Then, when the so-called "secondary personality" returns, thus forcing the normal personality into abeyance, it knows nothing of what occurred while it was out of control; but its spirit memory recalls all that took place while it was formerly in control.

The personality of the invading concept guards the body from harm just as it would its prototype's body and this it does without controlling the senses of the body it now rules. Its assumption of control interferes in no way with the functions of the Formative Principle. For the office of the Formative Principle is to eat, digest, assimilate and to discharge all the duties required to sustain the body. The invading concept guided by the experience it inherited from its prototype's personality cares for the percipient's body as it would were the body its own. This it does without enjoying any authority over the senses of the body it has invaded.

There is no such thing as a disintegration of personality as Dr. Myers claims. The personality is like an indivisible point, and never disintegrates while life lasts. The personality may be forced out of control by its concepts, of humans, but during the term of its exclusion it is still the same personality, and when it returns to consciousness it is the same normal personality.

The human personality is never interfered with by any invisible power, except by concepts it owns of humans it has met and recognized.

Up to the present time all writers on mental phenomena have been ignorant of the origin of the spirit world known to man. These writers have read the accounts given by persons who have had wonderful manifestations from the unseen world, and in their desire to explain them have devised what they believe to be the true solution. Their interpretation of these manifestations followed their beliefs with regard to mind and matter. The materialist discarded the spirit theory. Hence we find that Dr. Myers, to satisfy the views of his brother, a physician, adopted physiology, the subliminal mind and "disembodied spirits" to account for mental phenomena.

Dr. Myers, with the help of his brother, wrote the work, "The Human Personality," and its "Survival of Bodily Death," in an attempt on his part to give an explanation of the thousands of reported cases of mental phenomena and spirit manifestations submitted to the Psychical Research Association. This whole work is made up of assertions, guesses and explanations that satisfied him that he had deciphered the enigma of the ages.

So completely did he cover the subject, in his own estimation, that he was forced to go out of the English language and coin new words to express his ideas. All this was unnecessary had he known the origin of the spirit world that produced the phenomena. But he did not know the first thing about its origin.

Had Mr. Myers known that sentient beings including man beget two classes of conceptions: the first through the union of the visible unit of propagation and thus continues the species; and that the second class, through the mutual recognition of the invisible personalities, begets the spirit world known to man, he would not have attributed to physiology, the "subliminal self," and "discarnate spirits," the origin of subjective phenomena.

Physiology cannot explain the phenomena produced by the members of the invisible world. The "subliminal self" and "discarnate spirits," as he understood them do not exist. Subjective concepts of humans begotten and owned by the personality constitute what he calls "the subliminal self," and "discarnate spirits." Nature knows no "discarnate spirits."

Neither the First Cause nor His angels, good or bad, have ever spoken to man. The clairaudient, ignorant of the source of his subjective communications, has given the divine or other character to his awakened subjective concepts of humans.

Man's ignorance of the existence of the subjective concept-world, constituting the spirit world, that each human being begot and owns, has given rise to all the folk lore, theogonies, theophanies, revelations and spirit manifestations in ancient, mediaeval and modern times.

The awakened subjective concepts of humans, begotten by the personality, account for all subjective phenomena known to man.

The invading concept, falsely called the secondary personality, claims to own the body; and through the vocal organs, owned and operated by the Formative Principle, it directs the Formative Principle. For it must be remembered that the Formative Principle will accept guidance from either the normal personality, or from any subjective concept assuming with force and decision the office of the normal personality.

The subjective concept assuming control knows of the existence of the normal personality; but the normal personality is ignorant of the existence of the invading concept. Any subjective concept, whose prototype was a strong character, may force out of control the normal personality.

That the expression, "secondary personality," used by writers on subjective phenomena, is incorrect is evident from the fact that there have been cases where the per-

sonalities have been sometimes three and in other cases four apparently distinct personalities.

The number of possible "personalities," any human being may manifest equals the number of subjective concepts of humans begotten by his personality.

In the condition called by writers "the secondary personality," the normal personality is in abeyance. When the personality returns to consciousness and again assumes control of its body, its ignorance of the subjective concept's invasion keeps the personality normal. Human beings, while under the control of possessing concepts, are in a temporarily abnormal condition.

CHAPTER XIV

SLEEP: NATURAL, HYPNOTIC AND ANESTHETIC

Sleep is of two kinds:

First, natural.

Second, artificial.

First: natural sleep supervenes when the body and mind become tired. It is nature's restorer. And I wish here to emphasize the fact that when the normal man goes to sleep—whether naturally or at the suggestion of the hypnotist—all his subjective concepts of humans come to the threshold of consciousness. If the normal man goes to sleep naturally, his concepts of humans go to sleep with him. If he goes to sleep at the suggestion of a hypnotist, the personality passes into abeyance, but his concepts of humans are kept awake by the concept of the hypnotist owned by the subject now in hypnosis and through it, all the concepts of the one in hypnosis are controlled by the hypnotist.

Second: artificial sleep is of two kinds:

1. That produced by hypnotism, and
2. That produced by drugs.

1st, the hypnotic sleep may be either self-induced or at the suggestion of an hypnotist, to whom the subject has yielded his will. For in no case can a man be hypnotized against his will.

In hypnosis the personality is asleep and its subjective concepts of humans are at the threshold of consciousness and awake. In the case of the self-hypnotized medium, a

subjective concept of a human takes the character of a "control" and uses the vocal organs of the entranced. In the case of a person hypnotized by a hypnotist, a subjective concept of the hypnotist, owned by the one in hypnosis, takes control. All done and said while the subject is in hypnosis are acts performed by subjective concepts and not by the sleeping personality. Hence, when the personality is restored to consciousness it knows nothing of what has happened while it was in hypnosis.

2d, Narcotics, when given in sufficient quantity, totally paralyze the personality and produce a complete suspension of bodily sensation.

Hypnosis is also a temporarily abnormal state. This condition differs from that of the spiritist, who believes he is talking with "disembodied spirits." It differs from that of the medium, who, whether clairaudient or in trance, believes he is conversing with "disembodied spirits." It also differs from that of the seance circle, whose members believe that the manifestations are produced by "disembodied spirits."

The condition of the trance medium, who throws himself into hypnosis, is radically unlike that of one who is hypnotized by a hypnotist. The trance medium virtually governs himself and after the "spirit" has been interrogated, the medium comes out of the hypnotic state; while the subject thrown into hypnosis by a hypnotist is under the complete control of the hypnotist.

The spiritist, the medium, if clairaudient and the members of the seance circle are awake and conscious of all that occurs, and believe that they are talking to and having manifestations from "disembodied spirits"; while the person hypnotized by a hypnotist is in a profound sleep and knows nothing of what is taking place. Nor does the hypnotist believe that he is talking to "disembodied spirits." His belief is that he is talking to the one in hypnosis. But is he? By no means.

When the subject consents to be hypnotized he places himself under the control of the hypnotist. And when the

subject goes into hypnosis his personality passes into abeyance, and his subjective concepts come to the threshold of consciousness.

To what does the hypnotist believe he is talking when he addresses the one in hypnosis?

He, ignorant of the existence of living subjective concepts of humans, begotten by the personality, believes that he is talking to the sleeping man, when in truth he is speaking to the awakened concepts of humans belonging to the personality of the man in hypnosis.

The belief of the hypnotist that he is addressing the one in hypnosis forces the awakened concepts to accept that suggestion and to look upon themselves as the owners of the subject's body.

The concepts are not aware of each other's existence, although they are awake; and through the concept the one in hypnosis has of the hypnotist, knows all the suggestions given them by the hypnotist either vocally or mentally. Nor do the concepts know what they are; for neither their prototypes nor the hypnotist knows anything about their origin.

The abnormal state is here, for the hypnotist, a foreign human, is conversing with the subjective concepts belonging to another human being. This abnormal condition will be temporary, for the reason that the personality of the one in hypnosis is in complete abeyance; and on return to consciousness will know nothing about his subjective concepts; neither will he be aware of anything done or said by them while he was in hypnosis.

If the hypnotist suggests to the concepts, or as he thinks, to the man in hypnosis, that when he awakens he will recall all that has taken place during hypnosis, how will the knowledge be transferred by the concepts to the awakened personality?

During hypnosis the senses of the body are suspended, for they are under the control of the normal personality, and it was in complete abeyance. Hence the returned per-

sonality will not find in itself or in the brain any record of what was said or done while in hypnosis. The record of all that took place while the man was in hypnosis is in the spirit memories,—the spirit brains,—of the concepts. They mentally noted what happened just as their prototypes would, and their spirit memories are independent of the personality that begot them.

How, then, will the subjective concepts communicate to the awakened personality what occurred? My belief is that the subjective concepts force the personality into a partial trance, just as one would be in passing into sleep; and while in that state the history of all done during hypnosis is given to the personality as concepts convey dreams to the sleeping one. The concepts will infallibly carry out the post-hypnotic suggestion, to tell the personality when it awakens, just what has happened. The belief of the concepts as to what they are depends upon the belief of the hypnotist as to what intelligences he addresses while the man is in hypnosis. I think that hypnotists generally believe they are talking to the subjective mind, as they call it, of the one in hypnosis. But whether they believe they are talking to the sleeping one or his subjective mind, the result will be the same, for the post-hypnotic suggestion will be carried out.

The personality restored to consciousness is still ignorant of its subjective concepts. Hence the restored subject is in the normal condition. The hypnotic condition is then a temporarily abnormal one.

I have said that during hypnosis the senses of the body are suspended. This statement I wish to explain so that the reader may understand how completely the personality owns the senses of the body.

While the subject is in deep hypnosis the personality is in abeyance and the senses of the body are absolutely suspended. The eyes no longer see, the ears no longer hear, the body ceases to feel, the tongue to taste, and no stimulant can excite the nerves of the nose.

The eyes of the one in hypnosis are open, yet they see no external object. The hypnotist controls the sleeping subject through his awakened subjective concepts. One of these, the concept of the hypnotist begotten by the personality of the subject in hypnosis, is in rapport with the hypnotist and through it all suggestions given by the hypnotist, whether vocalized or mentalized, are communicated to the other concepts who accept the suggestion and execute the order. For example:

The hypnotist suggests, as he supposes, to the subject that he is surrounded by bees; and immediately the subject begins to fight them off. Then he mentally suggests to the subject, or announces to him, that water is rising up on the stage floor, and the subject jumps upon a chair to avoid it. Again, he seats the subject upon a chair, and places a human skeleton in his arms and tells him it is his sweetheart. The one in hypnosis caresses and kisses the skeleton as if it were his betrothed.

All this proves that the sense of sight belonging to the one in hypnosis is completely suspended, and the awakened concepts see just what the hypnotist suggests and nothing more.

Again, the hypnotist tells the subject that he hears the angels singing. Instantly the subject assumes a reverent attitude, and listens evidently entranced by the song. Now the hypnotist gives the subject a whisk broom and tells him it is a guitar, and asks him to sing a song and accompany himself on the guitar. The subject straightens himself up, sings as best he can, accompanying himself on the broom corn. An assistant steps near the subject and fires off a revolver; yet the subject hears not the report, and continues his song to the end.

All this proves that in the subject the sense of hearing is absolutely suspended.

The hypnotist then hands the subject a piece of hot iron, and while it scorches the flesh he retains it until

the hypnotist takes it from him. Presently he hands the subject a piece of cold iron and tells him it is hot. The subject drops it as if he were burned.

From this we see that the sense of touch was not possessed by the subject. He acted as if he felt what the hypnotist suggested to him.

To show that the sense of taste was suspended in the subject, the hypnotist handed him a cake of soap, telling him to eat it; that it was maple sugar. He eats it with apparent relish. In the same way he gave the subject a pinch of Scotch snuff, which he drew up his nostrils without producing the slightest effect. Ordinarily one unaccustomed to this snuff would have sneezed himself sick.

From all this we learn that while the subject is in a deep hypnosis the senses of his body are totally suspended.

Nothing has been removed from the brain substance to produce the suspension of the senses. The brain areas, that materialistic-physiologists tell us own the sense perceptions, are all there. Yet they neither see, nor hear, feel, taste nor smell. Those sense areas must need something to enable them to report sensations. That is the truth. They require the awakened personality to be able to read the sensations affecting the different senses of the body. While the personality is out of control, is in abeyance, all the senses of the body are suspended.

It may be objected that a surgeon about to perform an operation upon a subject in hypnosis, is obliged before operating, to assure the hypnotized subject, as he believes, that the portion of the body where the incision is to be made is, by the passes he has made over it, rendered insensible to pain. Hence doctors may conclude that hypnosis does not wholly suspend sense perception.

Let us consider the situation of the subject in hypnosis. His personality, the seat of the senses, is asleep, in abeyance. The subjective concepts owned by the personality of the

one in hypnosis are at the threshold of consciousness and awake.

Surgeons have learned from experience that hypnotized patients were liable to return to consciousness when they began to operate. Believing they could and can talk to the one in hypnosis and assure him that no pain could be felt after they had made passes over the part of the body upon which they were to operate, they believed that their passes produced anesthesia of those parts and they found that the patient remained senseless.

We know that the surgeon was not talking to the man in hypnosis, but to his awakened subjective concepts, now at the threshold of consciousness, and the concepts were given the idea that they owned the body to be operated upon. Although the surgeon was ignorant of their existence, he found that the passes and his assurance that there would be no pain satisfied the subject as he thought, but in reality the subjective concepts. And when he made the incision they felt no pain and continued to watch the operation. Their continued wakefulness prevented the personality from returning to consciousness and hence the operation was painless to the one in hypnosis.

The sight of the surgical instruments and the first attempt to use them would bring to the awakened concepts of humans the fear that they would experience the pain they knew from their prototype's knowledge would follow the incision. Hence the necessity for the surgeon to make the passes over the affected part and assure the watching intelligences—but he thought—the one in hypnosis—that there would be no pain. This satisfied them, and their wakefulness kept the patient in hypnosis.

The surgeon was ignorant of the existence of subjective concepts; both he and the subjective concepts were unaware of the fact that the senses of the subject, while in hypnosis, are suspended absolutely; and finally they did not know that the patient's return to consciousness during the operation was effected by the subjective concepts receding from the threshold of consciousness. This recession on the part of the concepts returns the personality

to consciousness. Hence we must conclude that the surgeon's passes over the part of the body to be operated upon do not produce insensibility to that part; nor, as the surgeon supposed, satisfied the one in hypnosis; but his assurance that there would be no pain felt restored confidence to the subjective concepts that they would feel no pain. This assurance keeps them above the threshold of consciousness, and the hypnotized subject's personality is thus kept in abeyance.

I again repeat that while the human being is in complete hypnosis his personality is asleep and the senses of the body are absolutely suspended.

CHAPTER XV

THE SECOND DIVISION OF CLAIRAUDIENCE

The most prolific causes of clairaudience are worry and fear.

Let us see how these causes affect the human being and how his feelings are transmitted to his subjective concepts, the spirit world he owns.

Take the case of a man worried about the outcome of some business in which he is deeply interested and on its issue will depend his future life. He thinks of his trouble continuously during his waking hours. When he retires at night the subject of his worry is before his mind and as he passes into sleep his concepts of humans, now at the threshold of consciousness and in rapport with his personality, apprehend his worry. This, unknown to the worried human, is continued night after night.

At last the concepts become more and more imbued with the worry of the percipient and finally they are aroused and the concept-copies of their prototypes' personalities are awakened and address the percipient. He is now in the clairaudient state. They know nothing of who or what they are, for the reason that their prototypes know nothing about the personality begetting perfect living spirit copies of the human beings he had met and recognized. Nor, would the man, now clairaudient, know anything about them.

While the concepts are awake, even before they have spoken to the percipient, a nervous condition, felt by the percipient's personality, supervenes, which prevents him from sleeping. The concepts and the conceiving personality are in rapport and sleep can only come when both the personality and its concepts of humans mutually seek sleep.

If the concepts remain awake, a state called insomnia follows. In most cases this condition develops clairaudience, that is, a subjective concept addresses subjectively the personality that begot it. From that moment, clairaudience is established.

How many men and women have thus passed into the clairaudient condition, through mental worry, no one will ever know, for proud, afflicted people will never voluntarily reveal their personal troubles.

How many men and women, through domestic trials, have been made clairaudient, kept their troubles from the public, and ended their days in the insane asylum, no one will ever know.

A timely illustration of the effects of worry and fear upon the human personality is furnished by the tens of thousands of soldiers in the late world war, whose mental disturbance was falsely called "shell shock." Thousands upon thousands of those mentally afflicted soldiers had never heard a shell explode.

What was it then that brought on the mental trouble? Let us study the conditions.

The armies on both sides were made up of three classes:

First, those who belonged to the standing armies and hence were inured to warfare.

Second, those who volunteered and were willing to take their chances on the battlefield.

Third, those who shrank from military duty and its dangers and were forced into the ranks by conscription.

The mental attitude of the first and second classes toward a military life and its perils would be essentially different from that of the third class; and I believe, without intending any reflection upon a draftee, it was from this third class (although I have no statistics on which to found my opinion) that the largest percentage of the mentally troubled came. My reasons for thinking so are the following:

The drafted class were not militarily inclined. If they had been they would have enlisted. They disliked war,

feared death, and knew its danger, when enrolled as soldiers. Their natures rebelled when forced into the army, and believed they foresaw certain death ahead of them, when they would be sufficiently drilled and ordered to the front. Such was the mental attitude of the drafted men.

During their three months drills in England or France preparatory to joining the active forces at the front, this constitutional fear of death, which they apprehended awaited them when fit to fill the front trenches, haunted them day and night. All day long they pondered upon the hour they would be summoned to join the battalions in active service. These thoughts were ever in their minds from their awakening in the morning to going to sleep at night. As they, at night, passed from consciousness to sleep, the dread of death, which they pictured to themselves would be their lot on reaching the front trenches, was passed by their personalities, as they were about to enter sleep to their concepts of humans, now at the threshold of consciousness. Thus, the worry and fear that their personalities entertained were communicated to their concepts of humans. This transfer of the personalities fear and worry to their concepts night after night finally brought on the nervous condition which unfitted them for military service.

The proof of this statement is corroborated by the fact that in one of the hospitals in France, where two thousand five hundred mentally troubled soldiers were being treated, on the announcement that an armistice had been signed and the war was over, two thousand of the patients instantly became their normal selves. The fear and dread of death had been removed by the announcement, and both the patients and their concepts of humans were relieved from the mental strain. The five hundred who remained unaffected by the news, were undoubtedly men who had become clairaudient. In such cases their troubles would be subjective, their thoughts centered upon them-

selves and consequently external affairs would make little or no impression upon them.

Fear and worry, therefore, are the chief causes producing mental disturbances.

* * *

Fever delirium is a temporary mental abnormal state. When the fever reaches a certain temperature, the personality is partially forced out of the brain, and while in that condition it frequently sees and recognizes the concepts of those whose prototypes it loved. With these perfect copies of the human beings the fever stricken one converses and this is called delirium. Those around the bed of the sufferer are ignorant of the existence of subjective concepts and believe the patient is talking with imaginary beings, conjured up by the fevered brain. But this is not true.

They are conversing with their awakened concepts of humans. When the fever abates the personality becomes normal in its brain, and the subjective concepts pass into abeyance. If the now normal personality afterwards thinks of its conversations with its concepts, which it at the time believed to be humans, the recollection would have for it the character of a dream; for there would be no record of the event in the brain.

Reader, if at any time you are present when a fever patient is talking with something you neither see nor hear, do not, I pray you, believe the fake statement made by those who know nothing about the patient's real mental condition, who claim that you are listening to the senseless ravings of a delirious person. You are not listening to the vaporings of a diseased mind, as the materialistic doctors will tell you. You are listening to the personality of the fevered patient addressing a concept it has of some near and dear one, now dead.

The personality which begot the spirit world owned by the percipient, has been by the fever forced so far

out of its home, the brain, that it is able to hear, and sometimes to see its concepts of humans. Those that it loved and thought most of will be the first that the personality will think of and thus arouse. This thought on the part of the personality will awaken and bring to the personality's view a concept it has of the person loved. The mother, who has lately lost her darling child, and worried over the loss, when in the fevered state will naturally think of her lost one and that thought will immediately awaken the concept she has of it; and to the personality of the mother it will appear exactly as the child did while living. On seeing it the delighted mother will address in endearing terms the concept which she believes to be her dead child, and will endeavor to fold it in her arms and caress it, all the while uttering a mother's affection for her beloved child.

Scenes like this I have witnessed and I now realize that I was in the presence of a wonderful, natural fact and was listening to a mother's pleadings to a living concept she had of her now dead child. The scene was holy and sacred.

When the personality of a fever patient converses with its concepts of humans, the character of the patient's talk will indicate the mental attitude that existed between the awakened concept and the patient. If the patient's talk be calm and friendly, the recognized concept will be that of a friend. If the patient's talk be of an angry, violent nature, we must conclude that the concept awakened is that of an enemy. Subjective concepts of humans, when awakened, entertain the same feelings toward the patient that their prototypes did at the time the concepts were begotten.

While those around the couch of the stricken one hear only what is voiced by the patient, the patient hears, subjectively, abuse from the awakened enemy concepts. The replies of the enemy concepts are not heard by those in the

room and since they do not hear what the sick one hears subjectively, the listeners accept the doctor's theory of delirium.

The indifference on the part of the fevered patient to any remarks addressed to it by those surrounding the bed arises from this: the personality is more or less excluded from the brain, and that condition forbids ordinary speech from reaching the personality through its sense organs. Upon the degree of the exclusion of the personality from its brain will depend its partial or total suspension of sense perception. Many delirious patients are thus rendered deaf.

"Delirium" then is not "a morbid, irrational condition,"—nor is it an "hallucination." These are words coined by materialistic doctors to cover up their ignorance. They deny spirit existence and hence do not know how to account for the fevered patients' talking apparently to some definite object. Hence, "delirium" and "hallucination" are the terms under which ignorance takes refuge.

How long will mankind endure this insolence?

Many human beings who have domestic or other troubles that worry them day and night have taken more or less liquor to drown their sorrows. The primary motive impelling the man to drink is unknown to the public or not adverted to. But the drinking is noted; and when the clairaudient condition appears the "liquor" is blamed for the mental trouble. The domestic worry or other trouble is never alluded to by either the relatives or the doctors.

This is all wrong; for the primary cause was one that affected and disquieted the personality, namely—the domestic or other trouble; while liquor was taken to drown sorrow. The liquor did not affect the personality, but the domestic or other worry did affect the personality and through its continuance, awakened the subjective concepts of humans it owned, and thus brought on the clairaudient state. Do not blame liquor for this condition; but blame the true cause, the secret domestic or other worry that beset the personality of the victim.

Liquor has not filled our asylums, but worry and professional ignorance have.

I know a woman who was a school teacher, who took a liking to a young man of the district. She knew that he drank more than was good for him. She coaxed and begged him to give up drinking immoderately. He would promise but failed to keep his promise. She loved him and foolishly thought if she married him she could control his appetite. After their marriage he drank heavier than he had before. The wife prayed to God and the saints to change his heart and make him a temperate man.

During the first six years of married life he seldom drew a sober breath. In that time his wife gave birth to three children, who are now grown to maturity and are most exemplary citizens.

After seven years of domestic worry the poor wife became clairaudient, and has spent twenty-five years in the insane asylum, and is today a mental wreck, while her husband is apparently a well preserved man of fifty-five.

Thirty years of intemperance has not injured the husband, physically or mentally, while six or seven years of worry have totally destroyed the wife's mentality.

Liquor acts upon the visible body, but worry affects the invisible intelligence. This is not an isolated case. There are thousands of them.

Drugs have a most peculiar effect upon the human personality. They seem to act as a stimulant to the faculties of the mind. Opium and its derivatives have been used by many men, like DeQuincy and Coleridge, whose best writings have been produced under their influence. The drug seemed to brighten and quicken their intellects.

Opium has been used most extensively in China. Yet the drug addicts rarely become abnormal. Continued use of the drug breaks down the will power, but seldom unseats the reason.

Opium is not a food for the body, but, I believe, is a powerful stimulant to the personality, and possibly to its con-

cepts. The stimulated personality awakens, I am inclined to think, the subjective concepts of humans. They are not individualized but awakened, so that they can participate in the visions and dreams enjoyed by the sleeping personality. The pleasure secured through the personality's indulgence in the drug urges them to force the personality to continue the use of the drug, so that they may be able to enjoy the rapturous visions or dreams it produces. This is the influence, the subjective concepts of humans, that nullifies the will of the personality and forces it to scheme and lie to secure the drug.

Anesthetics paralyze the personality and hold in thrall the subjective concepts. After the effects of the anesthetic pass the normal state returns.

The causes that produce the mental abnormal states are chiefly fear and worry.

Neither liquor nor drugs can be held responsible as primary causes inducing permanent mental abnormality. Men and women worried by domestic troubles, fear or any of the many causes which produce mental discontent, may indulge in liquor to drown their cares. At most liquor may be held responsible for mental trouble only as a contributing cause. Liquor is a visible stimulant to the body.

Worry, fear and other mental depressing influences are the invisible stimulants that prey upon the personality, upon the mind, and produce clairaudience.

CHAPTER XVI

THE PERMANENTLY MENTAL ABNORMALS

The clairaudient Christian and unbeliever who know nothing about the spirit world or deny its existence, are the only permanently mental abnormalities we will consider in this chapter. Here I am treating of human beings who at one time enjoyed perfect mental health. I am not considering idiots, imbeciles, fools or congenital mental monstrosities, but human beings that had lived normal men and women until worry, fear or other cause had awakened their subjective concepts of humans.

The permanent clairaudient may be enlisted from any class of normals through the many depressing influences that weigh upon the mental life of the subject. But the mental disturbances that result from these causes are always the consequences of awakening and individualizing the subjective concepts begotten by the personality.

Hence, when the Christian or unbeliever, who knows nothing about spirits or denies their existence, becomes clairaudient, he, unlike the spiritualist, becomes nervous and afraid, and the moment the awakened subjective concepts enter into a conversation with the personality that begot them, the subject will ever after be clairaudient.

Why, in ancient and modern times, down to the seventeenth century, were insane asylums unknown? And why are there among the pagans today no insane asylums?

Reader, have you ever thought of this question?

Man has not changed in historic times. Pagans are both physically and mentally as they were six thousand years ago. Christians and unbelievers in spiritism are physically the same as other men, but many, unlike the pagans, have changed their

belief with regard to the unseen world. Why the mental break down among Christians and unbelievers in spiritism for the last two centuries? These people claim to be the most advanced in civilization since man appeared on earth.

This interesting question we will endeavor to answer. From remote antiquity to the seventeenth century of the Christian era people believed in the existence of a spirit world. Jew and Gentile admitted it. The Old and New Testaments contain many references to talks with God, the angels, and even with the devil.

Among pagan peoples, whether savages or learned, the belief in the spirit world was universal. Since the founding of Christianity, its establishment and all its history teem with revelations and communications from the spirit world. The result of this credence in the existence of a spirit world was to leave the human reason undisturbed, when one heard a voice from the unseen. The recipient, believing that the message was from an inhabitant of the spirit world, who was free to go when and where it pleased at the conclusion of the message ceased thinking about the invisible visitor. The recipient ceasing to dwell upon the messenger at the close of the interview, left the receiver of the communication just as he was before hearing the voice. And whether the interview was long or short, no fear, no disturbance, came to the receiver of the message. At its close he was as tranquil as when it began.

The belief in those days was that the Deity communicated to man either directly or through messengers or chosen servants—and hence those who heard voices from the unseen were looked upon as favored children of God or the gods. The belief of mankind down the ages that there is a spirit world and that its inhabitants can commune with men, prevented their visitations from disturbing his mental life. His belief, that at the close of the interview the messenger would depart, left the percipient normal.

But in the seventeenth century the materialistic philosophy of Epicurus and later advocates was revived: "That there is no spirit world; that 'Matter thinks.'"

Its adoption spread among the learned opposed to Christianity and all revelation.

What is the cause of so-called clairaudient insanity among people professing Christianity?

This is an interesting question, and I wish to give it my unprejudiced answer.

Luther's revolt against the Catholic church succeeded in freeing the human intellect from the thralldom of the Roman Curia. Men of science, who had discovered truths which the Curia condemned, were obliged to retract or burn at the stake. When the Roman Curia had no longer the power to suppress the discoveries of science, and men of science felt themselves free, the pendulum of freedom of thought swung as far to the opposite side, in utter disregard of the Church's tenets, as the Church in the Middle Ages had held it from the truth—its true position. Since then "faith" has been flouted by scientific men, and human reason and research have been deified.

The Bible Story of the origin of man is scouted and all revelation and spirit existence are treated as a joke. "Matter alone," is acknowledged by them to exist. The spirit world has no standing with them and their disciples. Colleges and university professors teach materialism and their pupils spread it over the Christian world. "Matter," through chemical combinations, they hold, produces life and that evolution has begotten the various species we find at different epochs, scattered over the earth.

In England, France and Germany materialism was favored by the advanced thinkers, who styled themselves scientists. The teaching of these men, who were undoubtedly far advanced in chemistry, biology, and in fact all the natural sciences, gave great weight to the materialistic theory.

Upon chemistry, the telescope, the microscope and the scalpel they relied to reveal all that could be known about

visible and invisible objects. With the laws governing chemical compounds they were more or less familiar. And they even asserted that they knew, or had reason to believe that life arose from chemical combinations. They believe that "matter" can account for everything, and that the spirit world has no standing in science.

During the past thirty-six years or so, through the study of mental phenomena by the "Psychical Research Association," in England, France, Germany and America many learned men and noted scientists have been converted to the belief in the existence of the spirit world; but despite all the efforts of the converted scientists they have failed to convert the scientists, as a body, to their views.

This, then, is the condition in which spiritism stands in the ranks of scientists and men of letters: All materialistic scientists and men of letters who have investigated the claims of the spiritists have been converted to a belief in the existence of a spirit world; while the great majority of materialists absolutely refuse to investigate, and content themselves with casting shurs upon their co-scientists, who have satisfied themselves that "there is a spirit world." To any candid mind it is evident to which group of scientific and literary men the truth probably belongs.

The scientists and men of letters who have studied, investigated scientifically and satisfied themselves that the claims made by spiritists of the existence of a spirit world are surely safer leaders in this matter than materialistic scientists who refuse to investigate, and rely upon the merely assumed theory of the non-existence of spirits and the existence of matter alone.

Remember, I do not endorse the belief of spiritists in the existence of "disembodied spirits", but I do endorse them in their belief that spirits exist. The spirits that spiritists believe to be "disembodied spirits" I hold to be subjective concepts begotten by the human personality. But for our argument it is sufficient to know that spirits exist. What they are and how they came into being is not the question here. That they exist is the question.

So completely has the materialistic theory taken possession of self-satisfied materialists and educated laymen that the profes-

sional chairs in all our colleges and universities are held by materialists. Any professor known to investigate spiritism will soon find himself politely invited by the Trustees to hand in his resignation. Our colleges and universities are sending out, year after year, thousands of young men imbued with materialism, and thus spreading its mephitic influence over the civilized world. Such a hold has materialism upon society today that the legislatures of all so-called civilized countries, at the instigation of the medical profession, have passed laws placing in their hands the power to determine the mentality of any person, and on their decision deprive him of his liberty and consign him to an asylum.

Here we can readily see the injustice done by a member of the materialistic medical fraternity when he is called in to see a clairaudient. By education he is disqualified to treat him rationally. What the clairaudient asserts and knows to be true—that he hears voices—the materialistic doctor denies. The doctor's denial that the clairaudient hears voices confounds the clairaudient and his awakened concepts. He knows that he hears voices, no matter what the doctor says, and he knows, too, that the doctor has by law the power to send him to an insane asylum. This worries him and increases the excitement on the part of the awakened concepts, who believe themselves to be their prototypes, the human beings.

The final act is the committing of the clairaudient who hears his subjective concepts, the spirits, to an asylum, by the materialistic doctor, who denies spirit existence.

In the case of clairaudients what should be done?

Keep them away from materialistic doctors, who know nothing about the condition, and take them to some intelligent spiritualist. The abnormal subject does not need drugs, but a conversation with a spiritualist will enlighten him, according to his views, about the spirit world. It is the best that can be done just now.

What is the result to families calling in materialistic doctors to see clairaudients? The result is the unnecessary sending of thousands upon thousands of them to the insane asylums.

So industriously have the materialistic doctors followed this course that they have kept the asylums congested with patients,

forcing the superintendents of state hospitals to keep busy petitioning the Legislature to build new hospitals or enlarge the old.

Is there any hope for a change?

Not until men learn the existence of subjective concepts—the spirit world—which is awakened and identified in the clairaudient condition. When that occurs, then the legislatures must annul the laws granting to materialistic doctors the power to commit the clairaudient to the asylum. When that time comes

THE THIRD EPOCH

for the clairaudient shall have dawned. The admission of a spirit world, the explanation of its origin and of what it is composed, will restore the clairaudient whose brain is normal to a safe and sane condition; thus making him again a self-supporting member of society.

THE THREE EPOCHS THROUGH WHICH THE CLAIRAUDIENT MUST PASS ARE AS FOLLOWS:

The first began with the appearance of man on earth and lasted until the Seventeenth Century. Clairaudients then claimed they heard voices and men admitted it.

The result: No insane people whose brains were normal.

The second epoch began when the materialists, seizing the power their scientific attainments conferred upon them, denied that the clairaudient heard voices; pronounced him crazy; the victim of hallucinations, etc.—and consigned him for life to the insane asylum.

The result: Materialists have given rise to the clairaudient insane and the insane asylums.

The third epoch will begin when the materialistic teaching “that there is no spirit world; that matter thinks,” is overthrown.

Result: No more clairaudients whose brains are normal will be consigned to asylums. This epoch will embrace the remainder of man's existence on earth.

CHAPTER XVII

THE ORIGIN OF SPIRITS IS NOT AFFECTED BY MAN'S BELIEF

The belief entertained by humans regarding the origin of the spirit world in no way changes their origin or them. Their origin and themselves are and ever will be the same, no matter what man believes about them. The ancients believed they were God, gods, angels and devils, and in modern times the spiritualists believe them to be disembodied spirits. Those beliefs of man in no way change the spirits. Their cause for existing is the same in modern as it was in ancient times.

The spiritualists claim the existence of a spirit world, and so do I. But the belief of the spiritualists about the origin and character of the inhabitants of the spirit world and my belief are distinctly different. They believe that the spirit world consists of "discarnate spirits"; while I hold that it is composed of subjective concepts of human beings begotten by the Personality. They believe the inhabitants of the spirit world are objective existences, free to go when and where they please; while I hold they are subjective, and belong absolutely to the conceiving Personality.

The spiritualists believe that the spirit world is made up of an aggregation of countless disembodied spirits, independent and self-existing, while I hold that the spirit world consists of subjective concepts of humans begotten by the human Personality.

The spirit world, to the mind of the spiritualist, is one body; while I hold that there are as many distinct spirit worlds as there are human beings on earth. Each percipient has his own spirit world. The spiritualist believes that the spirits are immortal; while I hold that they are mortal and cease to exist at the death of the percipient.

If the members of the spirit world consisted of "disembodied spirits," independent existences, all present would hear them as well as the clairaudient. That no one hears them but the clairaudient proves that they are subjective.

The human personality contains the intelligence of the human species and is the seat of the senses. It belongs to the life bequeathed to the infant body by the parents. Its home is in the brain. There it functions perfectly. When it is out of the brain its mental activity is reduced to a minimum. While absent from the body it is living and connected with the body by an invisible bond, but incompetent to think and reason normally.

Excursions can be made from the brain by the personality either intentionally or unintentionally.

Intentional excursions are made more frequently while the personality is asleep. They are chiefly experiments. Thus, one on retiring thinks to himself: At 2 a. m. I will visit a certain friend and appear bodily. With this in mind, he passes into sleep and conveys to his subjective concept his intention. At 2 a. m. he will appear to the friend conducted by his subjective concepts led by a concept he has of the friend.

Another person, deeply interested in the welfare of an absent friend, goes to sleep wishing to know the real state of the absent one. He will, on entering sleep with this desire to learn the condition of the absent one, communicate to his concepts of humans now at the threshold of consciousness his desire, and all concepts interested in knowing the state of the absent one, influenced by the now sleeping personality's wish, draw out the sleeping personality from its body and seek the absent one. On reaching the one sought it awakens through the influence of the interested concepts and after seeing the object of its desire, again passes into sleep. After learning the condition of the absent friend the personality is conducted by its concept of humans to its body. The personality now sleeping re-enters the brain and when it awakens it believes it has dreamed it has visited the absent one and is satisfied.

Less frequently does it happen that the personality of a human being while awake makes an excursion from the body. When this occurs the time of its absence from its body depends upon

the wish and power of hostile concepts. It may be for days and it may be for weeks. During the absence of the personality from the body, the body lies in a trance.

But in all these excursions of the personality from its body its mental processes are reduced to a minimum. The reason is: The personality is out of its brain and, although connected with the life of the body by an invisible bond, it is unable to think and reason as it would were it in its brain, its home.

The personality outside the brain is, therefore, at a disadvantage and cannot reason or reflect as a normal personality can.

If this be so in the case of an excluded personality whose body is still living, we can easily conjecture, if it survives death, how absolutely deficient in thinking and reasoning it would be when the body had decomposed. Yet, this would be the condition of disembodied spirits if such existed.

The only resemblance, then, the excluded personality bears to its prototype is in bodily appearance. Its mentality, by reason of its abnormal state, excluded from its home, the brain, is almost wholly inactive.

Now in the case of subjective concepts of humans we will see that they reproduce in spirit form their prototypes perfectly, both physically and mentally. Subjective concepts of humans are begotten by the personalities of the human object and the percipient by reason of mutual recognition. The concept begotten by the conceiving personality is an absolutely accurate copy in spirit form of its prototype. The concept has the bodily form perfectly reproduced and all the knowledge and intelligence of the prototype. The subjective concept's brain duplicates the prototype's brain and has a perfect copy of the personality of the prototype. When the concept is awakened and told by the percipient, who its prototype was, it arises from the spirit sleep, just as its prototype would from a natural sleep. It has the prototype's history up to the instant it was taken. Hence, when it is awakened, as it is when a man becomes clairaudient and is recognized, it naturally accepts the suggestion given it by the clairaudient that it is the prototype, the human being.

The concept is further convinced that it is the prototype for it can reason as well as could the prototype. Why is this? The reason is that the concept has a spirit brain that permits it to

think and discuss questions as ably as could its prototype, the human being. The trance speaker is a good illustration. The trance speaker is one who passes into self-hypnosis. While in this state his consciousness is asleep. Then a subjective concept the one in hypnosis owns of some fluent, educated person he has met takes possession of the vocal organs of the entranced one and through them delivers speeches and addresses as well and as readily as could the prototype of the concept. The reason it can do this is because it has a spirit brain that permits the copy of the prototype's intelligence to use it as perfectly as could the human intelligence use the prototype's brain.

No human personality or intelligence out of its brain can discourse or use its reason as a human being can. As for "disembodied spirits," if such exist, they would be disqualified to deliver discourses by reason of the destruction by death of their home, the brain. Subjective concepts of humans perfectly reproduce in spirit their prototypes, while human intelligences outside the brain are abnormal and totally incapable of thinking and reasoning as human beings.

CHAPTER XVIII

WHAT IS CLAIRAUDIENCE OR SUBJECTIVE HEARING?

The proper understanding of this question I deem so important that at the risk of repeating to some extent what I have touched upon before, I will here give a further explanation of subjective hearing.

Each sentient being is a subject having five senses: sight, hearing, feeling, smelling and tasting. Through those senses the subject receives sense perceptions. Each subject's sense perceptions are confined to it. No sentient being experiences sense perception immediately through the senses of another sentient being. No brain communicates immediately its sense perceptions to another. Even when experiments are made by a percipient and agents endeavoring to convey to the percipient the sensations the agents experience; when the transfer is successful the sense perception is conveyed to the percipient through subjective concepts of the agents owned by the percipient. The concepts of the agents owned by the percipient are in rapport with their prototypes, the agents.

Hence, the law is universal: that no sentient being can communicate immediately its sense perceptions to another sentient being, but mediately, through concepts of the agents.

All learned by a sentient being through its senses are called subjective sense-perceptions. Each sense has its own particular office to perform and reports directly to the personality. It is the personality that sees, hears, feels, tastes and smells, and not the brain as a whole, nor certain parts of it. The personality, like the telegraph operator intent upon the sounder, receives the messages at the receiving end of the brain. The personality must not be confounded with the receiving end of the senses, nor the operator with the sounder.

What is the meaning of clairaudience or subjective hearing? It means that the clairaudient hears distinctly his subjective concepts of humans, begotten by his Personality, addressing him subjectively. No one else present hears them. His Personality has, unknown to him, begotten subjective concepts, living facsimiles of all human beings he has met and with whom he has exchanged recognition. These subjective concepts are outside the percipient's body, and when by some stress placed upon the Personality, it awakens them, they speak just as their Prototypes would. But, since they are subjective, their mental voice is heard by no one but the owner, the percipient.

It may be asked: Why does the clairaudient alone hear his subjective concepts?

Why, I ask, does the man alone who burns his finger, feel the pain? Why does the man alone who takes a dose of quinine taste the drug? Why does the man alone who takes a pinch of snuff feel the sensation?

Is it not plain that these sensations experienced by the Personality through the senses of touch, taste and smell, are subjective; that is, felt alone by the owner of the senses, the Personality?

So, too, the subjective concepts of humans begotten by the Personality through the senses are the property of the Personality and exist outside the body of the clairaudient. When they are awakened and talk, it is subjective talking and is heard by the owner, the conceiving Personality, alone.

Subjective concepts, as the term implies, are subjective, not objective. If they were objective existences their conversation would be heard by all present. But since they are subjective they are heard by the clairaudient alone. The clairaudient's condition is similar to that of a man using a telephone. The user of the telephone will represent the clairaudient and the speaker at the other end of the line the subjective concept.

Let us bring in two blind doctors holding materialistic views, neither of whom has heard of the telephone, and let them listen to the user of the telephone for some time. They will hear what the man in the room says, but nothing said by the man at the other end of the line. What they hear has no consecutive sense;

is a number of disconnected sentences. On leaving the room they are asked: What do you think of that man talking in the room?

With serious countenances the sage blind men would answer: "He has hallucinations, delusions. He is mentally unbalanced. He is not safe to be at large."

This decision of the blind doctors is as rational as the decision of the doctors enjoying all their senses who pronounce the clairaudient crazy because he alone hears his concepts of humans talking with him subjectively. The clairaudient does not know that he alone hears his concepts, and hence he vocalizes his replies which are heard by those around him, while the answers given by his concepts are heard by him alone.

If the blind doctors had been given receivers and thus have heard the conversations from both ends of the line they would have learned something that would have forced them to give a different decision with regard to the mentality of the user of the telephone.

So, too, doctors with sight and hearing have much to learn about the human Personality and its conceptions before they will be qualified to pass a rational judgment upon a clairaudient's mentality.

Not all subjective concepts talk so their owners alone hear them. The concepts of Mrs. Emelia French and the concept of Katie King owned by Miss Cook are examples of subjective concepts that materialized so that their voices could be heard by all in the room. If doctors who had been accustomed to commit clairaudients to insane asylums because they claimed to hear human voices addressing them, had attended one of Mrs. French's seances and heard the powerful voice of the spirit Red Jacket, or that of the "laughing spirit," they would not think of telling her that she had hallucinations, delusions. They would be satisfied she heard human voices because they heard what they thought were human voices. What would they hear? Spirit voices, not human voices.

There was no difference between Mrs. French and any other clairaudient. Her subjective concepts, which she believed to be "disembodied spirits" could converse with her subjectively, and

no one else hear. At seances some of her spirits vocalized what they said to let mortals know that they existed, and to encourage men to believe that life after death is continuous.

Nor did these vocalizing spirits create a human throat, larynx, vocal cords, palate, tongue, teeth, lips and lungs, as some people think they must in order to speak.

I have stated that the subjective concepts of humans are, in spirit form, exact duplicates of their prototypes. They possess perfect spirit copies of every organ, bone, artery, nerve, heart, lungs and everything else the prototype had at the moment it was begotten. And these spirit bodies are living apparently as a human body lives.

CHAPTER XIX

THE THREE WAYS IN WHICH SUBJECTIVE CONCEPTS CAN BE AWAKENED

By the human being thinking of spirits and wishing earnestly to get into communication with them. This is the method employed at seances, whether the manifestations take place through raps, table tipping, the ouija board, planchette or other device. It may be called the normal manner of summoning the spirits, for those composing the circle are usually in the normal state. The normal human, then, desiring to communicate with the spirits can, if intently persistent, secure their active presence.

But it must not be forgotten that the spirits thus summoned are subjective concepts of human beings owned by members of the circle, and not what the members believe them to be, "disembodied spirits." Ignorance of subjective concepts on the part of the members of the circle prevents them from becoming clair-audient, permanently abnormal.

Hermann, Thurston, Keller and their kind perform their mystifying acts through the assistance of their subjective concepts of humans. They undoubtedly believed they were assisted by the subjective mind or by "disembodied spirits." But the truth is, there are no "disembodied spirits," and the subjective mind is a misnomer.

Under this division come all methods of healing used by healers, except hypnotism.

The second way to awaken subjective concepts is through hypnotism, induced by an operator or self-induced.

The subject consents to place himself under the control of the hypnotist, and to go to sleep at his suggestion. As the personality passes into abeyance, the subjective concepts it owns come to the threshold of consciousness and the concept the sleeping one has of the hypnotist is in rapport with the hypnotist. The

hypnotist believes he is addressing the sleeping subject, but the truth is he is talking to the concept of the hypnotist and all other concepts owned by the personality of the sleeping subject.

All the suggestions by the hypnotist, whether vocalized or mentalized, are equally understood by the subjective concepts; for the concepts owned by the one in hypnosis and the hypnotist are in rapport. The hypnotist addressing the subjective concepts owned by the one in hypnosis, through the concept of the hypnotist owned by the one in hypnosis, believes he is talking to the sleeping subject and thus forces the concepts to believe that they are the owners of the subject's body. The hypnotist is ignorant of the existence of subjective concepts and does not know that all acts performed at his suggestion are carried out by the subjective concepts of the one in hypnosis and not by the sleeping subject.

When the subject awakens he knows nothing of what happened while he was in hypnosis. All the subjective concepts are ignorant of each other's existence. Each believes it owns the body and hence unitedly carry out the suggestions given.

Self-Hypnosis may be induced either intentionally or unintentionally. It is induced by mediums, trance speakers, some automatic writers, and others, intentionally.

It is produced unintentionally by men and women, who, ignorant of the result, assume positions which produce hypnosis. The looking at an object slightly above the level of the eyes and at a distance of sixteen or eighteen inches will throw the person into the hypnotic state if persisted in for a longer or shorter time, according to susceptibility of the subject. The life of the subject, whether moral or immoral, has no effect upon the resultant hypnosis. If the conditions to produce hypnosis are present it will take place.

Pious men and women have often knelt before a crucifix hung on the wall and have been absorbed in prayer when they unconsciously passed into self-hypnosis. Their conscious prayers were followed by visions in conformity with the pious aspirations of their hearts. So real are the personages seen and so lofty the sentiments expressed by the believed-to-be heavenly messengers that when the entranced one returns to consciousness he or she

believes the vision to be of a celestial origin. But those visions are subjective, and have their source in subjective concepts of pious people known to the hypnotic. We know that when self-hypnosis is nearing the concepts come to the threshold of consciousness and the thoughts entertained by the now self-hypnotized person are taken up by the correspondingly pious concepts, and visions of people and conversations take place. The religious person on awakening believes that he had a visit from heaven or, like St. Paul, had been taken to the third heaven.

But the belief of the self-hypnotized person that he had a visit from or to heaven, is not true. Awakened subjective concepts owned by the entranced one produced the visions and gave the pious counsels. Neither the First Cause nor any independent spirit was concerned in the visions or the revelations.

The third class of awakened subjective concepts are aroused by religious and other fanatics. They vocalize mentally to the percipient.

The third method by which subjective concepts of humans are awakened may be termed the abnormal; for their manifestation follows some shock, fear, worry, or violence done to the personality. Their presence has not been wished for or sought by the subject.

Some of the causes that produce this state are fear, fever, worry, shock, injury to the head, excesses in liquor, drugs or any gross violation of nature's laws.

When a subject, after experiencing one or other of the causes I have mentioned, that frequently produce clairaudience, fails to be relieved of hearing the voices from the unseen, he becomes permanently clairaudient. The spirits, awakened by any of the causes mentioned in this third method are also subjective concepts of humans owned by the personality of the one now clairaudient.

All the inhabitants of the spirit world known to man are subjective concepts of human beings begotten by the Personality and belong to it.

The spirit world, composed of subjective concepts of humans, is strictly personal, strictly subjective.

There is no world of spirits wandering through space.

All members of the invisible spirit world known to man belong to visible sentient beings.

No objective existence has ever addressed man subjectively.

All subjective conversations known to man have been produced by subjective concepts begotten by and belonging to the human intelligence or personality.

CHAPTER XX

ARE THERE DISEMBODIED SPIRITS?

When one consults a medium, wishing to hear from a departed friend, what is the source of the medium's power to summon the spirit sought?

The medium believes that through him a "disembodied spirit" is called from out the vastness of space.

But is this true? Are there "discarnate spirits"?

Let us examine the foundation upon which the medium makes the claim and see if it is true.

Mediums and spiritualists know nothing about subjective concepts of humans; and since they receive information from the members of the invisible world, they conclude that it comes from "disembodied spirits."

Let us study an individual case. Mr. Doe calls upon a medium and asks for a sitting, which is granted.

What does Mr. Doe possess which the medium can secure to furnish him with the information Mr. Doe seeks?

First: Mr. Doe, unknown to him, for he is a normal man, has subjective concepts, perfect living spirit copies of every human being he has met and recognized.

Second: All those subjective concepts were begotten of living beings; belong to the percipient and will live while he lives.

Third: Each subjective concept of a human owned by Mr. Doe is an accurate, living reproduction in spirit form of the prototype, Mr. Doe, as it was at the time it was begotten.

If Mr. Doe's personality had begotten twenty thousand concepts of humans before calling upon the medium, then the subjective concept the medium took of Mr. Doe would have twenty thousand living concept copies of the subjective concepts owned by Mr. Doe.

The medium on meeting Mr. Doe did not take the concepts Mr. Doe had of humans. But the medium and Mr. Doe, by reason of mutual recognition, have unconsciously taken subjective concepts of each other. In the subjective concept the medium now has of Mr. Doe is all the knowledge possessed by Mr. Doe, as well as an exact living copy of each human being Mr. Doe has taken a concept of during his life. Each of these copies is living and has the spirit form, as well as the knowledge and intelligence of its prototype. All these concepts were begotten by Mr. Doe's personality while their prototypes were living. Hence, none of these concept copies can possibly be "disembodied spirits."

The concept, then, the medium begot of Mr. Doe was the vast storehouse from which his "control" got its information.

Many of the prototypes of concepts owned by Mr. Doe have died, but their death had no effect upon the concepts, for subjective concepts depend for their existence upon the personality of the percipient, and not upon the prototypes.

Mr. Doe, believing that he can hear, through the medium, from his dead brother Joe, asks for a sitting. The medium consents and passes into self-hypnosis.

A subjective concept owned by the medium and called a "control" assumes the role of "guide." It is undoubtedly the concept of a hypnotist or a spiritualist. It takes possession of the vocal organs of the medium and, addressing Mr. Doe, asks his pleasure. Mr. Doe tells the vocalizing concept that he wishes to hear from his dead brother, Joe.

Now Mr. Doe is normal; hence the concept the medium has taken of him is that of abnormal.

To awaken the concept copies of humans owned by the concept the medium took of Mr. Doe, the concept of Mr. Doe must pass into hypnosis. Neither the control nor the concept the medium has of Mr. Doe knows anything about subjective concepts. Nor does the "control" see the concept of Mr. Doe, for it does not know of its existence.

The "control," having learned from the sitter, Mr. Doe, through the vocal organs of the medium, the spirit he wished to hear from passes back into the subjective-concept-world and—like an office boy in the lobby of a hotel—calls subjectively but in

stentorian spirit tones the name of the brother Joe. The concept of Mr. Doe owned by the medium, hearing subjectively the loud repeated call for the dead brother, Joe, becomes excited and finally passes into trance. Then its concept-copies of humans are at the threshold of consciousness and the summoned concept of the brother Joe answers. Its attention, once secured, is retained to the end of the interview. In the meantime, the concept of Mr. Doe would know nothing of what was taking place. At the close of the interview the "control" would believe it had cited the spirit of Joe from the vastness of space; and Mr. Doe would believe that he had heard, through the medium, from the "disembodied spirit" of his dead brother Joe. But this belief is absolutely false.

Mr. Doe had heard from a concept copy of his dead brother, owned by the subjective concept the medium's personality begot of Mr. Doe. The subjective concept the medium took of Mr. Doe furnished through a concept copy of the brother Joe, all the knowledge about the brother, given by the "control" as coming from the dead brother.

Mr. Doe was normal, and hence could not reach his subjective concepts of humans. The medium was abnormal, and hence his "control" could reach and interrogate the concept copies it took of normal sitters.

Mr. Doe did not have the "disembodied spirit" of the brother Joe, but he had subjective concepts of Joe, taken while he was living; and spirit copies of those concepts were all that the medium's concept of Mr. Doe had. Hence all they learned about the brother Joe was furnished by concept copies of the subjective concepts Mr. Doe had taken of the brother Joe while he was living; and not from the "disembodied spirit" of Joe.

Let us suppose that Mr. Doe is not perfectly satisfied that he has heard from his dead brother; and to test the matter further, asks the "control" to evoke the spirit of his brother John. This he did without telling the "control" that his brother John is still living. The "control" complies with Mr. Doe's request and calls up the spirit of the living John. The conversation held with the spirit of the living John is later given to Mr. Doe by the "control" through the vocal organs of the entranced medium.

Mr. Doe recognized that many things told by the "control" as coming from the spirit of John were true, and confirmed Mr. Doe in the belief that the "control" in some mysterious manner learned of occurrences known only to himself and his brother John. Mr. Doe left the medium without enlightening him as to the deception; but he was puzzled to account for the reliable information he had received from the dead brother Joe and the living brother John.

How did the "control" secure the information?

In both cases through the subjective concepts Mr. Doe had of his dead and living brothers. These concepts of his brothers were taken while they were living; hence they cannot possibly be "disembodied spirits." Certainly, the concept of John—for he is still living—cannot be the disembodied spirit of John. Nor can the concept of Joe be his "disembodied spirit," for it was begotten by Mr. Doe while Joe was living.

All learned by the "control" about the private lives of John and Joe, as well as of their family, was secured not from "disembodied spirits" but from subjective concepts Mr. Doe had taken of his brothers Joe and John while they were living.

Subjective concepts of humans, then, furnish all communications from the spirit world. Neither through mediums nor directly are conversations held with "disembodied spirits." Through mediums interviews are secured with subjective concepts of humans. Never has there been a communication from a "disembodied spirit," for there is no such thing in nature.

All the inhabitants of the spirit world are subjective and hence attached to some visible sentient being. They live on the personality that begot them.

The personality, the seat of the intelligence, can leave the body for a limited time, go anywhere on earth and return. It belongs absolutely to the Formative Principle that built and owns the body, hence when the body dies and decomposes the Formative Principle, the life, ceases to exist, and the personality with all its living concepts of humans passes into nothingness. Consequently there can be no "disembodied spirits."

The vast storehouse of intelligence and power which furnishes information through mediums supplies assistance to magicians,

whose startling acts awe the ignorant and puzzle the learned; arrests diseases and cures the ailing through the various cults, called Faith Cures, mental healing, Christian Science and the like—all these and numerous other wonderful works ascribed to God or angels, saints, "discarnate spirits," or devils, are, one and all, referable to subjective concepts of human beings.

Subjective concepts of humans account for all subjective phenomena known to man in the past, in the present, and will explain all that will ever be known to man in the future.

No Deity, angel, "discarnate spirit" or devil takes any part in subjective phenomena.

Subjective concepts of human beings, begotten by the personality are responsible for all.

CHAPTER XXI

RECAPITULATION

Since man appeared on earth he has heard voices from the unseen.

In prehistoric times, as well as in ancient historic times, those voices were attributed to the gods or their messengers.

The folklore of all ancient peoples were handed down by the heads of families and ultimately embalmed in undying verse.

The mythologies of the ancients were developed by the poetic geniuses of the past and founded upon the stories of antiquity.

At no time were communications from invisible beings through voices from the unseen denied until the middle of the Seventeenth Century.

With the spread of the Reformation materialism grew bold and defiant. It "resolved all existence into a modification of matter" (*Enc. Brit.*) and hence denied the existence of a spirit world.

Materialists are wrong; for there is a spirit world, born of the human intelligence.

Spiritualists are wrong; for there is no individual spirit or life that ever animated a visible body that can live after the death of the body.

The truth lies between these two opposite theories; for it is the intelligence, itself a spirit belonging to the life of the body, that begets the members of the spirit world. Subjective concepts of humans, begotten by mutual recognition on the part of the personalities, constitute the spirit world known to man.

The spiritualists are wrong, for the intelligence of the individual dies when the bodily organs cease to function. The life, the soul that informed a man can be transmitted to his progeny, but his personality which contains the acquired knowledge

and experience gained through the senses ceases to exist when the individual dies.

Spiritualists and men in general believe that the "soul" of man and his "intelligence" are synonymous, but this is not true. The soul is the builder of the body and is governed by nature's laws. The intelligence, the personality, belongs to the soul, the life, and its duty is to preside over the senses and through their warnings guard the body from harm and lead it to a prosperous life.

Since these concepts of humans are subjective, belonging to the conceiving personality, they will live while the personality lives, and no longer.

When the life which built the body ceases to function the body decomposes. Then the life of the individual, together with its intelligence and all the concepts of humans, the members of the spirit world it owns, die forever.

The materialists know nothing about the spirit world begotten by the personality.

The spiritualists confound the "subjective concepts" begotten by the personality with the "life" that informed human bodies. The two are entirely dissimilar.

The materialists are wrong in claiming that the life which informed the human body ceases to exist at death, if the owner passes his life on in his offspring.

The spiritualists are wrong when they assert that a subjective concept of one now dead, owned by a living friend, called up by the medium, is the "discarnate" soul of the dead. It is nothing of the kind. It is a conception begotten by the personality of the living friend, while the now dead friend was living.

The materialists of the Seventeenth Century and their followers through their dictum that "matter alone thinks" have cast the stigma of insanity upon the prophets of old. All those revered personages of the past are held by them to have had "hallucinations" and are, therefore, to be classed with the clairaudients they have consigned to our insane asylums.

And yet, is it not a singular fact that all materialistic scientists—and many of them have been the most learned of the present age, who have honestly investigated the claims of spiritualism—have finally become converts?

Not one of those men began the study with the faintest idea that he would be forced by conviction to discard materialism and adopt spiritualism. But this has been the rule. That spiritualism can produce evidence that will convince any intelligent man in the existence of a spirit world, I admit. But with regard to the origin of the spirit world and of what it is composed, I disagree with the believers in spiritualism. They hold that the spirit world is made up of "discarnate spirits" and hence that it has an objective existence.

If the conversing spirits had objective existences all present could hear the conversation which is now confined to the clairaudient. This proves that the "spirits" are subjective and not objective existences.

I hold that the spirit world known to man consists of conceptions of humans begotten by the personality of the individual and hence is subjective. From this it follows that there are as many distinct spirit worlds as there are human beings on the earth.

I maintain that each normal human being on the earth today is surrounded by subjective concepts or spirits begotten by the personality of all the human beings he has met and with whom he exchanged mutual recognition. While the human being remains mentally normal neither he nor his concepts of humans will know of the concepts' existence.

If the percipient, exclusive of those possessing diseased brains, becomes mentally abnormal through one or another of the causes that produce mental abnormality, for example: worry, fear, fever, shock, or any gross violation of nature's laws, then the belief of the percipient with regard to the spirit world will control the belief of the awakened concepts or spirits.

If the now clairaudient believes in spiritualism he will consider the voices as coming from discarnate souls. This suggestion will be accepted by the awakened spirits and when they cease their subjective talking he will believe that they have left, and think no more about them.

But if the clairaudient does not believe in the discarnate spirits' power to commune with man, then he, in his ignorance of a spirit world, will attribute the voices from the unseen to human beings. This suggestion from him will be accepted by

the awakened concepts and from that time forward the clairaudient will be annoyed by the voices.

The almost universal acceptance of the materialistic theory, that there is no spirit world, and that he who claims to hear voices has "senseless hallucinations" and is insane, leads the members of his family to call in a doctor. He instantly determines, in accordance with the materialistic theory, that the clairaudient is insane. The case is referred to a judge. He appoints a mere formality, the family physician and another doctor suggested. They visit the clairaudient and on a printed form sign away his liberty, and I might say his very life. The judge signs the doctors' report and the victim of absolute medical and judicial ignorance is consigned to an insane asylum.

All this would be avoided if men knew the following truths:

1. That there is a spirit world.
2. That the spirit world known to man is begotten by the human personality.
3. That this spirit world consists of subjective concepts of humans that exist outside the body of the percipient.
4. That each concept of a human is living and duplicates, in spirit form, the prototype.
5. The duplication embraces the body and the intelligence.

Each bone, muscle, nerve, artery and bodily organ is copied in the living concept just as they were in the prototype. While the percipient remains mentally normal the concepts will be in abeyance.

The concept has also a perfect copy of the intelligence, life, history and mental equipment of the prototype up to the instant it was begotten. While the percipient remains mentally normal the intellectual faculties of the concepts are in abeyance.

6. If the percipient lives and dies a normal man the concepts of humans begotten by his personality will never know that they had existed; and they will pass out of being forever when the body dies.



BOOK II

PART TWO

IS THERE A SPIRIT WORLD KNOWN TO MAN?

ARGUMENT

CHAPTER XXII

IS THERE A SPIRIT WORLD KNOWN TO MAN?

A controversy on the "Existence of a Spirit World," between an "Elucidator," who believes in a spirit world, and an "Objector":

Elucidator: My friend, we know from the folklore of primitive peoples that long before written languages were invented man believed in communications from the unseen world. These voices were believed to come from the gods and other inhabitants of the spirit world.

When the descendants of tribes belonging to the same race multiplied, wars with their neighbors unified the tribes and their ambitious and successful chiefs assumed unquestioned leadership. They saw the necessity of enacting laws to govern the now combined tribes and they knew that no laws made by them would be accepted on their authority alone. So, wishing the welfare of their nation, the legislators applied to the priests, who were looked upon by the people as the mediators between them and their national gods, asking them to consult the oracles and receive from their national divinities confirmation of the laws. This was done; and the laws were promulgated—not as if coming from man, but from the gods. This was the course pursued by the lawgivers of ancient times.

In modern times the oracles of old are relegated to the past and the people in most nations elect their law-makers. This is right.

But our modern civilization, led by the materialistic scientists, deny the existence of a spirit world. This is wrong. There was a spirit world in ancient times, and there is one today.

Objector: How can you prove it? I know that the spiritualists are extremely active today and have enlisted into their ranks many men of acknowledged intelligence. But it is all fraud.

Elucidator: My friend, we have incontestible proof that man, from the earliest ages, has claimed to hear voices from the unseen world. All down the ages it has been held that men not only heard voices but had seen forms which claimed to be those of divinities or their ambassadors. Surely, we moderns are not justified in charging the enlightened, honest, pure men of the past who have testified to receiving messages from the unseen, as having been ignorant, insincere and corrupt human beings. I know that modern materialists do not so esteem the ancient revelators. They, in their exalted and charitable minds, pity those ancients and attribute the supposed conversations with the unseen to "hallucinations" and other mental defects.

Bear with me, my friend, while I explain to you the origin of the spirit world known to man. When you know its origin, of what it consists and how its members can be awakened you will have a better understanding of the spirit world men have heard from in the past and are communicating with in the present. Man, physically and mentally, has not changed within the memory of man. In both body and mind he is the same today as he was in prehistoric times.

Man consists of a visible body, built by the life handed down by his forbears, and an invisible intelligence. The "life" is the "soul" and the intelligence comports with that belonging to the species of man. The union of the sex-life, the unit of propagation, produces a visible being that continues the species.

The invisible intelligence presides over the senses and through them begets conceptions of all external objects recognized. Physiologists tell us that this conception begotten by the intelligence through the senses is recorded in the brain. Of the truth of this statement we know nothing. Nor do we propose to deny it; in fact, we admit it.

But this we do assert: that the personality through the senses begets a perfect, external, living copy of each living being with whom it exchanges recognition. If the external object be dead, the concept of it will be dead. If the external object be living and recognizes the percipient, the external concept of it will, in spirit, be a living facsimile of the prototype.

Hence, human beings (and, in fact, all sentient beings) are by nature empowered to beget two classes of conceptions: first, by the union of the sexes, visible beings; second, the intelligence, the personality, by the senses begets (1) conceptions of external objects that physiologists say are recorded in the brain and thus belong to the body; and (2) subjective concepts of external objects as they stood outside the body of the percipient, and belong absolutely to the personality. Those concepts begotten by the mutual recognition of the personalities of the living object and the percipient, live outside the body to which the conceiving personality belongs.

If the external object be a human being the personality of the percipient and the human object, through the union of their personalities, through mutual recognition, beget perfect living copies of each other. These copies or subjective concepts are living and reproduce in spirit form their prototypes.

When I say reproduce I mean that the subjective concept begotten by the personality has, in spirit form, every artery, nerve, bone, bodily organ and to the spirit eye is the perfect duplicate of its prototype.

Objector: Am I to understand that if the concept of a human were to materialize it would duplicate in every respect the prototype as he was at the moment the concept was begotten?

Elucidator: Yes, that is just what I mean. Materialization has added nothing to the concept but solidity and visibility to mortal eyes. To spirit eyes the concept appears just as the materialized spirit form would to a human being.

While the percipient is normal neither the conceiving personality nor the concepts will know that the concepts exist.

An illustration will make plain what I mean by a subjective concept begotten by the personality and existing outside the body.

Let us suppose that there is a statue of President Wilson in a Washington park, and that one day while passing near the statue I saw the President standing there with his back toward me. I looked at the statue and at the back of the President.

What, I ask, would be the character of the concept I took of each? Since the statue is dead, the concept I took of it is dead. Since the President is living, the concept I took of him would be

living, but would be devoid of all power to awaken and duplicate the President, physically and mentally. Strictly speaking, the only difference between the concepts of the statue and the President is that one is dead and the other is living, but both would lack activity. My knowledge that the President is living constituted the chief difference between the concepts.

On my return trip through the park I found the President still standing by the statue. As I drew near he looked at me and returned my salute with a smile.

Now, I ask, what is the difference between the concept I have of the statue and the concept I took of the President when he and I mutually recognized each other? The difference is as great as that between the dead statue and a living man. When he and I saluted each other our personalities met in the act of mutual recognition, and the union begot external, perfect, living spirit copies of each other.

This subjective concept of the President begotten by the union of my personality and the personality of the President, by reason of our mutual recognition when awakened, would possess a perfect spirit body of the President—reproducing every artery, nerve, bone and bodily organ, as they were in the physical body of the President; and it would have a duplicate of his personality containing a complete record of all the incidents of his life up to the moment it was begotten, and a perfect copy of his knowledge and mentality.

The reproduction of him in spirit form, both as to his physical body and mental equipment, would be as perfect as nature could make it.

Subjective concepts, thus begotten by the personalities of humans, exist outside the bodies of the percipients and constitute the only spirit world known to man.

The external concepts belong to the conceiving personality, will live while it lives and die when it dies.

The personality is owned by the life, the formative principle, that built the body and when the formative principle ceases to function the human individual dies forever.

Death ends the individual life that built the body, the per-

sonality that guarded it from harm and all its subjective concepts.

Hence, man is mortal and not immortal.

Objector: Do you mean to tell me that I am surrounded night and day by living subjective concepts I have taken of the human beings I have met in life, and with whom I have exchanged mutual recognition?

Elucidator: Yes. Your personality, unknown to itself, has begotten living subjective concepts of all humans met and with whom mutual recognition was exchanged.

Objector: But how can the personality beget living subjective concepts without knowing it?

Elucidator: If the visible mother is not conscious of having conceived in her sentient body, why should we wonder that the invisible personality should be ignorant of its external spirit conceptions of humans begotten outside the body?

The personality is conscious of the conceptions it takes of external objects reported by the senses. These it records in the brain and are known to it. But the living, accurate duplicates of the humans begotten by the mutual recognition on the part of the personality of the human object and the personality of the human subject exist outside the percipient's body, and in the normal man are unknown to his personality. It is the union of the personalities of the object and subject, by mutual recognition, that begets the external subjective concepts.

Hence, the personality of the percipient is not alone concerned in the outside spirit conception. To make the external conception of a human being a perfect spirit copy of the prototype, concurrent recognition on the part of the personality of the human object and human subject is required. This, I believe, accounts for the concepts existing external to the bodies of the percipients.

When we meet a man and exchange greetings he and we go on our way. If we think of him after, we think of him as absent, not knowing that we have taken a perfect spirit copy of his body and of his personality, including a copy of all his acquired knowledge.

This copy of the personality duplicates the personality of the prototype, and hence has living copies of all living concepts begotten by the personality of the prototype.

Objector: How can those thousands of living subjective concepts of humans surround the percipient without knowing of each other's existence, and without interfering with each other?

Elucidator: The subjective concepts begotten by the personality and existing outside the body are in the normal man asleep and unconscious of their existence. They are spirits and while unawakened are as attenuated as a thought. One hundred under these conditions may occupy the same space without knowing it or inconveniencing each other.

Objector: Is each human being existing today surrounded by living subjective concepts of the human beings he has met and recognized?

Elucidator: Yes. And I wish here to state that each sentient being today is surrounded by living subjective concepts of each sentient being it has met and recognized. It is animals below man who have met and recognized human beings that, while in hypnosis, are capable of manifesting human intelligence. In hypnosis the concept the animal has of some human being plays the role of a "control" just as does the "control" in the case of the self-hypnotized medium, and gives evidence of human intelligence.

Objector: Do you mean to say that the concepts of humans begotten by the personality live after the death of their prototypes?

Elucidator: I certainly do, if the percipient outlives the prototypes. The concepts begotten by the personality depend for their existence upon the life of the conceiving personality. While it lives the concepts must live.

Objector: What happens to them after the conceiving personality dies?

Elucidator: The personality lives while the life, the formative principle, that built the body lives. When the life ceases to function through the bodily organs decomposition sets in and the life of the body, the intelligence or personality it owns,

together with all the concepts of the humans it has begotten, cease to exist forever.

Objector: Do you mean to say that man is not immortal?

Elucidator: I do. Man, the individual, lives but the one individual life on earth. When that ends, he shall forever cease to exist as an individual.

If a man and a woman, the unit of propagation, pass down their life to their progeny, they will continue to live in their descendants until the last of them dies. But each of those offspring must develop its own individuality and no child can claim to be either its father or its mother. It is true that it possesses the "life" of the human unit of propagation, but it is not the intelligence, the personality, of either the father or the mother.

Each child gets its "life" from its parents, but must grow its own personality through experience gained by means of the senses.

The human being who dies childless, at death drops out of the human race as absolutely as if he had never been born.

Objector: What nonsense! Do not mediums each day call up, in different parts of the world, hundreds of disembodied spirits?

Elucidator: They think they do, but they are mistaken.

Objector: What do you mean? Do not "sitters" get messages through mediums from their now departed friends?

Elucidator: The "sitters" believe that they get messages from their dead friends; but in truth they receive communications from the subjective concepts the "sitters" have of their now deceased acquaintances. The "sitter" has subjective concepts, living, perfect copies of his deceased friends begotten by the "sitter's" personality, while his friends were living. The "sitter" is normal and hence cannot get into communication with his concepts of humans. But by going to a medium, the medium will take a subjective concept of the "sitter," and in that concept he will have a living copy of each concept begotten by the "sitter's" personality. The medium will then pass into self-hypnosis, an abnormal state, thus bringing up to the threshold of consciousness all the subjective concepts of humans, owned by the

medium. One of these concepts of humans, called a "control," will take charge and through the vocal organs of the medium will ask the "sitter" from what "discarnate spirit" he wishes to hear. The "sitter" tells the "control" and then the "control" passes again into the subjective world, calls the spirit by name and finally secures the attention of the concept-copy of the now dead friend owned by the concept of the "sitter" now the property of the medium. From this awakened concept-copy of the deceased friend owned by the concept of the "sitter" begotten by the medium has been learned all the "control" revealed to the sitter, as having come from the "discarnate spirit" of the dead friend.

My friend, *Objector*, don't you know from what I have stated about concepts that the "sitter" had a living facsimile in spirit of his now dead friend, a subjective concept of him taken while his now dead friend was living? Don't you know that the subjective concept the "sitter" took of his friend while living was not the "disembodied spirit" of his now dead friend, and hence that the living concept copy of the now dead friend belonging to the concept the medium took of the "sitter" could not possibly be the "discarnate spirit" of the "sitter's" dead friend?

A subjective concept in the beginning of its existence is begotten of a living being whose body still owns its life. Hence, no subjective concept of a living human being can possibly be a "discarnate spirit." There is no such thing in nature as a "discarnate spirit"; but there are subjective concepts of humans that spiritualists and mediums, through their ignorance of the origin of the spirit world have falsely called "disembodied spirits."

Objector: But can you prove that it is subjective concepts begotten by the personality that are awakened by mediums, and not disembodied spirits?

Elucidator: Yes. Let a "sitter" who believes in spiritualism call upon a medium for the purpose of hearing from a now dead friend, and after the interview he will leave satisfied that he has heard from his dead friend. Then let one who does not believe in spiritualism call upon the medium and ask to hear from a certain friend still in the flesh, but without making this known to the medium or the "control." The medium will pass

into hypnosis and the "control" will summon the spirit desired, learn from it many things known only to the "sitter" and the still-living friend. The sitter will leave the medium's presence convinced that the "control" had, in some mysterious way, learned of many incidents of their lives known to him and the living friend alone.

Objector: How do you account for this?

Elucidator: The "control" called up a concept-copy of the still-living friend, owned by the concept of the "sitter," now the property of the medium; just as it had, in the former case, called up a concept-copy that the former "sitter" had furnished the medium of his now dead friend.

In both cases, subjective concepts, begotten by the personalities of the sitters, of their living friends, furnished the information given the sitters by the mysterious "control."

The only difference between the source of the control's information is this: In the first case, the prototype of the subjective concept copy owned by the medium was dead. In the second case, the prototype of the interviewed concept-copy was still living.

In both cases the subjective concepts owned by the "sitters" furnished the information, and not "disembodied spirits."

We again recall to your attention the fact we have previously stated, that the death of the prototype has no effect upon the concepts of him owned by other living human beings.

My friend, I wish to further call your attention to this fact: The human personality lives in the human brain and needs the human brain in order to function. While absent from its brain, as it is in making excursions from its body—the personality, the intelligence, is incapable of reasoning as a human being. The reason is: The excluded personality requires its brain in order to function normally.

If the personality continued to live after the death of the body and the consequent decomposition of the brain it would be far less capable of reasoning as a human being than it would while on an excursion from its body and the body living.

Yet, we know that so-called "disembodied spirits" reason as perfectly, when summoned by mediums or when vocalizing through entranced mediums, as could the prototypes.

How do I account for this?

It is very simple. The subjective concepts of humans, begotten by mutual recognition, possess perfect spirit-copies of their prototypes' brains. This enables them to use their intellectual faculties as well as could their prototypes.

If we admitted that the human personality continued to exist after the death of the body we would also be forced to admit that it no longer thinks or reasons as a human being.

Now, since the spirits summoned and conversed with display the mentality of normal human beings, we must conclude that they are subjective concepts of humans and not "discarnate spirits."

Objector: Is it possible for normal human beings to arouse their subjective concepts, as you call them, without endangering the mentality of those who summon them?

Elucidator: No. Such practices, if persisted in, usually end in unsettling the mental equilibrium.

My friend, remember that subjective concepts, merely awakened but not individualized, never cause trouble to their owners, the percipients. They are then in the "suggestive state," that state in which all marvelous deeds are performed. The formative principle is awake, but not the intelligence of the concepts.

It is only when they are recognized by the percipient and thereby individualized that they give trouble to their owners, the percipients.

When mankind knows the origin of the spirit world—that it is composed of subjective concepts begotten by the human personality, and belong to it, absolutely, the concepts and the percipient, when the latter becomes clairaudient, will instantly know their relative conditions: the one, subjective concepts, the members of the invisible spirit world, and the other, their owner, the visible human being.

When this knowledge is universal there will be no danger to the mentality of the human beings investigating subjective phenomena.

Objector: Will you please give me some cases in which normals arouse to activity their subjective concepts of humans?

Elucidator: Certainly. But permit me to explain the two great sources of mental abnormality before explaining to you some of the cases in which subjective concepts are aroused by normals.

The first source of mental abnormality comes through injury done to the brain, the home of the personality, either through an accident or by disease. The personality, the mind, requires a healthy brain in which to function normally. The abnormality of the injured or diseased one will be proportionate to the extent of the injury or the seriousness of the disease. Those cases of mental abnormality fall naturally under the care of a skillful physician. They concern the physical body. With this class of mental abnormals I am not interested here.

The second, and by far the most prolific source of mental abnormality today, arises from the awakening of the subjective concepts of humans, whose brains are perfectly normal.

Not that their awakening is some new, late form of mental activity, for man has known of their existence long before the dawn of history. But in olden times the innocent people put a harmless construction upon hearing voices from the unseen.

They believed, and truly, too, that spirits were talking to them. Those thus favored were looked upon by the people as mediums between them and the gods, and consequently objects of reverence.

In modern times, especially since the Catholic Church has lost her control over man's published thoughts, materialistic scientists have assumed control, and have not hesitated to deny, in the face of all past history, that there is a spirit world, and assert that matter alone exists. This materialistic view has taken possession not only of materialists but church men as well.

So, the materialistic views are today common among mankind, and to say that you hear voices when no others present do is equivalent to saying that you are crazy. This the clairaudient knows, and it makes him uneasy. This uneasiness is communicated to his concepts of humans and it naturally excites them. The clairaudient knows that he hears voices as plainly as he had

ever heard man speak. But the doctors deny it, and tell him politely that he has "hallucinations."

The clairaudient, from his knowledge of the treatment of others, sees nothing before him but the insane asylum. This inflames his concepts of humans, who believe themselves to be their prototypes, against the clairaudient to whom they are, in some way unknown to them, attached. They cannot get away from him and they feel that he will induct them into the insane asylum. After he crosses the threshold of the asylum, to describe the abuse and threats made by the concepts against the poor clairaudient, unheard by all save himself alone, would tax the most graphic pen ever wielded by man. Day and night, for years, he is abused and threatened, until exhausted nature succumbs mentally and physically. This diabolical abuse is often engineered by concepts of enemies.

All this change between the treatment of the clairaudients of ancient and modern times has been wrought through the change in public belief forced upon mankind by materialists.

In ancient times clairaudients were honored and revered. There were no insane asylums then.

In modern times the clairaudient, looked upon as a mental defective by materialistic doctors and not safe to be at large, is buried in the insane asylum for life, at public expense.

In cases of mental abnormals whose troubles arise from injuries to the brain or diseases of the brain, an autopsy will disclose the causes producing the abnormality. But in thousands of autopsies made upon clairaudients who had died in the asylum, in the hope of locating the cause of their mental disturbance, never have the operators found any difference between their brains and those of the normal man. This means that the trouble with the clairaudient was not *in* his brain, but *outside* it. And that was the truth. The trouble arose between the personality *in its brain* and its awakened concepts of humans *outside the brain*. The annoyance was caused by the ignorance of the clairaudient of the existence of its subjective concepts outside the brain, and the concepts' ignorance of what they were.

The normal man's subjective concepts are in abeyance while he is awake. In the clairaudient state his subjective concepts are awake and active while he is awake.

The clairaudient is, therefore, an abnormal, but not an insane, man.

My friend, I hope I have not wearied you with this digression, but I assure you I feel sad when I think of the thousands of innocent human beings, who are each year doomed to a living death simply because the barrier has been let down between the conceiving personality and its subjective concepts of humans. In other words, the personality has learned of the existence of the subjective concepts. It knows nothing about the concepts. The concepts, many of whom are recognized by the percipients, are unaware of how they are detained by the personality.

The materialistic doctors, to whose care the clairaudients are consigned, deny that there is a spirit world, and assert that the clairaudients have "hallucinations," are "crazy," and "unsafe to be at large!" The belief of the People that these men know all about the clairaudient's condition permits them to perpetrate upon the clairaudient one of the most horrible injustices ever inflicted by ignorance upon innocence.

All that the clairaudient and his concepts need to know is their relative conditions; that the concepts are begotten by the personality of the clairaudient; are spirits and belong absolutely to it and will live while the clairaudient lives; that in spirit they are perfect facsimiles of their prototypes, and that their conversations addressed to the clairaudient are heard by no one but the clairaudient and themselves.

This information will be readily accepted by the concepts and quiet restored to the clairaudient. From that time forward his physical and mental condition will not differ materially from that of a normal.

When will the people of the United States awaken to the truth!

Now my friend, we will indicate a few cases in which concepts begotten by the personality are summoned by normals.

Please to remember the following facts:

First, the personalities of humans, by mutual recognition begot perfect spirit copies of their prototypes.

Second, these spirit copies are living and exist outside the body of the percipient.

Third, they are in abeyance while the percipients are normal.

Fourth, while a man is normal, he can, by following certain methods, make his concepts active for awhile without disturbing his personality.

If these practices of summoning the concepts, or spirits—as the operator believes,—are used very frequently by normals there is great danger of awakening them and exciting their curiosity and they are liable to insist on manifesting themselves. If they succeed the operator will become clairaudient.

This is the danger that is ever present when normals by various methods frequently arouse to activity their subjective concepts of humans. Some of the methods employed to secure the attention of subjective concepts are: The Planchette, Table Tipping, Automatic Writing, Hypnotism, Faith Cures, Ouija Board and Trance-Mediums.

Although the methods used by normals in summoning the “spirits” are various, the responding intelligences are always the same—subjective concepts belonging to the subjects, but they are not identified.

We will briefly review these several methods used by normals to secure the attention of subjective concepts of humans.

CHAPTER XXIII

METHODS OF COMMUNICATION

I.

THE PLANCHETTE.

The planchette is shaped like a flatiron. Through the nose of the board a pencil is inserted, perpendicularly. The two rear ends have castors.

The planchette is placed upon a sheet of paper and the operator lays his hand upon the board. He then mentally or vocally asks a question and mentally directs his thoughts to the spirit world for an answer. It makes no difference what his belief is about the character of the spirits, if he only believes that they do exist, and places himself in a passive mood the planchette will finally write some reply to his question or upon some other subject.

Whatever the planchette has written has come from subjective concepts of humans owned by the operator, and not from "disembodied spirits."

The concept that did the writing may be that of a man or a woman whose prototype is now dead. But it must not be forgotten that all the living concepts owned by the operator were begotten while their prototypes were living. Hence, none of them can be "disembodied spirits."

Subjective concepts of humans, owned by the operator by his passive, insistent thought of the spirit world he wishes to hear from, are awakened, become active and write their answers to the operator's questions. The operator believes that he is thinking of the spirits of the dead, who will leave him when the seance is ended. This belief on the part of the operator is accepted by the concepts and dominates them. But when they are summoned many times they may acquire the habit of

manifesting and become troublesome to the operator, often insisting upon his using the planchette when he does not want to.

When this stage is reached the operator is in great danger of becoming clairaudient. When subjective concepts have acquired the power to influence and often compel the operator to accede to their wishes, his personality has entered the first stage of mental abnormality.

II.

THE OUIJA BOARD.

The Ouija Board is but a modification of the planchette. The planchette had two disadvantages which are overcome by the ouija board.

1st, the planchette wrote the messages from beginning to end without lifting the pencil from the paper. Thus it was often difficult to make out when a word ended or a sentence began.

2d, many of the prototypes of the communicating concepts were poor penmen, and this defect would be evident in the concept's writing. The penmanship would be a facsimile of the prototype's. Moreover the prototypes of many of the communicating concepts were uneducated, and this deficiency would appear in their written messages,—rendering them difficult to decipher.

But the ouija board, instead of writing, points out letters of the alphabet arranged around the board. These as indicated are called out and a secretary writes them down and thus can easily tell when a word is ended and a new sentence is begun.

But the invisible intelligence that works the ouija board is the same as that which works the planchette; namely, subjective concepts of humans owned by the operator.

In the frequent use of the ouija board the same dangers to the mentality of the operator are present. Hence we extend to the operators of the ouija board the same advice we gave to the users of the planchette: Let them alone. By the use of them you are awakening your subjective concepts of humans and thus endangering your peace of mind.

If you become clairaudient through the too frequent use of the ouija board, I pity you from my heart; for I know the fate that awaits you at the hands of materialistic incompetents.

III.

TABLE TILTING.

Table tilting is a clumsy method of receiving replies to questions. The members of the party sit around a table, placing their hands upon it, and one asks a question to be answered by tilts or raps made by the legs of the table on the floor. The number of raps meaning "yes" and the number of raps meaning "no" is agreed upon by the members of the party. For example: one rap would mean "yes" and two would mean "no." Or, the understanding with the invisible intelligences may be that one rap would mean "a," two "b," three "c" and so on, through the alphabet. In some mysterious way the operators imagine the invisible intelligences would learn of the method determined upon by the party. It is simply that the concepts are awake and hear what is said.

We have given enough of the method to establish the fact that power and intelligence are at work in tilting the table and thus replying to questions. And it is the same class of invisible intelligences that operate the planchette and the ouija board—subjective concepts owned by the members of the party that sat around the board, that manifested.

The same dangers attend the operators of the tilting table, if often employed, as accompany the use of the planchette and the ouija board.

IV.

AUTOMATIC WRITING.

This automatic writing is of two kinds: one while the automaton is normal; the other while the automaton is in trance.

In the first case the hand of the automaton while awake and possibly conversing with another person, is taken possession of by a concept and a message, a letter or an essay, will be written without the automaton knowing the first thing about what is

being written. After the writing ceases the message is read by the automaton and then only will he know what has been written.

In the second case the subject passes into trance and his hand is used by the invisible intelligence to answer any question addressed to it.

In both cases the subjects, whose hands are used to hold the pencil while the invisible intelligence write, know nothing about the contents of the communications. The normal automaton can, when the writing ceases, pick up the manuscript and read it, but the automaton in trance when restored to consciousness will know nothing about the communications received while in trance.

Automatic writing proves that there is an intelligence independent of the subject's intelligence, that executes the writing.

I do not mean that these intelligences exist independent of the conceiving personality; but what I do mean is, that when the conditions are favorable they can think and act as their prototypes, the human beings. They are dependent upon the percipients for their existence.

The communicating concept, by propelling at will the hand of the automaton, demonstrates its possession of inherent power and human intelligence.

The same warning must be addressed to automatic writers that we gave to users of the planchette, the ouija board and to table tilters, with this reservation: Trance writers run less danger of becoming abnormal than normal automatic writers. The reason is: normal automatic writers are more liable to awake permanently their concepts of humans than the trance writers. The personalities of the trance writers, during the seance are in abeyance.

V.

HYPNOTISM.

This is a subject upon which tons upon tons of good paper have been wasted by writers on mental phenomena who know nothing about the conceptions of humans begotten by the human personality.

Permit me, my friend, to recall to your mind a few facts about the subjective, the spirit world, owned by man, before we enter upon an explanation of hypnotism.

1. Each human being begets a perfect spirit copy of each human being he meets, when they mutually recognize each other.
2. These mental or subjective concepts, perfect facsimiles of the prototype, reside outside the body of the percipient.
3. While the percipient remains normal, neither he nor his concepts are aware of the concepts' existence.

SLEEP IS EITHER NORMAL OR ARTIFICIAL.

In normal or natural sleep the personality turns itself, as it were, from the inspection of the sense reports in the brain, and gradually passes into unconsciousness. While this is taking place, the subjective concepts of humans, owned by the personality, slowly and insensibly come to the threshold of consciousness. They too go to sleep.

In hypnosis, or artificial sleep, the consent of the subject to go to sleep must first be secured by the hypnotist. This places the subject's concepts under the control of the operator while the hypnosis lasts. The hypnotist, from experience, knows that when the personality goes to sleep he will be able to direct the actions of the subject. The concept of the hypnotist owned by the sleeping subject is in rapport with the hypnotist and through this concept all the other concepts are directed. It is the "control."

The hypnotist knows nothing about subjective concepts, of humans, nor is he aware that it is the concept of him, begotten by the now sleeping subject, that through the assistance of other concepts, the acts performed are executed. Even the concept of the hypnotist does not know what it is.

The hypnotist believes that he is talking to the sleeping subject, and his belief acts as a suggestion to all the concepts—even to the concept of himself—that they are the owners of the subject's body. They, of themselves, know nothing about who or what they are; for neither the hypnotist nor the prototypes of the concepts know of the existence of subjective concepts.

Hence, the concepts, while awake, as they are during hypnosis, will be absolutely amenable to the suggestions of the hypnotist. They neither see nor know of each other's existence, while the subject is in hypnosis. Yet the hypnotist is, through the concept the subject has of him, in rapport with all the concepts of humans. They are all awake.

The ignorance on the part of the hypnotist that he is talking to subjective concepts begotten by the now sleeping personality, protects the subject in hypnosis from becoming abnormal.

If the hypnotist knew that he was addressing subjective concepts of humans begotten by the one in hypnosis, the concepts would quickly grasp the idea and the future of the sleeping subject would likely become that of a clairaudient—an abnormal.

Hypnotism is defined in the "Students' Standard Dictionary" by Funk and Wagnalls, as "an artificially induced somnambulistic state in which the mind becomes passive, responding readily to suggestion or direction."

The makers of his dictionary knew nothing about the existence of subjective concepts of humans begotten by the personality, and believed the hypnotist was addressing his talk or suggestions to the mind of the one in hypnosis. But this is absolutely false. The mind, the intelligence of the one in hypnosis is in a profound sleep, and the hypnotist is addressing the awakened subjective concepts of humans owned by the one in hypnosis.

Writers like Dr. Hudson claim that the hypnotist is talking to the subjective mind of the one in hypnosis. He, as well as all other writers who hold that man has two minds, know absolutely nothing about the living subjective concepts of humans begotten by the personality. What they call the "subjective," the "subconscious" or the "subliminal" mind, is composed of subjective concepts of humans begotten by the personalities of human beings through mutual recognition. These conceptions are perfect reproductions, in spirit form, of their prototypes, both physically and mentally. Each concept of a human, therefore, has a copy of all the knowledge its prototype had acquired through its senses. This knowledge, possessed by the concepts, never becomes the property of the normal percipient.

The knowledge possessed by the concept is a perfect copy of the prototype's objective knowledge.

Hypnosis is therefore an abnormal condition and hence dangerous to the subject; for it places the subjective concepts of the one in hypnosis under the control of a foreign influence, that of the hypnotist.

Remember, the hypnotist knows nothing about the personality begetting accurate, living concepts of humans met and recognized. Hence the concept of the hypnotist begotten by the one in hypnosis will not know that it is a subjective concept of the hypnotist begotten by the one in hypnosis. It would, therefore, be guided by the belief of the hypnotist that he was talking to the sleeping subject.

This ignorance on the part of the hypnotist safeguards the mentality of the one in hypnosis.

In healing the sick I know the influence for good that can be secured by the helpful suggestions of the hypnotist to the awakened subjective concepts of humans. They will accept his suggestion to cure the afflicted subject. This suggestion persists in the minds of the concepts even after the subject has been restored to consciousness.

Concepts given by the hypnotist definite suggestions as to curing the sick, keep them individually awake thinking along that line for an indefinite time. Their mental activity in the direction of healing is unknown to the percipient.

In every case where the assistance of the subjective concepts of the patient is secured and a cure is possible the bodily ailment, under the combined influence of the concepts, will gradually disappear.

It will be unnecessary for me to explain here the method used by Christian Scientists in healing the sick. Their method I have treated in "The Islander." But I will simply remark that the Christian Science healer uses in his method of healing a mild self-hypnosis. This I know the Christian Scientists deny; but we know better. What do they know? The passive condition produced in the patient by the subdued, monotonous talk of the healer, while explaining the Divine Mind, as the restorer of health and the destroyer of mortal error or

sickness, brings to the threshold of consciousness the subjective concepts of humans owned by the sick one. They, by reason of their subjective condition, must accept the healer's suggestions, and after he leaves they will continue to exert their efforts to remove the bodily ailment and restore to health the patient.

All marvelous cures of bodily maladies are to be accredited to the unknown, unseen efforts of subjective concepts of humans. Their existence is unknown to man; hence no matter under what name their influence is evoked by the operator, whether the "Faith Curist," "Mind Healer," "Hypnotist," "Christian Scientist," or what not, one and all, must, if a favorable result is secured, have by their methods reached and enlisted the aid of the subjective concepts of the patients. All the agents of those cults and methods of healing are today totally unaware of the conceptions of humans begotten by the personality.

It is these concepts of humans, awakened by the various methods employed by the healers that accept the suggestions of the operators, to cure the invalid, and thus effect the desired result.

It is not the faith of the sick one in Divine aid, nor the result of the hypnotic suggestion that cures, but the enlisted aid of the subjective concepts.

Awakened subjective concepts of humans, owned by the sick one, to which the operators of the various methods of healing address their suggestions to cure the sick, are the only effective agents in restoring health to the infirm. No supernatural agency is enlisted; but an abnormal influence is awakened, viz.: subjective concepts owned by the invalid. The First Cause has nothing to do with the healing of the sick; enlisting, by the various methods employed, the subjective concepts of the patient effects the cure.

VI.

TRANCE MEDIUMS.

Trance mediums are those who, while in trance, are assisted by a subjective concept of a human, called a "control." This "control" secures an interview with the concept sought by the "sitter."

The medium, before the seance, converses with the "sitter" and thus by mutual recognition begets a subjective concept of the "sitter." Then the medium passes into self-hypnosis. In this condition the personality of the medium is in abeyance and his concepts of humans are at the threshold of consciousness. Among the awakened concepts is one that assumes the office of "control." It takes possession of the vocal organs of the medium and asks the will of the "sitter." Or, if the trance medium communicates with the "sitter" by writing the "sitter" vocalizes his request. In both cases it is a subjective concept of a human that assumes "control," using the vocal organs of the medium in one case and the hand of the medium in the other.

After the "sitter" tells the "control" the "disembodied spirit" he wishes to hear from, the "control" again returns to the spirit world and calls for the spirit of the one now dead that the "sitter" wishes to hear from. It finally secures the attention of the spirit sought and learns from it all it can about its prototype's life. At the conclusion of the interview between the "control" and the "spirit" of the "sitter's" friend, the "control" again, in the case of the speaking medium, takes possession of the medium's vocal organs and tells the "sitter" all learned from the spirit of his now dead friend. In the case of the writing medium the "control" writes the result of the interview with the evoked spirit.

The "control" in each case believes that he had a conversation with the "disembodied spirit" of the "sitter's" friend, and the "sitter" will leave the medium convinced that he has heard from his dead friend.

That the "sitter" had heard from a subjective concept he had of his now dead friend and not from his "disembodied spirit" is easily shown by the following experiment:

I and a friend determine to test the power of the medium to summon from space the "disembodied spirit," as they claim. He and I arrange that I will visit the trance medium and while he is in trance I will, by a sign, summon my friend, who is outside, to enter and join me while the medium is still entranced. Then my friend will ask the "control" to call up the spirit of his wife's dead father, whom I had never known. All the efforts of the "control" will be futile to summon the spirit asked for by my

friend. Why? Because the medium has no subjective concept of my friend, and this is necessary to reach a concept copy he has of his now dead friend. Mediums while in trance cannot take subjective concepts of humans who enter their presence while they are in that condition.

It is true that I had a subjective concept of my friend when I called upon the medium, and the concept the medium took of me had in it a concept copy of my friend, which had a concept copy of the wife's dead father. But this concept copy of the wife's dead father was removed three degrees from the medium: First degree, the concept of his wife's dead father owned by my friend; second degree, the concept I owned of my friend, and, third degree, the concept the medium took of me.

This distant removal of the concept-copy of my friend's father-in-law, in the concept the medium took of me and the lack of interest the concept of me taken by the medium would have in the spirit called for by my friend, would render it next to impossible for the "control" to summon it from the concept of me.

This proves that the "control's" knowledge of the "sitter's" friends comes from the concept of the "sitter," begotten by the medium before he goes into trance.

To illustrate this further: let us suppose that the "control," after its failure to summon the spirit asked for by my friend, gets angry and realizing that the medium is defrauded by the introduction of a second person seeking an interview with the departed without paying the required stipend, withdraws from the threshold of consciousness, thus bringing back the medium's personality to the normal state.

The medium and my friend, by mutual recognition, beget subjective concepts of each other. My friend asks the medium to call up the spirit of his father-in-law. The medium consents and passes again into trance, thus bringing the subjective concepts of humans to the threshold of consciousness, and the "control" again takes possession of the medium's vocal organs and learns from my friend the spirit he wishes to hear from. This time the "control" will be successful, and elated. Why? Because the "control" this time has succeeded where it previously

failed. It does not know that it is powerless to summon any concept (or spirit, as the "control" believes) asked for by a "sitter" unless the medium has a concept of the "sitter." Neither the medium nor the "control" knows that subjective concepts of humans are the source from which spirit communications are secured. Both the medium and the "control" believe that all the information about the dead comes from "disembodied spirits." But that they are mistaken is evident from the fact that spirits of the living can be summoned as well as spirits from the dead.

The truth is that all mediums summon, not "discarnate spirits" but subjective concept copies of human beings begotten and owned by the personality of the "sitters."

My friend, we have recounted, as briefly as possible, some of the methods by which the assistance of subjective concepts of humans have been secured by normals while they were ignorant of the origin of the communicating intelligences.

The awakening or arousing of subjective concepts produces the abnormal state. But upon the belief of the normal personality in the use of the planchette, the ouija board, table tilting, trance mediums, vocal or automatic, that it is the spirits of the dead that are manifesting and will leave at the end of the seance, keeps the experimenters normal.

In hypnotism and trance mediums the methods used places the personality in abeyance, and hence protects it from learning of the existence of its concepts of humans.

Yet all these methods of reaching the concepts of humans produce an abnormal state which lasts while the subjective concepts of humans are active. The frequent and prolonged use of these methods weaken the normal condition that exists between the conceiving personality and its concepts of humans. Hence those who value the normal mental health should avoid all methods that awaken—even for a short time—their concepts of humans.

Objector: I have listened attentively to your explanation of how normals can cause their concepts of humans to become active, and I conclude that you hold that all spirit manifestations come from subjective concepts of humans and none from "disembodied spirits."

Elucidator: That is precisely what I claim.

Objector: Would not that destroy all evidence for the continued existence of the human soul after the death of the body?

Elucidator: Yes. Man has, in modern times, given a false meaning to the word "soul." In ancient times the "soul" meant the life. But modern materialists define the soul to be the "intelligence," the "mind." Their purpose is to attribute to "matter" the power of thinking, and thus support their theory that "matter thinks."

Of the conceptions begotten by the intelligences of sentient beings which constitute the spirit world known to man, materialists know nothing and audaciously deny its existence. They even go so far as to proclaim these conceptions begotten by the personality, these perfect facsimiles in spirit form, of their visible prototypes, nothing but "hallucinations," mental fictions.

But, my friend, the materialists are doomed for a fall. There is a spirit world begotten by the invisible intelligence of all sentient beings.

Now to your question:

Students of spirit phenomena have at times been able through personal experience, but especially through mediums, to call up a spirit that is given by the medium the suggestion that it is a certain "disembodied spirit." The prototype is now dead and the awakened subjective concept copy owned by the medium accepts the suggestion of the "control" that it is a "disembodied spirit." It knows nothing about who or what it is, for the prototype knows nothing about the spirit world as it is, and hence will accept any suggestion given it by the "control." It has its prototype's life up to the instant it was begotten.

When the "sitter" begot the concept of his now dead friend, the friend was living. Hence, neither the concept he took of his living friend nor the concept copy begotten by the medium, now in the concept the medium took of the "sitter," can possibly be the "disembodied spirit" of his now dead friend. But the spiritualists believe that they summon the "disembodied spirits" when they merely call up the concept copies of those now dead. What the spiritualists and mediums believe to be "disembodied spirits"

are only copies of concepts taken of their prototypes by the "sitter," while the prototypes were living.

Hence, my friend, we infer that the spirits awakened by spiritualists and mediums are not the "disembodied spirits" of the dead, but concept-copies of the now dead, begotten by the personalities of the "sitters" while the prototypes were living.

From this we conclude that there has never been a "discarnate spirit" interrogated by man.

Objector: Your conclusion would lead me to believe that man is mortal and not immortal.

Elucidator: That is the truth. Man, as well as all other creatures, is mortal.

Objector: After death what becomes of the human soul?

Elucidator: My friend, this is a momentous question, and if the answer could be supported by facts which would force the assent of all mankind an end would be made to a controversy which has engaged the attention of the learned of all ages.

Let me call your attention to a few facts concerning man. Physically and mentally he has not changed within historic times. The paintings and statues of him, as well as the literature handed down from the dawn of history, prove him to have been the same then as he is today. The physical and mental faculties of man today were undoubtedly possessed by him from time immemorial.

I have previously explained the two classes of conceptions begotten by human beings. Let me briefly re-state them.

The first class is begotten by the union of the human unit, the male and the female, and thus the visible human species is continued.

The second class by mutual recognition on the part of the intelligences of two human beings are begotten subjective concepts, each of the other, which are perfect duplicates in spirit form of the prototypes, both as to their physical bodies and mental endowments.

1. This second class of conceptions begotten by the human intelligence exists outside the body of the percipient.

2. The normal percipient will not personally know of the existence of the subjective concepts of humans that it owns.

3. The concepts of humans, while the percipient is normal, surround his body, are asleep and as attenuated as a thought. In this condition thousands of them may encircle his body without experiencing any inconvenience.

4. They live with the percipient, and can live with no other human being.

5. Hence, there are as many independent spirit worlds as there are human beings on the earth.

6. The members of the spirit world begotten by human intelligence live with the percipient while he lives and die when he dies.

7. Subjective concepts, when awakened, as they are when the percipient becomes clairaudient, often fail to recognize themselves, although they are in spirit form exact duplicates of their prototypes.

The reason is, they do not own themselves.

8. It is while in this awakened, but unrecognized condition, that subjective concepts of humans will accept any character given them by the percipient or his delegated agent, the hypnotist.

9. Hence, a concept, before becoming individually active, must pass through two spirit stages: (a) must be awakened from sleep by the percipient, but is wholly unconscious of who or what it is, and (b) must receive from the percipient a definite name or character.

10. If given the name of its prototype, it will believe itself to be the prototype, for it will have the prototype's life from infancy to the moment it was begotten, and its spirit body will appear to its spirit eyes exactly as did its prototype.

11. If given any other name, sacred or profane, it will as readily accept it as it would that of its prototype.

The reason, as I have before stated, is that the concept is subjective, and hence does not own itself, and its copy of its prototype's intelligence is asleep.

12. The suggestions of the percipient or of one delegated by him, as, for example, the hypnotist, act as veritable laws governing the awakened, but not recognized subjective concepts.

13. When a concept is given the name of its prototype it will assume all the characteristics of the prototype, and ever after retain them.

14. If given a fictitious character by the percipient, who believes he is giving the spirit or concept its true character, it will retain the designated character as tenaciously as it would if told who its prototype was.

15. A concept given a fictitious character by a hypnotist who knows the character to be fictitious, the concept will be amenable to his suggestion.

16. The concepts, begotten by mutual recognition on the part of two humans are called primary concepts.

17. Each concept thus begotten has concept copies of all humans met and recognized by its prototype.

18. These concept-copies we call secondary concepts.

19. Each of these secondary concepts has concept-copies of all humans met and recognized by its prototype.

20. These concept-copies we call ternary concepts.

21. The primary concepts are removed one degree from their prototypes.

22. The secondary, two degrees, and

23. The ternary, three degrees.

24. All these concepts and concept-copies can be called up and interrogated by the medium's control.

25. Each concept and concept-copy of a human is living and has the learning and life history of its prototype.

26. Here, then, we have the vast storehouse of knowledge from which the "control" secures its information about persons now dead.

27. At no time are subjective concepts "disembodied spirits," but at all times they are subjective concepts of humans, begotten while their prototypes were living.

28. At all times in the past and in the present the spirit world known to man has been made up of subjective concepts of humans.

29. At no time has it been composed of divinities, angels, good or bad, or of "disembodied spirits."

30.—Subjective concepts of humans explain all subjective phenomena known to man.

Having premised the chief characteristics of subjective concepts of humans, we will now investigate the four principal theories advanced by man with regard to the destiny of the human soul after personal death.

The first theory is that man's soul is immortal and passes after bodily death an indefinite number of times into the embryonic bodies of men and animals and even into plants.

The second theory is that the soul is immortal by its nature, and does not reincarnate.

The third theory is that at death the soul becomes extinct, and

The fourth theory held by spiritualists is that the soul is immortal and continues to live after the death of the body.

The first theory, Reincarnation, was, in the early ages, held almost universally, and is today the belief of nearly two-thirds of mankind. They number among their adherents not only the illiterate but also large numbers of the most learned of all nations.

The second theory, holding the immortality of the soul without reincarnation, was taught in Egypt, later in Greece and Rome and finally adopted by Christians.

The third theory, the soul's extinction at the death of the body, is maintained by the materialists, and

The fourth theory is supported by modern spiritualists, who claim that the "disembodied soul" is immortal and continues to live after death practically as it did while united to its body; that what interested it in life interests it after death. Spiritualists, as a body, have no special creed.

CHAPTER XXIV

BELIEFS CONCERNING SPIRIT WORLD.

We will now attempt to explain these four chief beliefs whose followers embrace almost all mankind.

The first theory is that man's soul is immortal and passes after bodily death an indefinite number of times into the embryonic bodies of men, animals and even into plants.

I confess that my knowledge of Eastern lore is rather limited. The Hindu and other Eastern philosophies, so far as I have studied them, impress me as the result of long ages of meditation by their learned men upon the manifestations of the spirit world. They are not the beliefs that would be adopted by primitive man on hearing voices from the unseen, but evidently they are the result of deep thought on the part of the learned of subsequent ages to account for the origin of the visible and invisible universe.

Primitive man was, just as the modern man is, surrounded by subjective concepts of all sentient beings with whom he had exchanged mutual recognition. He, in the early days of his existence on earth, saw visions and heard voices from the unseen. These experiences were handed down by tradition among the members of the tribes long before written languages were invented.

I shall confine myself to an examination of two of the beliefs entertained by the Yogi, or devotees of the East.

First: The Yogi or devotees' method of becoming scientifically merged in Brahm, the Absolute.

Second: The probable origin of the idea of "transmigration of souls."

The Yogi, either by study or by accident, learned how to pass into self-hypnosis.

We will here quote from a *Critical History of Philosophy* by Dr. Mahan, Vol. 1, page 89:

"According to the Bhagavat-Gerta, an older work than the Vedanta, when the Yogi or devotee gives himself up to this pious, unreflective meditation, he should not absolutely close his eyes, but hold them fixed towards the end of the nose, so as to perceive no other object * * * When the Yogi," says the Gerta, "renounces all assistance from the understanding and remains without the exercise of thought, he is identified with Brahm."

Now we, in modern times, know that the method followed by the Yogi of old will produce self-hypnosis, and since man was the same then as he is now, the result to him then would be the same as today—self-hypnosis.

The Yogi, banishing all thoughts, but the desire to unite with Brahm, and centering his attention upon the end of his nose, would gradually pass into self-hypnosis and thus communicate to his awakened subjective concepts of humans the ideas that he entertained of Brahm. A concept grasping his ideas of Brahm would, on the Yogi passing into hypnosis, appear to his intelligence as he conceived Brahm to be.

The Yogi's condition was similar to that of a pious Christian who, praying before a crucifix hung on the wall a little above the level of his eyes, during his fervent meditation upon the love of the Saviour for mankind, would gradually pass into self-hypnosis, carrying with him his pious thoughts and conveying them to his concepts of humans now at the threshold of consciousness.

Before his entranced view would pass enchanting visions of his crucified Lord. After returning to consciousness he would firmly believe that he had seen his glorified Redeemer.

Had the devout Christian seen Christ? No.

Had the Yogi seen Brahm? No.

All seen by the Yogi and the pious Christian during self-hypnosis was produced by subjective concepts of humans influenced by the beliefs of the percipients.

Subjective concepts begotten by the human personality exist outside the body of the percipient and constitute the only spirit world known to man.

While the percipient remains mentally normal his subjective concepts are asleep.

Now, at some distant time in the past the personality of a Yogi or devotee of the occult spirited out of his body and saw itself surrounded by a large number of human and lower animal spirit forms asleep. When the personality returned to its brain it naturally began to study and account for what it had seen while out of its body. There the intelligence had seen itself outside the body, and saw itself surrounded by a vast multitude of sleeping human and animal forms. The sleeping human spirit-forms appeared just like itself in size and human qualities.

It is reasonable to believe that some Yogi of influence finally concluded that its personality was the soul of the body that lay unconscious before it and that the sleeping human and brute forms were copies of former lives. From this view held by some powerful persuasive Yogi of the primitive ages, that the sleeping spirit forms of both humans and animals were copies of former lives, we believe arose the doctrine of "transmigration of souls."

We have supposed the Yogi who spirited out of his body was normal, and hence would find all his concepts of sentient beings asleep.

Let us now suppose he was clairaudient and see what would be the result. In this case, his concepts of humans would be awake, but wholly unaware of what they were. The personality of the Yogi knew nothing about what they were, and if it had heard about copies of former lives surrounding the human being its belief would act as a suggestion to all of the concepts that they were copies of its former lives.

Hence, no matter whether the spiriting personality belonged to a normal or a clairaudient Yogi, the result would be the same.

We will now investigate the claims put forward by Christians and others who maintain that the soul is immortal by its nature, and does not reincarnate.

In all my reading of over sixty years I have nowhere found the statement that the human soul is immortal, supported by a competent authority. To say that the Old Testament teaches it is not true. And even if it did it would be no proof that the soul is immortal, for the volume itself is the product of the normal and the abnormal human intellect. The teaching of the New Testament on this subject is of no more value than that of the

old, for the belief in immortality contained therein was formulated upon the belief of Paul, the Pharisee, and it must not be forgotten that St. Paul, the clairaudient, was the real founder of Christianity.

That man all down the ages had entertained some more or less crude ideas about spirits and the inhabitants of the spirit world is true; but nowhere and at no time did men believe in the immortality of the human soul as it is believed today, until after the development of the Christian religion.

That the soul at the death of the body will go to heaven or hell, and that for all eternity, is a statement supported by no higher authority than that of man.

Nowhere, then, has an Omnipotent Power said that the human soul is immortal. The church has claimed that it is guided in its teachings by an Infinite Intelligence. Its assertion is repudiated today by four-fifths of mankind.

Christianity was founded by St. Paul, the clairaudient, and on the fourteen epistles attributed to him St. Augustine, in the beginning of the Fifth Century, based his work, "The City of God," the first systematized presentation of the Catholic belief given to the world.

All down the Christian ages visions and spirit manifestations were reported by holy men and women. These were hailed as visits from holy souls or devils intent on ruining man. Upon these visits, purporting to come from saints, long dead, the faith in human immortality was strengthened.

But these visits came from the same class of spirits that appeared and spoke to man all down the ages. It is the same class of spirits that are awakened and conversed with today at seances. And when their origin is known and what they are is understood it will be found that they are not immortal souls, but subjective concepts of humans.

There is nothing in the Old or New Testament that would cause one who had never read them before to draw from their pages the belief in immortality. In fact, many parts of the Old Testament are unfit to be read by the young. One must be taught from youth to look upon the Bible as inspired, or he would

never from its perusal believe it to be the word of God. How, then, may man live after death?

Just as do the other creatures on earth, in his progeny.

Human beings, as well as other living creatures, were destined by nature for one definite purpose; namely, to continue the species, and thus pass their lives down the ages. This duty devolving upon each human being, when fulfilled, as nature intended (and even when neglected) leaves the individual in old age nothing but a worn-out machine ready for eternal death. The body returns to mould and gases, the individuality has ceased to exist, while the life passed on to the progeny continues to march down the avenue of time.

The individual who has discharged his duty to his species and to himself will live in his descendants until the last of them dies. But the individual who has failed to live as nature intended he should and dies childless will, at death, drop out of the human race as absolutely as if he had never been born.

The failure of such a man or woman to continue to live after death cannot be charged to nature, but to his or her own negligence. Living beings below man teach him how to live after personal death. Their want of human reason forbids their attempting to improve upon nature.

Look at all the members of the animal kingdom below man and note how earnestly they seek the propagation of their species and thus continue themselves in their progeny.

To some, the comparison of rational man's mode of living after death with that of dumb brutes may appear to be belittling. Let us then take a look at the vegetable kingdom to which perception and passion are unknown. Here we find nature has qualified each species to increase and multiply in the most extraordinary manner. The blossoms of most plants are bi-sexual, thus producing the largest possible number of seeds. Those plants that are uni-sexual, as the hop, for example, nature so decrees that the female blossom will be impregnated by the pollen of the male hop, assisted on its journey to neighboring vines by the winds of heaven. Here intelligence and impassioned desire are eliminated; yet none the less the designs of nature to continue the

life of each species of the vegetable kingdom are faithfully carried out.

All living nature proclaims it to be the duty of each individual to contribute its share to continuing its species and thus itself. Nature, through instinct, transmits to each living being the knowledge that the individual lives after death in his progeny.

Man has, through his reason, construed this desire to live after death to mean that he, the individual, will live eternally. Species devoid of reason follow nature's law "increase and multiply," while man, led by false theories, claims immortality.

Theologians and others, who believe in the immortality of the soul, base one of their strongest arguments upon this desire of the human to live forever. They ask us, "Would the God of wisdom, the Father Creator, have infused into man's soul the desire to live forever without intending to fulfill it?"

"Would a God of Infinite Love have placed in man's being such a strong desire to live forever, merely to deceive him and never grant it?"

To all this I answer: The desire implanted in the heart of man to continue to live after death is the same desire possessed by all living species. Creatures below man are not led astray by false reasoning. They comply with the instincts of their nature and to the best of their ability fulfill the injunction "increase and multiply."

Man senses this injunction, but permits his feeble reason to misguide him and to substitute for nature's method for creatures to live after death in their progeny, the false belief that the human soul is endowed with immortality. Human reason can neither make nor annul a law of nature.

It must not be forgotten that neither the man nor the woman is the unit of the species. Each is but the complement of the other. Both constitute the unit of the species, man, and both possess the desire to increase and multiply.

Man is the only being on earth who voluntarily foregoes the privilege, the duty of passing down his life through his progeny to future generations.

Is he justified in doing this?

Those who live celibate lives, believing in immortality, claim

that they are. Man, the Christian man, has been taught that he, unlike the rest of animal nature, has a soul endowed with immortality. From no reliable source has he ever received such a warrant.

Revelation on which Christians ground their belief in immortality has come to them through clairaudients, abnormal men.

They were not talking with a Divinity, but with subjective concepts of humans their personalities had begotten of human beings they had met and recognized. These concepts, when awakened, are in rapport with the clairaudient, and are amenable to his suggestions. The reason is, they are the absolute property of the clairaudient's personality, know not what they are and must accept any character he suggests, be it a Deity or a Devil. Human reason building upon clairaudient revelations has led men far afield from their true destiny.

Man is mortal, not immortal, and continues to live after his death in his offspring, as do the other living beings on earth. This is the only way nature has designed man to live after his personal death.

Materialists claim that nothing exists but matter; that from the physical, chemical and mechanical properties it possesses have sprung all forms of life in the past and in the present.

That matter exists, we admit. That the union of certain elements produce certain chemical results, we admit. That through inherent properties possessed by certain minerals an affinity between them is manifested by attraction, we admit.

But that inert matter can by any physical, chemical or mechanical powers possessed by it produce life and consciousness, I must deny.

All admit that life, as we know it on earth, needs matter on which to exist.

Materialists assert that life ends when the individual dies.

This is true only when the individual fails to pass his life down in his progeny.

The individual who makes use of the powers with which nature has endowed him and thus passes his life down to his offspring will not cease to live at his death, but will live in his children until the last of them dies. His life thus handed down

does not spring from matter, but from the life of the progenitors. Hence we see that matter and life are two distinct entities.

Moreover, materialists know nothing of the conceptions begotten by the human intelligence through the senses. By mutual recognition on the part of two humans, each begets in spirit form a perfect duplicate of the other, both physically and mentally. These subjective concepts constitute the spirit world known to man, exist outside his body and are unknown to the normal man.

The unit of the human species is the man and the woman. Each is but the complement of the other.

The "life" that built the individual body and permeates each particle of it never leaves it from conception until death. Not even in the act of propagating does it leave the body.

The "intellect" or "intelligence" of man is not the "life" of man, but possesses the order of intellectual faculties peculiar to the human species.

The "intelligence," the "personality," accompanied by its subjective concepts of humans, can leave the body, visit any part of the earth, satisfy itself with regard to the object of its visit, and return to its body. While on the excursion from its body it is connected with the "soul" or "life" by an invisible bond. The intelligence and its subjective concepts while making the excursion from its body can pass through solids without experiencing any opposition.

It is a materialistic axiom that matter cannot pass through solids. Yet concepts of humans not only can pass through solids as easily as through air, but also can see through partitions with equal ease. This proves that they are spirits.

From these facts concerning the human "personality" or "intelligence," and its subjective concepts, we conclude that matter cannot be the origin of "life," much less of the "intelligence" and its subjective concepts. We must, therefore, hold that it is a mere assumption on the part of materialists that matter has produced "life" and "intelligence."

There has been no evidence of any such evolution in historic times. But we do know that in prehistoric times, as well as in historic times, many species through cosmic causes have ceased

to exist and some have been exterminated by human lust to kill. We know, too, that these species now destroyed will never again appear upon our earth.

"Life" is not synonymous with "matter," as our materialistic friends assert, nor are "life" and "matter" convertible terms.

We do not deny, we repeat, that life needs matter on which to live; but we do assert that life is an entity added to matter and must remain as mysterious as to its origin as the material universe itself. Whence "life" and "intelligence" came is as unfathomable a problem as whence matter came. Both are problems evidently beyond the ken of man. Both exist, but their origin, in our opinion, is a closed book to mankind.

Our conclusion, then, in examining the materialistic theory concerning "life" and what becomes of it after the death of the individual, is this:

The individual who fails to propagate, dies absolutely when death overtakes him.

But the individual, who passes on his life to his offspring, will continue to live in them until the last of them dies. Man has never been told by a competent authority that he will live forever. If he lives after his personal death he must live in his progeny, as do the other living beings on earth. Neither the "human life" nor the "intelligence" is immortal.

* * * *

Finally, we come to an examination of the claims made by the spiritualists, that they get communications from "immortal, disembodied spirits."

Manifestations from the spirit world, we believe, are as old as man. Hence we will pass by the history of its reawakening in the middle of the Last Century.

Let us see on what grounds the spiritualist founds his belief. He claims that through a medium with "peculiar susceptibilities" he can receive messages from the "disembodied spirits" of his deceased friends.

I have discussed this subject exhaustively elsewhere, and here will confine my remarks to a brief statement of facts about the spirit world known to man.

1. The human "personality or "intelligence" begets through the senses external subjective concepts.
2. When two men meet and exchange mutual recognition, the intelligence of each begets in spirit form a perfect facsimile of the other as he stood before him.
3. The concept that each has taken of the other reproduces in spirit form the prototype's physical body and mental faculties.
4. In the spirit body there is duplicated each organ, artery and nerve of the physical body of the prototype and in the spirit brain the mentality of the prototype.
5. Each concept is surrounded, as its prototype was in life, with living concept-copies of all the human beings met and recognized by the prototype.
6. Subjective concepts are the absolute property of the conceiving personality, live while it lives and die when it dies.
7. It is these subjective concepts of humans, begotten by the personality, that are evoked when one calls upon a medium and not "discarnate spirits."

Let us review the method pursued by one who wishes to get a communication from a deceased friend. He calls upon a medium, who may be either a clairaudient or a trance medium. If he be a clairaudient medium he will mentally converse directly with the spirit sought. If he be a trance medium he will pass into self-hypnosis, thus bringing to the threshold of consciousness the subjective concepts of humans he owns. A subjective concept assumes the character of "control." This control is a concept that acts for the medium and summons the subjective concept the "sitter" wishes to hear from and interrogates it. For while the medium is in trance he is asleep and knows nothing of what is transpiring.

Clairaudient mediums are rare; but trance mediums are common, and are the kind usually consulted. We will now explain the method followed by them in getting communications from subjective concepts or, as they falsely believe, from "disembodied spirits."

The "caller," or "sitter," on meeting the trance medium, enters into conversation with him and tells him the purpose of his

visit. While doing this he and the medium, by mutual recognition, unconsciously beget subjective concepts of each other.

The medium, unknown to himself, has begotten a subjective concept of the "sitter," which is a perfect spirit facsimile of him, and in the concept the medium took of the "sitter" are living perfect spirit concept-copies of all the human beings the "sitter" had met and mutually recognized.

Here, then, in the concept of the "sitter," begotten by the personality of the medium, is the storehouse from which the "control" gets its information.

When the medium is ready, he or she passes into self-hypnosis, thus bringing to the threshold of consciousness all the subjective concepts owned by the medium. Among them is the concept of the "sitter."

The control then takes possession of the vocal cords of the medium and asks the "sitter" "from whom he wishes to hear." The "sitter" had told the medium, but at that time the medium was normal and the concepts were in abeyance, hence knew nothing of the conversation between the medium and the "sitter."

The "sitter" gives the "control" the name of the spirit he wishes to hear from. It returns to the spirit world belonging to the medium. In this spirit world is the concept of the "sitter." The "control" calls in a subjective voice, heard by no one save the concepts alone, for the spirit named by the "sitter." The concept of the "sitter" owned by the medium, unaware of what it is, hears the appeals of the "control" summoning by name the spirit sought. The concept of the "sitter" recognizes the name of the dead friend, becomes excited and finally passes into trance. In this the concept of the "sitter" is assisted by the desire of the concept-copies to answer the call of the "control."

While the concept of the "sitter" is in trance its concept-copies of humans are at the threshold of consciousness, and the concept sought appears to the control. The control is absolutely ignorant of what the concept is or where it came from. It interrogates the concept and learns from it many things about the prototype's life. While the concept-copy is being questioned by the "control" it is held above the threshold of consciousness and thus prevents the return to consciousness of the concept of the "sitter."

After having learned all it could from the spirit or concept-copy of the dead friend, the "control" again takes possession of the medium's vocal organs and gives to the "sitter" the result of the interview with the "disembodied spirit," as it supposed, of his dead friend. All the information gained by the "control" from the concept-copy of the dead friend was furnished by the concept of the "sitter."

The "control" believed it had summoned a "disembodied spirit"; the "sitter" believed from the many things reported as coming from his dead friend that were known to no one but him and his dead friend, that he had had a message from the "disembodied spirit" of his long-lost friend.

At no time was the "control" conversing with a "disembodied spirit"; but it was talking with a concept-copy of the now dead friend owned by the subjective concept of the "sitter" begotten by the personality of the medium.

"Disembodied spirits" is a misnomer for subjective concepts of humans begotten by the human personality.

One proof that subjective concepts of humans alone are summoned by concepts is this: The "control" can call up concepts of the living as well as those of the dead. If the "sitter" wishes to test the "control" he can give it the name of a living friend and the "control" will be as successful in summoning the "disembodied spirit" of the living friend as it was in calling up the "disembodied spirit" of a now dead friend. This shows that the summoned spirits are subjective concepts and were begotten while their prototypes were living.

In no case does the "control" summon disembodied spirits. In all cases, it calls up subjective concept-copies owned by the concept the medium takes of the "sitter."

Another proof that it is not a disembodied spirit that is evoked by the medium is this: Disembodied spirits, if they existed, would be objective existences, would own themselves. In that case, when the "control" of a trance medium or a clairaudient medium—that is, one who talks directly with the spirits—is visited by a "sitter," all the conversation between the "control" and the spirit or the clairaudient medium and the summoned spirit should be heard by the "sitter" and all in the room.

But the fact is, no one in the room hears the conversation between the "control" and the "spirit," or the clairaudient medium and the summoned spirit.

This proves that the conversing spirit is not a "disembodied spirit," but a subjective concept owned by the trance medium or the clairaudient medium. Subjective concepts mentalize, that is, their conversations are subjective and are heard by the "control" or the clairaudient alone, while objective existences must vocalize, and then all present can hear the conversation.

Some concepts learn how to materialize their spirit vocal organs and thus can speak so that all present can hear them. But this acquired accomplishment does not change them from subjective to objective existences.

There are, then, in nature no such beings as "disembodied spirits." Each human being has many living concepts of friends now dead, but all these concepts were begotten while their prototypes were living. Subjective concepts of humans begotten by the human personality explain all spirit phenomena in the past, as well as in the future.

Again, if "discarnate spirits" exist, why would they not address themselves directly to their friends instead of through mediums? If such spirits existed, they would. For a spirit possessing an independent existence, as "disembodied spirits" must, if they exist, would be obliged to vocalize to be heard by humans, and at the close of their visit would bid their friends "good bye." Such a visit from a "discarnate spirit" of a deceased friend would disturb a man no more than the call from a neighbor.

The clairaudient medium and the "control" converse mentally; that is, subjectively, with their subjective concepts. Hence no one hears any sound, for no words are vocalized by either the "control" or the clairaudient medium and his subjective concepts of humans. The interview is subjective.

It has been noted that clairaudient mediums very frequently become annoyed by spirits and to such a degree that they are finally sent to insane asylums. Hence the professional medium today, after chatting with the "sitter" and thus unconsciously takes a subjective concept of him, passes into self-hypnosis. This condition prevents the conceiving personality from becoming ac-

quainted with its subjective concepts. For while in hypnosis the personality is unconscious, is in abeyance, and a concept, called a "control," whose prototype was undoubtedly interested in spiritualism, takes the management of the seance. This method of eliciting information from the concept-copy of the now dead friend owned by the subjective concept the medium took of the "sitter" eliminates the danger that would threaten the medium's mentality if he or she were to converse directly with the awakened and individualized concept-copies called for by the "sitters."

The medium does not possess, as is generally supposed, any "peculiar qualifications." Anyone who can at will pass into self-hypnosis and has a concept interested in spiritualism that will assume the office of "control" can become a trance medium.

No "disembodied spirit" has been evoked. A concept-copy of the now dead friend, through the concept of the "sitter" begotten unconsciously by the medium, had furnished all the information about the dead friend reported by the "control" to the "sitter." Subjective concepts of humans begotten by the personality are responsible for all interviews attributed to so-called "disembodied spirits"—they live while the percipient lives and die when he dies.

The claim made, therefore, by spiritualists, that subjective concepts of humans, falsely called "disembodied spirits," are immortal, is not true. They are mortal and die with the percipient.

* * * *

My friend, we have investigated the four chief systems which have attempted to decide the question, "What becomes of the soul after death?" and have reached the following conclusions:

Owing to man's ignorance of the origin of the spirit world, he was unaware:

1. That the human personality begets, by mutual recognition, subjective concepts of each human being met.
2. That those subjective concepts in spirit form are living reproductions of their prototypes, both as to their physical bodies and mental faculties.
3. They exist outside the body of the percipient, and while he remains normal neither he nor they are aware of their existence.

4. That since they are subjective—that is, owned by the percipient—when they are awakened they know nothing of their origin or what they are.

5. That while in this awakened condition they will accept any character given them by the percipient or his delegate, the hypnotist.

6. That the number of primary subjective concepts of humans surrounding the body of the percipient will equal the number of human beings he has met and with whom he has exchanged mutual recognition—and the number of times he has met them.

Hence, in ancient times, when men became clairaudient and heard voices from the unseen they believed that they were conversing with deities.

So, too, when the Eastern Yogi spirited out of their bodies and saw themselves surrounded by large numbers of sleeping human forms, as well as those of animals, they wondered and sought an explanation of their presence.

The conclusion the devotees of the East came to, we infer from their belief, was that these sleeping spirit forms of humans and animals were copies of their former lives. Upon this, they formulated the theory of "transmigration of souls." The concepts they saw were the subjective concepts begotten by their personalities of the humans and animals they had met and recognized. Their interpretation, "transmigration of souls," has no standing in nature. Subjective concepts, when understood, explain all.

CHAPTER XXV

IMMORTALITY OF THE SOUL.

With regard to the Christian theory that the soul of man is immortal, no adequate authority has ever assured him of this. He has built this belief upon manifestations from the unseen world and fallible human reason. The only unseen intelligent spirit-world man has ever heard from is made up of subjective concepts of humans unconsciously begotten by the personality. The revelations purporting to come from the spirit world, whether made to St. Paul, Mohammed, Swedenborg or Joseph Smith, have had the same origin, subjective concepts of humans. No First Cause, no Absolute Being has ever spoken to man.

Man's ignorance of the existence of the subjective spirit world, the only spirit world ever known to him, has led him astray in his conclusions regarding the human soul. It is mortal, not immortal, and man lives after his personal death, as do the other living beings on earth, in his progeny.

The third theory with regard to the human soul is that advocated by materialists. They hold that man's soul or life ceases to exist at death.

If the individual fails to pass on his life to his progeny, as nature intended, and thus dies childless, his life will cease forever at his death.

If, however, the individual takes its complement, a member of the opposite sex, and begets children, the "life," the "soul," of the parents, the unit of the species, will continue to live after their death until the last of their progeny dies.

The materialists are right in claiming that the individual soul is mortal. That life has sprung from matter, I do not believe. To my mind, it is as distinct an entity as matter itself.

With regard to the spirit world begotten by the human personality the materialists either deny or feign total ignorance of

its existence. But this spirit world does exist, not in defiance of the opinions of the materialists, but in accordance with nature's law. Nature equipped the human personality to beget the subjective concept spirit world, and no materialist, no matter how high his attainments or how important he esteems himself, can change it. The law exists and no materialist or combination of materialists can annul that law. The sooner they acknowledge its existence, study its character and cease consigning innocent clairaudients to the asylum, the better it will be for their reputation as scientists. Through their stubborn ignorance they have inflicted an injury upon mankind that they cannot efface in a century.

The mental tortures of clairaudients consigned to insane asylums, the tears and anguish of husbands, wives and children will be handed down for generations as an indictment against the ignorant materialists of the last two centuries.

Materialistic doctors, study the origin of the spirit world, and, having satisfied yourselves of its existence, hasten to repeal the iniquitous laws your honored profession, through its influence upon legislatures, has had passed, against the liberty of innocent citizens and the good name of hapless families.

The fourth theory, that held by the spiritualists, is that the soul is immortal and can, through a medium, communicate with the living.

This theory is based upon man's ignorance of subjective concepts begotten by the human personality.

What they call "disembodied spirits" are merely subjective concepts of humans awakened through the instrumentality of mediums. These subjective concepts begotten of humans by the percipients are called primary concepts. They will live while the percipient lives and die when he dies.

If I meet a man and exchange mutual recognition and he in his lifetime has met and exchanged mutual recognition with five thousand people, then in the concept I took of him there would be five thousand concept-copies of the humans his prototype has taken.

My concept of him would be primary to me, for it is only one degree removed from its prototype. But the concept copies the

concept owned would be primary to it, but secondary to me, for the concept-copies would be removed two degrees from their prototypes, the human beings.

Mediums, through the assistance of their "controls," can summon subjective concept-copies removed from their human prototypes one, two or three degrees and falsely call these evoked concepts "disembodied spirits."

These concepts cited by the medium are not immortal. They will live while the owner, the percipient, lives and no longer.

Spiritualists found their belief in the immortality of the soul upon a misconception of the true character of the spirits evoked. They are but subjective concepts or concept-copies of human beings begotten by the human personality and are as mortal as is their percipient.

The medium's "control" converses with subjective concepts of humans begotten by the personality of the medium and not with "disembodied spirits." Such spirits do not exist in the universe.

We conclude, then, that man's ignorance of the spirit world begotten by the human personality has given rise to the belief in "transmigration of souls" and the soul's immortality, held by the peoples of the East, and has permeated more or less the peoples of the West.

Christians, too, through their ignorance of the existence of the spirit world begotten by the human intelligence have adopted the belief in the soul's immortality from the philosophy of the East, but have discarded metempsychosis.

Materialists, claiming that nothing exists but matter, have failed to recognize "life" as an independent entity, capable of passing itself down in its progeny to future generations. Slaves of their theory that "matter alone exists," they have persistently denied the existence of an intelligent spirit world begotten by the human personality. This spirit world begotten by the human personality exists and the sooner they recognize the fact the better for them. Their claim that the "life," the "soul," is mortal, not immortal, is true.

Spiritualism is founded on a misconception of the origin of the spirits evoked. They are subjective concepts. They cease to exist when the percipient dies.

Our conclusion, then, with regard to the human soul is this: Nature has conferred on man the ability to pass down his life to his progeny. In this way he will continue to live until the last of his descendants dies.

Man, therefore, is mortal, not immortal. And he can live after his death only in his progeny, as do the other living creatures on earth.

Objector: From this I must conclude that religions, teaching as a Divine revelation that man is immortal, are not of divine origin, nor are they teaching the truth.

Elucidator: That is true. All so-called revealed religions were imposed upon the normal man by the clairaudient, the abnormal man. The First Cause never spoke to man; but religious fanatical clairaudients, because of their abnormal condition, believed themselves communing with the Deity or His messengers. And because they believed the voices came from God, gods or heavenly messengers, the clairaudient's belief, with regard to the unseen communicators, would force the divine or other characters upon the mentalizing subjective concepts.

The clairaudients were conversing subjectively with their subjective concepts of humans; but believed they heard the Deity or His messengers vocalizing to them. Both the clairaudients and their concepts of humans were ignorant of their relative conditions.

If the First Cause had given to man a religion it is self-evident it would possess the unchangeable character of a law of nature. But today we find the world flooded by hundreds of varying religions, each claiming a Divine origin. This proves that their origin was not from the First Cause, nor through a normal source. The truth is, all so-called revealed religions have had their origin through clairaudients, abnormal men, hearing their subjective concepts of humans talking to them subjectively. And since the producers of the subjective voices were unseen the clairaudients believed the messages came from the unseen Deity or His messengers.

Christianity was founded by the clairaudient, St. Paul.

Mohammedanism by the clairaudient, Mohammed.

Swedenborgianism by the clairaudient, Swedenborg.

Mormonism by the clairaudient, Joseph Smith, and so on, all down the line.

Clairaudients, abnormal men, hearing the subjective concepts of humans and believing that they were listening to God or His messenger, have imposed all so-called revealed religions upon the normal man.

No revelation has been made to man by the First Cause, nor has the pretended source of a revelation ever been normal.

Objector: I have seen a horse on exhibition spell down a High School boy; and I have been present when an educated dog told, by barks, the age of anyone present, and gave the correct answers to intricate problems in mental arithmetic, proposed by anyone who desired. How do you account for these manifestations of human intelligence by animals?

Elucidator: My friend, the explanation is very simple when one knows the origin and nature of subjective concepts.

In the spelling contest it was not necessary for the horse to have a concept of its opponent, the High School boy; but it was necessary for it to have a subjective concept of a human. This it had in the concept of the one who was managing the spelling match and giving out the words. This manager and the concept the horse had of him were in rapport; and since the manager, who gave out the words to the boy, knew how to spell them, the concept of him owned by the intelligence of the horse would also know how to spell the words. When the boy failed to spell a word correctly, the concept the horse owned of the manager directed the animal to select in succession the proper letters to spell the word from a letter receptacle on the stage. The concept of the manager owned by the horse spelled the word and not the intelligence of the horse.

In the case where the dog barked the age of a person present, it was necessary to direct the attention of the dog to the person and the person must look directly into the eyes of the dog. By that act, the dog and the human being, whose age the dog was to disclose by barks, exchanged subjective concepts of each other; the dog taking a concept of the person and he of the dog. This concept the dog took of the one whose age he was to tell by barks was in rapport with its prototype, the human being. Then, when

the person is told to think of his age, the concept the dog has of him will know the age he thought and the "control" of the dog (very likely its owner) will give the person's age in barks. The dog's intelligence, in this case, was in abeyance, and its soul, its formative principle, was dominated by the concept of its owner. It must be remembered that in exhibitions animals are dominated by "controls," just as are mediums.

With regard to cases where dogs give the correct answers, by barks, to intricate problems in mental arithmetic, the solution is the same. The dog is ordered by its owner to look at the one who is to give the problem and he at the dog. The dog obeys and in this way takes a concept of the proposer of the problem. This concept the dog has taken is in rapport with the intelligence of the one who is to give the question, and knows instantly the results following the additions, subtractions and divisions suggested by the propounder of the problem.

When the problem ends the concept the dog has of him knows the answer as well as he, and immediately barks the correct answer.

In these and all other cases, the intelligence of the animals are in abeyance and the animals are "controlled" by concepts of their owners; and they learn from the concepts of the investigators the answers to their problems.

CHAPTER XXVI

CHRIST ON MIRACLES.

Objector: Did not Christ work miracles, and would not the miracles prove His power to be above nature's laws?

Elucidator: My friend, the Book of the New Testament was not given to the world until A. D. 325. For three hundred years no New Testament, as we have it today, existed.

At the Council of Nice the assembled Fathers ordered that all the writings held sacred by the different churches should be sent to the council, and a committee of the Fathers was appointed to examine the 30,000 manuscripts said to have been placed before them.

This committee claimed, we are told, to have been guided by the Holy Ghost. Those manuscripts were two or three hundred years old, most of them written nobody knows positively by whom, and hence cannot enjoy the credibility of an impartial history of events.

We will admit anything related in the Bible that does not surpass the powers of the invisible world, composed of subjective concepts of humans.

The healing of the sick, restoring sight to the blind, we will readily admit, for similar cures are effected daily through the different schools of healing by the unconscious use of subjective concepts. But that any case mentioned in the Scriptures of restoring the dead to life really took place I deny.

When is one dead?

All admit that death takes place when "rigor mortis" sets in; when the muscles of the body become rigid, followed in a few hours by decomposition. No such body has ever been brought back to life.

The daughter of Jairus was not dead, for Christ so stated plainly.

Suspended animation is not death. Animals in cold climates hibernate for several months in a comatose state. The Fakirs of India will allow themselves to be buried for months and then be brought back to consciousness by the application of warm water and massage. None of these cases are miracles.

In the days of the apostles much was made of the liberation of the apostles from prison, as we read in the Acts of the Apostles, Chapter V., 18th and 19th verses:

"And laid their hands on the Apostles and put them in the common prison; but the Angel of the Lord by night opened the doors and brought them forth!"

Again, in the XII Chapter of the Acts, beginning with verse 3, and ending with the 10th, we are told of St. Peter's arrest, confinement in prison, sleeping between two soldiers, and his hands bound with two chains, when an Angel of the Lord liberated him.

Now while it is true that these liberations from prison recorded in the Acts impressed the Christians as miracles there was no supernatural power or intelligence used.

Today Houdini, and probably many others, will permit himself to be locked in jail cells and escape without any trouble. Houdini will allow himself to be taken by policemen to a jail cell furnished with the most modern and ingenious locks, undress, permit the jail experts to handcuff him and shackle him, take his clothing, lock his cell, and put his clothes in another cell and lock it. Then Houdini will tell the policemen where he will meet them. They go to the appointed place and in a few minutes he joins them; his subjective concepts in the meantime having unlocked his shackles and handcuffs, the door of his cell, relocking it after he had passed out, unlocked the door of the cell containing his clothes, and after he had dressed and left the cell they again locked it.

This was not a miracle. Such performances excite wonder among the people because the agents are invisible, and but few men know how to employ them.

It is my opinion, from a conversation I once had with Houdini, that he believed he was assisted in this and his stage acts by "disembodied spirits." But he is mistaken, for no such spirits

exist. He was assisted by subjective concepts of human beings, with whom he had exchanged mutual recognition.

My friend, you remember in the Acts, 1st Chapter, we read of the apostles and disciples having had meetings with the resurrected Christ for forty days and He, before their eyes, was taken up in a cloud to heaven. They, numbering about one hundred and twenty, after the Ascension, returned from Mount Olivet to their room and continued in prayer and supplication.

And you will also remember the account in the II Chapter of the descent of the Holy Ghost amid a mighty wind and in the form of cloven tongues sat upon each of the assembled followers. Immediately their fears left them and they began to speak in divers tongues as the spirit prompted them. This marvel was noised abroad and a crowd composed of people of different nationalities assembled. The apostles and their companions went forth and spoke to the multitude in seventeen different languages.

This was an unusual event, but no miracle.

For fifty days the followers of Christ had been wrought up to a high mental strain. On Pentecost Day the subjective concepts believed by the apostles and disciples to be the Holy Ghost took possession of them. All instantly became courageous and the vocal organs of many of them were used by the invading concepts.

Their daring speech and changed character was heralded through the city and a crowd assembled to see for themselves the marvelous change.

The apostles and disciples had in their lifetime met many foreigners and thus had subjective concepts of them. Many of these concepts had now taken possession of their vocal organs and through them addressed the startled assemblage in seventeen foreign languages.

The aliens were astonished to hear the uneducated Galilleans address them in their mother tongue. This is similar to a concept speaking through a trance medium.

Nothing related in the first two chapters of the Acts surpasses the manifestations made in New York by the sixteen-year-old daughter of Judge Edmonds, who, while in trance, spoke nine foreign languages and two Indian dialects. Subjective concepts

she owned whose prototypes knew the foreign languages and the Indian dialects spoke successively through the vocal organs of the entranced girl. So, too, concepts of foreigners owned by the apostles and disciples spoke the native languages of their prototypes through the vocal organs of the apostles and disciples.

Why, I wonder, does the Catholic Church hold one who speaks a foreign language that he does not know, to be possessed by the devil, and fail to censure the apostles and their companions on that distant Pentecost?

The devil, if he exists, neither then nor now takes any part in speaking foreign languages unknown to the subject. Subjective concepts of humans are alone responsible.

In reading carefully the accounts of the descent of the Holy Ghost in apostolic times I have reached the conclusion that the early Christians attributed to the Holy Ghost acts performed by subjective concepts of humans.

The Pentecostals of our day, who call themselves the "Pillar of Fire" and the "Holy Jumpers," because of their acrobatic feats, executed while under the influence of the spirit, are under the same delusion, that they are possessed by the Holy Ghost.

So you see, my friend, acts which in the early days of Christianity were looked upon as miracles are performed today by persons who claim no supernatural assistance.

The powers, the inherent ability possessed by awakened subjective concepts of humans, the members of the spirit world known to man, begotten unconsciously by his intelligence through mutual recognition by means of the senses will explain all subjective phenomena known to man.

Objector: But our Western civilization claims to be founded upon Christianity and, I ask, what will be the result to this civilization when men know they are mortal and not immortal?

Elucidator: This is a grave question.

Two things will take place when men realize that there never has been a revelation made to man by the First Cause:

First, the abolition of all so-called revealed religions; and

Second, a universal demand upon the part of the common people for their share of the earth's surface and its internal riches.

The first, the abolition of all religions founded upon a supposed revelation, will be easily accomplished by the people ceasing to support the churches. It will take some time to carry this out, for there are so many imbued from infancy with the church's teachings and so many are dependent for a living upon the church's continuance, that the eradication of the churches may be slow. But it will undoubtedly come when men know the truth.

What will then be done with the thousands of unused churches?

They will be converted into schools, halls and other community purposes.

But to secure the second result, of man's knowledge that he is mortal and lives but the one individual life and that on this earth, namely: an equal division of the earth's surface and its internal riches, will be a far more serious problem.

The common people, in their efforts to secure justice, will antagonize:

1. The property laws, held sacred for centuries.
2. The hereditary claims of ancient families to extensive estates donated by conquerors, and
3. The holders of the mineral wealth of the nation by immensely powerful corporations.

All these interests will use their combined influence to retain their possessions secured in almost all cases by unjust human laws. For it must be conceded that all laws made by man that rob the common people of their natural born rights are unjust and must finally give place to justice founded upon equity and natural rights.

The child at birth inherits from nature rights that no human law can nullify. While these rights—and one of them is the possession of sufficient of the earth's surface when tilled to support him—is withheld from him an injustice is done him. He and all others similarly situated are justified in using every effort to secure their claims, inherited from nature.

I had hoped at the conclusion of our Civil War, when our difficulties with England over the Alabama claims were settled by arbitration, that an end to all future wars had been reached. But

how different the course of nations has been since 1866, the history of the world shows.

And now, at the close of the World War, how earnestly have honest men and women desired to see established a supreme court of arbitration supported by the most powerful governments, to settle, without bloodshed, disputes between the different peoples of the earth!

After the death of millions of innocent men, women and children by famine, after the slaughter of millions of young men, the flower of the race, by shot and shell, by poison gas and liquid fire on land, after the thousands of deaths by drowning and the sinking of the greatest portion of the world's tonnage by the hellish undersea craft, after the frightful holocaust of innocent human lives offered up to national ambition by booming airplanes, we believed that humanity would demand an end be put to future wars by forming a Supreme Tribunal at which each nation on earth would be represented with full powers to settle, as a High Court of Equity, all disputes between nations.

But what do we find today—one year and a half after the World War has ceased? More unrest among the nations of the earth than has ever been known before!

President Wilson desired that the freedom of the seas be granted to all nations. "No," said the spokesman for England, "we will not relinquish, since we have the power, the right to hold up and search ships on the high seas."

Our President, actuated by a sense of justice, demanded that "each race should be granted self-determination; that is, the right to rule itself."

"No," interposed the English leader. "This is too general. We will consent to grant that privilege to all peoples except those now under our control." The expression "our control" referred to the peoples dominated by the successful belligerents.

Thus the selfish commercial England has virtually blocked the formation of a just supreme tribunal to settle the disputes arising between nations.

It is the greed, especially of the English government, that has thwarted the efforts of President Wilson to do justice to enslaved peoples.

India, with her enormous population, 325,000,000, is held by force of arms because of her commercial value to England. For many years India has clamored for her freedom; but while she is commercially profitable to Great Britain she will be exploited by her.

Egypt, too, demands her right to self-control. But the lion's paw will hold her while it is profitable to the English exchequer.

Ireland for seven hundred years has demanded the right, as an independent people, to rule herself; but England will not listen to her appeals while she can by force retain her as a stock and farm producer to feed the English people.

Greed and selfishness are conspiring to render the supreme sacrifice of millions of brave men worthless.

How long, I ask, is this oblation of human lives to continue before mercenary governments and their ambitious, unscrupulous diplomats see fit to lift this incubus of war from the shoulders of the sons of the poor? For they are the ones who shoulder the muskets and "go over the top," while the titled military man in telephonic touch with the army at the front, sits in his bomb-proof hut miles from the firing line?

I'll tell you, when the sons of the poor shall cease to give their bodies as targets for the cannon, the rapid firing gun, the poisonous gas, the liquid fire, the airplane and other death-dealing devices now employed in wars to secure and protect commercial nations and further the ambitions of royal houses.

The moment men know that the only life they can or will live is the present one on earth; that there is no life after death for the individual; that heaven and the Great White Throne around which man has been taught by so-called religions emanating from clairaudient abnormals are abnormal fictions pure and simple; then you heads of greedy, selfish governments look sharp, for the cataclysm that overtook Russia is near at hand and was mild compared to the destruction that will overrun Europe and America. The reason is the "interests" will combine against the just demands of the common people. I am aware that the powerful monied interests and corporations, backed by a hired press, will strive to confuse the people and will, if possible, secure a large standing army to protect their immense possessions.

I hope the change from the abnormal civilization founded on the teaching of Christianity to the normal civilization founded on the truth that man is mortal and not immortal will be effected without violence.

THE NORMAL AND ABNORMAL MAN.

Objector: Will you please explain to me the difference between the

1. Mentally normal man, and
2. The mentally abnormal man?

Elucidator: My friend, it will be a pleasure for me to indicate the difference, to the best of my ability.

The mentally normal man is one whose brain is in a healthy condition and who knows nothing from personal experience about the subjective concepts begotten by his personality. He has unconsciously begotten subjective concepts of each human being he has met and recognized. These surround him, existing outside his body, from their conception by his personality until his death.

Owing to his ignorance of this fact his mentality was never disturbed. Nothing has occurred in his life to awaken them; they exist with him and are in complete abeyance. He knows nothing about them and their prototypes were unaware of their existence. While this condition lasts the man will remain normal. His thoughts will always be concerned with things of the visible world. For example: He meets a man, converses with him and they part. Each has begotten a subjective concept of the other. When either thinks of the other he thinks of an absent human being. His thoughts follow the visible human being. This is the invariable course followed by the normal man.

But in the case of the clairaudient—the abnormal man—two conditions are to be noted:

1. Those whose abnormal mental state arises from a diseased condition of the brain, and
2. Those whose brains are perfectly healthy, but whose mental disturbances come from the awakening of their subjective concepts of humans.

In the first class, diseased brains, there is little hope of a cure, and we will omit further mention of them.

In the second class, awakened concepts, all needed to return the subject to normal mentality is to explain to him the subjective origin of the voices he hears.

The awakening of subjective concepts, which constitutes the second class of clairaudients, comes chiefly from undue mental stress, arising from worry over family or business affairs, from fear of bodily harm or other dangers that fill, for example, the minds of soldiers preparing for active participation in battle.

A significant number of clairaudients are recruited from the ranks of those who employ dangerous methods of securing, as they believe, responses from the spirits of the dead, by the use of the planchette, the ouija board and mediums. Frequent hypnotization also produces the clairaudient condition.

No clairaudient whose mental troubles come from his ignorance of the existence of subjective concepts of humans should be consigned to the insane asylum. He is more rational than the men who commit him to the asylum and pretend to know all about both the body and mind of man.

The clairaudient hears voices subjectively, but the doctors know nothing about his condition. Yet they sit in judgment upon him and in their culpable ignorance deprive the clairaudient of his liberty for the rest of his days.

Owing to their ignorance of the clairaudient's condition the superintendents of insane asylums can never assist him to a mental restoration.

CHAPTER XXVII

THEORY OF CONCEPTS REASONABLE

Objector: Please allow me to drop the role of *Objector* and assume the role of *Inquirer*.

Elucidator: With pleasure.

Inquirer: You say that subjective concepts surround our bodies and while we remain normal we know nothing of their existence. Is it these concepts of humans that awake when one becomes clairaudient?

Elucidator: Yes.

Inquirer: And in that clairaudient condition the concepts can mentalize so the owner, the percipient, alone can hear them?

Elucidator: That is the usual way the concepts manifest themselves to the percipient.

Inquirer: And can subjective concepts vocalize so that others can hear them?

Elucidator: Yes.

Inquirer: What is necessary for them to do so that they may be heard by others?

Elucidator: They must materialize their vocal organs.

Inquirer: And have subjective concepts of humans vocal organs?

Elucidator: Certainly. They duplicate in spirit form their prototypes' bodies and minds.

Inquirer: Can subjective concepts of humans materialize their spirit bodies so as to appear to others as their prototypes did?

Elucidator: Most certainly.

Inquirer: Will these materialized bodies be living and have apparently all the attributes of a living human body?

Elucidator: Certainly; they have solidity and the organs of the body function temporarily, as they did in the prototype's

body at the time the concept was begotten. It has a perfect copy of the prototype's personality and can reason as well as could the prototype.

But it must be remembered that subjective concepts of humans are living spirits and hence invisible to mortal eyes. Invisibility is their normal condition.

When, therefore, a subjective concept materializes it is in a temporary abnormal condition. Concepts that have learned to materialize have within themselves the power to render themselves visible or invisible instantly. No subjective concept has the ability to remain visible and palpable permanently. For this power to become visible is conditioned upon the owner, the percipient, being in a trance state. It is, I believe, only while the percipient is in this state that it is possible for the concept to materialize fully.

Inquirer: What you tell me seems incredible, unbelievable.

Elucidator: My friend, if you had lived in the days of Copernicus and had heard him explain that the earth revolved on its axis once in twenty-four hours; that at the equator it traveled at the rate of one thousand miles per hour; that it journeys through space in its orbit around the sun at the rate of more than a million and a half miles per day, you would not have believed the noted astronomer, for such a theory was not respectable at that time.

The theory accepted by the learned, then, was that the earth was stationary and the center of the universe; that all the heavenly bodies revolved around the earth once in twenty-four hours. The accepted theory of the learned of those days would appeal to you as the truth and the Copernican theory as unfounded. Yet to-day all the learned have adopted the Copernican theory as the true one, and have discarded the Ptolemaic.

So, too, the materialistic scientists looked upon today by mankind as the teachers of the truth have denied that there is a spirit world and assert that life and intelligence are manifestations of matter. They hold that matter alone accounts for all life and intelligence upon earth.

The origin of life upon our earth has never been demonstrated by the scientists, nor do they know what it is. Spontaneous gen-

eration, on which they banked their hopes, failed them and they now reluctantly admit that they do not know the origin of life and intelligence.

Some extreme materialists still hold, but without any proof, the theory that life and intelligence result from the chemical combinations of the elements of "matter."

Of the fact that the intelligence of sentient beings begets the spirit world, the materialistic scientists are wholly ignorant and deny absolutely that there is a spirit world.

Yet, in spite of this denial, there is a spirit world begotten by the invisible intelligences of visible beings. Not only does the intelligence of man beget living subjective concepts of living beings, but the intelligences of all sentient beings beget living concepts of all sentient beings met and with whom mutual recognition is exchanged.

Inquirer: Am I to infer from your explanation that you believe each sentient being begets and owns its own spirit world?

Elucidator: Yes. The subjective concepts begotten by sentient beings of sentient beings by mutual recognition are the absolute property of the conceiving intelligences.

Inquirer: Am I to understand from this that the concepts cease to exist when the percipient dies?

Elucidator: That is just what I mean. The subjective concepts are begotten by the intelligence. The intelligence belongs to the individual life of the sentient being and lives upon it. When the life which built the body of the sentient being ceases to function, the body decomposes and the life, with its intelligence and all the subjective concepts it begot, cease to exist forever.

Inquirer: If death ends forever the individual and all the concepts his intelligence has begotten, how is it that an acquaintance can call upon a medium and through him hear, as spiritualists assert, from the dead friend?

Elucidator: Friend, I am glad you have asked that question, for it shows how difficult it is to state the origin of the spirit world so that a man may comprehend it.

In our western civilization man has had his mind filled by Christian teachers with the idea that the soul of man is immortal,

and that the home of the just will be such as "eye hath not seen, ear heard, nor hath it entered into the heart of man to conceive."

Spiritualists, while holding that the human soul is immortal, contend that the "disembodied spirits" can be called up by mediums and conversed with, just as could their prototypes be talked with while living.

This teaching by the spiritualist shocks the Christian who has been taught that after death the souls of the just, crowned with high honors, will fly to heaven, join the elect around the Great White Throne and sing for the Creator for all eternity.

But neither the Christian nor the spiritualist know anything about the subjective spirit world begotten by the human personality or intelligence.

Now if a man dies, leaving after him one thousand human beings who had met and recognized him, these thousand acquaintances, distributed over the earth, can arrange to call at the same instant of time upon one thousand mediums and each medium will take a concept of the "caller"—then pass into trance and the "control" of each medium can summon a concept copy of the "caller" now the property of the medium, interrogate it about events in the life of the dead man, known to the "sitter," and communicate to him the result of the interview.

The one thousand mediums and their "controls," as well as the one thousand "sitters" will believe they had communications from the "discarnate spirit" of the dead friend.

But it must be evident to you that there were not one thousand "disembodied spirits" of the dead man. It is also plain that each acquaintance of the now dead man had a concept of him, and that it was a copy of this concept now contained in the concept each of the mediums in the one thousand different places on earth took of the "sitters" that furnished the information to the "controls" about the now dead friend.

Subjective concepts begotten and owned by the human personality explain the origin of the subjective concept-world—the only spirit world known to man.

Inquirer: If concepts of humans explain all spirit manifestations as you claim, and not "disembodied spirits," how is it

that at seances the spirit of Homer, of Socrates and of others, long since dead, have been said to be present, and conversing through the medium?

Elucidator: Subjective concepts, because of their subjective condition, and because their prototypes were wholly unaware that the spirit world is begotten by the intelligence or personality, when awakened, will not know who or what they are, and hence will accept any character given them by the medium.

Neither the spirit of Homer nor of anyone dead two hundred years can be summoned, for the reason that all those who were acquainted with them two hundred years ago are now dead.

Mediums claiming to evoke the spirits of persons dead centuries ago either consciously or unconsciously practice deception, pure and simple.

Inquirer: When subjective concepts manifest, do they always do so as invisible spirits?

Elucidator: By no means. Subjective concepts, the members of the spirit world, can, by use of their cultivated innate powers, manifest themselves in any form, from the invisible impalpable spirit to the visible, palpable human form.

The invisible spirit form I believe to be their normal condition. But many fully authenticated cases of materialized spirits have been recorded.

Inquirer: Does the materialized spirit appropriate any of the medium's body while manifesting?

Elucidator: No, and the proof is the materialized spirit can dematerialize instantly and instantly materialize again.

This shows that the power to become visible and invisible at will resides in the concept or spirit itself. The medium's personality is in absolute abeyance—hence knows nothing of what is taking place.

Inquirer: A materialized concept, or spirit, is said to have a pulsating heart just as has a human being. Now, I ask, does the spirit heart on dematerializing continue to beat as would a human being's?

Elucidator: This is a difficult question for a human to answer. My belief is that the spirit which manifested enjoys the heart beats possessed by the prototype at the moment it was be-

gotten, for the awakened concept duplicates the prototype as he was then. It is known by investigation that the heart rhythm of the entranced medium and the materialized concept are very different. Hence the pulsations of the medium's heart cannot be the source of the pulsations of the materialized concept's or spirit's heart. When the spirit returns to its normal spirit state and becomes unconscious, as it does when the medium returns to consciousness, I believe the spirit heart ceases to beat as it did when materialized.

Inquirer: Will not the knowledge on the part of mankind that all human beings are surrounded by a spirit world consisting of living subjective concepts of human beings they have met and recognized, produce an epidemic of clairaudients that will threaten the mentality of the human race?

Elucidator: Friend, do not allow your conclusions to be influenced by the treatment accorded clairaudients by materialists of our day. Their sun is near its setting.

The question you have asked me, I know, awakens in you and all who have no definite comprehension of the origin of the spirit world known to man, a fear that the knowledge of the fact that his personality begets living spirit facsimiles of the human beings he has met and recognized may dethrone his reason.

But, my friend, your fear is unfounded, for no clairaudients, except those whose brains are diseased, are demented. The vast majority of clairaudients are those whose subjective concepts have been awakened by worry of some kind or another, and are perfectly sane. Their misfortune is that materialistic doctors have captured the State Legislatures composed of men equally incompetent as the doctors and have passed laws placing all clairaudients in their hands.

Men and women whose clairaudient condition arose from the awakening of their concepts of humans by reason of worry and similar causes are, by the ignorant doctors, placed in the same class as the clairaudients whose brains are diseased.

A clairaudient whose brain is diseased is insane and should be cared for. But a man or woman, whose clairaudient state arises from subjective concepts of humans awakened by worry is not insane, and only needs to have explained to him or her the origin

of the voices. This explanation cannot come from materialistic doctors who deny the existence of spirits and have not the faintest idea of the clairaudient condition.

Let us briefly note the difference between the condition of the clairaudients today and their condition when all men will know the origin and the relations existing between the percipient and his subjective concepts of humans.

First: Today the Clairaudient knows nothing about the existence of subjective concepts of humans.

Second: He believes that all present hear his concepts as well as he.

Third: His relatives have been taught, and accept as a fact, that those who claim to hear what they do not, are crazy.

Fourth: Under this impression they send for a doctor, all of whom hold materialistic views, and he, upheld by State laws passed through the influence of the medical profession, declares the clairaudient insane. His case is presented to a Judge, who signs his commitment to an asylum upon an application signed by two doctors holding materialistic views.

Fifth: The materialistic doctors, by consigning the clairaudient, whose brain matter is normal, to any asylum, place a stigma upon his family; and if he has children, upon them will rest the degradation, commonly entertained by acquaintances with respect to descendents of the insane that will require generations to obliterate.

Sixth: The lack of knowledge on the part of the clairaudient and his subjective concepts of their relations to each other renders his life in the asylum a veritable hell from which he is released by death alone.

Seventh: During his incarceration the community is deprived of his labor and he becomes an expense to the taxpayers of the State.

Could any human existence be conceived more deplorable than that of the clairaudient today?

Total ignorance of his condition prevails among those who assume charge of him and owing to their ignorance brutality often directs the treatment accorded him.

How different will be the condition of the clairaudient whose

troubles arise from awakened subjective concepts and not from a diseased brain, when mankind knows the origin of subjective concepts and their chief characteristics!

First: Then the Clairaudient will know of the existence of subjective concepts begotten by his personality.

Second: His awakened concepts will quickly realize what they are, because their prototypes know considerable about subjective concepts and are aware they belong to the percipient.

Third: This knowledge of the mutual relations between the clairaudient and his concepts will disarm fear and promote friendly feeling.

Fourth: Under such conditions no materialistic doctor will be consulted.

Fifth: The clairaudient's reason will remain undisturbed.

Sixth: He can pursue his avocation as well as can the normal man.

Seventh: The odium of the asylum will not be inflicted upon his family and be handed down for generations.

Eighth: The community will benefit by his labor.

Ninth: The tax-payers of the State will not be called upon to support him.

Tenth: When the origin and nature of subjective concepts are known to man the presumptuous activities of the materialistic doctors will cease.

Eleventh: Clairaudients whose brains are normal are not insane, but in a harmless abnormal condition.

Are these not sufficient reasons for telling men of the existence of subjective concepts of humans?

The benefits accruing to man by explaining to him the origin and nature of subjective concepts will deprive materialistic doctors of the opportunity of showing their ignorance of the human mind and its powers; will close the doors of insane asylums to multitudes of future clairaudients, and may possibly, if the inmates have not too far deteriorated mentally, by reason of long incarceration, open the asylum doors to many.

CHAPTER XXVIII

SUGGESTIONS AS TO THE RATIONAL METHOD STATES SHOULD ADOPT IN CARING FOR INCIPIENT CLAIRAUDIENTS

It will require some years before the truth with regard to the origin and nature of subjective concepts is spread among men and is accepted by them. During this interval clairaudients will appear and will need instruction. I wish here to indicate how the instruction should be given.

It must be remembered that no human being, let alone a clairaudient, will willingly consent to be taken from his home and confined in an institution.

A clairaudient has even a greater abhorrence against being removed from his home and confined in a public institution than would a normal man. He is disturbed by voices, many threatening his life. He knows nothing of their origin. He fears for his safety. But the minions of the law force him to accompany them. When he is behind the bars of the public asylum the concepts, many of which he has recognized by their voices, believing themselves to be human beings, blame him for inducting them into the asylum.

They, usually led by concepts of enemies, abuse and threaten the life of the clairaudient. No one hears their threats and abuse but the poor afflicted one.

All this mental strain placed upon the clairaudient can be avoided by leaving him at home.

How can this be arranged to suit him and yet protect society?

Very easily. Let the State establish schools in which nurses, male and female, will be taught all known about the origin and nature of subjective concepts of humans. As they graduate let them be distributed among the different State hospitals and when a case of incipient clairaudience manifests itself let two nurses

of the same sex as the afflicted one take up their domicile with the patient.

Their duties will be to instruct the incipient clairaudient, telling about subjective concepts, explaining their origin and the mutual relations existing between him and them. These explanations of the origin of the spirit world will be understood more readily by the concepts than by the clairaudient; for many of the prototypes may know considerable about the subjective spirit world.

In a few days, quiet will be restored both to the clairaudient and his concepts. In one week, by such a course, a clairaudient and his concepts will have established a complete understanding as to their relative conditions, thus restoring the clairaudient to a sound and safe condition.

This result will be accomplished chiefly through the concepts realizing their true state; that they are not human beings, but conceptions begotten by the personality and are members of the spirit world.

The patient should not be left alone. Day and night an attendant should be with him and awake. This will inspire the patient with confidence. At night a mild, but shaded, light should be in the room. Perfect quiet should be observed, thus giving the patient every opportunity to sleep. Drugs should not be given to produce sleep. When the concepts know what they are and how they exist and that they have nothing to fear, they will go to sleep with the clairaudient. If the patient is restless at night and shows a disposition to sleep in the daytime, the attendant should encourage him to do so, for the more sleep he can get the better for him.

Kindness on the part of the attendants will produce confidence on the part of the patient, while harshness will excite him and his excitement will be communicated to his concepts.

The attendants should always remember that they are not addressing themselves to the intelligence of the patients alone, but also to the thousands of intelligences begotten by his personality. The feelings of these thousands of intelligences, by reason of their subjective condition, are powerfully influenced by the emotions of the percipient.

Gentleness in speech and manner will win the esteem of the patient and through him the confidence of the concepts; while harshness will antagonize both him and them. Attendants selected more for their gentleness and good breeding than for their pugilistic propensities and lack of manners will, when thoroughly instructed in the troubles that beset the clairaudient, prove most potent instruments in restoring him to peace and tranquility. A full explanation made to him by the attendants will restore him to himself, to his family and to the confidence of the community. His only trouble was man's normal ignorance of the origin of the subjective spirit world.

What a contrast between the rational treatment of the clairaudient here briefly outlined and the irrational treatment accorded him by the laws enacted through the influence of materialistic doctors!

I will not harrow your souls by picturing the tortures inflicted a few generations ago upon the clairaudient.

But let me contrast my method, here suggested, with the usage indorsed today by the materialistic medical fraternity.

And while doctors of the different schools may quarrel among themselves when a clairaudient case comes up, one and all, whether an allopath, a homeopath, an osteopath or a chiropractor, is called in, will immediately and off-hand declare him "insane"—a victim of "hallucinations," and sign his commitment papers. The representatives of all these schools on this question meet on a common platform—a platform of total ignorance of the subject's condition.

Let us see how the clairaudient is treated today. A doctor is called and pronounces him insane. The case is reported to a judge. He, as directed by law, assigns two doctors to examine the man and hand to him their report. He may or may not examine it and a legal automaton, as he is, he signs the commitment papers.

Then the Insane Asylum authorities are notified and two ignorant stalwarts, bursting with official authority, backed by the State, are sent to conduct the clairaudient to the asylum. The more ignorant they are the greater their arrogance.

On reaching the clairaudient's home they declare their business to the family and call for the patient. He is brought in. They notify him to "come along with them." He never saw them before, and their manner is anything but gracious. He knows the insane asylum awaits him. His concepts, in rapport with him, also know that the men were sent by the asylum authorities to conduct him thither. He does not wish to go and his concepts also object. But their objection is heard by no one save the clairaudient alone. The concepts desire to leave the clairaudient, but realize that they cannot.

Finally the clairaudient is forced from his home and family. The concepts become abusive to the clairaudient. But no one hears them but himself. The asylum is finally reached, the clairaudient's measurements and record are taken and he is conducted to a ward. From that time forward bedlam is let loose by his concepts and the clairaudient's condition becomes indescribable.

To give you, my friend, a faint idea of the condition of the clairaudient after he has been placed in an insane asylum let me instance the case of a Southern negro who had been arrested for some serious crime and confined in the local jail. The story of his crime quickly spreads through the neighborhood and two thousand sturdy, determined men assemble around the jail to demand the culprit. The criminal hears their shouts, their oaths and threats to batter down the jail door. He fears that they will take him out and burn or hang him and riddle his body with bullets. He crouches in his cell in mortal fear. Terror seizes his whole being. Who but the offender can fully appreciate the physical and mental depression caused by the demands of the infuriated mob?

This but partially pictures the condition of the clairaudient when taken to the asylum. His concepts, whose prototypes were well known to him, have all been recognized, as the blind man recognizes his friends, by their voices. This recognition on the part of the clairaudient individualizes the concepts. From that time forward they believe themselves to be their prototypes, human beings and are dominated by their likes and dislikes, just as were their prototypes. His concepts of humans numbering thousands are begotten, some of enemies, some of men whose

positions in life were superior to his own, and who hence despised him, would refuse to associate with him, and resent, as they believed, his voluntary detention of them. They wish to be free from him and they blame him for inducting them, in some mysterious way, into the asylum. Enemy concepts, especially those holding high positions in society, are the most active in circulating among the other concepts that if they can kill the clairaudient they will be free to go where they please.

In accordance with this suggestion, all efforts are centered upon destroying him. Day and night they keep up a continuous clamor for his death. No human hears their cries and threats, but the poor clairaudient. The voices of his concepts of humans are heard by him as distinctly as the voices of the mob were heard by the culprit in the jail. The shouts and threats are heard by him not for a few hours, as the voices of the mob are heard by the culprit; but for weeks and months. He sleeps only when nature is exhausted. On awakening, the concept voices are again aroused. This terrifying abuse continues not for weeks and months, but for years, until finally the body and mind of the poor clairaudient become so deteriorated that the victim of subjective hearing passes into a stolid, imbecile state. Thereafter he becomes a permanent State charge.

The similarity between the culprit and the clairaudient is further emphasized by the fact that the culprit is in the jail while the mob is outside and the clairaudient's personality is in the skull-encased brain while the concepts are outside the percipient's body.

Who is to blame for the clairaudient's condition today? Materialistic doctors.

If the State were to furnish attendants—as I have suggested—no clairaudients, except those whose brains are diseased, need ever become inmates of insane asylums.

My friend, permit me to quote a short article that appeared on this subject in the *New York American* of May 10, 1910:

CHAPTER XXIX

SOCIAL COSTS OF INSANITY

"State Comptroller Williams gave out a statement at Albany on Tuesday, concerning the State's finances for the last ten years.

"The cost of taking care of the insane proved to be the biggest single item of public expense.

"More than one-seventh of the entire revenue of New York State is spent in maintaining hospitals for insane people.

"Over fifty-four million dollars was used for that purpose in the decade.

"Successive Federal censuses show that in the country at large there is a steady and ominous increase in insanity—an increase that is out of all proportion to the growth of population.

"In 1880 there were in the asylums of the United States 816 insane persons to every million of population. The number had risen in 1890 to 1,182; and in 1900 to 1,862.

"At the same rate of increase the census that is now being taken should show about 2,800 insane asylum inmates to every million of the population.

"And by the same token more than half of the inhabitants of the United States will be in the madhouse by the end of the present century.

"But of course something will happen before the year 2000 to check the drift to Bedlam and relieve posterity from the threatened predicament. For it is quite inconceivable that half of a great nation should spend its life as keepers and trained nurses of the other half.

"When Comptroller Williams tells us that the State has spent fifty-four million dollars in ten years for the maintenance of public insane asylums that figure represents, of course, only a small part of the cost of insanity.

"Not only must we reckon also the cost of private support of thousands of people whose mental alienation the State takes no cognizance of, but also we must consider the enormous loss of productive power that insanity entails.

"It would be easy to show by statistics that insanity is not a sporadic and personal affair—as is generally supposed—but is rather an epidemic or social disease.

"When social conditions are unwholesome and abnormal everybody is put under a mental strain—and the weakest go to the wall.

"Speaking broadly, it is plain enough that the way to reverse the social tendency to go mad is to restore our political and social institutions to a rational basis."

* * * *

My friend, do you know what it will mean to the friendless inmates of insane asylums when the taxes become burdensome to the people?

I will tell you. The same incompetents who have the right by laws of their own drafting to consign clairaudients to asylums will draft a bill and have it passed by the equally incompetent legislatures of our States granting to the superintendents of insane asylums absolute power over the lives of the inmates.

This will mean that to the superintendents will be granted the authority to kill all inmates who, in their judgment, will continue life charges to the State.

The first to be selected for sacrifice will be those who are totally neglected by their relations. The notice of their death would cause the relatives no regret, but rather a secret relief.

And it must not be forgotten that among the medical profession the belief is growing that it were better for one afflicted with a malady that death alone can cure, to be given a lethal potion and pass him in sleep from life to eternal death.

Now all clairaudients whose brain matter is normal and whose only trouble comes from their awakened subjective concepts of humans, are not proper subjects to be treated by materialistic doctors who deny the existence of a spirit world.

This class constitutes, I believe, over eighty per cent of clairaudients. These, if they only knew the source of the subjective

voices, would be as competent to care for themselves and earn their own living as any normal man. They are not insane, but abnormal. And if they understood that their personalities beget concepts of all humans they have met and recognized, and that their communications with their concepts are subjective and hence heard by them alone, their condition would not disqualify them from filling any position in life.

I am thirty-eight years clairaudient and for thirty-six years I have held responsible positions and acquitted myself as well as I did while normal.

People of the United States, mark my words of warning: If you continue to permit materialistic doctors to consign your relatives and friends to the insane asylum, because they claim to hear voices from the unseen, the time will come when the taxes for the care of the clairaudient men and women now cruelly and unjustly confined in insane asylums will become oppressive and legislative measures will be adopted to lessen them.

If the present legally empowered doctors, who know nothing about the clairaudient's condition, are continued as judges of all abnormals the only course by which oppressive taxes can be avoided is by passing the innocent clairaudient for all time through the peaceful path of euthanasia.

In plain words, the innocent clairaudient will be done to death by law!

I here and now predict that the time will come when the descendants of those clairaudients whose fathers, mothers, sisters and brothers are sent to the insane asylums for life by materialistic doctors will curse their memories and the memories of the ignorant legislators that supported them.

CHAPTER XXX

PRODIGIES.

Inquirer: I have lately read of a chess prodigy, an eight-year-old Polish boy, Samuel Rzessewski, who played simultaneously twenty officers and students at West Point, defeating nineteen and one draw. Can your theory of subjective concepts explain this?

Elucidator: My friend, you could not have asked me a question more pleasing than this, for I believe that my solution will impress upon you the conviction that subjective concepts do exist.

At this moment I have no data from which to get the names of the famous prodigies of the past. Those that now occur to me are comprised under four heads:

1. The musical.
2. The theatrical.
3. The mathematical, and
4. The case you give me of the eight-year-old chess expert, the Polish boy, Samuel Rzessewski.

The example usually cited of a musical prodigy is Blind Tom, the Negro.

Blind Tom had from infancy his racial love for music. One day while the daughter of the planter who owned Tom was playing the piano she noticed that the little blind negro boy had stolen up to the front porch and was entranced by the music. Her womanly heart was touched with sympathy. She spoke kindly to the child, took him up in her arms, brought him into the house and seated him at the piano. The concept the blind boy took of her was filled with human compassion for the little one, and it undoubtedly possessed his infant frame and directed his untutored fingers. The harmonious chords that swelled beneath his touch struck the young woman as wonderful. She encouraged and as-

sisted him to cultivate his talent. Though he was a mental defective he possessed the love of musical harmonies peculiar to his people.

It was a concept of the planter's daughter, begotten by the personality of the little blind boy, that I think threw him into hypnosis and guided his infant fingers.

It may be asked, is there any warrant for such a conclusion?

To this I answer: There certainly is. It is now and has been for some time a common stage exhibition for an ordinary appearing lady to be conducted to the piano by a gentleman. Then he announces to the audience that he will go through the hall and anyone may whisper to him the song or air he wishes the lady to play and this request will be entirely outside the possibility of her hearing the song or tune suggested. She, on being requested to play the tune asked for, will immediately respond. "The only condition I place," said the gentleman, "is that the tune suggested must be one that I know—if I do not know it, she cannot play it."

Then the hypnotist leaves the stage, advances through the aisle, and at a considerable distance from the stage a man whispers to the hypnotist, "America." The hypnotist tells the man to request the lady to play the tune he desires. She immediately plays "America."

What is the explanation? How does she learn the tune requested?

Some have suggested hidden wires. Others collusion. These are wholly unnecessary and clumsy compared to the way the act is performed.

This is the solution: The gentleman who brought the lady upon the stage was a hypnotist. She was in hypnosis when he placed her at the piano. During the performance the lady's personality is in abeyance and a concept the lady owns of the hypnotist takes possession of her. This concept knows all the hypnotist knows. Hence, while controlling the lady the piano is played through her hands as if the hypnotist himself were playing.

The concept of the hypnotist dominating the lady is in rapport with its prototype, the hypnotist. Hence it is not necessary for the hypnotist to vocalize in order that the concept dominating the lady may hear him. He can mentalize his thoughts to the control-

ling concept and it will hear subjectively all said by him as distinctly as if he were standing beside the lady and vocalizing.

Here, then, is a common example of a subjective concept playing the piano through the hands of one in hypnosis.

My opinion is that in the beginning of Blind Tom's playing the little negro child was controlled by a subjective concept he had of the planter's daughter and the child's personality was in abeyance.

The theatrical prodigies that I have read of were young children who numbered among their friends actors and actresses. The children had been taught to declaim and were often induced by their friends to recite before them. The children had subjective concepts of their actor friends, and when the young people would recite before them the concepts they had of the artists would become so interested in them that they would overshadow the personality of the child and render the selection just as the actor or actress would before a theater audience. So completely would the rendition of the selection resemble the voice and actions of the actor that the listeners would wonder at the proficiency of the children. Their expression and delivery were so far beyond what could be expected from children so young that they were looked upon as prodigies.

While those children were declaiming in a manner so far beyond their years, they were in hypnosis and the concept of the artist friend was vocalizing through them.

Have we any parallel case in our day?

Certainly. Trance speakers belong to this class.

A man comparatively ignorant is often taken possession of by a subjective concept whose prototype was both learned and eloquent. The ignorant man in the beginning voluntarily resigns control of himself and permits the concept of the learned and eloquent man to dominate him and use his vocal organ through which to address audiences. Such addresses are today attributed to "disembodied spirits" of learned men now dead. But this is not true. They are given by subjective concepts of learned men owned by the ignorant man, just as the artistic delivery of the children is controlled by subjective concepts of their artist friends.

Musical and theatrical prodigies do not prove to mankind the existence of subjective concepts of humans to be the active agents in their special fields as do the mathematical and chess prodigies. Musical and theatrical prodigies are not confined to a definite numerical statement as is the mathematical prodigy or to an exhibition of wonderful skill far beyond the years of the chess prodigy.

We will now explain the method followed by the mathematical prodigy.

For our illustration we will take Zerah Colburn.

He was born at Calvert, Vermont, in 1804, and died September 1, 1840.

As a lightning calculator he attracted attention at the age of six years. He knew nothing about practical mathematics, yet people believed he could extract the cube root of large numbers and instantly give the factors of numbers running into the billions.

Here we have a child totally ignorant of mathematics who did not know the meaning of the terms used, giving instantly the solution of a problem that would take the most experienced mathematician a considerable time to work out the answer.

My friend, pay attention to these facts:

First: Those who called to test the prodigy had worked out the answers.

Second: A subjective concept of each professor was begotten by the personality of the prodigy, Colburn.

Third: In the concepts Colburn took of the professors were the answers to the problems.

Follow me carefully as I develop the case.

The subjective concept of the professor, begotten by the boy's personality, has not only the problem to be submitted to the child, but also the solution. When the professor is ready to propose the problem the child is thrown into hypnosis by his concepts and the dominating concept takes control of him just as a "control" directs the concepts owned by a medium while he is in trance.

All the subjective concepts owned by the boy prodigy are now at the threshold of consciousness. Among them is the concept of the professor. Since its prototype knows nothing about subjective concepts the now awakened concept of the professor will

know nothing about what it is. It is in rapport with the professor and while he is giving the problem, as he supposes to the boy, the controlling concept secures from the concept of the professor the answer.

It takes but a few seconds to secure this; and then, in the case of children who do not know notation, the "control" through the vocal organs of the entranced boy gives the answer.

The professor having solved the problem before visiting the prodigy, admits the answer to be correct.

Then the control and the rest of the concepts recede from the threshold of consciousness—thus returning the boy to his normal state.

The boy did not work out the problem. The controlling concept did not work it out, but the professor had worked it out, and the concept of him, taken by the personality of the boy, had given the answer to the dominating concept which vocalized it through the organs of the entranced boy.

When the subjective concepts are understood the prodigy will cease to exist.

This is the solution of all mystery connected with mathematical prodigies.

The eight-year-old Polish boy, Samuel Rzessewski, a few days ago (November 1920) played simultaneously twenty of the best chess players of West Point, defeating nineteen and one drawn game.

How was it accomplished?

It must be remembered that the boy's father, who is with him, is an expert chess player. He has been teaching his son for the last three years. His interest in the boy's playing is undoubtedly great. It may be that the father does not know anything about hypnotism, but I am convinced that his intense concern about his son's proficiency as a chess player must have led the concepts the boy had taken of the father to force the boy's personality out of control while playing. Then a concept of the father would direct the bodily movements of the boy, while the other concepts of the father owned by the boy would take part in the games. The concepts of the father, owned by

the boy, would be as numerous as the number of times they had met and mutually recognized each other.

The situation while the games are being played, as seen by the human witnesses at West Point was as follows:

Twenty tables, at each of which sat either an officer or a student with a chess board before him, on which were arranged the chess men, ready for play.

An eight year old boy, accompanied by his father and a manager.

This eight year old boy has challenged the twenty best chess players of the military academy to a simultaneous contest of skill.

The members of the spirit world owned by the boy perceive all seen by the human beings present. Besides that they see the boy in hypnosis, controlled by a concept of the father. At each of the twenty tables they see a concept of the father facing the officer or student in charge of the chess board.

Each concept of the father assigned to a table studies the moves made by the visible opponent at the table and determines the counter move. When the officers and students have made their moves the entranced boy is conducted by a concept of the father that possesses him to the first table, and the concept of the father in charge of it tells, subjectively, the concept controlling the boy the piece to move and the square on which to place it. This is done by the controlling concept of the father through the hand of the boy.

This is repeated at each of the twenty tables.

Thus the games proceed until the officers and students are, one by one, checkmated.

The draw game is the last and all the concepts collect around it to see the finish. What has happened through the invisible agents—the concepts of the father—is known to themselves alone.

The boy prodigy hears nothing, for his personality is in abeyance.

The officers and students hear nothing unusual, for the conversations between the concepts are subjective.

The officers and students were pitting their skill as chess players, not against the child of eight but against the skill of

twenty concepts the boy owned of the father, who was an expert chess player.

At the conclusion of the draw game the concepts receded below the threshold of consciousness, thus returning the boy to the normal. While the games lasted the boy prodigy never made one conscious move in the twenty games played.

On the boy's side the twenty games were played by twenty concepts of the father while the child was in hypnosis.

My friend, from this explanation of the unseen agents who assist so-called prodigies you must recognize the existence of subjective concepts of humans.

No prodigy who lived to manhood could explain the wonderful deeds of his childhood. None of them manifested after maturity more than an ordinary intelligence; and in many cases they were mental defectives.

When subjective concepts, the only members of the spirit world known to man, are understood, the prodigies of our day will cease to be prodigies in the future.

Before closing this subject, "Prodigies," I wish to make a few explanatory remarks on the case of Benjamin Hall Blyth.

He was born in Scotland, July 6, 1819. At the age of six, one morning while walking with his father, he asked him:

"At what hour was I born?"

The father replied, "Four a. m."

"What o'clock is it now?"

"Seven-fifty a. m."

After walking a few hundred yards, the child turned to his father and stated the number of seconds he had lived. The father noted the figures and on reaching home made the calculation and told his son he was 172,800 wrong.

"Oh, papa, you have left out the two days of the leap years, 1820 and 1824," which was true.

The boy's mother was much interested in mathematics. Some months before Benjamin was born she had her husband bring the wonderful calculating boy, Bidder, to their home. She was much interested in his exhibition and put many questions to him. A little later she induced her husband to bring young Bidder again and was deeply interested in his exhibition.

Her mind frequently dwelt upon his wonderful readiness in solving difficult problems. This had undoubtedly great influence in connecting her mind along mathematical lines with the child she then carried. And when this child grew old enough to take a perfect concept of the mother, the concept of the mother would be inclined to think of young Bidder, the mathematical prodigy.

As the little Benjamin was sauntering along that morning with the father, it was undoubtedly a concept of the mother that suggested the question the boy addressed to the father. The father's answers furnished the concept of the mother with the necessary data from which to compute the number of seconds the child had lived. When the answer was received the concept of the mother, I believe, through the vocal organs of the boy, told the father the number of seconds he had lived. The boy never worked out the problem. A concept of the mother did.

But it may be asked: How could the concept compute the number of seconds without tablet or pencil?

The answer is: A concept can vision a tablet and pencil visible to spirit eyes, which will be as serviceable to them as material tablets are to human beings.

Members of the spirit, the subjective world, can call into being, at will, articles necessary for their use and these are visible to spirit eyes only. This is not an assertion, but a fact.

Inquirer: Now that I know from you considerable about subjective concepts of humans, would it be asking too much of you to again explain:

1. Subjective concepts belonging to the normal man, and
2. Their different stages of activity on the normal man.

Your view with regard to the spirit world known to man is so novel and so little in harmony with the beliefs of man in ancient and modern times that I am sure a concise explanation of subjective concepts and the various ways in which they manifest themselves, to man, will be of great benefit to those who study your views on this interesting subject.

Elucidator: My friend, I recognize the truth of your remarks, and will most willingly comply with your request.

Mankind, in ancient times, believed the spirit world was composed of gods, goddesses, the souls of heroes that ultimately achieved deification, angels and demons.

Christians believed and believe that the spirit world consists of a Deity of the souls of the departed, and angels, good and bad.

Spiritualists hold that "disembodied spirits" alone manifest to man.

The ancients, Christians and spiritualists, therefore, believed and believe the spirit world to be objective, made up of intelligences possessing independent existences.

Modern writers, in order to account for many puzzling phenomena, have accepted the theory that the human mind is dual. Mr. F. W. H. Myers, while believing in "disembodied spirits," contends that each individual has a supraliminal and a subliminal mind. Others, like Dr. Hudson, adopt the terms *objective* and *subjective* to designate the two minds; while others again call them the *conscious* and the *subconscious* minds.

Materialists contend that matter alone exists. Hence, they say, there can be no spirit world.

My friend, I deny that mankind in the past or the present has had or has the truth with regard to the origin of the spirit world known to man. I deny that the spirit world known to man is objective. I deny that the human mind is dual. I affirm, in spite of the denial by materialists, that there is a spirit world.

In opposition to the beliefs held by mankind from his appearance on earth to this day about the origin of the spirit world, I assert that the spirit world known to man is begotten by the human personality; that it is, therefore, subjective, and that there is but one mind in each individual. Hence, I have arrayed against me the beliefs of all mankind in the past and in the present.

But, my friend, you know that the unanimous belief of mankind, regarding any speculative subject is no proof that that belief is founded upon truth.

When all men believed the earth to be the center of the universe, and Copernicus believed and wrote that it was only a planet revolving daily on its axis, and annually around the sun, the belief of mankind that the earth was stationary had no weight against the truth taught by Copernicus. The apparently stationary

earth deceived man's senses and led him to believe that the earth was motionless and all the rest of the universe revolved around it once every twenty-four hours.

The laws of nature are not influenced by man's belief, no matter how unanimous that belief may be. The *one man, Copernicus*, holding the truth, outweighed the *rest of mankind believing falsehood*.

You will pardon me for asserting that I am today in the self-same position as was Copernicus four hundred years ago; I holding the truth regarding the origin of the spirit world—and all mankind against me. But the truth taught by Copernicus required only time for men to investigate and become convinced. Today his theory is accepted by all.

I confidently look forward to the time when my theory of the origin of the spirit world known to man will receive from mankind the same universal indorsement he has accorded to the Copernican theory.

I hold that all sentient beings on earth possess dual powers of begetting:

First: The visible unit of propagation begets the visible beings that continue the species.

Second: The invisible intelligences of sentient beings, by mutual recognition, beget subjective concepts of each other, which exist outside the bodies of the percipients and constitute the invisible spirit world known to man.

Having now laid down the law governing conceptions of sentient beings by sentient beings we will confine our study to subjective concepts of humans.

CHAPTER XXXI

AN EXPLANATION OF THE CONDITIONS IN WHICH SUBJECTIVE CONCEPTS EXIST

First: On the normal man.

Second: On the temporary abnormal man.

Third: On the permanently abnormal man.

I.

THE CONDITION IN WHICH SUBJECTIVE CONCEPTS EXIST ON THE NORMAL MAN.

Subjective concepts begotten by the personality of the normal man, by mutual recognition, are asleep, outside the body of the percipient, and exist unknown to him and to themselves.

I meet Mr. Doe and we exchange mutual recognition. By that act my personality has unconsciously begotten a subjective concept, a perfect spirit copy of Mr. Doe, and his personality has begotten a subjective concept, a perfect spirit copy of me. The concept Mr. Doe's intelligence begot of me exists outside his body and is in rapport with my intelligence while our meeting lasts.

Belonging to the concept my intelligence took of Mr. Doe is an external concept-copy of me as I stood before Mr. Doe. This concept-copy of me is in rapport with my intelligence. Let me remind you that all concepts of a human begotten by my personality through the senses by mutual recognition have concept-copies of me that are in rapport with my conceiving personality. This rapport between me and the concept-copies of me owned by the concepts my personality has begotten prevents the intelligences of the concepts from awakening. While this rapport lasts

the intelligences of the concepts of humans begotten by me will remain asleep. This is the normal condition in which subjective concepts exist with the normal man. If this condition continues until death, the percipient and his concepts of humans will never know of the concepts' existence.

**THE CONDITION IN WHICH SUBJECTIVE CONCEPTS EXIST ON
THE TEMPORARY ABNORMAL MAN.**

This is the most important condition in which subjective concepts may exist; for under it occur all the mystifying manifestations that have puzzled mankind. It behooves us, therefore, to carefully state the process by which these manifestations take place.

We will continue our explanation of a subjective concept by the use of my concept of Mr. Doe. To spirit eyes the concept-my personality begot of Mr. Doe duplicates him perfectly as he stood before me. It appears to be composed of flesh and bone, as was Mr. Doe. It has a copy of Mr. Doe's "life," "formative principle," as also a copy of Mr. Doe's knowledge and mentality. It is surrounded by spirit-copies of all the human beings with whom Mr. Doe's personality exchanged recognition. Among the spirit-copies is a spirit-copy of me, which is in rapport with my personality. So, too, have all my concepts of humans spirit-copies of me which are in rapport with my conceiving personality. This rapport between my personality and the concept-copies of me owned by my concepts of humans prevents the intelligences of my concepts of humans from awakening. This is the condition in which subjective concepts exist with the normal man.

How is the temporary abnormal condition produced?

By the percipient sending out his thoughts to the members of the spirit world. The concept-copies of me owned by my concepts of humans are in rapport with my personality. They know nothing about what they are. They are wholly ignorant of the fact that they are spirit-copies of me.

When, then, my mind sends out thoughts to members of the invisible world these thoughts arouse the concept-copies of me owned by my concepts of humans. They accept the suggestion

contained in the thought that they are members of the unseen world. This is the universal law governing awakened concept-copies.

Hence, when a normal man permits himself to petition the invisible intelligences, his thoughts, grasped by the concept-copies of him, awaken and each takes possession of the concept of a human to which it belongs. Thus, if I send out my thoughts to the spirit-world, asking for some favor, my thoughts would arouse the concept-copy of me owned by my concept of Mr. Doe, and it would take possession of my concept of Mr. Doe. So, also, would each concept-copy of me take possession of the concept of a human that owned it.

This, then, is the temporary abnormal condition produced by the percipient awakening the concept-copies of him with thoughts addressed to the spirit-world; the concept-copies assuming control of the percipient's concepts of humans during the appeal or other business that evoked them.

When I say that the awakened concept-copies take possession of the concepts that own them I mean that they take control of the "formative principle" of the concepts, just as a concept of the hypnotist owned by the one in hypnosis takes control of the "formative principle" of the subject in hypnosis. Both conditions are identical, save that in one case the subject is a visible human being and in the other the subject is an invisible living copy of a human being.

Permit me, my friend, to call your attention to this further fact: That it is the "life," the formative principle," that possesses power and energy, both in the visible human being and in his invisible copy. The mind, the intelligence, has no power, no energy. Its office is to direct the "life," the "formative principle," by suggestion. The power to execute resides in the "formative principle."

My friend, to illustrate further this power, this energy possessed by the copy of the "formative principle" of subjective concepts of humans permits me to cite the hypnotic state into which the visible human being passes. We know that when a subject consents to pass into hypnosis at the suggestion of the hypnotist, the intelligence of the subject passes into abey-

ance and the concept of the hypnotist, together with all the concepts of humans owned by the subject, come to the threshold of consciousness. The hypnotist and the concept of him owned by the subject are in rapport. All the suggestions of the hypnotist are apprehended by the concept of the hypnotist owned by the subject in hypnosis and also by the other concepts of humans owned by the hypnotic subject.

The concept of the hypnotist takes possession of the "formative principle" of the subject in hypnosis, for in hypnosis the intelligence of the subject is asleep. All actions suggested either vocally or mentally by the hypnotist are carried out by the "formative principle" of the subject, through the dominating influence of the concept the subject has of the hypnotist. For nature has placed the "formative principle" under the control of the intelligence, and it will follow the suggestions of the human intelligence whether the directing influence be that owned by the normal man or merely the intelligence of the subjective concept of an hypnotist begotten by the one in hypnosis. The "formative principle" has no reason and cannot distinguish between the suggestions given by the normal intelligence and those given by a subjective concept. Moreover, while a man is in hypnosis his senses are suspended and the "formative principle" relies upon the suggestion of the concept of the hypnotist. Hence, we see the hypnotic subject executes readily the suggestions of the hypnotist conveyed to the "formative principle" of the one in hypnosis by the subjective concept it owns of the hypnotist.

We will now give a couple of examples to show the abnormal influence exerted by the subjective concept of the hypnotist owned by the subject in hypnosis.

One evening in Rochester, N. Y., at the Fitzhugh Rink, I saw a hypnotist throw into hypnosis sixteen young men. Then, stepping to a side table, he took a glass, filled it with Hemlock Lake water, and passed the glass of water to the hypnotic subjects, directing each one to take a mouthful. Each did so. Addressing the audience, the hypnotist said:

"I will make a suggestion to these young men and in one minute after they will all be drunk."

Turning to the young men, he said:

"Boys, you have taken a most powerful liquor and it will take effect in less than a minute."

Suddenly their eyes began to close, their heads to droop, and in less than a minute all were apparently in a drunken stupor. Several of them slipped off their chairs to the floor, without awakening.

The hypnotist asked if there was a doctor in the audience. One stood up and the hypnotist invited him to step on the stage and examine the young men. After examining two or three, the doctor announced to the audience that the young men gave every evidence of having taken an excessive amount of alcohol. Then the hypnotist snapped his fingers, commanding the hypnotic subjects to "awake," which they all did instantly.

It is not the normal effect of water to make one drunk.

It is not normal for one to pass from a drunken stupor to perfect sobriety instantly.

What was the abnormal influence in this case? The suggestion of the hypnotist in control of the awakened "formative principle" of the subjects in hypnosis. The hypnotist had been addicted to the excessive use of liquor, and had frequently been arrested for drunkenness. Hence, the concept of him owned by each of the young men knew perfectly well the effect produced by too much liquor, and when he suggested that the young men would become drunk, the concept of him each possessed would accept the suggestion, take possession of the young men's bodies, and throw them into an apparently drunken stupor. Their bodies were not in an intoxicated condition, but in an apparently drunken state, made so by the concepts of the hypnotist. Hence, when he awoke the young men, the concepts of the hypnotist's passed into abeyance and the subjects' intelligences instantly resumed control of their sober bodies.

Again, the hypnotist throws a young man into hypnosis, takes a postage stamp, moistens the gum and applies the stamp to the back of the neck, telling the subject that he had put a fly blister on his neck and that in half an hour the blister would appear. At the end of that time the blister is formed and to the eye of a physician, has all the appearance of a fly-blister. Then the hypnotist told the young man in hypnosis that in half an hour

the blister would disappear. This it does. The mucilage on the stamp could not possibly produce a blister similar to the one caused by the Spanish fly; nor would a blister disappear in half an hour if it had resulted from an application of cantharides. The producing of the blister by the application of a postage stamp to the back of the neck of the hypnotized subject and the disappearance of the blister, in the specified time, show conclusively that these results came not from natural but from some abnormal cause.

What was this abnormal cause? None other than the subjective concept of the hypnotist, owned by the subject in hypnosis.

I might go on, relating many marvelous deeds performed through subjective concepts of humans, while the subjects were in hypnosis, but the two I have given are sufficient for my purpose. They prove that in the hypnotic state there is an abnormal power awakened. This power, this energy, I claim, comes from subjective concepts of humans begotten by the human intelligence through the senses by mutual recognition on the part of the human subject and the human object. Its presence is evidenced by the production of abnormal results while men are in an abnormal state, as they are while in hypnosis.

My friend, if you had been present in a room in New York and saw what the Rev. Octavious Brooks Frothingham declared he had witnessed, viz.: "In brilliant light he and five or six other men, sat on the top of a square piano, which, with its human burden, was lifted in the air when a frail and delicate lady simply touched it with her fingers,"—you would undoubtedly have been surprised and puzzled to account for the phenomenon.

Spiritualists and those inclined to spiritualism would attribute the feat to "disembodied spirits." But no such spirits exist!

Christians would probably ascribe it to the devil.

But neither is the true solution.

The lady was undoubtedly in a temporary abnormal state and her thousands of subjective concepts of humans were responsible.

My friend, I think we have now laid the foundation for a full explanation of all the manifestations that take place under

"The temporary abnormal condition." We will group them together, for the explanation of one set of phenomena covers all the phenomena of this class.

Under this head, The Temporary Abnormal, we have:

Table Tilting, Planchette Writing, Ouija Board dictation, Automatic Writing, Christian Science Healing, Faith Cures, Mental Healing, Spirit Cures, Cures at Shrines and through appeals to saints, Relics, and Prayer.

In all these and similar cases, the human mind sends its questions, its petitions, its prayers, to the members of the invisible world. Those who take part in these inquiries, petitions and prayers are normal human beings before invoking the members of the spirit world.

But the moment they send forth their thoughts to members of the invisible world, they arouse their concept-copies of themselves owned by their concepts of humans. That instant the petitioners became temporary abnormals; for by their thoughts they have awakened the concept copies, who, believing themselves to be the unseen intelligences invoked, take possession of the subjective concepts that own them, and during the session, control the "life", —the "formative principle," of the subjective concepts. The intelligence of the concepts remains asleep, for the awakened concept-copies are in rapport with the conceiving personality. Nor is any concept aware of the existence of any other concept.

It is the "formative principle" of human beings that possess power and energy. And it is the perfect copy of the "formative principle" of the prototype duplicated in the subjective concept that enjoys the power and energy to do things.

At seances the spirits are asked questions by the members who have in their minds that the answers are to be given by the table tilting the replies, "yes," or "no." The table movements are executed through the power possessed by the "formative principle" of the subjective concepts and the answers show intelligence.

One or more questioners place their hands upon the planchette and the written reply is made by an unseen intelligence. This is done through the power, the energy, of the subjective concepts owned by the interrogators.

The ouija board is appealed to, and the replies are spelled out by the same invisible intelligence.

The hand of a human being is dominated by an unseen intelligent force; and a letter or essay is written without the automaton, whose hand is used, knowing the meaning of one sentence written, until he reads the production, after the writing ceases. The invisible intelligence in this case, too, is a subjective concept of a human.

The Christian Science Healer sits by the bedside of the patient and after urging him to banish all thoughts from his mind and become perfectly passive, he dilates upon the Divine Mind, upon the unreality of matter and that sickness is a mortal error, etc. The passive condition of the patient, and the half hour or more discourse by the Healer, in a low, monotone voice, produces a condition in the patient bordering upon hypnosis. In that condition both the patient and his concepts would hear all said by the Healer. This condition, near hypnosis, is in my opinion, more powerful to effect cures than hypnosis, for the patient and his concepts of humans hear all said by the Healer, while in hypnosis, the concepts alone hear the suggestions of the physician hypnotist.

In the former case the mind of the patient can continually recall the suggestions of the Healer, and thus keep his concepts of humans active along remedial lines; while the intelligences of the hypnotic subject knows nothing about the suggestions given by the physician hypnotist, and on the patient's return to consciousness, his concepts alone know anything about the suggestions given. For this reason the Christian Scientist's method must be more effective than that of the physician-hypnotist.

But whether the Christian Science patient passes into hypnosis or not, is immaterial, for when a man's thoughts are directed to the spirit-world, as patients treated by the Christian Scientists are, the patients awaken their concept-copies of them owned by their concepts of humans. These concept-copies take possession of the concepts of humans begotten by the intelligence of the patient, and through the "formative principle"—the "life"—of the concepts heal the patient if a restoration to health is possible. The power, the energy, of the combined efforts of subjective

concepts is evidenced by the lady who, while merely touching with her finger tips the top of a square piano, on which sat five or six men, at her mentalized suggestion lifted it and its human burden into the air.

It is this same subjective-concept power and energy that are secured by Christian Science methods. No Divine Mind was reached by the Healer or by the patient; but the patient's subjective concepts of humans were aroused and healed him, if a cure was effected.

The same power is awakened in Faith-Cures, Appeals to the Virgin at shrines, to saints, to Relics and in mental prayer. If a cure is affected by one or other of these methods, that surpasses the recuperative powers of the ailing one, then it is evident that assistance has been secured through an abnormal source. Awakened subjective concepts owned by the patient constitute the abnormal power enlisted.

No petition, no prayer, no thought addressed by the mind of man to the inhabitants of the unseen world has ever passed beyond the concept-copies of him owned by his concepts of humans. Mental messages that have been dispatched by a friend to a distant friend, and were received by him, were carried by subjective concepts. No human mind can send thoughts immediately to another human mind.

Prayers mentally uttered by the members of Eastern religions to their deities, as well as those sent forth by the minds of Christians, Moslems, the wild tribes of Africa and America, the Mormons and the hundreds of other denominations to their gods or other beings they worship, have never gone further than the concept-copies of the petitioners owned by their subjective concepts of humans.

Subjective concepts of humans, dominated by the concept-copies of the petitioners, are responsible for all telekinetic phenomena, as well as all cases of restoration to health which surpassed the natural recuperative powers of the patients.

The temporary abnormal condition ends when the operators cease their appeals to the members of the unseen world.

III

PERMANENT ABNORMALS

This condition manifests itself in the clairaudient state.

It may come from either a physical or a mental cause.

When the clairaudient condition occurs through an injury to the brain or a lesion brought on by disease, there is slight hope of recovery. Such cases come naturally under the care of a physician. Restraint may be necessary to prevent such patients from injuring themselves or others.

With this class we are not concerned.

In what does the clairaudient state of man whose brain is normal, consist?

In the ability of his subjective concepts of humans to address him subjectively.

What is it that normally keeps subjective concepts from awakening?

The rapport that exists between the conceiving personality and its concept-copies owned by its concepts of humans. When that rapport is broken down, the intelligences of the subjective concepts are released. At first they do not realize their condition, or what they are. But when they speak to the percipient, their owner, and he recognizes the voice as a blind man would the voice of an acquaintance, the recognition on the part of the percipient forces the concept to believe that it is its prototype. For it is the invariable belief of the clairaudient when he hears subjectively the voice of an acquaintance that he is listening to the prototype, the human being. The awakened concepts, by reason of their subjective condition, must accept the suggestion, that they are their prototypes.

The chief causes that produce the permanent clairaudient state in a human being whose brain is normal are all mental. Among these are fear, worry about business; worry about home life; worry about any event that places an unusual strain upon the mind, often breaks down the rapport between the percipient and the concept-copies his concepts of humans own of him. When this rapport between the conceiving per-

sonality and the concept-copies of it owned by its concepts of humans, is destroyed, the intelligences of the concepts come forth and assume control of themselves. Then their conversations addressed to the percipient, render him permanently clairaudient. From that time forward the identified concepts assume the characteristics peculiar to their prototypes, and are no longer governed by the suggestions of the percipient.

Owing to the ignorance of the percipient and his concepts of their relative conditions, one the owner and the other the owned, quarrels arise between the concepts and the percipient; for the concepts do not know how they are detained and forced to go wherever the percipient goes.

If someone who understood the clairaudient condition would explain to him how he heard voices, when no one else did, harmony would be restored to him and his concepts. But where today can a man be found to instruct the clairaudient and his subjective concepts as to their relative conditions? Nowhere.

If a man was aware that the spirit world known to him was begotten by his personality; that it belongs absolutely to him; will live while he lives and die when he dies,—what an incubus of fear would be lifted off the human race!

Man for untold ages has been the slave of the clairaudient. He talking subjectively with his subjective concepts of humans, believed that he was conversing with the unseen powers of the universe. From this clairaudient source, has arisen all the revealed religions of the past and the present. No deity ever spoke to man. Devils and angels do not exist.

Inquirer: I thank you for your explanation of the three states in which subjective concepts may exist. If you will kindly permit me, I will read the notes I have made, giving what I believe you said, with regard to the three states.

Elucidator: I will be pleased to hear your notes and I assure you I will be happy to find someone who has been able to grasp my theory of the origin of the spirit world.

Inquirer: First, you hold that the intelligences of two human beings on meeting unconsciously beget by mutual recognition living, spirit duplicates of each other; that to spirit eyes the

concepts appear to be composed of flesh and bone, as were their prototypes.

Second: These spirits you call subjective concepts.

Third: That each human being is surrounded by all the subjective concepts his intelligence has begotten; and that each subjective concept begotten by him is also surrounded by concept-copies of those subjective-concepts.

Fourth: Each subjective concept begotten by mutual recognition has a concept-copy of the percipient, and it is in rapport with the conceiving intelligence.

Fifth: This rapport, between the conceiving personality and the concept-copies of it owned by the subjective concepts, keeps the intelligences of the subjective concepts in abeyance.

This is the condition in which subjective concepts exist with the normal man.

Sixth: Subjective concepts are in the "temporary abnormal state" when normal human beings send out their thoughts in prayers, supplications and requests to the inhabitants of the spirit world.

Seventh: These thoughts arouse the concept-copies of the percipient owned by the subjective concepts, and they are instantly impressed with the idea that the appeals are made to them. Each concept-copy thus awakened takes possession of the subjective concept to which it belongs and dominates the "life" of the concept. All prayers, petitions, requests, mentally uttered by the percipient are apprehended by the concept-copies owned by the subjective concepts of humans and through the power, the energy of the "life" of the subjective concepts under the guidance of the concept-copies of the petitioner the answers to questions, the curing of the sick, and all other manifestations of spirit power, are produced.

Eighth: The temporary abnormal condition ends when the operators cease their appeals to the members of the invisible world. Then the subjective concepts pass into abeyance and the operators are again normal.

Ninth: The permanently abnormal state supervenes when the rapport between the conceiving personality and its concept-copies owned by the subjective concepts, is broken down by some

great or prolonged mental stress, such as comes through grave mental disturbance: Following this collapse of the rapport between the percipient and the concept-copies of it owned by the subjective concepts the intelligences of the subjective concepts awake and address subjectively the percipient. The percipient recognizes the voice as a blind man would the voice of an acquaintance. This recognition by the percipient identifies the concept, and from that time forward it will believe itself to be its prototype, the human being. Henceforth it will be controlled by its own intelligence and will assume the characteristics of its prototype.

I again thank you for your explanation, for I now understand your theory about the origin of the spirit world better than ever before.

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CHAPTER XXXII

THEORY RESTATED.

Elucidator: My friend, you have correctly indicated the three states in which the subjective concept may exist; the normal, the temporary abnormal and the permanently abnormal.

I will now close this part of my theme by repeating once more my theory as to the dual powers of conceiving possessed by the human race.

The union of the visible human unit of propagation begets the visible beings that continue the species.

The union of the invisible intelligences of two human beings begets by mutual recognition the invisible spirit world known to man.

The idea men in ancient and modern times have entertained with regard to the spirit, the unseen world, is that it is objective. By this expression is meant that the unseen intelligences have independent existences.

This was the belief of the Israelites. Their prophets were honored by the people as mediums, between them and their God, or His messengers. All other nations, who had their prophets and soothsayers, believed that the gods spoke through them.

All peoples of antiquity who had a national religion, must have had the national form of faith forced upon them. Whether Babylonian, Syrian, Egyptian, Greek or Roman, the peoples of these nations were forced in the beginning to accept the national religion, formulated by the priesthood and promulgated by the civil authority. After that, the youths grew up believers in the state religion.

Neither in ancient nor in modern times has there been a religious creed too grotesque to be accepted by the people. They were not supposed to investigate the truth or falsity

of the national religion. Such an act would be considered both unpatriotic and blasphemous.

In modern times, religions, professing a spirit origin, whether Christian, Mohammedan, Swedenborgian, Mormonism, Spiritualism, or any other cult, founded upon messages from the unseen world, believed that the revelations were communicated by independent, objective existences. Hence we must conclude that mankind, in both ancient and modern times, has believed in a revealing spirit world composed of self-existing, invisible intelligences.

With this ancient and modern belief we disagree. The persistent study of my clairaudient condition of thirty-eight years standing has convinced me that the spirit world known to man is subjective, begotten by the personality, through the senses, and is absolutely dependent for its existence upon the conceiving personality. Mankind up to the present has held that the spirit world is objective—self-existing. We hold and will endeavor in the following pages to prove that it is subjective.

Materialists, who now control legislatures, and through the incompetents who are supposed to represent the people and know the truth or falsity of the laws presented to them for enactment, have fastened upon the people of this and other nations the most fiendish laws that ever came from the brains of man. Materialistic doctors draft the bills and legislative incompetents pass them.

The clairaudient is told by these medical gentlemen that he does not hear voices; that he has hallucinations. The clairaudient's family is informed by these self-styled know-alls that the poor human is crazy.

That the clairaudient is crazy is an infamous lie. If he is crazy then all the prophets of old were crazy. Socrates was crazy, Joan of Arc was crazy, and all the spiritualists who have claimed and who today claim to hear messages from their dead friends are crazy!

To all this our materialistic doctors will with an inane smile, facetiously assent. Their humor, owing to their impenetrable ignorance and presumption, is appreciated by them alone.

But, I ask the representatives of the medical fraternity: Do hallucinations give the unknown histories of dead men? Do they levitate ponderable bodies? Do they, through entranced mediums, speak fluently, eight or more languages unknown to the medium? Do hallucinations perform the thousands of marvelous acts that we know are executed by the inhabitants of the spirit world?

Ah! But we are told that the medical fraternity will not investigate the claims of the spirit world. A sniff of the nostrils and a presumptuous wave of the hand is all they will deign.

Reader, fancy a dentist telling a patient who called upon him to extract an aching tooth: "Nonsense, friend, your tooth does not ache; it is only a delusion."

"What!" exclaims the man. "My tooth does not ache? How do you know?"

"Why," the dentist replies, "If your tooth ached I would feel the pain."

Would not that assertion astonish the patient and determine him to seek a dentist who was not ignorant of what all men know, namely; that subjective sensations are known to and felt by the subject alone?

This illustrates the attitude of the materialistic doctor towards the clairaudient. Because he does not hear what the clairaudient hears he denies the existence of the spirit voices and declares the clairaudient has hallucinations and is crazy. As well and as truthfully might the dentist claim that the patient has no toothache because he experienced no pain, as the materialistic doctor that the clairaudient did not hear voices because he heard none. The aching tooth known to the owner alone and the voices heard by the clairaudient alone are in the same category—both subjective and known only to the subjects,—the toothache to the patient and the voices to the clairaudient.

We know if the aching tooth were not extracted it would trouble the patient only a limited time; and we know too that once the clairaudient condition supervenes it is liable to manifest itself permanently or not, according to the belief of the clairaudient. If he were a spiritualist he would believe he had

communication with deceased friends and after the communication ended they would leave. But if the clairaudient were wholly ignorant of the spirit world, his awakened concepts will accept from him the materialistic doctor's theory that he is crazy and that the doctors will consign him to the insane asylum. The concepts are not crazy, nor is the clairaudient; but the concepts realize they are detained in some mysterious way by the clairaudient. They believe themselves to be human beings and independent of the clairaudient and hence make every possible effort to escape from the clairaudient. This desire on the part of the concepts gives continued trouble to the clairaudient, their owner.

While the toothache and the voices are subjective the difference between the two is this: the toothache belongs to the body built by the Formative Principle while the voices come from subjective concepts of humans begotten by the human personality.

The toothache which is subjective has no intelligence, while the subjective concepts of humans enjoy the intelligence of their prototypes.

Why, I ask, should the dentist be considered a fool by all who would hear of his assertion about the toothache, and materialists be looked upon as the embodiment of wisdom?

This is the reason: Everyone knows that bodily sensations are subjective. Hence the pain of the tooth could be felt by the owner alone. But up to the present time men have held that the members of the spirit world are objective existences. Therefore, if a self-existing intelligence speaks all present should hear what is said. The auditory nerve of each one present would be excited by the sound waves. If the speaking intelligence were an objective existence this would be true.

But right here I wish to correct this false view held by mankind with regard to the inhabitants of the spirit world. They are not objective existences but subjective existences begotten by the human personality, owned by it, and heard by it alone.

The clairaudient's hearing of voices is as subjective as was the man's toothache. Human beings, it is time that those self-styled materialistic doctors were assigned their proper place in human

society, and deprived of their uncontested assumption of authority to write unjust laws restrictive of human liberty, and have them passed by ignorant members of state legislatures.

We know that the spirit world known to man is not objective but subjective. And we know, too, that the spirit world is not as materialists claim, composed of "hallucinations."

Man's ignorance of the existence of a subjective spirit world and his belief that the materialistic scientists know everything, grants to them an authority over the life and liberty of human beings that is simply outrageous.

Materialists should stick to their profession and tell us what they know about matter. When they invade the realm of the immaterial, the spirit world, they are in a foreign country, and common sense should dictate to them not to assume to know everything about a subject they profess to know nothing. They claim to know matter alone.

The materialist's denial of the existence of a spirit world will not destroy it. He is a prejudiced man, and his conclusions about the non-existence of the spirit world should not be accepted by the normal man until the materialist proves his contention that matter alone exists and that there is no spirit world. This the materialists have never done. He sits upon his pretentious, self-reared dais, and asks for his theories the homage of mankind.

Until men are educated to know of the existence of subjective concepts, the perfect copies, in spirit form, of their prototypes, the concepts when awakened and recognized will be bewildered and cause annoyance to the clairaudient. But when the origin of the voices is explained to him his troubles will cease, for it must not be forgotten that the most attentive auditors to the explanations will be the awakened subjective concepts themselves. Each one embodies all the intelligence of its human prototype. Once they understand what they are and their origin the chief trouble for the clairaudient will have passed.

It is evident to me that before any benefit can come to the clairaudient through state channels the materialistic doctors must be removed from control of legislation governing the commitment of human beings to insane asylums. Their theory that "all is matter"

is just as foolish as the Christian Scientist's theory that all is Divine Mind. Both extremes are equally senseless.

No state change with regard to the treatment of its mentally abnormal wards can be expected until the people of the state are convinced that materialistic doctors are wrong, and that a subjective spirit world exists. A society should be established to educate the people along this line. All associated efforts in the past have been to mitigate the harsh treatment the inmates of asylums have received at the hands of brutal, incompetent guards. So far as this goes, it is well. But the chief study should be to learn the truth about the abnormal's condition, and study how to help him to understand his mental trouble.

This has never been done; for to materialistic doctors who deny the existence of spirits have been confided the drafting of laws regulating the abnormal.

While they are in control the commitments to asylums will increase yearly and the asylums will correspondingly increase in number.

Over the insane asylum door can be truthfully inscribed the sign Dante saw over the door of hell, "All hope abandon ye who enter here," for the cure of anyone committed to the asylum is, under present management, never known. Some few after they have quieted down, by reason of partial knowledge acquired by clairaudient concepts, are permitted to return home; but are under constant surveillance.

This need not be the case with clairaudients if their condition is explained to them.

BOOK III.
THE ISLANDER.
AN ILLUSTRATION.

CHAPTER XXXIII

A STORY OF SUBJECTIVE PHENOMENA

Let us suppose a vessel was wrecked upon an island uninhabited by man, and all the sailors and passengers were drowned except one woman who was near confinement, and that she gave birth to a son, and then died.

Let us further suppose that the infant was nurtured by an animal, as Romulus and Remus were fabled to have been, and that the child grew to manhood.

What will be the character of the concepts possessed by him? Just the character of the objects he has seen on the island and in its surrounding waters.

Subjective concepts of the trees, the flowers, the animals, the fishes,—all animate and inanimate beings that he has seen are begotten by his Personality through the medium of the senses.

His subjective concepts, then, consist of those subjective copies and they are living or dead, according as their prototypes are sentient or not. Concepts of vegetation since devoid of sentient life, may be classed as dead.

Our Islander, let us suppose, in his excursions around the island after he had reached manhood found a barrel of whiskey which had floated from the wreck into a secluded cove. The motion of the tide and the waves had kept the barrel more or less submerged and wet, and thus protected from decay. Our Islander rolled it up on the shore and took it to his cabin. Anxious to learn the contents, he tapped the barrel, caught the fluid, smelled it and cautiously tasted it. He noticed that it was hot in the mouth but when swallowed, it was exhilarating. Directed by instinct, he at first took but little, lest it might injure him. Finding it had no bad effect, he increased the quantity gradually, and enjoyed the sensation of warmth and cheerfulness it produced. The quantities drunk increased, until he lay in a stupor most of the time.

Let us suppose a missionary calls at the island, while the Islander is at the height of his indulgence, and seeing the shack moves to it, enters and finds our Islander perfectly unconscious. The Islander is totally dead to the world. The efforts of the missionary to awake him fail.

The missionary sees the cask, smells and learns its contents. Then he knows the man before him is in a drunken stupor.

The missionary patiently awaits the return of reason. Six hours pass and the unconscious, breathing man at last moves and slowly opens his eyes. At the sight of the missionary he exhibits great fear and attempts to gain his feet, but fails. The missionary strives by signs to quiet him, but he cannot understand and manifests great alarm. At last he realizes that the missionary means no harm to him and he settles down. With wide open, inquiring eyes he gazes at the missionary.

As his excitement subsides the missionary, versed in the treatment of those addicted to excessive intoxicants, gives the Islander a nerve quieter, which he takes suspiciously. The medicine works effectively, and a few hours later the two are acquainted and friendly. Fear has fled the heart of the Islander and confidence in the missionary has taken its place.

From the missionary's pack food was administered to the Islander and after a night's rest he awoke a sober, rational being.

The Islander knew no human language. His companions had been irrational animals.

The missionary determined to remain some time with the Islander; but told him by signs that the liquor must be emptied on the ground or he would not stay. To this the Islander consented and he himself spilled the contents of the barrel outside the shack. From that day forward the two became fast friends.

The missionary, now deeply interested in the human puzzle he had met, determined to fathom, if possible, the mystery that surrounded him. Day after day he conducted him about the island, giving the names to every object he met, thus striving to furnish him with a vocabulary.

Day after day he spent in teaching him the English language and after six months he had opened up his mind so that he could say many words, and understood their meaning. At the end of a

year he could converse well enough to convey his ideas to the missionary.

One evening the missionary reverted to the time he had found the Islander in a drunken stupor. He told him that in civilized life he would have been put in jail or in a sanitarium, if found in such a state. But our Islander, because ignorant of the standards of Christian civilization, did not look upon his drunken condition as a reflection upon him.

"What induced you," asked the missionary, "to drink until your godlike reason was drowned?"

The Islander in his imperfect English answered, "I knew nothing about reason. The whiskey warmed me and made me feel happy. When I had taken enough to make me sleep I forgot everything. On awakening I seemed to crave forgetfulness and again and again I drank until I passed into a sound sleep."

"But," inquired the missionary, "How long had you been drinking so hard?"

The Islander, now knowing that men reckoned time by days, weeks and months, said: "For nearly four weeks I had lived almost on whiskey."

This answer astonished the missionary, and eager to know if this excessive drinking had disturbed his mental faculties, asked: "Did you not in your stupor have horrid dreams, and frightful pictures presented to your imagination?"

"No," replied the Islander. "My sleep was calm and undisturbed, except twice when I stood outside my body. It appeared to be almost lifeless. I stood there alone and after a long time it seemed to me I returned to my body and awoke."

This, too, surprised the missionary for he knew that in civilized society if a man were to indulge night and day for two weeks he would have been delirious, imagining himself to be hounded by legions of horrid shapes and human enemies. But here was a man who had indulged in liquor for four weeks, and after the stupor had passed he appeared to be as normal as ever. How could this be explained?

The missionary confessed to himself that he did not know. Nearly four weeks of drunken stupor, stops drinking at once, and no bad effect follows! This, pondered the missionary, who

knew considerable about medicine, would be an interesting study for the medical profession.

And what did the Islander mean by saying he twice stood beside his apparently lifeless body? His experience surpasses my understanding, reflected the missionary to himself.

CHAPTER XXXIV

SOLUTION OF THE MISSIONARY'S DIFFICULTIES

The Islander before drinking himself into a stupor, had never met a human being and hence had no subjective concepts of a human being. Consequently, when he, by the excessive use of liquor forced his Personality out of his body, it alone stood beside the body. The concepts it owned were of inferior beings and they could not be called up and kept awakened; for sentient beings can summon and keep awake only subjective concepts of their own species.

The personality, then, of our Islander, was twice out of his body. forced out by the liquor, and while out was attached to his body by an invisible bond. While the Personality was outside the body the Formative Principle was still in the body and working as usual, but at a reduced rate. It never leaves the body from conception until death. Its ceasing to function is called death.

During the absence of the Personality from the body the heart beats, the lungs expand and contract and all the organs of the body continue to discharge their offices. These are under the control of the Formative Principle.

After the excessive liquor had been dissipated through the organs and pores of the body, the Personality returned to the brain and awakened. It has no difficulty in reentering the body and resuming control, for it has no concepts of humans who might contest with it the possession of the body.

On awakening our Islander would be weak but not delirious; for a human being to become delirious must have subjective concepts of his own species. Delirium is a spirit visit between the Personality and its subjective concept of humans.

There is only *one mind in each human being* and that is the Personality which possesses the intelligence of the species, owns and presides over the senses of the body. Its subjective con-

cepts of humans acquired through the senses is what writers falsely call the "subconscious mind."

Under the absolute control of the Formative Principle or life, bequeathed our Islander by his parents, he grew to manhood. At the time the missionary found him in a stupor his body had grown to maturity. He was physically a perfect man.

What about his mental endowments?

Since his companions up to the coming of the missionary were the animals of his island home, his mentality must have been but little above the creatures he met and knew. Still he possessed the capability of developing his mind when opportunity presented itself, just as others of his species.

But what was his mental equipment when the missionary found him?

Through his senses he had begotten concepts of each animal, each object, animate and inanimate, that had attracted his attention. Those conceptions were his stock of knowledge, and their prototypes were beneath him in the scale of life.

What then was the difference between our supposed Islander and a human being living and brought up among human beings?

Just this: our Islander had no subjective concepts of human beings; while a person reared in a community of humans would beget subjective concepts of all human beings met and recognized.

Under these conditions our Islander, devoid of subjective concepts of humans, could not

1. Have spoken languages of which he was ignorant, for this is done through subjective concepts of humans who know the languages.

2. He could not become clairaudient, for the reason that he had no concepts of human beings and this is necessary so that the Personality can hear the concepts of its own species talking subjectively to it.

3. He could not pass into self-hypnosis for the reason that he had no concept of a human and all his concepts of living animals were below him in the scale of life, and hence unable to interfere with him. When he slept his sleep was natural.

4. He could not levitate inanimate objects without physical contact, for the reason that that is done through the power of

subjective concepts of humans, and he had no such concepts. Neither could he levitate himself for this is accomplished through the agency of concepts of humans.

5. He could not be possessed by a "secondary personality" for the simple reason he had no concept of a human. For it is a concept of a dominating human that forces out of control the normal Personality, and assumes the management of the human body.

6. Under the hand of our Islander no message could be received through the planchette for the reason that all instruments like the planchette are worked by subjective concepts of humans and our Islander had none. Neither could automatic writing or slate writing or any other device used as means of communication between the inhabitants of the visible and the invisible world, be awakened by our Islander, for he has no subjective concepts of humans. These are essential for all subjective phenomena.

7. Our Islander could not be cured of bodily ills through faith cures, Christian Science and similar agencies, for the reason that these are always effected through the instrumentality of subjective concepts of humans. Of these he had none.

8. He could not be thrown into the cataleptic state, for this requires the permeation of the body by a large number of subjective concepts of humans, and of these he had none.

9. He could not summon spirits supposed to be of the dead, or spirits of the living, for these are always subjective concepts of humans and of these he was wholly devoid.

10. He could not have a revelation for the simple reason that all revelations since history began have been made to clair-audients by their subjective concepts of humans, and he had none.

11. His sleep would be dreamless, for dreams come from subjective concepts of humans aroused to activity. He had no subjective concepts of humans.

The origin of the clairaudient state is two-fold.

First, through a diseased condition of the brain,

Second, through the awakening of subjective concepts of humans.

The difference, then, between our Islander and human beings reared in human society is this: Our Islander had no subjective concepts of humans, while one reared in human society has as many subjective concepts of humans as the number of humans he has met and the number of times he has met and recognized them. Our Islander, therefore, could perform no act requiring the assistance of subjective concepts of humans, while one reared among human beings can, in certain abnormal states, awaken the human concepts they have begotten, and through the agency of those awakened, invisible concepts, perform acts that mystify the world.

Hence, again I repeat: No subjective phenomenon, requiring the assistance of subjective concepts of humans, could, up to the meeting of the Islander and the missionary, be performed by our Islander.

There is no such thing on earth as a self-existing "disembodied spirit."

CHAPTER XXXV

THE DEPARTURE AND RETURN OF THE MISSIONARY.

The Story Continued

In one of their walks around the island, the missionary discovered the partially rotten bow of a sailing vessel. With the help of the Islander he turned the bow over and found the submerged part sound and painted. Examining it carefully he traced the name of the boat, "Aurora," New York, U. S. A.

Believing that he might be able to discover the year the ill fated vessel was wrecked and learn of her trip and master, and wishing more facts to assist him in establishing her identity, he looked carefully over the barrel that still lay near the shack and to his delight found it had been branded at a famous distillery in Kentucky, and sold by a New York firm.

With this data carefully noted he at the end of the year looked daily for the return of the ship which had left him on the island. The skipper had promised to call for him at the end of a year.

One morning as they looked over the sea they saw a streak of smoke in the distance. Our missionary knew that the vessel was coming for him, and he hastily gathered together his belongings preparatory to departure. His heart sorrowed over his now much loved friend and he determined to return in a year and visit him. Willingly would he have taken him with him, but the Islander, now about twenty-two years old, would not consent to leave the only home he knew and felt he could love.

The good missionary left several books, historical and entertaining, for his perusal, and after a most affectionate farewell, promised to revisit him at the end of a year.

Slowly the row boat moved from the shore to the vessel anchored out about two miles. And as the distance lengthened between the missionary and his island friend, tears welled up in

the eyes of each, for each truly prized the other—the missionary the island maroon, and the Islander the good, true friend and teacher.

The missionary once aboard the steamer, mixing with the passengers and relating his experience of the past year on the island with a man who never knew that any being existed like himself, soon forgot the pangs of parting.

But our Islander, now left alone to wander over his island home, without any human companion, felt keenly the separation, not only that day, but for months after. His concern at the loss of his friend was evidenced by the care he took to make a notch for each day that passed. He knew if his good friend were living a year hence he would see him again. How his heart looked forward to the future meeting!

Our missionary was from the United States. On landing at New York he looked up the ship *Aurora*, and found it had sailed from that port twenty-three years previously, and had never been heard from. The vessel carried merchandise, a captain, wife and crew of fifteen men. The captain was Patrick O'Donnell. He and his wife were Catholics, as was the missionary also.

On learning the history of the lost vessel our missionary resolved that if he could not return to the island at the expiration of a year, he would arrange that another priest should call there.

Near the end of the year our missionary knew that he could fulfil his promise made to the Islander. When the time arrived he took shipping for the lone island. His heart yearned to see and greet its solitary inhabitant.

After a voyage of one month the steamer neared the island. On the forward deck sat the priest, field glass in hand, scanning the shore for a glimpse of his lone friend. Nowhere did he see him. The shack was visible among the trees and cluster of vines, but no sign of the Islander. Fearing he was dead, the missionary arranged with the captain to have the sailors who had been selected to land him, to wait until he examined the hut for the lone inhabitant.

The vessel anchored about two miles from shore, lowered a boat, loaded the provisions and other articles brought by the missionary for use and comfort. With anxiety and much concern

the missionary descended the ladder and took his place in the boat. Having arranged with the captain for a return trip in six months if he found the Islander, or if he was dead an immediate return to civilization, he bade farewell to the master of the steamer.

On reaching the shore he hastily made his way to the shack, and to his astonishment found the delirious and emaciated Islander. What had happened? Had he found more whiskey and drunk himself almost to death?

The good missionary could hardly believe this.

Quickly he made up his mind to stay with the Islander. Then returning to the shore, with the assistance of the sailors the baggage was carried to the hut and a "good bye" exchanged with them, and a speedy return made to his stricken friend.

Taking a rude-made stool he sat beside his sick friend, drew from his pocket a clinic thermometer, placed it under the patient's arm. While waiting for the temperature he heard the delirious man uttering words and sentences in the missionary's voice and to his astonishment repeating portions of the Roman breviary known to him, and with the intonation and accuracy of the missionary himself.

Surprised beyond measure, he asked himself if the sick man was possessed? How could the Islander repeat a language he had never known? Was this the work of the devil to frighten him?

Unable to answer these questions which rushed through his mind, he reached over, withdrew the thermometer, and saw that it registered 103½ degrees. Knowing considerable about human ailments, he studied the sick man and reached the conclusion that he had typhoid fever.

Quickly removing the soiled clothes from the emaciated form, he bathed and placed him as comfortably as the rude bed could permit. Then he took out his medicine chest, selected the remedies suitable for this fever and administered a dose. After studying the condition of the sick man, he concluded that he was in the third week of the fever.

All that afternoon and night he sat by the fevered form, and gave it all the assistance and care possible. All night long the patient talked in the voice of the missionary, reciting portions of

the psalms. At times he repeated hymns and psalms in latin that had been memorized by the missionary, and imitated his voice perfectly.

By frequent bathing the fever reduced and in two days the temperature fell to 102 degrees. Two days after, as the sun rose above the horizon, the missionary had the happiness to see his sick friend conscious, looking at his benefactor, with startled eyes, and in feeble tones call him by name.

The good priest sat down and with his hand soothed the fevered brow, bade him be quiet, and assured him he would soon be well. Tears flowed from the sunken eyes of the poor Islander, and unable to express his heart's emotions, grasped the hand of his benefactor.

The crisis was now passed, and the weak, faint feeling that follows the close of the fever was recognized by the priest-physician. He administered a slight stimulant, a small dose of brandy, This was followed by light food and continued advice to the patient to rest and not to worry; that soon they would be able to sit, visit and review all that had taken place during the past year.

At the end of two weeks the sick man was sitting up, still weak but improving rapidly. After one month they began their daily walks around the island.

One evening, as the two sat in the little shack, watching the sun sink beneath the western horizon, the question uppermost in the missionary's mind for the last six weeks forced him to refer to the delirious condition in which he found the Islander.

"When I entered the hut," said the missionary, "I found you lying on the bed, dressed and raving. I undressed you, put you to bed and while caring for you heard you repeat portions of the Breviary distinctly and in my voice. Do you remember anything about it?"

"No," replied the Islander. "I remember that I was very sick for ten or twelve days, and then all seemed to be blank. How long I was in that condition I do not know. The first thing I can recall on awakening was seeing you moving around the room."

"It is strange," remarked the priest. "You spoke exactly as I do now, reproduced my voice, perfectly, and repeated parts of the Breviary that I had memorized. You use your own voice now,

and cannot repeat the latin hymns and psalms you did when I found you. If a man acquainted with me had heard you while you were in delirium and imitating my voice, he would have felt sure he was listening to me. Have you any recollection of it?"

"No," replied the Islander, "of all that happened from the day I went asleep, as I thought, until I saw you, I know nothing."

The priest then explained to our Islander that the Christian Church could account for the condition. Obsession, he said, is usually an annoyance from the outside by the devil or some human soul. Possession is the taking possession and control of a human organism by the devil. He can assume any human character and carry it out to perfection. That he did this in your case is my belief, for he knew that I was on my way here and he wished if possible to annoy and surprise me. It cannot for one moment be supposed that I, who am living and was many miles distant from you, could have taken possession of your body and spoken through your vocal organs. Yet you spoke and repeated psalms and prayers from the Roman Breviary that I had memorized, and the voice and articulation were a perfect reproduction of mine. I do and must hold that the devil had full control of your body during your delirium. You are ignorant of the latin language,—hence how could you have repeated it unless possessed by an evil spirit? Do you feel now any undue influence from him?" asked the priest.

"No," answered the Islander.

"If you did," said the priest, "I would feel bound to exorcise him."

Some time later the missionary told the Islander that he had found out who his parents were and discovered some of his relatives. "Your parents were Patrick O'Donnell and his wife."

The missionary continued his instruction of our Islander and was gratified at the marked progress he made.

As the time of departure neared, the good priest urged the Islander to return with him and leave the lonely island. At last he consented.

The missionary had carefully instructed the young man in the Catholic faith, and now had determined to baptize him. He selected the day and gave him his father's name, Patrick O'Donnell.

CHAPTER XXXVI

THE ELUCIDATION OF THE SUBJECTIVE PHENOMENA THAT PUZZLED THE MISSIONARY.

Reader, I am about to present to you in this Chapter, the solution of the subjective phenomena witnessed by the missionary during the fever-climax of the Islander.

At first it may not impress you favorably, but when you have learned my views, as I have given them earlier in this work, and weigh my reasons, the explanation will, I feel, convince you that subjective concepts of humans are the source of all subjective phenomena.

Before the Islander met the missionary he had no subjective concept or spirit-copy of a human being. When the missionary first saw the Islander, he was in a drunken stupor. Under these conditions the missionary took a subjective concept of an unconscious man and the Islander took no concept of the missionary.

To take a subjective concept of a human with normal powers one must be awake and conscious. After the debauch the now awakened and rational Islander saw the missionary, took a subjective concept of him and the missionary took a subjective concept of the Islander.

The missionary, as he stood before the *Islander* represented a *visible being* of this *visible earth*, and the *subjective concept* of the *missionary* taken through the senses of the *Islander*, was a *potential inhabitant* of the *invisible world*.

(By potential inhabitant I mean the concept exists with the Personality but unknown to itself and the Personality. When the Personality enters an abnormal state the subjective concepts of humans are awakened, become active and developed according to the degree of abnormality.)

So, too, the *Islander* was a *visible inhabitant* of the earth, to the *missionary*, and the *concept* of the *Islander* possessed by the *missionary* was a *potential inhabitant* of the *invisible world*.

Neither the missionary nor the *Islander* was aware of the exchange of subjective concepts. Yet this exchange of concepts took place each time they met.

The *missionary* was the *prototype* of the *concepts* the *Islander* had of the *missionary*. The *Islander* was the *prototype* of the *subjective concepts* the *missionary* had of the *Islander*.

The subjective concept of a human being taken by a human being, possesses wonderful characteristics. It is living and has in spirit form all the organs of its prototype, in the exact condition in which they were in the human body of the prototype. It is only when they are awakened—be it ten years after they were begotten—that the subjective concepts assume the exact appearance of the prototype.

Mentally the awakened subjective concept is an exact copy of the prototype as he was the moment it was begotten. All the learning, all the natural and acquired gifts of the prototype are possessed by it. The spirit form duplicates the prototype perfectly. Subjective concepts are in no sensible way connected with the prototypes. The prototypes may die but their death has no effect upon concepts of them owned by others. Subjective concepts live while the personality that begot them lives. When it dies they pass into oblivion.

The existence or life of subjective concepts dates from the time the personality begot them, not from the time of their prototype's birth.

The Kodak takes dead pictures because the film is dead. The human Personality, a living film, begets living concepts.

With this introduction we will now explain the *Islander's* condition on the return of the missionary.

When the missionary entered the shack, he found the *Islander* in a delirious condition. The first thought he had was that the *Islander* had found another barrel of whiskey and was drunk. After caring for the *Islander* he sat by the bedside and was astonished to hear him recite portions of the Breviary, in the same voice, intonation and articulation of the missionary himself. His

theologic studies forced him to believe that the sick man was possessed by the devil. For how else could this uneducated man speak a language he had never heard or learned. Then too, assuming his voice was believed by the missionary to be a trick of the devil to startle him.

Our Islander had never met a human being except the missionary. Hence the concepts of the missionary were the only concepts of humans belonging to his Personality.

When the fever arose to a certain height the Islander's Personality was forced out of his body and a concept of the missionary, the only human being the Islander had ever met, took possession of and spoke through the bodily organs of the Islander. This was the condition in which the missionary found the Islander upon his return.

A subjective concept the Islander had of the missionary was in control. This subjective concept of the missionary knew all that the missionary knew, at the time the Islander took the concept. Hence the recitation of parts of the Breviary known to the prototype—the missionary—was as easy for the concept the Islander had of the missionary to repeat, as it would have been for the missionary himself.

Of course the missionary knew nothing about subjective concepts of humans and their powers in certain conditions; hence he naturally turned to the only solution offered by his church,—viz., an invasion of the Islander's body by the devil. That the devil impersonated him, he explained, was to startle and embarrass him.

The truth is, a *subjective concept* of the missionary owned by the Islander did the talking through the *vocal organs* of the Islander and not the Devil.

The Christian devil exists only in Christian theology. Subjective concepts of human devils are the only devils that have annoyed man.

Before closing this chapter I wish to answer a question I can easily imagine to arise in the reader's mind, viz: Do you mean to tell me that a human being takes a subjective concept of each human being he meets and that they live with him thereafter?

Yes, and more than that. Each sentient being on earth today has taken as many subjective concepts of sentient beings as the number he has met and the number of times he has met them. All these concepts are living. In the normal man they and the conceiving Personality are unconscious of their existence. They are unawakened, invisible and as attenuated as a thought.

Solids offer no resistance to conscious or unconscious subjective concepts.

Moreover, each subjective concept begotten by man or other sentient being, has living copies of each sentient being its prototype knew. For example:

The concept of the missionary owned by the Islander was in spirit form, when awakened, not only an exact living reproduction of the missionary as to his body and mind, but it possessed perfect living copies of all subjective concepts of sentient beings owned by its prototype, the missionary.

The concept the Islander had of the missionary would have a living copy of every man, woman and child the missionary had known.

The concept of the missionary owned by the Islander would be to the Islander a primary concept, and the concept copies of human beings owned by the Islander's concept of the missionary would be secondary to the Islander, but primary to the concept the Islander had of the missionary.

These are universal laws governing subjective concepts of sentient beings, begotten by sentient beings.

CHAPTER XXXVII

THE ISLAND IS DESERTED.

The O'Donnell Island is about to be deserted. In another week the missionary expects the good vessel to call at the island and take him and O'Donnell to civilization.

During the week the missionary and Patrick had packed samples of the island flora, and two days before the end of the week all their belongings were ready.

The last two days poor Patrick's heart beat fast as he recalled the descriptions of the cities and lands the missionary had related to him. Depressed, too, he was at times, when he realized that he was leaving the only land he had ever known. He was exchanging its little bays and hills and the quiet of his island home for he knew not what. Yet to know there were numberless other beings like himself made him anxious to meet them and see their great achievements.

One day towards noon a distant vessel was sighted and the missionary knew it was calling for him. All their effects were taken to the sea shore. By two o'clock the row boat was loaded, and the missionary and Patrick took their seats in the stern. The steady pull of the oars took them yard by yard from the now deserted island.

Poor Patrick's heart welled up in spite of his effort to suppress his feelings, and many a silent tear rolled down his cheeks as he thought of the few tame animals of the island, the only living friends of his youth and young manhood. Never would he see them again. From infancy until he met the missionary, he knew no language. He lived so close to nature that its every sound had a meaning to him. His heart craved for company and the little creatures of the land, sea and air he made his friends. The fruit was abundant in all seasons, so he wanted for nothing.

Think, then, of his breaking with his so-called irrational friends!

A rational being he had met for the first time two years ago. For nearly twenty years his friends and companions had been the little birds and beasts of his island home. Now he was about to exchange them for the society of men—of rational beings.

The boat had reached the vessel, the missionary and his companion, Patrick, had ascended the ladder and reached the deck. The hearty handshakes between the captain and the missionary ended, the bashful young Patrick was introduced to the captain.

During the last six months the missionary had explained to Patrick many customs common among civilized people. So, when he met the captain and later others on the steamer, he was not wholly ignorant of how he should conduct himself. Awkward and retiring he was, but not entirely ignorant of manners.

His wondering eyes drank in everything he saw on the vessel; its size, its finish, and its powerful engines. From the deck he never tired of watching the boundless ocean.

After a sail of one month, New York was sighted. Up the bay, and through the Narrows the scene presented to Patrick overwhelmed his soul. The Statue of Liberty, the forts and the towering buildings of lower New York, together with the sight of the marvelous bridge that spanned the river, caused him to be transfixed with wonder. He heeded no one on the steamer but with open mouth gazed in astonishment as if entranced by the sight.

All the descriptions of the works of man given by the missionary were above the infant mind of Patrick, and those descriptions, now so far to him below the reality, that the sight of New York, its floating palaces and surroundings almost overpowered his childish mind. And when he landed the crowds of people he saw everywhere, the magnificent store windows, the fast moving trolleys, street cars and automobiles, put his brain in a whirl of delirium.

Thus feasting his soul upon his first sight of New York, our former Islander, Patrick O'Donnell, was conducted by the missionary to the Home of the Fathers of his Order. Arrangements were made by his deliverer to keep him with him for one year, instructing him in reading, writing and arithmetic, and also in

teaching the ways of Christian civilization. During that year he was to select some trade he would like to follow.

His friend, the missionary, remained ten months at the Home, and during the time helped and encouraged him in every way.

Before the missionary left for a distant land in the east, Patrick had expressed the wish to be a chauffeur. The good missionary assisted in qualifying him for the position and secured a place for him with a kind hearted owner of a garage.

When his friend, the missionary, was about to leave poor Patrick shed salt tears and promised to keep his friend in grateful remembrance.

The missionary knew the dangers that would beset the innocent Patrick and requested him to call frequently upon the Fathers, to look upon them as his friends, and if he was ever out of employment to make his home with them until he had secured another position.

Having entered upon his duties at the garage, he worked faithfully at everything assigned him by the owner. Quickly he learned the various parts of the automobiles, their names and how to care for them; also how to repair one when needing it. The owner of the garage knew Patrick's life, but he did not make it known to the help in his shop. Two or three weeks passed before all the help became acquainted with Patrick. Each week he managed to call upon the Fathers and from them he received words of encouragement.

At the end of six months the owner of the garage had such confidence in Patrick that he sent him out in turn with touring parties. The owner of the garage made all his employees promise never to drink liquor while on duty. This was no hardship for Patrick.

One evening, seven months or so after his missionary friend had gone east, Patrick called at the Fathers' Home and learned from one of them that the ship on which the good missionary was crossing the China Sea was struck by a dreadful typhoon and the vessel was lost. So far as the Fathers knew all aboard were lost.

This news crushed the heart of Patrick, and his strong frame shook with unrestrained sobs. It was more than an hour before

the poor fellow could control his emotions sufficiently to appear upon the street.

He wended his way back to the garage with a heavy heart. That night his sleep was fitful and disturbed. For the next two or three days he went about his work silently, and to his fellow workmen appeared sad. At last he told the owner of the garage the news. With a few consolatory words, the owner dropped the subject. Patrick, who held the missionary in the highest reverence and esteem, could not banish the thought from his mind, that never again, on his earth, would he see the form, and hear the kind voice of this friend.

One evening, a little later, the employees, some eight or ten, were sitting visiting, when Patrick told them of the death of the missionary. Despite his efforts to control himself, he gave way to tears so heartfelt and genuine that his listeners, seldom moved by grief, were obliged to wipe away as stealthily as they could, the tears that rolled unbidden from their eyes.

One by one, his listeners arose, and wishing each other "good night", quietly left for their homes. One only remained with Patrick, and he was a Spiritualist. His heart felt for the afflicted man and to bring him some consolation he offered to take Patrick to a friend of his, who could summon the soul of the departed, and hold, through the friend, a conversation, with the dead priest. This pleased poor Patrick, who consented to go and visit the spiritualist's friend. It was agreed that tomorrow evening they would consult the medium.

Patrick and his friend called upon the medium about eight p. m. He was unengaged and granted a sitting. Poor Patrick did not know that he was violating the law of the Catholic Church in consulting a medium. His intention was good and his conscience undisturbed. His heart palpitated when the medium took him into his private office. Impressed with the idea that he was soon to hear from his dead friend, his whole frame trembled with excitement.

The medium sat at one side of a small table, and Patrick at the other. The two talked for a short time on different subjects and then the medium asked Patrick with whom he wished to converse. Patrick explained that a dear friend of his, a priest, had

been drowned in the Far East, and that a fellow workman in the next room told him he had an acquaintance who could call up the soul of the dead priest and that he had brought him here.

"Yes," said the medium, "I can call him up if the conditions are favorable." Then he asked Patrick if he had any article that had belonged to the dead priest. Patrick took out of his pocket a pair of beads and handed them to the medium.

Settling back in his comfortable chair, he became quiet and passive. A slight quiver passed over his frame, and he began to talk. "Yes, your friend is here. He is too weak to converse with you and I am asked to tell you that although he was drowned in a typhoon on the China Sea, he still lives. He wants to know if you remember when he first met you on the lone island, of the months spent in teaching you, of your almost mortal attack of typhoid fever and of his and your final departure from your beloved island? He hopes you are living a good Christian life and that you visit the Fathers frequently. He says his coming here was trying and that he has no recollection of traveling, but that it has been told him that he met his death in a terrible typhoon." Many little incidents that occurred during the one and a half years they lived together on the island were referred to. The medium stated that the priest's spirit complained of being weary, and promised to come some other time.

Patrick was convinced from the matters I have indicated that he had a communication from the dead priest, his highly esteemed friend. He was sure the message was from the dead friend, because he had never told any of his fellow workmen a single thing about his early life.

Yet here was a total stranger, a man whom he never saw before, and who had never seen him or the priest, and with his own ears he heard the medium describe to him his island home and many facts that took place between him and the priest that could have been known to no one but the priest and himself.

This convinced Patrick that he had heard from his dead friend, and had had, through the medium, a conversation with him.

CHAPTER XXXVIII

THE SOLUTION

THE MEDIUM. Mediums are of two classes:

1. Clairaudients and
2. Self-hypnotic or trance mediums.

To the first class, clairaudients, belonged the prophets, sooth-sayers etc., of ancient times, and the clairaudients of modern times, who are held by materialistic doctors to be crazy, and are incarcerated in insane asylums.

To the second class belong professional mediums, who pass into trance and thus bring to the threshold of consciousness their subjective concepts of humans. One of the awakened subjective concepts assumes the role of "control" or "guide," to the concepts from whom information is sought by the sitter.

This information may be communicated through the vocal organs of the entranced medium, through raps, the planchette, ouija board, automatic writing, slate writing, etc. All these methods are employed by subjective concepts owned by the medium. The "control" alone uses the vocal organs of the professional medium. Raps, planchette, ouija board, automatic writing, and slate writing are usually executed by a spirit control.

The medium consulted by Patrick was a trance medium, belonging to the second class.

That through the medium Patrick had been told facts and incidents that were known only to Patrick and the priest, is true. How did the medium learn these facts?

Let us see what was the condition of each,—Patrick and the medium, and what each possessed.

Patrick was normal, totally ignorant of subjective phenomena.

The medium was normal, except while in trance. During that time he was in a temporarily abnormal state.

Patrick had subjective concepts, living copies of all human

beings he had met and recognized. These concepts were in spirit form exact copies of their prototypes, and knew all their prototypes knew when they were begotten. Hence the concepts Patrick had of the priest-friend knew Patrick's life from the time they first met.

When Patrick called upon the medium they unconsciously exchanged concepts of each other; Patrick took a concept of the medium and the medium of Patrick. The concept the medium took of Patrick had in it concept copies of the friend—the priest—that knew all the prototype knew at the time they were begotten.

Newly conceived concepts when awakened are confused and need assistance. This is given by a concept owned by the medium that has been with him for some time, and has become accustomed to spirit life. Such a concept is called a "Control."

It must be remembered that the concept of Patrick taken by the medium is in spirit the exact copy of Patrick, the human being. And this is the appearance it has to the control and all other awakened concepts owned by the medium.

The "control" will learn from Patrick through the vocal organs of the medium what "disembodied spirit" he wishes to hear from.

Then it will return to the spirit world to call up the "disembodied spirit" of the dead priest.

Since Patrick called upon the medium for the purpose of hearing from his dead friend, it is probable no spirit is seen by the "control" except the concept the medium took of Patrick. This concept would not know what it was, nor would the "control." But just as soon as the "control" began calling the name of the priest the Patrick-concept would be startled and its thoughts would revert to the dear friend he believed to be among the dead, and to hear from whom it was now with the medium. Each call of the priest's name excited the Patrick-concept more and more until it finally passed into trance. Then the concept-copies of all the humans met and with whom Patrick had exchanged recognition came to the threshold of consciousness. After that the next call of the "control" was answered by the appearance of a concept-copy of the priest. At the close of the interview, the concept-copies of humans, owned by the Patrick-concept, re-

ceded below the threshold of consciousness, and the Patrick-concept again became normal.

The "Control," believing it has had an interview with a "disembodied spirit" of the priest friend of Patrick, relates through the vocal organs of the medium, to Patrick, the whole conversation.

The source of all mediumistic knowledge of the dead or supposed dead is the same as in this case of Patrick. Ignorant of subjective concepts of humans, mediums, through their controls unintentionally deceive the sitters. The medium's control believes it calls up "disembodied spirits" from the vastness of space, when in truth, it through the agency of a concept the medium has of the sitter, awakens a concept-copy the concept of the sitter has of a friend now dead or believed to be dead. The concept-copies are as invisible to the concept owned by the medium as are the subjective concepts of the normal man.

The medium, in order to awaken the subjective concepts of humans must go into trance—self-hypnosis.

So, too, the personality of the concept of Patrick must go into abeyance, in order to reach the concept-copies of humans it possesses. In other words it must pass into hypnosis. Then the concept copies of the priest-friend, as well as other concept copies of humans, will awaken. The "control" on the awakening of a concept copy of the priest will interrogate it and learn from it all it wishes to relate. This conversation the "control" repeats to the sitter, Patrick.

To sum up Patrick's visit to the medium:

The Patrick concept, owned by the medium, furnished all the information. It had living concept-copies of the priest, that knew all about Patrick's life. When these concept-copies were awakened, through the questions of the "control," the revealing concept of the priest related what it wished concerning Patrick's life. The suggestion given by the "control," that the missionary was dead, and that the spirit giving the interview was his "disembodied spirit," was accepted by the concept as the truth.

The Patrick concept furnished the communicating concept-copy of the priest; the "control," a subjective concept of a human, conducted the investigation of the acquaintance between Patrick and the now believed to be dead priest, through the supposed "disembodied spirit" of the priest, and then, through the vocal organs of the medium, the "control" announced to the sitter, Patrick, the facts about Patrick's life, related by the concept of the priest.

Patrick, therefore, through the medium, had had a conversation with a copy of a subjective concept he possessed of the priest.

The story the "control" repeated to Patrick as coming from the "disembodied spirit" of the dead priest was furnished by the concept of Patrick owned by the medium.

Mediums, ignorant of the existence of subjective concepts, unwittingly deceive their sitters. Patrick and his spiritualistic friend returned to their homes, believing that Patrick had heard from his dead friend the priest.

Patrick's visit to a medium, and its result is an illustration of visits to mediums.

The subjective concepts of the sitters, begotten by the medium, furnish all information sought and received by the sitters through the medium.

From this time forward Patrick took unusual interest in everything subjective.

A few days later he saw in a New York paper an advertisement announcing Professor Fladd's hypnotic exhibition in a certain hall. The first evening of the exhibition Patrick was present. He had never seen a person hypnotized, and hence, none of the ludicrous acts performed by one in hypnosis.

When the hour of opening came the professor stepped out on the stage and delivered his stereotyped introduction to the audience, claiming that:

"Hypnotism overawes everyone who witnesses its indisputable facts and its marvelous manifestations. It overthrows the theories of judges and philosophers and theologians, and shakes the faith of material scientists in their pronounced opinions. It supplants the physician and the surgeon, and cures the afflicted

and deformed whom they pronounced beyond the hope of recovery. It breaks the chains of demoralizing and destructive habits. It comforts the sorrowing and brings peace of mind to those distracted by the perplexities of life. It abolishes periods of time and extents of distance. It makes the lame to walk, and strengthens the weak, and causes the raving maniac to become docile as a little babe. It checks the hand of death and snatches almost from the grave the grim destroyer's victims. It loosens the tongue of the stammerer, overcomes the self-consciousness of the backward and tempers the impetuosity of the rash enthusiast.

"To mankind, in every walk of life, it is a blessing—leading the inmost thoughts to higher and nobler things; developing his powers to plan and execute and giving him social, financial and intellectual eminence among his fellow men. All this, and more, is hypnotism."

At the close of the Professor's highly exaggerated and sensational introduction, Patrick's whole mind was centered upon the wonderful science,—hypnotism.

The Professor then invited all who wished to take part in the evening's entertainment to come upon the stage. Eighteen young men went up, and were greeted by the Professor.

After seating the young men in a semi-circle he explained to them that they must give up their wills and consent to pass under his control or he could not hypnotize them. Then he conversed with each individual separately.

The Professor made the usual passes and tested each young man to see if he was docile and amenable to his suggestions. Two he found who stood out against his control. These the professor introduced to the sixteen hypnotized subjects, one after the other, and as he had complete control of each one in hypnosis, he suggested to each mentally to shake violently the hand of the rejected candidates. It was astonishing to see how faithfully they complied with the Professor's mental request. The rejected youths must have had lame arms for a week.

Again seating the sixteen subjects, now in hypnosis, the professor stepped to a side table, and, taking a pitcher of

croton water, poured out a glass full and gave each subject a mouthful. A few seconds after, he turned to the young men, and said:

"Boys, you have taken a mouth full of the strongest kind of liquor, and in one minute you will feel its intoxicating effects."

Then turning to the audience, he remarked that each young man in one minute would give all the evidence of having drunk strong liquor to excess.

Hardly had he finished before all were asleep, and some had fallen off their chairs.

Then the professor invited a doctor from the audience to come up and examine any one or all of the young men, and see if each did not give every evidence of being drunk. The doctor went upon the stage, and examined two of the young men and said:

"All have the symptoms characteristic of drunken men."

Immediately after this statement by the doctor, the Professor snapped his fingers, and the drunken men, with one exception, instantly became sober. This one was not mentally included by the Professor in the sobering signal. The Professor wished to keep him a little longer under his influence.

This young man was now standing up, though very unsteady, and the Professor said to him:

"Are you not ashamed to come before this audience in a drunken state? Step forward and make an apology to the audience for your unseemly condition."

The youth complied; begging their pardon and promising never to get drunk again.

Then the Professor snapped his fingers and the youth awoke immediately.

Many other ludicrous acts—such as fishing in an imaginary stream with a broom stick for a pole, playing on whisk brooms, believing they were using mandolins, and guitars, riding horse-back on turned down chairs, swimming on the stage-floor, thinking they were in a swimming pool, etc.

After an hour and a half's entertainment, during which the audience was convulsed with laughter, the Professor shook hands

with each of the young men, now normal, thanked them for the assistance they had given him, and dismissed them.

Patrick left the hall with his mind filled with amazement at what he had seen. Sixteen young men under the absolute control of one man, and all doing the most foolish things at the expressed or mentally uttered command of the hypnotist, and after they are awakened remembering nothing they had done. To O'Donnell this appeared marvelous, astounding!

The exhibitions were to continue for several nights, and he resolved to go as often as he could.

CHAPTER XXXIX

EXPLANATION OF HYPNOTISM.

The human being's body is built by the Formative Principle, resulting from the union of the sexes. It knows nothing, but how to build the body, repair the waste and beget its kind. It is devoid of sense perception. It never leaves the body from conception until death. It permeates each atom of the body. It depends for direction and guidance during life, upon the Personality. It believes in and relies upon its suggestions implicitly.

The Personality belongs to the Formative Principle, but has its own distinctive office. It possesses the intelligence of the species and is the seat of the senses. Its home is in the brain. From the brain it lives in every nerve in the human frame. Each sense reports to it and its duty is to act upon the report and guard the body from harm. It is the Personality that reasons and draws conclusions.

The Personality is not the brain, but certain sections of the brain over which it presides are set aside by nature to receive the reports of the different senses for its guidance.

The Personality can leave the body and go great distances from it, but while it is absent from the body it is accompanied by its subjective concepts and is connected with its body by an invisible bond. While the Personality is absent the body is in trance.

The Personality, through the senses, begets in spirit form, a perfect copy, a facsimile of each object recognized. If the object be dead the concept, on its part, will be lifeless. If the object be living, the concept of it, begotten by the Personality, will be living. And if the percipient be a human being and the object a human being, the concept will be, in spirit form,

a perfect duplicate of the human being as he stood before the percipient.

Each organ in the human body, each physical perfection and defect, as well as all knowledge possessed by the prototype, will be reproduced in the concept of the prototype, begotten by the Personality.

If the percipient meets and recognizes five thousand human beings, his Personality will have five thousand concepts of them, which will in spirit form reproduce, both physically and mentally, their prototypes. These subjective concepts, these spirit forms, exist outside the body of the percipient. They are as attenuated as a thought. Solids offer no resistance to the passage of concepts—whether they are asleep, as they are in the normal man, or awake, as in the abnormal.

The Formative Principle, — the Life — begets the living, visible, physical beings.

The Personality begets the invisible, spirit beings.

With these facts premised, with regard to the Formative Principle and the Personality of humans, we will proceed to explain the factors which entered into the hypnotic exhibition.

To make our explanation of the hypnotic exhibition easier to follow, we will take but two human beings: the hypnotist and the subject.

The hypnotist and the subject meet.

Through mutual recognition, each unconsciously takes a subjective concept of the other. The hypnotist explains to the subject that he must consent to pass under his control and go to sleep at his suggestion. The subject, having consented, falls asleep at the command of the hypnotist.

What now is the relation of each to the other?

The subject is in a profound sleep, called hypnosis, and while in that condition knows nothing of what is taking place. His subjective concepts of humans are at the threshold of consciousness. If he has met and recognized five thousand human beings the five thousand subjective concepts are at the threshold of consciousness, and are under the control of the hypnotist. They are wholly ignorant of what they are, and also ignorant of each other's existence.

It is this army of five thousand concepts of humans, perfect spirit-copies of their prototypes, that conjointly execute the orders of the hypnotist. They are in rapport with the hypnotist and will comply with his orders, whether given vocally or mentally.

The hypnotist is ignorant of the existence of those five thousand subjective concepts of humans and when he passes the subject into a somnambulistic state the Personality is still in a profound sleep, though he appears like a man awake.

The body is invaded by a concept—usually a concept of the hypnotist—and responds to his suggestions.

The hypnotist, as I have said, ignorant of the existence of subjective concepts, believes when he is talking to the subjective concepts that he is addressing the sleeping subject. In this he is mistaken, for while the subject is in hypnosis the Personality is in abeyance, and he is talking to the sleeping subject's five thousand concepts of humans. Remember, each of the five thousand concepts has the intelligence of the prototype. His belief that he is addressing his remarks to the subject in hypnosis forces each subjective concept to believe that his remarks are directed to it.

Although in hypnosis all the subjective concepts are awake, no one of them is aware of the existence of any other. Hence each of the subjective concepts looks upon the subject's body as belonging to it. They have no choice; for subjective concepts, by reason of their dependent existence, must accept the suggestion of the hypnotist.

That the hypnotist is ignorant of the existence of subjective concepts of humans is fortunate for the one in hypnosis. If the hypnotist knew of their existence, and that it was to them that he addressed his remarks, his knowledge of what they were would be communicated mentally by him to each concept, and it would ever after be cherished. For while the subject is in hypnosis his concepts and the hypnotist are in rapport.

The concepts would thus know that they were not the owners of the sleeping body, but were held by it in some mysterious way, and at the first opportunity they would address subjectively the conceiving Personality. They and the Personality would

believe they were vocalizing, whereas the concepts would be mentalizing, and the Personality, ignorant of the true situation, would vocalize its replies. Here, then, the Personality would be in a clairaudient, abnormal condition. Hence the hypnotist's ignorance of subjective concepts of humans protects the subject in hypnosis from becoming clairaudient.

With this digression we will return to our immediate subject.

In all hypnotic cases let us remember that the hypnotist is not talking to the sleeping man, but to his now awakened, subjective concepts, be they one thousand or one hundred thousand. In them lies the power called upon to execute the marvelous acts. This power is not a blind force. It is an intelligent force, directed by the suggestions of the hypnotist. Each subjective concept begotten by the Personality, now in a profound sleep, is an exact spirit copy of its prototype, both as to its body and as to its mental endowments. It is totally ignorant of who its prototype was, and owing to its dependent condition, will accept any suggestion made by the hypnotist.

Here then, is this invisible power—an army of subjective concepts of humans—over which the hypnotist rules by suggestion, and through which he performs the startling acts witnessed upon the stage.

With this exposition of the condition of the subject in hypnosis and the source of the hypnotist's power, we will proceed to explain the acts witnessed by O'Donnell.

So, when Patrick sat and watched the hypnotist that night take a glass of water and give a mouthful to each young man in hypnosis, and then tell them they had taken a powerful liquor, and that in one minute they would feel its effects, he and the audience were astonished to see the result the suggestion had on them. Some fell asleep and slid off their chairs. Some sat on, but sound asleep, while a few remained awake but acted like men who had drunk to excess. This suggestion was made by the hypnotist to the concepts each young man owned. The concepts and the hypnotist were in rapport.

The hypnotist was a man addicted to the excessive use of liquor. Hence, when he addressed his remarks to the subjective concepts the young men owned of him, he mentally and orally

conveyed to them the character he wished them to play. No actors, unconscious of acting as concepts are, are qualified to portray their assigned characters more accurately than subjective concepts.

The concept of the hypnotist owned by each young man, took possession of the percipient's body and forced each subject to duplicate its prototype's drunken stupor.

Hence it is that all the concepts owned by the young men influenced by the concept of the hypnotist, accepted the suggestion that they were drunk, and acted the part perfectly.

The examination of the doctor but confirmed the true-to-nature duplication of a drunken stupor. The young men were not drunk, for the moment after the doctor had made his diagnosis, the hypnotist snapped his fingers, and ordered the young men to "awake."

This they did, and were absolutely sober. In awakening the subject the concepts which had played the drunken part were placed in abeyance, and the normal Personality was restored to consciousness and possession of its body. Restored, it had no knowledge of the scene that had taken place.

The hypnotist in snapping his fingers and ordering the subject to "awake," believes that he is addressing the subject in hypnosis. But the truth is that the order to "awake" is heard only by the subjective concepts, and they, following the instruction conveyed by the hypnotist to "recede," the subjective concepts recede below the threshold of consciousness, and the normal Personality awakens and again assumes control of its human organism.

The hypnotist, by excluding the young man from his order to "awake", with the others, was intended to furnish an amusing close to the act.

All the other acts of the evening were likewise performed by the subjective concepts using the subjects' bodies at the suggestion of the hypnotist, while the young men were in hypnosis. The concepts accept any and every suggestion given them by the hypnotist. A broomstick to them, at his suggestion, becomes a fish pole, an imaginary stream a real river, a whisk, any musical instrument, a chair a horse, and the stage floor a swimming pool.

They know naught of what they are, and see anything the hypnotist suggests.

Subjective concepts under the control of the hypnotist are the living force, used unknowingly by him to mystify man.

Hypnotists know nothing of the character of the power they use.

CHAPTER XL

HYPNOTIC EXPOSITION.

The next night O'Donnell attended the hypnotic exhibition, and the day seemed long to him, for he was now greatly interested in subjective phenomena. He was at the hall early. The crowd assembled, and at the appointed time the Professor stepped upon the stage and to the young men present who wished to take part in the performance, extended an invitation to come forward.

O'Donnell noticed that some stood up, then sat down; repeating this two or three times, and finally went up to the stage. They acted as if undetermined, as if resisting. He noticed too, that they were of those who had been up the first night.

The Professor made the usual address. Then turning to the young men, arranged along the back of the stage, he impressed upon them the necessity on their part to consent to do his bidding, to give up their own wills and pass into the hypnotic sleep.

After the usual passes and suggestions that they were sleepy, and going to sleep, etc., O'Donnell remarked that all who had been hypnotized the night before, had quickly lapsed into hypnosis, while the newcomers went under the spell more slowly. Those who refused to give themselves up were dismissed.

Then the Professor faced the young men now in hypnosis, and told them he was going to treat them to some candy. An assistant brought in a box and gave it to the Professor. Holding it down so the audience could see the contents, the Professor stated that in hypnosis the subjects believed all told them by the hypnotist, and that they could not distinguish one article from another by their senses. These candies, he said, will be accepted by them just as if they were sticks of candy.

Then turning to the young men, he handed to four or five a candle each, and to another a cake of soap. The suggestion that the candles were candy and the cake of soap maple sugar was accepted by them and each bit off a piece and began chew-

ing it and from the expression of their faces one would be led to believe that they enjoyed the treat.

To prevent them from swallowing the candles or soap, the Professor said:

"There was a mouse in the box" and they had better spit out the candy and maple sugar. This they did, but not because the candles or soap were offensive.

The next act was playing catch with an imaginary base ball.

A young man was placed upon each of the four corners of the stage, and the Professor went through the motion of throwing a base ball to one of the four young men, telling him he was about to throw him a base ball. When he made the motion to throw the ball he imagined, one and all in hypnosis saw it. The young man squared himself and went through all the movements of catching the imaginary ball. Facing the man on the other corner, he delivered to him the imaginary ball. And so the game of catch went on for two or three minutes, when the imaginary ball passed one of the catchers and landed in the audience.

The one who missed the ball jumped from the stage to the aisle and ran to where the imaginary ball lay. Picking it up, he threw it to one on the stage, and thus continued the game until the Professor suggested that the ball be returned to him. Several other acts commonly seen in hypnotic exhibitions were introduced, mystifying the audience, more and more.

A young man sitting beside O'Donnell turned to him, and with an incredulous look said:

"Those fellows have their parts well learned."

O'Donnell was puzzled, and did not know what to answer.

The next act consisted of throwing a young man into the cataleptic state, placing his neck and heels upon the backs of two chairs, and then the Professor, stepping upon the body thus supported.

The young man he used for this act traveled with him.

The Professor had hypnotized the young man so often that it took but a few seconds to place him in hypnosis. An assistant came forward and held the one in hypnosis by the shoulders while the Professor made passes from the head to the feet, each

time commanding in decided tones, "rigid," "rigid," over and over, as he continued the passes ten or twelve times.

The Professor and his assistant then took the now stiff and apparently lifeless form, and placed the neck on the back of one chair and the heels on another. Thus supported, the Professor, a man of two hundred pounds, stepped upon the body of the cataleptic, remaining there at least twenty seconds. During that time the body remained as rigid as a bar of steel. Then, stepping off the body, the Professor and his assistant stood the cataleptic on his feet, the assistant holding him while the Professor reversed the passes from the feet to the head, saying at the same time:

"You are perfectly normal; no harm has come to you; your heart is normal; you will feel no bad effects" etc., he concluded the ten or twelve passes, and then snapping his fingers ordered the cataleptic to awake. This he did, and turning to the audience smiled and waved his hand. As he began to walk around the stage he acted like a horse that had the spring halt. But after a minute or so that ceased.

At the close of the second night's entertainment O'Donnell returned to his boarding house, puzzled over what he had witnessed that evening.

CHAPTER XLI

THE SOLUTION

First: Why did some of the young men hesitate?

Second: Eating candles and soap, believing they ate candy and maple sugar.

Third: Playing catch with an imaginary base ball.

Fourth: The cataleptic state.

Fifth: The spring halt.

* * * *

1. Why did some of the young men hesitate.

The young men who were hypnotized the previous evening, were given by the Professor, before he awoke them, a post-hypnotic suggestion, that "hereafter when I call you, you must come." Although they had heard from their friends in the audience the foolish things the Professor had made them do, and had resolved not to go on the stage again, yet when he invited them to come forward a struggle took place between their Personalities and their subjective concepts, and their subjective concepts finally prevailed. When they walked on the stage the concepts were in control, not the Personality. "Post hypnotic" suggestions live in the concepts' memories and become active, even when their owner is awake.

2. The eating of candles and soap, believing they were candy and maple sugar.

In hypnosis the normal personality in which resides the senses is in abeyance—in deep sleep. In control of the body is the subjective concept of the hypnotist and it is in rapport with the hypnotist. The hypnotist believes he is addressing the one in hypnosis when he says: "this is a stick of candy,—this is a cake of maple sugar," but he is in truth addressing the words to the subjective concepts, especially to the concept of himself,

owned by the one in hypnosis. The subjective concepts, by reason of their condition, are forced to accept the statements made by the hypnotist and believe the candles to be candy and the soap, maple sugar.

The body of the one in hypnosis, since the personality is in abeyance, is absolutely devoid of sense perception; and the subjective concepts accept without the slightest hesitation, the suggestion that the candles are candy and the soap, maple sugar.

The senses were not deceived, for the body, while in hypnosis, has no sense perception.

3. The subjective concept each young man in hypnosis has of the hypnotist is in control of each young man's body and is in rapport with the hypnotist. Now, when the Professor announces to them that they are to play catch, and tosses one of them an imaginary base ball, through the spirit eyes of the subjective concepts of the hypnotist in control of the young men's bodies and in rapport with the hypnotist, each concept of the hypnotist sees a veritable spirit ball, a ball as real to them as a base ball would be to a normal human being. Once the imaginary ball reaches them they will, with spirit eyes, see that ball as a real baseball and play with it until the Professor negatives the idea by telling them to throw it back to him. The game of catch has been played by subjective concepts of the hypnotist owned by the young men, directed by the hypnotist.

The subjective concepts of one in hypnosis seeing on a blank card a portrait suggested by the hypnotist, is in line with playing catch with an imaginary ball. The hypnotist hands to the one in hypnosis forty blank cards. He tells him to look the cards over, and while he is thus engaged he says to him that the card he is now looking at has a picture of Washington. Then he takes that card from him and secretly marks the reverse of the card said to have the portrait of Washington, shuffles them thoroughly, hands the cards back to the one in hypnosis, with the request that he find the card with the portrait. Immediately he runs them over, and hands to the hypnotist the correct card.

The card bore no portrait visible to normal eyes, yet it had

the suggested portrait seen only by spirit eyes, eyes of the subjective concept of the hypnotist.

Charlatans, men who pretend to know all about subjective phenomena, a subject of which they are totally ignorant, give the following explanation of how the one in hypnosis selects the correct card: The subject, they say, is supersensitive and notices little points or marks upon the card that escape the observation of a normal human being. And when the cards, after shuffling, are handed back, the subject in hypnosis has no trouble in recognizing the little guiding marks it had noted.

This explanation is false. Yet it satisfies the normal man, who in this and all subjective phenomena is the dupe of self-constituted fakers.

The explanation is this: The subjective concept of the hypnotist owned by the subject in hypnosis, is in rapport with the hypnotist and when he suggests to the subjective concept of himself owned by the one in hypnosis that the card has a picture of Washington it accepts the suggestion and prints on the card a spirit portrait of Washington. This will be ever visible to the subjective concept of the hypnotist belonging now to the one in hypnosis.

The subject in hypnosis has nothing to do with producing the portrait. When he is awakened he will know nothing about it, nor can he discern on the cards any evidence of a portrait. It has been exclusively the work of a subjective concept of the hypnotist under the direction of the hypnotist.

The portrait, as suggested by the hypnotist and visioned by the concept, remains on the card, invisible to normal eyes, but visible to the hypnotized subject's subjective concepts of the hypnotist.

4. The cataleptic state.

The youth used by the Professor in the cataleptic act had traveled with him for some time and had often been hypnotized, and then thrown into a cataleptic state. The first stage of the act was hypnosis, and the second the cataleptic.

When in hypnosis the Personality was in abeyance and the subjective concepts at the threshold of consciousness. The hypnotist, unaware of the existence of subjective concepts, addressed himself, he believed, to the sleeping man. He was in truth speaking to all the subjective concepts of humans owned by the youth in hypnosis.

When the hypnotist, addressing, as he thought, the young man, commanded "rigidity," and accompanied the word with a sweeping motion of the hands from the head to the feet, he was in reality addressing the order to the subjective concepts of humans owned by the one in hypnosis.

All the concepts, at his suggestion, entered the body, for he believed that he was addressing the owner of the body, and following the downward sweep, elongated themselves in the body. Each concept was unconscious of the existence of any other, and since they were by nature as attenuated as a thought, no one interfered with another.

The repeated command "rigid" had the effect of changing the pliant muscles into a hard, unyielding mass of flesh through the united power of the thousands of subjective concepts owned by the youth in hypnosis. While in this inflexible condition, the rigid body was placed neck and heels upon the backs of two chairs and the Professor stepped upon the unyielding body.

If the youth had ten thousand subjective concepts of humans, and each concept had the sustaining power of one-fourth of a pound, and that, I believe, is a low estimate, then the rigidity exerted by ten thousand concepts would equal a power that would sustain two thousand five hundred pounds.

It is the combined efforts of the subjective concepts obeying the command of the hypnotist that produces catalepsy and its wonderful power to sustain heavy weights under unusual conditions.

When a return to the normal condition is desired, the cataleptic is supported by an assistant and reverse passes are used by the hypnotist accompanying them from the feet to the head, with the declaration:

"You are perfectly normal; no injury has happened to you; your heart is perfectly normal; you will not experience any bad effects," etc.

The reverse passes were intended to remove the subjective concepts from the body, or, as the Professor believed, to restore the body to its normal state.

Whatever the belief the Professor entertained about the source of the power producing rigidity, whether it came through the subconscious self, as "psychologists" call subjective concepts or by means of "disembodied spirits," he undoubtedly believes that reverse passes would remove that power and thus enable the cataleptic to resume his normal state.

5. The spring halt.

The reason that the cataleptic, restored to consciousness, acts like a horse troubled with spring halt is this: when the reverse passes are made not all the influence of the elongated subjective concepts has been removed from the body. When the subject who had been in a cataleptic state is restored to consciousness, the normal personality is again in control of the nerves of the body, and if there is a trace of subjective concept influence left in the nerves of the body, a convulsive movement indicates the presence of the foreign influence.

CHAPTER XLII

O'DONNELL AND THE PROFESSOR

The next night O'Donnell went to the hall and was entertained for one and one-half hours. The program was as follows:

1. A young lady plays on the piano any tune whispered by one of the audience to the Professor, outside of her hearing, if he knows the tune. It is essential that he must know it.
2. The raising of blisters by suggestion and causing blood to ooze from the arm fifteen minutes after it had been scratched by a dull nail.
3. The piercing of the cheek with a hat pin, without pain or drawing blood.
4. The causing of toothache by suggestion, while all the subject's teeth are sound.
5. The unrestrained laughter, by asking the subjects in hypnosis to recall the funniest thing they had ever heard.
6. The hypnotized subject going from New York to Chicago, although he had never been there, and entering a certain house, describing the rooms accurately, etc.

O'Donnell was all attention as the Professor conducted by the hand a lady to the center of the stage, and both bowed. The Professor then stated to the audience that the lady, while in hypnosis, would, at the request of anyone in the audience, privately made to him, play any piece of music known to him. The conditions were that he must know the tune and that she must not hear the tune requested.

Then he made a few passes over her face, and she fell into hypnosis. Conducting her to a seat before the piano, he left her and walked down the aisle, asking as he passed along to suggest

some tune in a very subdued voice. One near him asked for "St. Patrick's Day."

The Professor told the one who wished the tune played to address the lady, and request her to play the tune he wished. Immediately the lady responded and sent the air, "St. Patrick's Day," reverberating through the hall. Many other familiar tunes were called for and each time the lady was requested to play what was asked for, she, entirely out of the hearing of the requests made by the different members of the audience, to the Professor, instantly complied.

To say that the audience was puzzled only partially expresses the sensation. Many wise guys in the audience no doubt thought the performance merely a trick—that there were wire connections or something of that sort that told the lady the tune requested. Had they not heard of the dictaphone? Some contrivance like that was installed in the hall, and through it, they, the wise ones, believed the lady got her information.

But before this part of the programme was finished a request was made by a Hungarian for a tune familiar in his country. The Professor said to the gentleman: "I do not know the tune and hence she cannot play it. She can play only the tunes I know."

But, thought the wise ones: Does she not know tunes the Professor does not know? Why should her knowledge of tunes be limited to those he knows? Yet it seemed to be, for he stated plainly, "She can play only the tunes I know."

Having conducted the lady back of the scenes, the Professor again stepped before the footlights, accompanied by two young men. After bowing to the audience he left the two young men behind and moving near to the footlights addressed the audience upon the wonderful power of suggestion. He claimed that suggestion surpassed the laws of nature, and caused effects that could not possibly be produced by natural laws.

Then he took the two young men, hypnotized them, and taking a postage stamp, wet it and stuck it on the back of the neck of one young man, telling him the meanwhile that it was a most powerful fly blister, and would raise a blister in ten minutes. On the bared chest of the second young man he placed a wheat flour

poultice, and told him it was a mustard plaster and croton oil, and would blister in twelve minutes.

Leaving them standing in the center of the stage, the Professor explained to the audience that suggestion, either self-induced or through an operator, could produce stigmata or any other marvelous result, attributed to Saints or other holy people. After a lapse of ten minutes he brought the young man with the postage stamp on the back of his neck close to the audience, and carefully pulling off the stamp, a raised ridge appeared, and looked exactly as if a fly blister had been applied.

On invitation of the Professor, a doctor was summoned from the audience to examine, and say if the blister was not as real as if produced by a fly blister. His examination confirmed the statement of the Professor that the blister produced by the postage stamp had all the appearance of a fly blister. The postage stamp was submitted to the doctor and pronounced genuine.

Now the Professor brought forward the young man with the flour poultice, and on removing it the skin looked red and angry as if a compound poultice of mustard and croton oil had been used. The same doctor stood by while the poultice was removed and affirmed that the skin had all the appearance of having been treated by a compound poultice of mustard and croton oil. The doctor examined the poultice, and pronounced it wheat flour.

"At the end of half an hour," said the Professor to the two young men, still in hypnosis, "your inflamed skin will be restored to its normal condition."

Both young men were then awakened and after bowing to the audience, returned to their seats. At the end of the evening's performance both young men were brought before the audience, and the blister and inflamed skin had disappeared, and all looked natural.

* * * *

The Professor next stepped to the center of the stage, leading the young man through whose cheek he was about to force two long, steel hat pins.

Placing a chair well toward the footlights, he bade the young man to "be seated." Then, making a few passes over his face he threw him into hypnosis and continued the passes until the sub-

ject was in complete or deep sleep. While in that condition he impressed upon the subject that his face was without feeling and that the pins he was about to pass through his cheeks would not cause him any pain.

After sterilizing the hat pins, he passed one from right to left through both cheeks and the other from left to right. The subject never winced, showed no discomfort. Leaving them there for a minute or more, the Professor told the audience that his suggestion made to the subject: that the passage of the hat pins through the cheeks would not cause him any pain, had been accepted by the subject as true and hence anaesthetization of the cheeks took place.

Then, turning to the young man he withdrew the hat pins without the loss of a drop of blood, nor was there the least sign of a puncture. After restoring the young man to consciousness, both waved a bow to the audience and retired.

Presently the Professor, accompanied by a youth, walked towards the center of the stage, and after bowing to the audience, asked if there was a dentist present.

A man of middle age, well known in the community, stood up. He was invited by the Professor to come up and examine the young man's teeth. The dentist walked up, and the Professor handed him a dentist's glass and instruments that he might the more thoroughly explore the teeth.

At the side wall of the stage there was a good light and there the dentist examined all the youth's teeth carefully and pronounced them perfectly sound. After the dentist had retired the Professor made a few passes over the youth's face, and threw him into hypnosis. Then, turning to the audience, he stated that by suggestion he would make the subject feel all the torture of a severe toothache.

Placing a chair beside the subject, he told him to sit down. Then, concentrating his thoughts upon the young man he suggested to him that he had a toothache. The subject brought his hand to his cheek and resting his elbow upon his knee, began to moan. The Professor, intensifying the suggestion, forced the subject to cry aloud, and gave every evidence of enduring real torture. The Professor exhibited great sympathy and asked what

the trouble was. The young man exclaimed that he had a "fierce toothache." The Professor inquired if he would call a dentist and have the tooth extracted. To this the subject consented, showing that the pain was not feigned.

Before awakening the subject, the Professor negatived the toothache; for if he did not do that the nerve of the tooth would have been diseased by the continued activity of the suggestion.

The Professor then awakened the subject and all evidence or recollection of the aching tooth had disappeared.

Summoning from the rear of the stage ten or twelve young men he had selected from the audience in the beginning of the evening's exhibition, he put them asleep, and while in hypnosis asked them to recall the funniest story they had ever heard. One-half minute or so passed, when one began to laugh, then another, until finally all were convulsed with a laughter that became infectious, and soon had the whole audience roaring at the unrestrained merriment of the youths. The Professor allowed them to indulge the funny recollection for five minutes and then with a snap of his fingers, and a command to "awake!" all awoke and became as quiet as if at a funeral. Then they returned to their seats at the back of the stage.

One of the young men, known by the Professor to be a good subject, was called to the center of the stage. The Professor announced to the audience that he was about to send the young man on a journey, not bodily but mentally. To prove that the young man would go mentally, he asked him if he had "ever been in Chicago." The young man answered "No."

"Those of you in the audience who have been in Chicago and know the city will recognize the descriptions of certain buildings in Chicago referred to by this young man when he is describing them. He has never been there bodily, but you will, when he relates what he sees there, know that he is really there mentally."

The usual passes were made by the Professor and the youth was in hypnosis. Then, addressing the now sleeping subject, he said:

"You are about to make an extended trip from New York to Chicago." Continuing to talk, the Professor said: "You are now on your way to the Grand Central Station, New York. You have

taken the Twentieth Century Limited. You have passed up the Hudson, across to Albany, and you have now passed Utica; Syracuse, Rochester and Buffalo have been left behind. Erie, Pa.; Cleveland, Ohio; Toledo, Ohio, have been passed. South Bend, Indiana, is in sight. Here we are at our destination—Twelfth Street, Chicago. Alighting from the train and entering Twelfth Street, you will describe what you see."

"I am going east to Clark Street. Turning there to the left, I have gone one block and see a large building covering the entire square. Over the main entrance I read 'Post Office.' Turning to the right on the north side, between the Post Office and the Grace Hotel, I proceed east and notice a large office building over whose Main Street entrance I notice the name "Monondock." Diagonally across the street I see a building along the top of which is this sign: 'The Great North Western Hotel.' Continuing my journey east I come to the Lake Front. At my right is a large building, called the Auditorium Annex. On the left a massive building of red sandstone, called the Auditorium. Across the street, on an elevation, there is an imposing structure, called the 'Arts Gallery.'"

At the conclusion of the description of the buildings the hypnotist said to the young man in hypnosis: "You will now take a car for Michigan Avenue, No. 519. Now describe the outside of the building."

The subject did so.

"Now enter," said the hypnotist, "and describe the rooms on the three floors."

This the subject did.

Then the hypnotist inquired if any of the audience recognized the buildings and streets described by the young man, and several in the hall replied that they knew the parts of Chicago described by the youth, and that his descriptions were correct.

Before awakening the youth, the hypnotist had him make the return trip from Chicago to New York. Then, addressing the youth still in hypnosis, the Professor snapped his fingers, ordering him to "awake," which he did.

Directing the youth to resume his seat, he announced the entertainment closed.

CHAPTER XLIII

SOLUTION OF THE SIX NUMBERS

I.

THE LADY IN HYPNOSIS PLAYING ANY TUNE ASKED FOR BY ONE OF THE AUDIENCE, OUTSIDE THE HEARING OF THE LADY.

The lady is thrown into hypnosis by the Professor and takes her seat at the piano. This is her condition: Her Personality is asleep and a subjective concept of the Professor in rapport with the Professor, takes possession of her. For the continuance of this act the concept assumes the position of a secondary personality. Neither the audience nor the Professor knows anything about the existence of subjective concepts. The Professor believes the lady is under his personal control. When the Professor addresses the lady he thinks he is addressing her sleeping self, when, in truth, he is directing his remarks to a subjective concept she now owns of him.

This concept she owns of the Professor now dominates her body, knows all the tunes known to the Professor, and no more. While thus dominated by the concept of the Professor her musical knowledge cannot be called upon. The Professor and the concept of him now dominating the lady are in rapport. The Professor and the dominating concept in control of the lady can converse mentally.

Now, when the Professor walks through the aisles and in a low tone of voice asks one of the audience to suggest a song or tune, the tune is asked for in so low a tone that it would be impossible for the lady to hear it. Then the Professor, if he knows the tune, mentally suggests to the concept of him owned by the lady and now controlling her, but he thinks he is suggest-

ing the tune to the lady, and to mystify the audience tells the one who requested the tune to say to the lady: "Please play the tune I have requested."

Now it must be plain to anyone that the lady whose Personality is asleep and who is controlled by a concept of the Professor can play only the tunes known to the Professor. The Personality of the lady is asleep, and totally unconscious of the tunes played by her hands through the instrumentality of the concept of the hypnotist. Her knowledge is wholly in abeyance, hence if she knew the Hungarian tune she could not, while in hypnosis, have called upon her knowledge and played it. The Professor's knowledge, a copy of which she had in the concept she owned of him, was at the threshold of consciousness and in control of her. Her ability to play tunes requested was limited to the knowledge of the hypnotist, for her body was used as an automaton only, by the concept she had of the Professor.

II.

THE RAISING OF BLISTERS ON THE BODY BY SUGGESTION.

When the two young men were in hypnosis their Personalities were asleep and the Professor addressed his remarks to the subjective concept of him each owned. Those concepts are, temporarily, in two classes. The first class comprises all concepts—except the concept taken of the Professor by the one now in hypnosis.

The second class contains only the concept taken of the Professor.

All the concepts of the first class are awake while the subject is in hypnosis and unidentified, and hence wholly unconscious of what they are, and in this condition will accept any suggestion given them by the hypnotist. They are unaware of each other's existence and are as attenuated as a thought.

The concept of the hypnotist, taken by the subject before entering hypnosis, is the only member of the second class. Its distinction from the first class consists in this:

It is in rapport with the hypnotist from the moment the two meet, and it knows all the hypnotist intends doing. And, while

it is ignorant that it is a subjective concept of the hypnotist, it believes it is directing the actions of the sleeping subject. It is also unaware of the existence of the concepts of the first class.

When two men meet and recognize each other they unconsciously beget subjective concepts of each other. These concepts are in rapport with their prototypes while the meeting lasts. Hence, the concept of the hypnotist, begotten by the young man before he passed into hypnosis, was in rapport with the hypnotist and it continued in rapport after hypnosis was induced. It, under such conditions, would be more active than concepts of the first class, which were in abeyance until the subject had passed into hypnosis. After that they also were in rapport with the hypnotist.

The sleeping Personality of the young man in hypnosis is the natural director of the Formative Principle. But in hypnosis the Formative Principle will unhesitatingly accept the suggestions conveyed to it from the hypnotist through the subjective concepts.

Since they are concepts of humans, it cannot detect the difference between them and its own Personality and it will, with their assistance, execute the suggestions given.

The hypnotist believes he is addressing the sleeping subject, whereas he is talking to the sleeping subject's concepts of humans. They are forced by their condition to accept the hypnotist's suggestion that they are the sleeping man, and they believe that his body belongs to them.

Here, then, we have the hypnotist, unaware of their existence, addressing his orders to thousands of subjective concepts of humans owned by the one in hypnosis, and thus enlisting their combined efforts to effect in the subject's body through the instrumentality of the Formative Principle the physical change suggested. It is this unseen, combined influence of thousands of subjective concepts of humans owned by the subject, that raised the fly blister in the specified time when the postage stamp had been placed upon the neck of the young man.

The same condition existed in the case of the young man on whom had been placed a poultice of flour and the same explanation accounts for the phenomenon witnessed.

Before awakening the young man, the hypnotist told them that at the end of half an hour the blister and reddened skin would entirely disappear. In the next half hour, and while the young men were awake, the Formative Principle of each had, with the assistance of its subjective concepts, removed all appearance of blister and inflamed skin.

III.

PIERCING THE CHEEKS WITH A HAT PIN WITHOUT PAIN OR DRAWING BLOOD.

The Personality of the young man in hypnosis was in abeyance and hence his body was devoid of sense perception. In that condition the piercing of the cheeks with hat pins is unfelt; and at the suggestion of the hypnotist, there will be no sign of blood and no puncture.

The remarks made by the hypnotist to the young man are not heard by him, but by his subjective concepts now at the threshold of consciousness. His passes over the cheeks and his remarks that by that means he had rendered them devoid of feeling, were made to quiet and satisfy the concepts.

The subject's cheeks and his whole body are without sense perception while the hypnosis lasts.

IV.

THE CAUSING OF TOOTHACHE BY SUGGESTION WHILE THE SUBJECT'S TEETH ARE SOUND.

In this case, too, the subject in hypnosis has no sense perception, for the Personality is in abeyance. The hypnotist must, I believe, at some time, have had a toothache and the concept of the hypnotist, now the property of the one in hypnosis, when told that it has a severe toothache, recalls the pain the hypnotist endured when he had the toothache, and the concept again experiences the same pain in a corresponding tooth of the subject, and through the one in hypnosis gives evidence of that pain.

The young man in hypnosis feels nothing. But the concept

he owns of the hypnotist lives over again the pain the hypnotist had experienced from the aching tooth.

Since the concept of the hypnotist is the most active, it will assume the direction of the other concepts as well as the Formative Principle and express through the body of the one in hypnosis the recalled pain of the toothache. It is undoubtedly the concept of the hypnotist that takes possession of the body of the subject in hypnosis.

The suggestion of the aching tooth must be negated by the hypnotist before awakening the young man, or the suggestion would persevere and decay the sound tooth.

V

UNRESTRAINED LAUGHTER AT THE RECOLLECTION OF A FUNNY STORY.

The hypnotist recalled a funny story and mentally communicated it to the concepts the young men had of him. The suggested story was recognized by the concepts each young man had of the hypnotist, and by the hypnotist was conveyed to the concepts owned by the young men. The concepts of the hypnotist took possession of the young men's bodies, and through their vocal organs voiced their merriment. The intensity of their hilarity depended upon the suggestion of the hypnotist.

The hypnotist thought the young men were laughing at the funny story he suggested,—the audience believed the young men were laughing at some funny story they recalled.

The truth is: The concepts of the hypnotist owned by the young men, recalling some funny incident in the hypnotist's experience, did the laughing through the vocal organs of the young men at the suggestion of their prototype, the hypnotist.

The Personalities of the young men were all the time asleep.

VI

THE HYPNOTIST SUBJECT GOING FROM NEW YORK TO CHICAGO.

The solution of the sixth and last number of the evening is as simple as those that preceded it. The hypnotist had formerly

made the journey from New York to Chicago. The concept the one in hypnosis has of the hypnotist knows all the hypnotist knows. Hence, when the hypnotist starts the young man apparently for the Central Station in New York he is talking not to the young men but to a concept the subject has of the hypnotist. This concept is in rapport with the hypnotist; but as the concept of the hypnotist is the dominant concept it assumes the role of traveler, and knows the route as well as the hypnotist. The descriptions of the streets and buildings of Chicago are known to the concept the one in hypnosis has of him.

The verbal sketches of the exterior and interior of his friend's house are descriptions known to the hypnotist and equally well known to the subjective concept of the hypnotist, now the property of the one in hypnosis.

1. The young man in hypnosis did not make the journey from New York to Chicago mentally, or in any other way. He was in a profound sleep while in hypnosis and a concept he owned of the hypnotist—at the suggestion of the hypnotist—gave all the descriptions of Chicago streets and buildings, as well as the descriptions of the exterior and interior of the house of the hypnotist's friend.

The young man, on awakening, was as ignorant of Chicago as he was before he passed into hypnosis. Even in hypnosis he had not been in Chicago. The concept of the hypnotist went there and could have described the people it saw in his friend's home. But the subject in hypnosis did not go to Chicago, and could not possibly give any account of anything there.

2. But if the awakened subjective concepts, in a body, accompanied the concept of the hypnotist on the journey to Chicago, then the sleeping Personality of the one in hypnosis would be forced to go with its concepts. While absent from its body it would be asleep and on awakening would know nothing of what occurred on the journey. If the Personality had gone to Chicago the subject's body would be in a trance during the journey.

In both the first and second methods it was the concept the one in hypnosis had of the hypnotist that directed the excursion,

and in neither case was the Personality of the one in hypnosis conscious of the trip to Chicago.

When information regarding actual occurrences that took place at the Chicago friend's home during the visit by the concepts are afterwards verified it is most probable that the sleeping Personality had accompanied its concepts. But in that case, if the Personality had gone the body would be in a trance during the excursion. And since it was not in a trance we must conclude that the excursion, if any was made, must have been made by the concept of the hypnotist alone.

Hypnotism is one of the methods of putting the inhabitants of the visible world in communication with the inhabitants of the invisible world. The inhabitants of the invisible world are begotten by the intelligences of the visible sentient beings of earth.

Each sentient being begets living spirit copies of all sentient beings it meets and recognizes. Each spirit copy depends for its continued existence upon the conceiving Personality. While the Personality that begot the subjective concept, or spirit copy, lives, the subjective concept must live. When the conceiving Personality dies, all its concepts cease to exist.

Each human personality begets as many subjective concepts of human beings as the number it meets and with whom it exchanges mutual recognition and the number of times it has met and recognized them.

While a man is normal he will never by personal experience know of the existence of his subjective concepts. Nor will a normal man while in hypnosis, although this state is a temporary abnormal one, know on awakening anything about his subjective concepts. The reason is this: while in hypnosis he is in a profound sleep and although his subjective concepts are awakened by the hypnotist and many astounding acts are performed through their agency, yet when the subject, now in hypnosis, is awakened he is ignorant both of what was done and the agency used.

Hypnosis is a temporary abnormal state, for in that state the hypnotist, ignorant of the force he is using, awakens, employs and converses with the subjective concepts belonging to another man.

This is an abnormal condition and lasts until the hypnotic spell is broken. Then the subject is restored to consciousness and his concepts pass into abeyance.

It is fortunate for the subject in hypnosis that the hypnotist is ignorant of the agency he employs in his stage acts. If he knew that he was using the subjective concepts belonging to the subject in hypnosis, he could not withhold that fact from the concepts. He and they are in rapport and if he thinks of them and what they are they would catch the idea of what they are. The concept of the hypnotist owned by the subject in hypnosis would apprehend the truth instantly and, intending no harm, would endeavor to enter into conversation with the Personality that begot it. All the other concepts, too, would have their curiosity excited. If the concept of the hypnotist succeeded in entering into conversation with the Personality of the subject, the man would hear his subjective concept talking to him subjectively. That instant the subject would become clairaudient, abnormal. He would hear his subjective concept, but no one else could. Subjective concepts' normal method of communication is not through sound waves beating on the ear drum, but by mental, subjective talk between the subjective concepts and their owner, the Personality.

You have heard of a man imagining himself listening to himself reading aloud. That gives you an idea of the method used by concepts, although they believe themselves vocalizing.

Now the clairaudient knows nothing about his concepts and, hearing them talk as distinctly as he ever heard a human being talk, believes that all in the room hear as he does.

While the clairaudient has the truth on his side, for he hears his subjective concepts mentalizing to him, still the bystanders will deny that he has heard anything more than they; since the talk is between the subjective concepts and their owner, the Personality, the occupants of the room hear nothing. With a kindly, sympathetic voice, they will try to reason him out of what they call his delusions, his hallucinations.

It does not dawn upon the poor clairaudient that his hearing is subjective, and the world, including himself, is wholly ignorant of the existence of subjective concepts, the only inhabitants of

the spirit, the invisible world, known to man. If he keeps quiet and joins the spiritists' church he may escape the insane asylum. If he continues to claim that he hears voices, the two legal executioners of a human being's life and liberty in modern civilization will sign his commitment to a living tomb, the insane asylum.

Subjective concepts are exchanged by all sentient beings who meet and recognize each other. All beings enjoying senses can and do beget subjective concepts of each other. The dog, the horse, or other animal that knows us, takes as perfect a subjective concept of us as does a fellow man. But since I am writing about concepts of human beings, I will confine my remarks to them.

Subjective concepts of humans are, when their aid is secured, the source of all subjective phenomena. Of old, while man believed in an over-ruling Providence, a voice from the unseen was believed to be a voice from some celestial visitor, either God or His angels. The belief of the prophet gave the character to the spirit revealer. It, by reason of its nature, assumed the character suggested by the clairaudient, the Prophet. In those days the clairaudient was esteemed and looked upon as a favorite of heaven. The people revered him and listened to him as an intermediary between them and their Maker. Prophets were not confined to the Israelites. All nations acknowledged them, listened to them, and usually harkened to their warnings. The communities in which they lived did not fear them, and looked upon them as persons dangerous to be at large.

Down through the centuries they continued to exert their influence upon the nations until the dawn of Christianity. Then, according to Christian writers, the prophecies were fulfilled in the birth of the Redeemer.

The source of communication between God and the early Christian church, we are told in the New Testament, was the Holy Ghost. It, Christians were taught, guided the Church and kept her from error.

Centuries passed and still the voice from the unseen was accredited to supra-mundane influence. The Christian church increased in power and numbers as the centuries passed. The

time came when the miracles of the church ceased or appeared only sporadically. This was when the Christian church had become a powerful institution. Its Popes claimed and exercised the right to crown princes, or uncrown them, at will. The church, through its Popes, assumed to be the dominant power on earth. The triple crown signified his absolute supremacy over the church, the civil and the judicial offices. Mankind was ruled by him on earth, through princes, and thus guided to heaven.

Assuming and exercising this supremacy, the Church dictated to the Christian world, not only what it should believe, but also what it must do in order to avoid a conflict with its authority. Researches and studies by men must submit to her scrutiny. If she allowed them, they could continue. If she denounced them, they must cease. Her curia, composed of ascetic ecclesiastics, were made the judges of how far the human intellect would be permitted to follow investigation along any line of study. If the students of nature advanced any theories or announced any discoveries not countenanced by the ascetic members of the curia, their authors were called upon to retract or stand trial. If they stood trial and were condemned they were sentenced either to retract or burn at the stake.

This curbing of the human intellect disgusted the students of nature, and when finally the religious rebellion of the Sixteenth Century disputed and overthrew the pretensions of the church, thus freeing the human intellect from the slavery in which it had been held, the liberated intellectuals flung off all pretense of hearing the church and allowed themselves to swing far to the other side, denying all held to be true and divine in revelation.

These men and their followers have labored to disprove everything held by Christians. They scout revelation, have asserted, but have not proven, that life is the result of chemical action; that the spirit world does not exist and that matter thinks.

Here, then, we have a class of men called materialists, who believe that matter is everything, and into their hands in Christian countries have been passed the control of the life and happiness of mankind.

CHAPTER XLIII

REGULATION OF THE INTELLECT

The regulation of the human intellect has been taken from the church and by law the Christian peoples have been consigned to the care of the materialists. While the latter do not burn their victims at the stake, the treatment of them is as ignorant, harsh and cruel as was ever inflicted by the Inquisition.

Their decisions, based upon materialistic theories, are final, though false. Visit the Insane Asylums of the world and view the vast multitude of their victims. The false theories and ignorance of materialists have placed them in those living tombs. The mental torture of the inmates and the shame heaped upon their families we will not dwell upon here.

Prophets of old and all down the centuries were what moderns call clairaudients, human beings, the same as we are; but the origin of the voices was ascribed by them to invisible beings; while modern materialists who assume to know all about the clairaudient condition deny the existence of the voices and brazenly tell the clairaudient he does not hear voices—that he has delusions, hallucinations.

The belief of mankind down the ages, that the prophet—the clairaudient—heard voices, is true. The materialistic theory that the clairaudient does not hear voices is false.

In disproof of materialistic teaching the world acknowledges the following historic facts, which owe their execution to some intelligent, invisible force, that cannot possibly be attributed to matter, or, chemical action.

Levitation, speaking languages unknown to the subject, an ignorant person while in hypnosis diagnosing diseases in the most approved medical terms, trance-speaking, automatic writing, planchette writing, apparitions, clairaudience, clairvoyance, crystal

visions, secondary and multiple personalities, faith-cures, Christian Science cures, cures claimed to be miraculous, at Lourdes and other places, visions of things occurring at a distance, spiritism and all its well known manifestations, table rapping, lifting pianos, phantasms both of the living and the dead, the mystifying acts of the necromancer, these and all other subjective phenomena, under whatever name they may engage human attention, are produced through the invisible agency of subjective concepts of humans, the members of the spirit world. Who is so foolish as to assert that those results are produced by matter, or by chemical action?

It is a law of physics, admitted by materialists, that matter cannot pass through matter. Yet the movements of those spirit agencies are not retarded by walls of steel or stone; proving that they are not matter, but spirit.

Subjective concepts, then, as I hold, are the source of all subjective phenomena. They are the key to the mystery of the ages. No self-existing spirits are known to man. All are begotten by and attached to visible sentient beings.

Each sentient being begets and owns its subjective concepts, which constitute its spirit world. Hence there are as many distinct spirit worlds as there are sentient beings on earth.

* * * *

At the close of the evening's performance O'Donnell learned from an usher the hotel at which the hypnotist stayed. He made his way there and awaited the return of the hypnotist. When he saw him enter he advanced to meet him and asked if he wished to hire an assistant. The hypnotist inquired why he wished to enter his employ, and Patrick brightened up and replied that he was greatly interested and would like the work, he was sure.

The Professor told him to call the next day at ten a. m.

Patrick left, his heart beating almost audibly. That night his sleep was restless, and at ten a. m. he called upon the hypnotist. When showed into the Professor's room the conversation followed the lines of hypnotism, and the Professor, to test Patrick

as a subject, asked if he might hypnotize him. Patrick instantly consented, and although it was the first time he had been hypnotized, he responded to the will of the Professor immediately. The Professor, on returning Patrick to consciousness, realizing that he had in him an unusually responsive subject, hired him.

CHAPTER XLIV

HYPNOTIC EXPERIMENTS

For three or four weeks the Professor often hypnotized Patrick and by frequent post-hypnotic suggestion, had him completely under his control. At last he determined to make use of his new subject. So, one evening he brought Patrick on the stage at the opening of the exhibition and stated to the audience that he would, through this young man, demonstrate the marvelous power the hypnotist had over the human subject by throwing him into deep hypnosis and keeping him in that state for twenty-four hours by merely commanding him to sleep that length of time.

"It is now eight-thirty P. M., and I will now put him to sleep and have him carried to No. 125 Main Street, leaving him in the store show window until eight-fifteen tomorrow evening, when he will be brought back to this hall and awakened before the audience."

Then making the ordinary passes over Patrick, he fell into hypnosis. When in that condition he told him to remain asleep for twenty-four hours and he would be restored to consciousness the following night at eight-thirty in the hall.

Two attendants carried him on a stretcher down the aisle and to the store. There he lay all night and the next day, without awakening.

Now this is the explanation of Patrick's condition:

The hypnotist threw Patrick into hypnosis.

His Personality is thus placed in abeyance, in profound sleep. There is now at the threshold of consciousness the subjective concept of the hypnotist owned by Patrick, as well as all the other subjective concepts of humans begotten by Patrick's Personality. The concept of the hypnotist knows nothing of the other

concepts nor do the other concepts know of each other's existence.

The injunction to sleep twenty-four hours addressed, as the hypnotist believes, to the sleeping subject, is addressed to the subjective concepts now above the threshold of consciousness, owned by the sleeping subject. The concepts, led by the concept of the hypnotist, know that to keep Patrick asleep it is necessary for them to remain above the threshold of consciousness. This they do, and he sleeps the specified time. They, following his orders, remain above the threshold of consciousness and thus keep the Personality of Patrick in deep sleep. In doing this the suggestion of the hypnotist is strictly carried out. They know that they are to recede below the threshold of consciousness only when the sleeping subject is returned to the hall at eight-fifteen the following night. Hence the command given by the hypnotist, as he thought to the sleeping man, was given to the subjective concepts he owned, and they believed they were the owners of his body—as the hypnotist suggested—and hence they remained awake until they were ordered by him to recede. Recession placed the concepts in abeyance and returned the Personality to consciousness.

At eight-thirty the next night he was brought back to the hall, and aroused before the audience at precisely twenty-four hours after he had entered the slumber. When the Professor spoke to him, ordering him to awake, he opened his eyes, looked around the stage, and at the audience, and then became himself. The Professor jokingly inquired if he were hungry or thirsty, and he answered that he would like something to eat and a drink of water.

Patrick proved such a good subject for a long sleep that the Professor determined to use him in each city as an advertisement for his exhibitions.

Once a week for over eight months Patrick was hypnotized on the stage and exhibited in a store window in each city the Professor visited and left there for twenty-four hours. Over the cot on which he slept in the window there was placed a placard, stating:

"This is Patrick O'Donnell, put in hypnotic sleep for twenty-four hours by Professor B—, and who will be awakened on the stage in Lyceum Hall at 8:30 this evening."

The last time he was exhibited in a store window was in a New England city. About three o'clock that afternoon a priest passing down the street, saw a crowd peering into a store window. Curiosity led him to see what was the matter. On a cot he saw a man in a sound slumber and over his bed a large printed placard. After carefully reading the announcement he scanned the features of O'Donnell and felt sure it was no other than the Islander, whom he had rescued.

The next morning the missionary sought out Patrick at the hotel where he boarded. When Patrick entered the parlor of the hotel and recognized the missionary he felt faint and dropped into a chair. The priest hastened to him, took his hand and tried to soothe him. Patrick sat trembling, and unable to command his voice. At length, he whispered:

"Father, I was told that you were dead."

"From whom did you learn that?" asked the priest.

"The Fathers of your house in New York said that you were wrecked in a typhoon in the Chinese Sea. I mourned your death so much that a friend of mine in the garage brought me to a medium, who said he could call up your spirit and I could, through him, hold conversation with you. The medium, after talking with me for a minute or so, sat still and then said:

"'Yes, your clerical friend is here and wishes to speak with you.'

"I did not hear you say anything, but the medium said you were talking and he repeated to me what you said. He told me all about your finding me on the island, and gave all that passed from the first time I met you until you left for the Eastern part of the world. Everything he told me I knew was true, and I believed that you were dead, and that, through the medium, I had conversed with your soul."

"Did not I tell you," said the missionary, "that all such pretensions of personifying human beings is the work of the devil?"

You remember when I found you in fever on the island you were talking latin in my voice, reciting many passages I had memorized of the breviary. I was startled by that and believed then, as I do now, that the devil spoke through you then, and also spoke through the medium and represented himself to be me."

Poor Patrick was completely unnerved. The priest sat and talked with him for over two hours, explaining the great power the devil had over those who had dealings and communications with him, etc.

"Don't you see," said the priest, "that I am not dead? Yet that medium told you that he could call up my disembodied spirit or soul and converse with it. And he, moreover, imposed upon you and pretended to converse with my soul. How, I ask, could he call up my soul from among the dead when I was still living? You must see that he deceived you and that his statement was untrue.

"But you say that the medium, acting as an intermediary, told you all about my finding you on the island and all that subsequently happened. Don't you see that this proves that the devil was the personifier of me? He has wonderful powers and has had extensive experiences since his creation, and he can assume my character and gain the information he wishes about any individual, for the powers ascribed to him are seemingly limitless. You did not hear me speak; the medium did not know me, and yet he told you all that I knew about you from the time I found you up to our parting.

"To me it is plain: the medium and the devil are in collusion. Your ignorance frees you from sin in consulting the medium. But I warn you again never consult another, for you are thereby only consorting with the devil, and you will finally be led away from your faith.

"You say that you never told the medium anything about your life from the time I met you until I left for the East?"

"I never told him a thing about my life," said Patrick.

"Well, you see," said the priest, "that the medium knew nothing about your life. He got no information about your life from you, and yet he recited to you your whole life spent with me.

"Now it must be evident to you that this information came from some third intelligence that assumed to be me. But you know I was at that very time on the other side of the earth, and living; hence, it could not have been my soul that gave you the history of finding you, your life on the island and your final leaving it.

"The truth is, and every priest of the Catholic Church will endorse my statement,—the history of your life from the time I met you and departed for the East was given by the devil, who personified me."

In this conclusion the good Father was wrong.

Patrick had subjective concepts of the priest that knew all Patrick's life from the time the prototype met him until his departure for the East. The medium took a subjective concept of Patrick, and in it were concept copies of the priest. The copies knew all that the priest knew about Patrick, at the time they were begotten by Patrick's Personality. From one of these concept copies called up by the medium, he learned all about Patrick's life. Hence the concept copy of the priest that related Patrick's life to the medium was, of course, not the devil.

Mediums and Spiritists believe that they summon the spirits of the dead—discarnate spirits, they call them. The medium that Patrick visited believed that he called up the "disembodied spirit" of the priest; but we know that could not have been possible, for the priest was still living.

What did he call up and from it learn Patrick's life? A subjective copy of a concept Patrick had taken of the priest.

So the statement of the medium—that he had evoked a spirit of the dead priest—was false.

But suppose the priest were really dead when Patrick called upon the medium. From what source would the medium get his information about Patrick's life?

Just the same source as he did while the priest was living—a subjective concept of the priest owned by Patrick's Personality.

Subjective concepts of humans owned by the sitters who call upon mediums are the source from which the mediums learn all they communicate to the sitters as coming from their dead friends.

The concepts of the living friends can be as readily cited and conversed with through the medium as concepts whose prototypes are now dead.

Subjective concepts of humans are the only source of information furnished through mediums. They were all begotten by the Personalities of the percipients while the prototypes were living. Between the subjective concepts and their prototypes there is no connection—no union. The death of the prototype has no effect upon them.

There is not in all nature a "disembodied spirit."

* * * *

But, returning to our story: The good Father said:

"Patrick, take my advice and quit this life you are now leading. You tell me that the hypnotist puts you asleep on the stage once a week, places you in a show window, where, for twenty-four hours you are so dead to the world that no sound, however loud, is heard by you, and no other person but the hypnotist can awaken you until the specified time has elapsed. This is yielding your will power to another in a manner which must be injurious. Do as I tell you. Give up the business once and for all. I am your friend and, you know, your well wisher."

Patrick listened to the Father, and before they parted promised he would see the hypnotist and give up his job.

That same afternoon Patrick called upon the Professor and notified him that he would leave his employ that day. The Professor urged him to continue and attempted to hypnotize him, thinking that while in hypnosis he could give him a strong suggestion to change his mind and remain with him. But it was no use. Patrick had made up his mind definitely to quit the business, and although he felt the influence of the Professor's power over him, yet he did not yield.

Back to the hotel Patrick wandered, engaged in deep thought. His experience with the medium was a surprise to him. He thought over and over again the accuracy with which the medium gave him each incident of his life with the missionary on the island. He was mystified at the thought of the wonderful power the devil must possess.

Then, too, the strange things he had seen the Professor make those in hypnosis do. All these thoughts crowded in upon him now and made him serious and nervous. How account for the hypnotic power? Was it, too, to be attributed to the devil? He could not say. He did not know what to think.

Such thoughts took complete possession of him, destroying his appetite and making him agitated and uneasy. That night he sat in the hotel lobby striving to divert his attention from the thoughts of the medium and the Professor, but to no purpose. They bore in upon him, and the more they did the more nervous he became. At a late hour he went to his room resolved to see what sleep would do for him. He retired and, though very wakeful, endeavored to compose himself to sleep. But this he could not do. Tossing from one side to the other, three long hours of the night passed, and finally a light slumber was secured. But this slumber, short as it was, was filled with dreams. The dawn at last came, and Patrick, weary and worn by the restless night, arose.

For breakfast he took a cup of coffee, and left the hotel for a visit with his missionary friend. He entered the church, heard Mass and then called at the Rectory. The good Father came to see him and remarked:

"Why, Patrick, you look ill and worried."

"So I am," replied Patrick. "Last night I tossed and turned in my bed until morning, and failed to get a refreshing sleep."

The priest talked kindly to him and strove to inspire him with confidence, that all would yet be well. Still this encouragement failed to buoy up his drooping spirits. After a two hours' visit with his clerical friend he left and wandered around the streets in an aimless manner. The disturbed condition of his mind left him without an appetite.

In the evening he forced himself to take a cup of tea and a piece of toast. That night and the succeeding night he was more wakeful than he was the first night. The third morning he arose at daybreak and dressed; but was extremely nervous and tottering on his limbs from physical weakness. He did not leave his room, but sat there with eyes heavy and wild. At ten a. m. the

maid called to arrange his room, but he never noticed her and she left, reporting to the office that the occupant of the room acted queerly.

An hour or so after, low talking was heard in the room and the proprietor went up to see what was the matter. Patrick looked at him and complained that persons in the next room were abusing him. The proprietor believed that the man was not in his right mind and sent for a doctor. Patrick told the doctor that he had not been well for three or four days, and had been unable to sleep. The doctor inquired if he had been indulging in liquor or drugs. "No," Patrick replied. The doctor prepared a sleeping potion and gave it to him and put him to bed. He advised the proprietor to assign some man to watch him for the day and night.

"If he goes to sleep," said the doctor, "he will, I believe, wake up a sane man. I will call again this evening."

The medicine had no effect upon Patrick. While alone he continued to indulge in a scolding match with people he fancied were in the next room. When the watchman was with him he ceased talking with the imaginary people, but made no attempt to talk with the man.

At seven p. m. the doctor returned and found Patrick nervous, flushed and wakeful. He complained to the doctor that there were people in the next room abusing him.

"Nonsense!" said the doctor. "Only a hallucination! You imagine you hear people there. There is no one in the next room. If there were any human voices coming from the next room could not I hear them as well as you? I hear no one."

"What!" replied Patrick. "There are no people in the next room and I imagine they are there? I hear them as distinctly as I hear you speaking to me. Are you an hallucination—an imaginary being?"

The doctor, realizing that his denial that Patrick heard human voices had increased his excitement, made no further reply. The doctor was far more ignorant of Patrick's trouble than Patrick was. If the doctor had understood Patrick's condition, Patrick need never have gone to an insane asylum.

The doctor and the proprietor held a private conference and it was decided to send Patrick to a psychopathic ward for observation.

The hospital was called up and two attendants and the ambulance sent for him. Three days he was kept there and then sent to the asylum. For a couple of months he was placed in the "noisy ward." Day and night he kept up a scolding match with the imaginary people who occupied the surrounding rooms. Sleep came only when nature was exhausted. In the day time he was quieter than at night, and if allowed to lie down, might have slept, but the guards would not allow this. He must, according to the rules, remain awake in the daytime and sleep at night. In the two months he quieted down and the "days of Bedlam" had passed.

* * * * *

Patrick's failure to call upon the missionary the next two weeks aroused his anxiety. He went to the hotel where Patrick was stopping and learned from the proprietor that the doctor advised his removal to a hospital psychopathic ward. Since then he had not heard what became of him. The missionary hastened to the hospital and was told that after three days in the ward Patrick had been removed to the Insane Asylum. Thither the good Father went, and from the superintendent learned that Patrick was in the "Noisy Ward," and it would not be well for the patient to see him. The Father explained that he was deeply interested in the young man and would call again in a month.

Patrick daily became quieter, and although the "voices" were still heard by him he made no remark about them. Gradually he settled into a thoughtful melancholia. He appeared to be engaged in deep thought, and paid little or no attention to what was going on around him.

One day the missionary fulfilled his promise and called to see Patrick. A guard was sent for him who brought him to the Visitors' Room. No sooner had Patrick's eyes rested upon his clerical friend than he rushed to him and grasped the priest's outstretched hand, great salt tears coursing down his pallid cheeks. The two stood silent for a moment or so, for the Father felt keen

sorrow for the poor fellow's plight. At last the priest encouraged Patrick to tell him all his troubles.

Then Patrick reminded him of the shock he had received on meeting the one he had believed was dead; of the priest's explanation of the devil and his powers, and finally his advice to leave the employ of the hypnotist.

"Yes," said the priest, "I remember all those things. But how did they bring on your present condition?"

"After we parted I could not drive out of my mind how I had been deceived by the medium, and all you told me about the devil. It made me fairly sick and worried me so that I could not sleep. Three days and nights passed, ending in a nervous breakdown. Finally, the fourth morning, I believed people in the next room were talking to me and abusing me. I sat listening for some time and then began answering them. The proprietor came to the room and I complained about the annoyance. He sent for a doctor, who advised me to go to bed, and gave me some medicine to make me sleep. A man was sent to stay with me. The medicine had no effect. The doctor returned in the evening and sent for the ambulance and two men, who took me to the hospital. Three days after, I was taken here."

"My poor man!" said the priest. "I am afraid your long hypnotic sleeps have injured you. But do not be disheartened. God is good, and you will, I know, get well. I'll come to see you once a month and I want you to confide in me and tell me all your troubles when I call."

Before leaving the good Father took out his ritual and read over him for some time. Then he took the hand of his afflicted child, as he called him, and impressed upon him the necessity of trusting in God's goodness and care and to banish from his mind all fear of harm.

These words made a deep impression upon the poor patient and he promised to do all he possibly could to carry out the advice of the friend he revered as the truest he had on earth. On parting, Patrick was again returned to the ward and his troubled spirit was greatly relieved.

During the ensuing month Patrick was given a treatment lately devised by one of the superintendents of a state asylum. It was called the hydropathic treatment. It consisted in placing the deranged patient in a porcelain lined tub of water raised to blood heat, and left there with his entire body excepting his head submerged for eight hours or more. Patrick was at this time as docile as a child, and while in the water lay quietly enjoying the pleasure of the warm bath. On leaving the tub his body was limp, the muscles relaxed, and he was physically weaker than when he entered it.

The days passed and the nights wore away as usual for poor Patrick.

The incessant voices haunted him, yet he controlled himself and made no vocal replies. Had not the doctors told him that his voices were imaginary, hallucinations? Why, then, should he attract the attention of the guards and others who would hear him by talking to his voices? No. Still he knew he heard voices that others did not.

At length the month was gone and Patrick looked anxiously for the promised visit of the Father. He came at last and Patrick was brought to see him. Their mutual greeting was extremely cordial.

Moving over to a window the two sat and conversed most unrestrainedly. The Father complimented Patrick upon his composure and encouraged him with the hope that his detention would not be very long. Virtually friendless, as the Islander was, he fully valued the Father's interest in him, and determined to do all he could to prove his appreciation.

The Father asked him to tell him all his troubles.

"Father," he replied, "I do not know what is the trouble. When I am alone, especially at night, voices that to me seem like human voices are talking to me and sometimes scolding among themselves. At times I think I hear your voice. Yet you told me, what I now know, that the voices which sound to me like yours cannot be your voice, for you are not here, or anywhere near me. If, as you once told me, the devil has the power to assume any human character and pretend to be that person, I ask

myself, why should he annoy me who never wronged him; in fact, never wronged anybody. Why should the devil follow me and through 'voices' torture me day and night? I, as you know, am but an insignificant human being, and annoying me and making my poor life miserable will not add much to him. This frets me and makes me nervous and sleepless."

"My poor child," replied his kind friend, "your sinless life may be more hateful to him than the lives of more distinguished people who are living in sin, and he feels sure will die as they have lived. Those he will not disturb. But those whose lives will lead them to salvation are the objects of his implacable hatred. Do not give in to him and you will gain the victory over him."

This encouraged poor Patrick, whose eyes were now dimmed with tears.

Then the Father asked him about the treatment he had received in view of a cure.

Patrick told about the eight-hour bath he had been given. He described the costly equipped bath room, the ten porcelain lined, large tubs and ornamented marble floors.

"Did you notice any benefit from the bath?" asked the priest.

"I did not remark any change in me, except that I was weaker when I got out of the bath than when I entered it. The voices had not diminished. They were just the same."

The visit ended, and Patrick, after bidding his clerical friend good-bye, was returned to his ward.

The Father on his way out happened to meet the superintendent. He spoke to the priest and expressed the hope that Patrick would soon be able to leave the institution. Then the Father inquired about the baths. The superintendent, to impress upon him the efforts, expensive though they were, being made by the Lunacy Commission to cure the inmates, brought the Father to the bath room and showed him the costly tubs and flooring put in by the people of the State to please the fancy of some fatuous superintendent.

In a most impressive manner the superintendent stated :

"The hot water baths give great relief to the mentally affected."

"How," asked the priest, "can a hot water bath which strikes the body of a patient restore his mental balance?"

"We do not know," he replied, "but it always calms and quiets them."

"But their trouble is mental, is it not; and not physical?" asked the priest.

"We know nothing about the mental trouble," replied the superintendent, with an air of superiority, "only as a physical manifestation. The hot baths soothe the physical body and thus stimulate normal mental action through the soothed nerves."

The priest did not press the subject further and parted with the materialistic superintendent.

The normal people of the State, wholly ignorant of everything connected with mental abnormality, and believing the Lunacy Commission know everything about the insane, footed the bath room bills and felt happy. How many hundreds of thousands have been squandered in placing hydropathic bath rooms in the Insane Asylums of the United States the people of the country will never know. Remember, the benefit to the patient is nil. Hence the money spent to carry out the hydropathic idea conceived by some innocent guy called a superintendent, was squandered. If the heads of the patients had been submerged until life was extinct, then, in time, the bath tubs would have paid for themselves.

Two weeks after the visit of the priest, Patrick was taken to the superintendent's room. He was received kindly by the head of the institution and invited to a chair near him. After asking about his health and seeming desirous about his welfare, the superintendent inquired if he was troubled by dreams.

"Yes," Patrick answered, "from the time I fall asleep until I wake the time is filled with dreams."

"Could you give me an account of them?" asked the superintendent.

"They are of various kinds," said Patrick, "and all are more or less annoying. Collisions on railroads, persons drowning, and other adventures, startling and worrying."

"Do you know any reason from your past life that such scenes should come up?" asked the superintendent.

"No," said Patrick. "I was never in a railroad collision, nor did I ever see a person drown."

"I'll make note of the character of your dreams," said the superintendent, "and see if there is any change next month. Please pay attention to your dreams so that you may be able to tell me them and thus assist me in helping you."

Patrick was then told to return to his ward.

At the expiration of a month the missionary called upon Patrick. After the usual exchange of greetings the two sat down and entered into a friendly chat.

"Why, Patrick, you are looking well. How have you passed the month?"

"About the same as the previous one," said Patrick. "Were it not for the continual hearing of voices I would be as well as I ever was. The doctors tell me these voices are imaginary; that they have no real existence; that they are delusions and hallucinations. While I believe their statements, I cannot banish the voices. At times I say to myself: 'These voices are not real, they are but imagination,' and then it appears they become offended, talk louder and their number increases. So I finally try to cease thinking of them. When I am engaged in work, or even playing checkers, the imaginary voices cease. It is when I am unemployed and cannot help reverting to them that they become active and annoying. The time they are most in evidence is when I retire at night and my thoughts come home, as it were, to me. Two weeks ago the superintendent sent for me and asked if I was troubled with dreams. I told him I was. He had me describe them to him. He made note of them, and told me to remember my dreams so that when he called me again I could tell them to him and he would compare their character with those he had now noted."

The good Father inwardly marveled at the ingenuity and wonderful grasp the superintendents of State asylums had of the mental troubles of the inmates. Their knowledge of dreams and their origin—if the Father only knew it—was not one whit above his own.

What wonderful strides, thought the priest, men devoted to the care of the insane are making in the study of mental phenomena. The truth is, the superintendent pretended to know much about the insane; the priest did not profess to know anything. Yet each knew as much about the insane as the other, and neither knew anything about the subject.

At the expiration of two hours the Father ended his visit, and promised to call in about a month.

Before leaving, the missionary stepped into the superintendent's office to show his interest in Patrick and to tell him how well the patient looked.

"Yes," said the superintendent, "we have great hopes that Patrick will soon be well enough to leave. He is docile and observes all the rules strictly. These are good signs. A short time ago I had him brought here that I might question him about his dreams. From them we hope to be able to determine the source of his mental trouble. Dreams usually indicate the trend of thought pursued by a man and from them we can often learn not only what thoughts he usually indulges in, but also his secret habits, if he has any. Once we learn from his dreams his moral defects we can plan to counter them. Now Patrick," said the superintendent, "is a man of clean habits and, I believe, of moral mind."

This pleased the Father. After leaving the asylum the Father's mind was filled with admiration for the superintendent and his care of the inmates, evidenced by the study of each patient's case.

The good priest did not know, nor did the superintendent, that the study of the inmates' dreams never did and never can remove the voices clairsaudients hear. The superintendent was doing the best he could to assist them to a normal state of mind,

but he was wholly ignorant of the source of their trouble. The priest, as well as the people, were satisfied that the asylum authorities were laboring for the mental restoration of the patients. Nothing more, they felt, could be desired.

What percent of those committed to the insane asylums are discharged fully cured? At most, an infinitesimal part of those consigned. Death is their only liberator.

* * * *

CHAPTER XLV

CLAIRAUDIENT EXPERIENCES

During the next month Patrick was appointed to help the cook in the kitchen. His gentleness and obedience to orders made him a favorite. He never spoke except when addressed and then his answers were direct to the point. The voices from the unseen were always at him, but he gave no outward sign that he heard them. The doctors, guards and other normals he met believed that he would soon be himself again.

A new discovery had lately been made by a superintendent of an asylum, that promised great results to the patients. It was no less than a radiograph taken of the inmate's jaws. This revealed the condition of all the teeth down to the bottom of their roots. By extracting a decayed tooth or teeth the superintendent claimed that he had often removed the cause of the patient's mental trouble and restored him to sanity. All the insane asylums installed X-Ray machines, with which each patient's jaws were radiographed.

When Patrick's turn came, his jaws were taken and the film showed one decayed tooth. This, the superintendent told him, would be extracted that afternoon by a dentist. The condemned tooth had never ached, yet Patrick quietly submitted to its removal. The only change that Patrick noticed was that where he formerly had a tooth he had now a vacant space.

A few weeks after, the superintendent, meeting Patrick, inquired if he felt any better since his tooth was pulled.

"I don't notice that it has made any change in me," he replied.

When all the inmates having decayed teeth had been treated, the number of patients had not decreased. The extraction of a tooth or teeth did not effect a single restoration to normality.

The next visit of the missionary found Patrick busy in the kitchen. A guard was sent for him. Before appearing in the visitors' room he had donned his Sunday clothes. The priest and Patrick retired to a window and sat and visited for nearly two hours. During all that time the two conversed freely on the subjects introduced by the visitor. He usually suggested the topics of conversation.

To his question: "What have you to tell me of your life since I last saw you?" Patrick replied that the superintendent had given him a job in the kitchen; that he was pleased to have something to do. Then he related the radiographing of the heads of the patients who had decayed teeth, the extracting of them, and his loss of one. He told the reason assigned by the superintendent for removing decayed teeth and the benefit that often followed.

"Did you notice in yourself any benefit?" asked the priest.

"No," replied Patrick. "The only change I remark is an empty space where I once had a tooth."

"Have any of the inmates been discharged as cured since the extraction of the teeth?" inquired the priest.

"Not that I have heard of," replied Patrick.

"But," continued the Father, "there must be some good to come of it, for those men in charge of the State Hospitals are not experimenting on the patients. They know from study and experience that benefit will result in time to the patients."

"That may be," said Patrick, "but I fail to see any benefit so far from the hydropathic treatment, the rehearsal of my dreams or the extraction of my tooth."

"It may not be perceptible to you now," said the Father, "but I am convinced that you will realize their helpfulness later. These men are devoting all their learning and ingenuity to help the afflicted. Trust in God and have confidence in the people's agents and all will yet be well."

"But Father, since I came here, with the exception of the first two months, when the voices were insistent day and night, I have been quiet and did everything I was ordered. It is true, the doctors tell me that the voices I hear are imaginary, have no real

existence, are delusions, hallucinations. It may be true,—but Father, I hear them as distinctly as I hear you when you speak. In fact, I hear a voice like yours frequently, and it seems to me the tone of it is less friendly than yours when you visit me. It appears to me it finds fault with me for detaining it. I do not wish to hold those voices. If I could I would get rid of them instantly. But I do not know what they are or how they stay with me. If I could only learn what they are and how they are with me, I believe they and I would become satisfied. I don't know how or why they are with me, and it is evident to me that they are also ignorant of how or why they are with me. If they and I knew our relative conditions I am sure that all would be peace between us."

"Do not, my child," said the Father, "give way to gloomy thoughts and despair."

"No, Father, I will not, but it is discouraging to think that I can hear what you do not, and because I say that I hear voices that you do not hear I must be incarcerated for life. Is there not some explanation of my condition that would account for my hearing what others do not? If this could be given to men in my condition, we all would understand how and why we hear voices that others do not hear. Then, knowing their origin and what they are, we would give them the same attention we do a clock ticking on the shelf. Then, too, we could earn our own living, instead of being charges upon the State."

"My dear child," the priest again admonished Patrick, "do not get excited. The State and her agents are studying and using their best endeavors for your mental welfare."

"Father," said Patrick, "I am not excited; but it gives me relief to tell you the thoughts that weigh upon my mind. I cannot say these things to the doctors."

The visit with Patrick closed by the Father promising to think over what Patrick had said, and to visit him again in a month.

The priest again dropped into the superintendent's office before leaving and made it plain that he was much interested in Patrick. This was beneficial to Patrick, for it made the superintendent know that he had a friend on the outside. Such knowl-

edge on the part of the superintendent would not be overlooked. Interest would be taken in him.

The pulling of Patrick's tooth was referred to, and while the superintendent did not claim that the decayed tooth was accountable for Patrick's condition, he said that sometimes a decayed tooth was responsible for mental aberration. "Their efforts," he continued, "were all made to eliminate anything that might retard the inmates' return to sanity."

This the Father believed they were doing, guided by reason and knowledge.

After leaving the asylum, for many days the Father pondered over and over again Patrick's complaint of hearing voices, as if spoken by human beings.

"I am not posted upon 'psychic matters,'" reflected the Father, "I must believe the men who devote all their time to the study of the insane must know the true condition of the inmates. Especially do I believe this to be the fact since Legislatures of the different States have confided to Lunacy Commissions the selection of asylum superintendents and doctors, experts in "psychic" knowledge. Depriving a man of his liberty and putting upon him the stigma of insanity is no light affair. Hence I must believe that in this land of liberty no laws based on ignorance would be passed, placing in confinement a man entitled to his liberty.

"I see the great difficulties besetting the man or woman who claims to hear voices. 'Psychologists,' I am told, deny the voices and hold that the patient is mentally deranged; has hallucinations, and hence is not safe to be at large. They defend their position by saying: if the patient hears voices, why cannot we? Then they cite many cases where such patients have attacked people and have sometimes killed them. I have read of cases of murder committed by people who have been insane. To me, Patrick's condition is inexplicable, and I must accept the statements of those in charge of asylums."

(I now address the priest:)

Poor innocent priest! You have placed yourself in the same class with the ignorant laymen who have a right to rely upon the knowledge—real or supposed—of the "psychologist." But you,

Reverend Father, from your acquaintance with the Old and New Testaments, should know more about the existence of spirits than the layman. You should remember the story of the child Samuel.

Brought by his parents as an offering to God, he was con-signed to Eli, the High Priest. The little boy was given a bed in the silent, lonely Temple, away from any human being. The fear that naturally arose in his young mind, as he each night retired to a dark and lonely quarter, filled him with increasing dread.

Darkness and solitude are oppressive, especially to children. Samuel was old enough to realize his loneliness. The gnawing of a mouse or the jumping of a rat would be sufficient to arouse his imagination to conjure up all sorts of fearful thoughts and almost project them before his excited brain. Under such conditions the child Samuel became clairaudient; and one night he believed he heard Eli calling him. He went to Eli three times, asserting he called him. Three times Eli denied that he called him. Finally he instructed the child Samuel if he heard the voice again to answer:

"Speak Lord, for thy servant heareth."

Eli, you see, believed the voices from the unseen came from God or His messengers.

When the voice spoke to Samuel the fourth time he addressed the voice as Eli had commanded him.

It is true the clairaudient child heard his concept of Eli speaking to him, subjectively, and he firmly believed that it was Eli himself. This Eli denied. When the child reported to Eli three times, then Eli instructed him if he was called again to say: "Speak, Lord, for thy servant heareth." Samuel, on hearing the voice for the fourth time and addressing the voice as if from God, he no longer believed it to be the voice of Eli. Although the voice Samuel heard the four times was the voice of a concept of Eli, owned by Samuel, from the moment Samuel addressed it as "Lord," it was forced by its subjective condition to accept the character of Jehovah. It ever after believed itself to be the Lord and in that character assumed to direct Samuel.

Again, Father, when you reflect upon the origin of all revealed religions you will recall that they were founded by men who claimed they heard voices from the unseen.

St. Paul, when on his way to Damascus, fell off his horse, materialists say, in an epileptic fit, and hearing a voice believed it was that of Jesus Christ, who thus punished him for persecuting the Christians. He declared that Jesus Christ, risen from the dead, had called him to the Apostolate, and sent him to preach the gospel to the Gentiles. On the letters attributed to St. Paul, St. Augustine, in the beginning of the fifth century, founded his work, "The City of God," the first systematic presentation of Christian belief. If this be true, then St. Paul, a clairaudient, is the real founder of Christianity.

If St. Paul lived in our day and reported what happened to him on his way to Damascus, instead of adorning the pages of the Church's history, as the apostle of the Gentiles, he would be consigned to a psychopathic ward for observation.

Mohammed, too, claimed he received direction from God through voices from the unseen. They came to him first in a cave on Mt. Hara.

George Fox, Annie Lee, Swedenborg, Joe Smith and other founders of revealed religions, asserted that they were intermediaries between man and his Maker. All such declared their revelations came by way of the voices from the unseen. In their day they were not looked upon as insane, nor are they so considered today.

In the Catholic Church all down the centuries, holy men and women, revered as saints, have given what they claimed to be revelations made to them through voices from the unseen. These voices were attributed to heavenly messengers. If they lived today and fell into the hands of doctors, instead of being looked upon as saints conveying God's wishes to man, they would soon be peering through the bars of an insane asylum.

Their statements that voices were addressing them would be received by their materialistic judges with a sneer. They, with a pretentious air of knowledge, would pronounce the hearing of voices by the revealers as false, merely an hallucination.

While men believed in the spirit world we had no insane asylums. But since the materialistic theory has gained the ascendancy, the asylums have been established and are receiving daily hundreds of victims.

When will enlightenment on this subject reach mankind and eliminate this curse of modern society?

I answer only when the materialistic theory is discarded and the existence of the spirit world acknowledged.

Your acceptance, then, dear Father, of the materialistic theory, by indorsing the action of doctors in dealing with clairaudients, destroys the origin of your faith. For it was given to you through voices from the spirit world.

Man has not changed in historic times. Hence the source of unseen voices is the same today as it has ever been in the past.

No superintendent of an insane asylum or alienist, no "psychologist," knows anything about the troubles that beset the clairaudient. Those men are looked upon by the people as experts in mental, abnormal conditions. The truth is, they know less about the clairaudient state than the clairaudient himself. They say he has hallucinations; he knows he hears intelligences.

The materialists are backed by laws they were instrumental in making; the clairaudient is helpless, scooped up by asylum guards and rushed to a living tomb.

According to statistics, if the ranks of the insane continue to increase for the next hundred years as they have for the past ten years, one-half of the people of the State of New York will be in the insane asylum, supported by the other half.

I will here make a prediction: that if the increase continues for fifty years the same influence—materialistic doctors,—that formulated and had passed the laws governing the disposition of the insane, as clairaudients are called, will secure, or, at least, endeavor to secure, the passage of a law giving absolute power to asylum superintendents over the lives of the unfortunate abnormal inmates.

The tax-burden to build and equip asylums, and furnish high priced doctors and attendants will be so great that the measure will be advocated:

First, as a necessary relief to the taxpayers, and

Second, as a humane way of passing the aged and the incurably demented on to eternity by the peaceful road of Euthanasia.

The charges made by materialists:

First, that the clairaudient does not hear voices because normals present do not hear them, and

Second, that clairaudients at large are dangerous to society—we will answer later.

* * * *

RESUMING THE NARRATIVE.

The Father, during the winter, made his monthly visits to his afflicted friend and encouraged him in every way. Patrick seemed to be growing more and more reconciled. Those in charge of the asylum expressed themselves as highly pleased with his obedience, intelligence and faithfulness in performing the work assigned to him.

As the months rolled by, he became cheerful and acted like one who was under no depressing influence. When concerts and lectures were given at the Assembly Hall, no more attentive listener sat in the audience than Patrick.

All these favorable signs were noted by those in charge. Finally, the Father suggested to the superintendent that Patrick's case should be considered for the purpose of granting him a discharge. The superintendent was willing and promised he would before long have a visit with Patrick and then determine what he would do.

How account for Patrick's cheerfulness and the returning healthy color to his cheeks? I will tell you.

One evening, in the early spring, while Patrick was sitting alone and reflecting upon his condition, he heard a voice from out the unseen say to him:

"Patrick, be not alarmed. I am a spirit copy of my prototype, your missionary friend, who found you on the island. Here

I am, a conception of my prototype, the missionary, begotten by your Personality through your senses. I was with you since you first met the missionary, but was unconscious of my existence until you became clairaudient and recognized me by my voice. Since then I have been with you and know who my prototype is.

"In the beginning of your clairaudient condition you believed you were hearing human beings. Your suggestion and our perfect reproduction of our prototypes' apparent physical form and mentality forced us to believe that we were our prototypes,—human beings. I thought I was your priest friend. We all felt that we were not free to go where we wished. While we saw you distinctly, we believed that you also could see us. How we were with you and detained, we did not know; for our prototypes had never heard that subjective concepts begotten by the Personality constituted the spirit world.

"Our detention in the psychopathic ward for three days angered us. And when you were taken to the Insane Asylum we believed that we, human beings, as we thought we were, were, in some unaccountable manner, detained there through you. This we protested against and for that reason we made your first two months in the asylum a perfect bedlam.

"At the end of the two months we tired and quieted down. Then we saw with us concepts of the superintendent and house doctors. They could not enlighten us as to our condition, so we ceased protesting and began to study our situation.

"The first thing we remarked was a great change in our stature. When you first awoke us we were the size of our prototypes. Now we were not more than half normal size. A combination of anger, fear and activity had effected this change. We now know from our study in this asylum that all clairaudients whose brains are not diseased when confined, deprived of their liberty and sent to an insane asylum endure from their concepts of humans what Patrick endured from us, and often far worse. We are firmly convinced that Patrick had no human enemy and hence no enemy concept and that his mental disturbance the first two months in the asylum is not to be compared with the absolute hell other clairaudients who had many enemies have endured.

"From our knowledge of human weakness we know that it is not necessary for a man to wilfully wrong another to gain his enmity. An honest man may gain the enmity of a jealous man, of a man autocratic by nature, who holds the position of a superior, and believes he is not sufficiently esteemed by his subordinates, of a man whose damnable schemes to ruin him have failed. How many such innocent victims are in the clairaudient condition—they prey of unjust enemies—man will never know.

"As time wore on, and my prototype, the priest, called upon you here for the first time, I was dumbfounded, for then I saw the human being, my prototype, and did not know what to call myself. While he was with you our power to think or act was lessened. This, we learned later, was because your attention was turned from us to my prototype, the priest. When he left no concept of him appeared until you, some time later, began to think of him. This aroused us, and also the copy you had taken of him while he visited you that day. This copy, which is an accurate reproduction in spirit form of the now absent priest, thought it was the priest, and in some strange manner detained by you.

"We quieted the concept by explaining that it was a spirit copy of the priest begotten by your Personality through the senses, and in proof we assembled all the copies or concepts you had taken of the priest. This satisfied the subjective concept.

"I wish to tell you that we, your subjective concepts of humans, have been for five months studying your condition, and our own. The concepts that have made this study are those of my prototype, those of the superintendent, those of the professor, those of your spiritualistic friend and the concept of the medium you visited.

"Do not be alarmed. We are not members of the visible world, but of the invisible spirit world, and we desire to make known through you what we have learned about your condition and our place in the world of intelligences. By this exposition through you we hope to benefit the abnormal man, as well as the normal.

CHAPTER XLVI

THE CONCEPT OF THE MISSIONARY

"We," said the concept of the Father, "will not say more to you tonight. But rest assured that we are now your friends in spirit form, and we will explain day by day all we can possibly learn about our condition and yours. Get a note book and pencil and we will each day dictate to you what we have learned of the spirit world."

The sense of relief and joy that elated the heart of poor Patrick that night, no one else who has not experienced his former depression can possibly comprehend.

For the first time in months his sleep was calm and undisturbed by dreams. His subjective concepts went to sleep with him. His rest was refreshing and his appetite the next morning was normal.

Each evening for three months his concept of the Father, the superintendent, the hypnotist, the spiritualist and the medium took turns in dictating to Patrick solutions of problems interesting to them.

The Father explained ancient and modern views of revelation.

The superintendent refuted the teachings of materialists.

The hypnotist discussed the views held by those of his profession.

The spiritualist, upon the belief held by his prototype, and

The medium reviewed spiritualism as it is understood.

Every subject relating to the visible and the invisible world engaged their attention. In fact, all Patrick's concepts of humans collected around the five learned professors, as I may call them, and listened as a most interested audience. Many helpful suggestions and pertinent questions were proposed by the assembled concepts.

Patrick secured a large pad and pencil for the first evening.

PRELIMINARY REMARKS BY THE CONCEPT OF THE MISSIONARY

"Patrick, we are all here and we are aware that what we say to you will be heard by no one but you and your concepts.

"It is my intention to first establish to your satisfaction the fact that I am a concept you took of the missionary who found you on the island.

"You will easily recall the first time you fixed your eyes upon my prototype. He found you in a stupor and when you awoke you beheld, for the first time in your life, a human being like yourself. My prototype calmed your fears, and when you became yourself remained with you and instructed you for one year. I am the concept you begot at that time. Although I have existed with you ever since, I was unconscious of the fact while you were normal. My prototype left at the end of the year, promising to return, if possible, in one year. At the expiration of that time, he called upon you again at your Island home, and found you in a delirium of fever. He was astonished that night to hear you reciting in his voice, portions of the breviary that he had memorized.

"His first and natural thought, founded upon his education, was that you were possessed by the devil. This I now know to be untrue. It was myself, a subjective concept you owned of my prototype, that had taken possession of your vocal organs, and through them recited the portions of the breviary. Until you passed into delirium I did not know that I existed. Even then it did not dawn upon me who or what I was.

"When the fever subsided, your personality again took possession of your body, and I passed into abeyance. All the concepts you took of my prototype on your return to consciousness are here.

"When I tell you we know your life on the Island from the time the missionary found you until you landed in New York, of your stay at the Fathers' house in New York, of your engagement at a garage, of your visit to a medium, after you were told my prototype was dead, and of my prototype finding you on exhibition in a store window in a New England city,—these facts

will convince you that I am what I claim to be,—a subjective concept your personality took of the missionary, who discovered you on the island.

“All the concepts you took of him and of all other human beings you have met, with whom you have exchanged mutual recognition, are here and constitute the spirit audience listening to me as I establish to your satisfaction, my identity. Let me assure you that the other concepts that will dictate to you are what they represent themselves to be,—concepts of the superintendent, of the hypnotist, of the spiritualist, and of the medium.

“I will first explain how we are begotten and what we are.

“Then I will describe how we appear to each other.

“When my prototype, the missionary, first met you and you awoke from your stupor, your Personality, through the sense of sight, took a living spirit copy of him. His Personality, through the sense of sight, took a living spirit concept of you. Our mutual recognition begot to each of us perfect reproductions of each other in spirit form, both as to our bodily appearance and our mental endowments. These copies we will call subjective concepts for the reason that concepts always belong to the subject conceiving them.

“The concept my prototype took of you on that occasion belongs to him, and the concept you took of him belongs to you. I am the selfsame concept you begot at the first meeting. To the normal man subjective concepts are invisible and in abeyance. By the abnormal man concepts are usually heard, and seen only when the abnormal is in trance. A human being is in a trance when the Personality is outside the body.

“That you may understand what a subjective concept of a human being is like, I will describe myself to you.

“I, a subjective concept that your Personality begot of my prototype, the missionary, when you first met him, am in appearance exactly like the missionary as he stood before you. I have in spirit the same form, clothed apparently as you saw him. My spirit body has all the organs that my prototype had and they are in the very same condition as his were the moment you begot me.

"My spirit heart beats, I breathe and all the organs appear to function as they did in my prototype's body. My memory goes back to the days of my prototype's infancy. Hence you can understand how easy it was for me to believe that I was my prototype. I am in bodily appearance such an accurate, living copy of my prototype that I could not help believing your suggestion that we were human beings.

"When you add to my bodily appearance the fact that I know all the missionary knew at the time I was begotten, and could think and reason as well as he, it is not to be wondered at that I felt sure I was the missionary. Moreover, my prototype had subjective concepts of each object living or dead he had ever recognized. So, too, I have subjective copies of all the concepts my prototype owned at the moment you begot me.

"This description of myself applies to each concept of a human being you have taken. It applies to all subjective concepts taken of sentient beings by the Personalities of sentient beings.

"When we, subjective concepts, are conversing with each other, we appear as human beings would appear to each other. These instructions on our condition and your condition we are dictating to you, interest all your concepts of humans and they collect around us and listen as an attentive audience.

"My prototype is wholly ignorant of my existence, for in the schools he attended no professor ever had the faintest knowledge of the spirit world as it is. In Catholic schools and seminaries the students are taught that there are nine choirs of angels and a limitless number of devils. The spirits, good and bad, are, according to Catholic theology, distinct creations. In the world of intelligence and nature they are placed above man. The good angels are assigned various duties as messengers of God, and guardians of man. The devils, or bad angels, are believed to be free to wander where they will, and tempt man. All this Catholic teaching we know to be untrue. Man has never known of any spirits except subjective concepts of humans. Good people furnish the angelic concepts, and bad the devil concepts.

"All revealed religions have been given to the normal man by the clairaudient, the abnormal man. His clairaudient condition

makes it possible for his concepts to address him. They are absolutely ignorant of what they are or who their prototypes were:

"Under such conditions the concepts must accept from their owner, the percipient, any character he believes them to be. In ancient times men believed that voices from the unseen came from God or His angels. Hence, whatever character the clairaudient assigned to the concept speaking it had no choice, but must accept it, and act the character.

"This is the origin of all revealed religions. Abnormals, clairaudients, thought they were the intermediaries between God and man, whereas they were merely conversing with a subjective concept they owned of a human being to which they ignorantly gave the divine or angelic character.

"My prototype knows nothing of this. He is a Catholic, because he was educated a Catholic. Education makes us what we are, both in religion and politics. Not one in a hundred is a believer through conviction, arising from personal investigation. God never made a revelation to man.

"I tell you these things, for I, in this condition, know the truth and wish that mankind should know the origin of all so-called revelation. It is on revelations by subjective concepts, believed by the clairaudient to be God or some heavenly messenger, that the clairaudient has founded the false doctrine of immortality. Man is mortal and when he dies his intelligence, his personality, passes out of existence for all time. When you examine the origin of all revealed religions you will find they were communicated to man by clairaudients.

"Modern materialists deny the existence of a spiritual world. We are a living proof that their statement is false.

"I will now step aside, and your concept of the superintendent, whose prototype is also a doctor, will dictate to you what it has learned here."

* * * *

"Patrick, I wish to greet you, not as the superintendent, but as a spirit copy you own of the superintendent. I realize that I belong to you, will live with you while you live, and will cease to exist when you die.

"My prototype is a materialist, one who believes that all in the universe is matter,—who denies that there is any spirit, immaterial existence. Now I am a subjective concept begotten by the mutual recognition of your Personality and my prototype's Personality. I, the product of the mutual recognition of the two Personalities, am a perfect spirit copy of my prototype. So are all the other concepts here with us. We are not in the brain, where we would be if we were the product of the sense organs, but we live outside your body, and constitute the spirit world begotten by your Personality.

"That I am not matter is evident to me, for I pass through solids with the same ease as I do through the air. If I were matter I would experience some opposition. But to us in spirit form there is no difference felt, whether we pass through a stone wall or through the air.

"Since I am not material, the agencies that begot me must be immaterial. These are your personality and my prototype's personality. Hence, they, too, must be immaterial, for 'like begets like.'

"Immaterial as I am, I can think, reason and recall all my prototype's knowledge and experience. This proves that the reason and intelligence of subjective concepts do not depend upon matter. Still we know that the human mind requires the human brain in order to reason normally. But that matter thinks has never been proven. It is a mere assertion by materialists.

"That I, a spirit, can think and reason leads me to believe that the intelligence that begot me must also be immaterial. Hence, the Personality, which is the thinking principle, must be immaterial.

"It is true that the Personality, through the senses of the body, learns of external objects. Their effects upon the body are interpreted by the Personality through the reports made by the nerve centers in the brain. But the brain nerves do not think. They simply report where the external object excited the bodily nerves.

"Then the intelligence, the Personality, reads the results and if there is danger it directs the course to be followed by

the body in protecting itself. From the reports conveyed by the nerves to the brain, the Personality, fulfilling its office of guardian of the body, instantly acts for the welfare of the body. Neither the nerves nor the brain matter thinks. Thinking is the provence of an immaterial Personality in the human being.

"My prototype, of which I am a spirit copy, has for thirty years passed upon the sanity of hundreds of human beings. It oppresses me now to think how absolutely ignorant he was, and is of the subject about which he professed to know everything. Materialists hold that there is no spirit, invisible world, and that if the patient heard voices all present would hear them. And since no normal in the room hears voices, then it is evident to the materialist that the patient does not hear them. He, they say, has delusions, hallucinations, etc. I, here in spirit form, know how untrue that materialistic conclusion is.

"The false assumption that matter thinks and that what one hears, all present must also hear, is responsible for this. The clairaudient hears, subjectively, his subjective concepts of humans. These are his individual property—are unseen and unheard by anyone but the percipient. He does not hear them by means of air waves striking the drum of the ear, but by a mental voice which is conveyed to the Personality. This process is all subjective, and as unknown to bystanders as a pain in his tooth would be unfelt by them.

"The clairaudient is in the beginning unaware that he alone hears voices. Later he may learn that what he hears subjectively is heard by him alone.

"The doctors who go through the form of examining the clairaudient to determine his mentality did not know then, do not know now, anything about the patient's condition. Believers in materialism, they deny the existence of a spirit world and sign the poor fellow's commitment to an insane asylum. How I, who here realize the existence of a spirit world, regret the numerous commitments my prototype has filled and thereby forced men and women from their homes and liberty through his ignorance of the truth.

"His actions have brought hardships upon the patients and shame upon their families.

"Through a want of knowledge my prototype has placed the stigma of insanity upon each clairaudient he committed and upon each family, the odium of having an insane member. The death of the patient alone will remove the blighting influence of the asylum from his life, and the disgrace will be handed down as a blot upon the reputation of the descendants.

"Victims of the materialistic doctors should curse them and pray that they and their families should suffer for the injustice put upon them by ignorant pretenders to knowledge. Had my prototype but known of the existence of the subjective spirit world, he could have explained to the patient how he alone heard the voices; that they were conceptions he had taken of human beings he had met,—that they were his property and would do him no harm; and, finally, that no one heard them but himself. This instruction would be heard, not only by the patient, but by every subjective concept of a human his Personality had begotten. This explanation from the doctor would have satisfied the concepts and would have restored peace to the patient. My prototype's treatment of the patients but aggravated their mental condition.

"But I may be asked: are not clairaudients, if allowed their liberty, liable to commit murder?

"Let me answer this question, for in my spirit condition I can see the forces which laid stress upon this charge.

"Before materialism became powerful, in the seventeenth century, the Church controlled the beliefs of men and permitted no one to teach anything contrary to her wishes. Scientists claimed that they were curbed and any philosopher or scientist who challenged her authority either retracted his teaching or burned at the stake.

When, in the seventeenth century, the power of the church was overthrown, the scientists and philosophers threw overboard all belief in the spirit world and adopted the materialistic theory that all forms of life and thought were produced by matter. This

theory was indorsed by all scientists. College professors held it and taught it to the students. For belief in the spirit world, which men held from time immemorial, was substituted the materialistic theory that matter alone exists. This doctrine destroys all belief in man hearing voices from the unseen. Here we have a theory put forward by materialistic scientists which contradicts the belief of almost all mankind from the infancy of the race.

IS THE MATERIALISTIC THEORY TRUE?

I, a subjective concept, a member of the spirit world, say No!

Though the materialists are wrong, they hold the stage in modern society, and their leading exponents have forced their views upon the legislatures of civilized nations. They have combined to influence the law-makers of all countries to enact statutes upholding their theories.

"Voices from the unseen are no longer looked upon as messages from the spirit world, but as signs of insanity. The truth is the messages are from the spirit world—the same spirit world that produced the prophets of old. They are from the spirit world, the same spirit world interrogated by the spiritualists of today.

WHAT IS THE DIFFERENCE BETWEEN THE SPIRITUALIST AND THE CLAIRAUDIENT?

"Only this: the spiritualist believes that he is talking with his 'disembodied' friend, and the clairaudient, not a believer in spiritualism, thinks he is talking with human beings. But the truth is, the difference between the two is in their beliefs, for both are talking with the same intelligences, subjective concepts of humans.

"In the case of a spiritualist talking with, as he believes, the spirit of his dead friend, the materialistic doctors are not called upon to sign his commitment papers and send him to an Insane Asylum.

CHAPTER XLVII

MATERIALISTIC DOCTORS

"Why do not the materialistic doctors investigate the spiritualists? Why do not they who are empowered by law to deprive a man of his liberty, if he claims to hear voices, follow the same course with the spiritualist that he does with the clairaudient? He dare not do it, for spiritualism is a religion. Doctors are ignorant enough to condemn them to the asylum if it were in their power. Spiritualists are too numerous to be thus treated.

"The non-spiritualist clairaudient today knows that if he complains of hearing voices from the unseen it marks him as insane. This depresses him and his feelings are communicated to his subjective concepts. They do not know that they are subjective concepts, but believe what the clairaudient, their owner, believes, that they are human beings. His belief, founded upon the statements of materialistic doctors, that his condition is that of an insane man, makes his concepts active and disquieted. They do not know how they are detained by him, and are anxious to escape the Insane Asylum. They believe they are human beings, and know they are normal. Hence, when the clairaudient is condemned by two doctors to the asylum, the concepts become furious, and strive to kill the poor patient.

"For weeks after his incarceration his life is a veritable hell, made so by his dissatisfied concepts of humans. And remember all the terrorizing, the threats and schemes to kill the clairaudient are heard subjectively by him and no one else in the world is aware of his mental suffering.

"Many a man thus depressed, and his subjective concepts through him equally depressed, has placed a revolver to his temple and ended his life, or has taken poison, or swung himself into eternity at the end of a rope.

"That normals may form some just estimate of the mental agony endured by clairaudients through the abuse inflicted upon them by their subjective concepts, let me give you a concrete example that you can understand:

"When a mob of two thousand men collect outside a jail in which a Southern negro charged with a serious crime is confined, and let the culprit hear the demand made upon the jailer to hand over to them the offender, and he refuses,—and let us further reflect upon the feelings of the culprit as he hears the mob shouting their determination to force an entrance and this followed by the battering of the jail door with sledges, its final fall and the footsteps of the infuriated mob nearing his cell, accompanied by yells filled with passion and revenge,—then you normals will have a conception of the mental strain put upon the poor clairaudient by his offended and angry concepts.

"The negro's mental torture is cut short by a quick death; but the clairaudient's mental agony is continued day and night for weeks and weeks, not by two thousand but by ten thousand hostile subjective concepts.

"All this agony he endures unknown to the world. Under this mental strain the intelligence of the patient weakens and he finally becomes stupid and more and more indifferent to his surroundings. At last his depressed mental condition makes him a permanent state charge.

"This gives you normals an idea of the clairaudient's sufferings.

"All clairaudient suicides are chargeable to materialistic men who have forced legislatures to put the clairaudient into their ignorant hands."

* * * *

"Now we will consider alienists hired by lawyers to defend some man charged with murder.

"My prototype poses as an alienist and has often been hired to testify in murder cases, when the lawyer, to save the criminal's life, puts forward the claim of insanity. I, here, a spirit copy of my prototype, affirm that he does not know any more about insanity than any old woman, nor would his evidence, if the

truth were known, have any more weight than that of an old woman.

"But he has the reputation of knowing all about the abnormal mental state, and hence his opinion is often sought. The testimony of an old woman might cost fifty cents an hour, while my prototype's testimony, in cases where the murderer is rich, will cost at least one thousand dollars an hour. Yet the actual value of the testimony of each is the same.

"In a murder case, the side that puts up the most money will command the testimony of the best known and highly esteemed alienist. So true is this that the testimony of experts, so called, on insanity, have no influence with judges. But the lawyer hopes that the learned terms of the alienist will puzzle the jury and secure, if not an acquittal, at least a disagreement.

"I now in spirit form know considerable about the deficiencies of the alienist, and here wish to define him:

"He is a man whose knowledge is absolutely foreign to that which he pretends to know all about. He knows nothing about insanity.

"The normal man is one whose subjective concepts are in abeyance while he is awake.

"The permanently abnormal man is one whose subjective concepts are awake while he is awake. This is the clairaudient's condition.

"Strife, between the Personality and its subjective concepts of humans, produces the abnormals who are consigned by materialistic doctors to the Insane Asylums of the world.

"Now let me consider this charge made by materialistic doctors, that the clairaudient, if at large, is dangerous to society.

"This charge is completely refuted by the history of mankind down to the seventeenth century. Prior to that, men believed in a spirit world, and when they heard a voice from the unseen they immediately attributed it to a spirit. It was not found necessary, during all those centuries, to incarcerate the clairaudients. But materialists, during the last three hundred years, have educated mankind in the belief that a spirit world does not exist,

and that those who claim to hear voices are crazy and should be shut up in asylums for their own protection and the welfare of society.

"Previous to the seventeenth century the voices, because of the belief of the clairaudient, were obliged to take the character of spirits. They were held to be supramundane. Between the spirit looked upon as a messenger from the heavenly spheres and the clairaudient there could be no quarrel. The spirit would act the part of a heavenly messenger, and the clairaudient that of a submissive auditor.

"But since the seventeenth century, if the clairaudient, no longer believing in the spirit messengers, recognizes the voices, which he often does, as those of certain acquaintances, the recognized concepts must assume those characters. The clairaudient recognizes the voices just as a blind man would those of his friends.

"This, then, is the situation in which the clairaudient of today finds himself: Listening to subjective concepts to which he has given human characters. He knows the doctors deny that he hears voices and his recognized concepts believe themselves to be their prototypes, detained in some unaccountable way by the clairaudient.

"Many of the concepts, whose prototypes esteemed themselves superior in ability or social standing and even enemies, resent their detention by the clairaudient. Angered by the thought of the insult put upon them by the clairaudient, they hurl abuse and threats at him day and night.

"The clairaudient knows that his condition will land him in the Insane Asylum. The concepts, ignorant of what they really are, for both their prototypes and the clairaudient know nothing about subjective concepts, will harass and abuse him. He alone hears them. Their continued attacks upon him make him nervous and excited. Finally, when the doctors are called in to sign his commitment to an Insane Asylum, and he is taken there by the guardians of the law, his concepts go wild, become furious at the thought that they, sane human beings, as they believe themselves to be, must accompany this insane man to an asylum. Weeks of bedlam follow his incarceration.

"Now, I, a concept of my prototype, the superintendent, begotten by Patrick's Personality, ask: which belief is to be preferred—the belief of mankind down to the seventeenth century, which admitted the existence of a spirit world, or the belief of the materialists who deny absolutely the existence of the spirit world?

"Under the ancient time honored belief, we had no insane clairaudients or Insane Asylums; but under modern Materialism we have clairaudients pronounced insane by ignorant doctors, increasing in number more rapidly than the State appropriations can furnish asylum-prisons for them.

"Which are men going to accept—the existence of a spirit world which is true, or, its denial, which is false?

"Undoubtedly, the older belief of the human race, a belief that admits the existence of a spirit world.

"Here I am in spirit form, a concept begotten by Patrick's Personality, of my prototype, the superintendent. I know that each inmate of the institution that has met my prototype has a similar concept of him; yet he, who pretends to know all about the clairaudient's condition, knows no more about the existence of similar concepts of him taken by the inmates, than a child just born. But I, a concept of him, know the truth.

"Clairaudients, previous to the seventeenth century, heard the subjective concepts of humans talking to them subjectively. The clairaudient, believing that he was talking with supernatural beings, forced his concepts to accept those characters.

"This rendered them harmless, and the main truth was preserved; namely, that they were members of the spirit world, which can converse with man.

"On the other hand, materialists, one of whom is my prototype, the superintendent, believe and affirm that there is no spirit world, and the man or woman who claims to hear voices from the unseen is *crazy*, has delirium, hallucinations, etc. This materialistic view, I, a concept of my prototype, taken by Patrick, pronounce an infamous lie.

"Materialists, whose only standing among men is that they are learned along the lines of physiology, anatomy, chemistry and

physics, studies concerned with matter alone, publish, preach and teach that nothing but matter and its modifications exist in nature. Because of their learning in the physical sciences they are looked up to and heeded by men. But their assertion that all is 'matter' and there is no 'life' or 'spirit' world existing is the pure conceit of intellectual presumption.

"Those same materialists cannot discover the slightest difference in the chemical composition of an acorn, the ovule of an elephant and that of a man. Yet from the acorn will spring the oak, from the ovule of an elephant, an elephant, and from that of a man a human being. The invisible something in the acorn which escaped the chemist, produced the oak. The similar invisible something which he did not discern in the ovule of the elephant produced the elephant, and from the human ovule a something detected neither by chemical analysis nor the microscope brought forth the human being.

"This something which we call 'life', the closest research of the chemist failed to find. To him the ingredients of the three seeds presented the same identical component elements. Indeed, to the chemist the elements of all seeds are the same. Yet from them the various forms of living beings that compose the vegetable and animal kingdoms have sprung. This invisible life has not come from matter.

"The various seeds develop structures true to type. These structures were the result of an invisible 'life.' This invisible 'life' is by materialists acknowledged to exist, but they, without any proof, assert that it sprung from matter by chemical action.

"To me, here in spirit form, knowing as I do of the existence of a spirit world, believe that 'life' is a something added to matter; that intelligence never sprang from inert matter alone. My verdict, then, as a subjective concept of the superintendent who has charge of this asylum is:

"Subjective concepts of humans are the origin of all subjective phenomena, and that the human personality begets the spirit world known to man.

"Before ceasing to dictate, I wish to give you, Patrick, an advice. I know it is not necessary for you to be detained longer

in this institution. From the last concept you took of the superintendent I learn that he intends to have a talk with you in a few days and from it determine whether it would be safe to dismiss you or not. The great catch question will be: 'Do you still hear voices?' Knowing your honesty and inability to distinguish the moral question involved, I will tell you what to answer and explain the answer.

"You should and must answer this question with 'No.' The superintendent's question, 'Do you hear voices?' means do you now claim that you hear human voices. Of course, our voices which you hear are not human voices, for we are not human beings. My prototype denies the existence of a spirit world,—hence cannot intend asking you if you hear spirit voices. So you will be telling him the truth when you answer 'No.'

"The superintendent is a materialist, and if you say you still hear voices he will detain you in the asylum, on the ground that you still have 'delusions,' 'hallucinations.'

"Now, Patrick, we know that we are not delusions or hallucinations. We are, as you know, intelligences belonging to the spirit world, and have the use of our reason as well as our prototypes—the human beings from whom we are begotten.

"When you answer the superintendent 'No' you are telling the truth.

"I will now let the concept of the hypnotist give its views on hypnotism, corrected by its experience in the spirit world."

THE PROFESSOR OF HYPNOTISM DICTATES

"Patrick, I am a concept your Personality took of the Professor who hypnotized you once a week for eight months. You undoubtedly recognize my voice. In the days when you traveled with my prototype he could, by a mental command, throw you into hypnosis. I, in spirit form, though a perfect copy of him, can now exert no such influence over you. This is the reason:

"Here you are, clairaudient, and surrounded by all the subjective concepts of humans you have met and with whom you have exchanged recognition. I and they are your property, and in spirit form I cannot control you and your awakened concepts.

"While my prototype was giving hypnotic exhibitions through the country he thought that he knew all about the source of the power he employed. Now I know that he did not have the slightest conception of the origin of the force he controlled by suggestion.

"Hypnotists adopted one of three theories to account for the power awakened in the hypnotic subject:

"1. The ordinary stage hypnotist believed that while the subject was in hypnosis, he was talking to the sleeping man.

"2. Many hypnotists believed that they were assisted by 'disembodied spirits.'

"3. Of late years some who pretend to more knowledge about hypnotism than the common operator hold that the human mind is dual, consisting of an objective mind, and a subjective, or subconscious, mind.

"Now I, in this subjective condition, know that no one of these theories is correct.

"The first theory,—that the hypnotist was talking to the sleeping man,—is not true; for the one in hypnosis was in a profound sleep. But he addressed his remarks to the subject's subjective concepts of humans, now at the threshold of consciousness.

"The second theory,—that the hypnotist is assisted by 'disembodied spirits,'—is likewise untrue; for there are no 'disembodied spirits' of the dead. Death ends the individual life for all time. But subjective concepts begotten by the personality of the one in hypnosis are above the threshold of consciousness and it is they that respond to the suggestions of the hypnotist.

"The third theory,—that the human mind is dual, consisting of an objective mind, possessing will, memory, and reason, and which gets its knowledge of external objects through the senses; and a subjective or subconscious mind, to which is ascribed the unflinching power of permanently noting everything which falls within the scope of the senses.

"Moreover, the supporters of the dual mind theory assert, without a scintilla of proof, that the thoughts passing through

the minds of human beings in all quarters of the earth are absorbed by minds similarly attuned, and that those thoughts are recorded in the subconscious mind, without the knowledge of the objective mind. This, they claim, accounts for the knowledge that man, while in an abnormal state, possesses, of events wholly unknown to his objective mind.

CHAPTER XLVIII

THE CONCEPTS OF PATRICK

"Concepts of Patrick, this huge draft upon human credulity has arisen from man's ignorance of our origin, and what we are. Each human being has thousands of subjective concepts of people he has met, and with whom he has exchanged mutual recognition, and each of these concepts has all the knowledge its prototype had at the moment it was begotten. Men wholly ignorant of our origin have formulated this false theory of a dual mind, in man, in order to explain the revelations made through mediums of matters wholly unknown to the 'sitter' and to the medium.

"Now, what is the truth, as I have learned it in this condition?

"When the subject is placed in hypnosis all the subjective concepts he owns come to the threshold of consciousness.

"They are not the sleeping man's subjective mind. Here we are, thousands of subjective concepts, and Patrick, no one of us is your subjective mind or any part of your intelligence. Yet we are called by writers on 'psychology' the subjective mind.

"We are copies in spirit form of our prototypes, and each concept has the knowledge and life experience of its prototype. The belief that we are your subjective mind is absolutely false.

"If the knowledge and history each of us has of our prototypes were written in separate volumes they would make a respectable library, to which knowledge your human mind could lay no claim. We, the subjective concepts, would furnish the knowledge possessed by our prototypes and not you.

"A writer whose works gained great repute, because of man's ignorance of this subject, has written: 'The subjective mind has absolute control of the functions, conditions and sensations of the body.' There is not one word of truth in the statement. In the normal man we concepts are in absolute abeyance. How could we, then, control the functions of the body?

"Up to your twenty-second year you had never met a human being, and hence had no concept of a human. Your subjective mind, falsely so-called, consisted of the concepts you had taken of the living animal and dead objects on the island. The concepts of dead objects could have no influence upon you, and concepts of the little animals you made friends with, cannot possibly be presumed to control 'the functions, conditions and sensations of your body.'

"The writer had known of the wonderful influence suggestion has upon the functions of the body of one in hypnosis. From the evidence of subjective concepts' influence upon a person in an hypnotic—an abnormal—state, he concluded falsely that the same influence operated in the normal man.

"The writer's conclusion proves that he is wholly ignorant of our existence. In the normal man the subjective concepts which constitute the subjective mind, according to this writer, have no influence upon the bodily functions. The concepts are in abeyance.

"And now, Patrick, I know from my study in this condition that all my stage acts were performed through subjective concepts of humans owned by the subjects. Those concepts were ignorant of who or what they were, and were obliged to accept any suggestions my prototype gave them. Now I know that subjective concepts of humans are the source of all 'psychic phenomena.'

"Patrick, do not fear us. We are your property. Our existence depends upon you. We realize that your death will pass us all into eternal nothingness.

"I will now yield to your concept of the spiritualistic friend that brought you to the medium."

THE CONCEPT OF THE SPIRITUALIST DICTATES

"Patrick, I, as you know from the introduction given me by your concept of the Professor, am not your fellow workman of the garage, but a subjective concept you took of him. Yet I know all he knew at the time you met him, and in spirit form I am an exact copy of him.

"What I wish to speak about is the visit my prototype and you made to the medium when you were in deep grief over the reported death of your clerical friend.

"My prototype had been for years a firm believer in spiritualism. When you mourned the death of your friend with such evident sincerity, that it drew tears from your fellow workmen, my prototype was deeply touched with sympathy, and resolved to bring you to the medium, believing that he could summon the spirit of your deceased friend and comfort you through a talk with him. That you had that evening a visit with the soul of your departed friend, was his belief then, and probably is his belief today. But I, a concept of him, now know the truth.

"The medium, on meeting you, took a subjective concept of you. In that concept were concept copies of the missionary. It was from one of these concepts that the medium learned all that he told you about finding you in the Island, teaching you, and finally bringing you to New York. All this history was possessed by the concept you had taken of the missionary.

"The concept copy of the missionary was told that its prototype was dead, and that it was his 'disembodied spirit.' In its condition it was forced to accept that statement. Now we know that it was not true, for the missionary was living then, and is still living.

"After you left us, and went on the road with the hypnotist, the owner of the garage died. The concepts you took of him are here, and they are just the same as the rest of us, subjective concepts.

"Mediums believe that they summon the dead—when in truth they but call up subjective concepts the sitters have of friends now dead. The medium takes a concept of the 'sitter' and in that concept are concept copies of all humans he has ever met and recognized. It is from the concept copies that the medium gets his information for the 'sitter.' The 'sitter' knows nothing about subjective concepts and the mediums believe they are 'disembodied spirits.'

"There is no such existence as a 'disembodied spirit,' Patrick, subjective concepts, such as we are, are the only spirits known to man.

"The concept you took of the medium that night wishes to tell you how its faith in spiritism has changed since it awoke here."

THE MEDIUM

"Patrick, I am the concept you took of the medium when you called to hear from your supposed departed friend. I wish to tell you that I, in spirit form, have completely changed my belief in spiritism. Now I see clearly there is no such spirit as a 'disembodied spirit.' The medium merely awakens concept copies the subjective concept of the sitter furnishes him.

"My prototype—if he is still living—believes as he did when you called upon him, that he evoked the 'disembodied spirits.' No medium nor any other human being—so far as I am aware—ever knew that the Personality of humans begot the spirit world known to man. My prototype and all the spiritists believe that the dead are summoned from out space, and they know nothing about the manner in which the intelligence sought exists.

"Subjective concepts live with the percipient from the moment they are begotten until he dies. They are in no way connected with their prototypes. The death of the prototypes has no effect upon them. Hence, a medium can call up, not only a concept of the living but a concept of humans now dead.

"Concepts of those now living, as well as of those now dead, are in the same class,—subjective concepts begotten by the Personality of the percipient. We are convinced from our study here, that there is no such thing in the spirit world as 'disembodied spirits.'

"Subjective concepts of humans explain all subjective phenomena."

* * * * *

After the concepts of the missionary, the superintendent, the hypnotist, the spiritualist, and finally the medium, had ceased dictating to Patrick, the surrounding multitude of subjective concepts belonging to his Personality were invited by the missionary's concept to ask any question they wished and he and the others who had studied the subject would try to solve them.

This pleased them. Their existence in the awakened spirit form was a new experience, for their prototypes had no knowledge of the spirit world as it is. Many concepts whose prototypes had been interested in spiritism, Christian Science, hypnotism, and kindred subjects, were bubbling over with anxiety to hear explanations of subjective phenomena that had puzzled their prototypes.

The missionary suggested that but one question be proposed at a time; when that was finally disposed of, another would be taken up.

* * * *

QUESTIONS ASKED BY MEMBERS OF THE SPIRIT AUDIENCE

*Preliminary Remarks, by the Concept of the Superintendent,
Stating the*

GENERAL LAWS

*Governing the Begetting of Subjective Concepts, the
Inhabitants of the Spirit World.*

I.

All sentient beings beget subjective concepts, living copies of all sentient beings with whom they exchange mutual recognition.

II.

Each sentient being then possesses as many subjective concepts of sentient beings as the number it has met and with whom it has exchanged mutual recognition, and the number of times it has met them.

If a sentient being meets and recognizes other sentient beings five thousand times, it will own five thousand subjective concepts of those sentient beings.

III.

Clairaudients can converse only with concepts of their own species.

IV.

Our investigations concern subjective concepts of humans alone. Hence, we will confine ourselves to the study of concepts of humans taken by the human personality.

V.

Each normal human being is surrounded day and night by his subjective concepts of humans. He and they are unaware of their existence.

VI.

When a human being becomes clairaudient his concepts of humans are awakened and he recognizes some of them by their voices, thus individualizing them. But the prototypes of the concepts, and, in fact, all men, are now ignorant that subjective concepts of humans constitute the spirit world. This ignorance on the part of the clairaudient and his concepts of humans accounts for the conflict that takes place in the clairaudient state between the conceiving personality and its subjective concepts of humans.

VII.

The remedy for this contest between the conceiving Personality and its concepts is the diffusion among mankind of this truth: that the spirit world known to man is subjective, composed of concepts of humans begotten by the Personality.

Having stated these general laws, governing our entrance, and the entrance of all subjective concepts into spirit life, and having had an opportunity, as members of the subjective, the spirit world, owned by Patrick, to study at first-hand phenomena peculiar to the spirit world, we will now endeavor to explain, as best we can, questions proposed by this subjective spirit audience.

"Will you please explain how we are heard by Patrick alone when he is surrounded by other people?"

CHAPTER XLIX

THE PERSONALITIES TELEPHONE EXCHANGE

The superintendent said he would explain the phenomenon by a comparison with a telephone exchange. We will take an exchange with only one operator.

"From the exchange wires extend to the homes and business places of all its subscribers. When the subscriber wishes to call the exchange he lifts the receiver off the hook. This illuminates a square on the frame before the operator, attracts her attention and tells her a subscriber is calling.

"The subscriber, when put in communication with the operator, gives the telephone number of the person he wishes to talk with. The operator inserts the connecting plug and rings the telephone of the one wanted. When he answers, the two subscribers are put in communication. The conversation between the two is heard by the operator of the central exchange, but by no one else in the room. The receiver is over her ear. At the close of the conversation the receivers are hung up and the connection is broken.

"Now, the clairaudient is the exchange for all his concepts of humans. All are connected with him by an invisible bond,—just as the visible wires are connected with the telephone exchange. When the concepts speak to him or to each other, he alone hears them, just as the operator alone hears in the exchange. Whether his concepts of humans are one thousand or one hundred thousand, they are all heard by him."

In a telephonic exchange the connection can be broken and the subscriber cut off. But in the case of the clairaudient there is no way by which he can shut off the talk of his concepts, no matter how offensive or prolonged. In this respect, the telephone operator has an advantage over the poor innocent clairaudient.

The operator at the telephone exchange knows that the conversation she hears is between two human beings. She knows the workings of the telephone and hence is not worried or surprised at hearing imitations of human voices. But the poor clairaudient is wholly ignorant of the origin of the voices he hears, and usually believes that they come from human beings. They, too, are but imitations of human voices.

The operator hears mechanically-produced imitations of human voices, whereas the clairaudient hears voices produced by accurate spirit copies of human beings. You all hear through the Personality of Patrick, who owns you. The conversations between you and him are subjective, since you are subjective concepts of your prototypes, begotten by his Personality; and are heard by no human being but him; just as the conversations between the telephone subscribers is heard by no one in the exchange but the operator whose ear is covered by the receiver.

Patrick's Personality is the central office of the spirit telephone exchange, to which you all belong, and the operator is his human intelligence.

THE LIFE OF THE SUBJECTIVE CONCEPTS

1. With the normal man.
2. With the clairaudient.

A subjective concept in the spirit audience said:

"There are many subjective concepts here who say that they cannot divest themselves of the idea that they are not their prototypes. Will you explain to us the origin and life of subjective concepts:

"First—With the normal man, and

"Second—With the clairaudient?"

"I," said the concept of the missionary, "will try to make the answer to your question plain by taking myself, a concept Patrick's Personality begot of my prototype, and trace my existence from my spirit birth to the present time.

"My prototype was the first human being Patrick met. I am the first human subjective concept his Personality took. He was then about twenty-two years old. For nearly two years after I was begotten I was unconscious of my existence, because Patrick was normal. When Patrick had typhoid fever the heat of his body expelled the Personality. I remember seeing him out of his body, but I was confused and knew nothing about my condition. Patrick's Personality, too, was confused even more than I, for it could not think and reason while out of its home, the brain, while I, in spirit form, had a perfect spirit brain, and could reason as well as could my prototype.

"While Patrick's Personality was out of his body, I entered it and used his vocal organs as if they were my own. This was the condition Patrick was in when my prototype returned to the Island and heard, as he believed, the devil reciting portions of the breviary in his voice. My prototype, wholly ignorant of the spirit world as it is, concluded that I, speaking through Patrick's vocal organs, was the devil. His education made him believe so.

"If Patrick's Personality was forced out of his body by the fever, why, you may ask, could I enter the fevered body and remain?

"This is the reason: Patrick's Personality was the seat of the senses of his body and the heat of the fever affected it so that it moved out; while I, a subjective concept, a spirit, am not affected by the heat or any other condition of a human body. No material substance can act upon us.

"Under the intelligent care of my prototype the fever decreased and when the bodily temperature approached the normal Patrick's Personality resumed its place in its body and I returned to unconsciousness. In this condition I continued until Patrick became clairaudient.

"Let me now describe to Patrick my appearance in spirit form.

"Could you but see me with your bodily eyes I would appear to you just as my prototype did when you first met him. What I say of myself will apply to all his concepts of humans. I appear to myself this moment just as my prototype appeared to himself

the first time he met Patrick. My prototype's body is here accurately reproduced in spirit. The apparent flesh and color duplicate my prototype's. Each organ of my spirit body appears to function as it did in my prototype's body. I breathe, my heart beats, and so far as I can see, I am an exact copy of my prototype, the missionary. In this respect we are all faithful copies in spirit of our prototypes, the human beings met and recognized by Patrick.

"Since this is the case, it is no wonder that we when awakened, by Patrick's clairaudient condition, believed that we were human beings and could not understand how or why we were obliged to go wherever Patrick went. Our forcible detention by him, as we at first believed, made us uneasy and angry and caused him much trouble.

"We did not know how we came into existence, for our prototypes were ignorant of what subjective concepts of humans are. But we know now; and our prototypes who are still living are still ignorant of the origin of the spirit world, are ignorant of our existence.

"If Patrick attempted to convince my prototype or the superintendent that he had subjective concepts of him, that knew all he knew, his efforts would be construed by them as convincing evidence that poor Patrick's perpetual home should and must be the Insane Asylum.

"We, then, are members of the spirit world, belonging to Patrick, in no way connected with our prototypes, will live while Patrick lives and cease to exist when he dies.

"Spirit copies of our prototypes, similar to us, exist with each human being our prototypes have met and exchanged mutual recognition. My prototype, the missionary, must have met and recognized one hundred thousand people in the last fifty-five years. Hence, spirit copies of him, similar to those Patrick has, exist with all of those hundred thousand now living.

"Subjective concepts of our prototypes do not multiply our prototypes any more than pictures taken by a kodak increase the number of our prototypes. Our prototypes, standing before the kodak, furnish the models for the pictures. So, too, our prototypes, standing before a human being, furnish the models from

which the Personality begets the subjective concepts. The kodak pictures are flat and dead, because the film on which they are taken is dead. But the concepts taken by the human Personality are living, perfect copies of their prototypes, because the human Personality is a living film, endowed with the power to produce perfect spirit copies of human beings by mutual recognition.

"I am not the only concept of my prototype here. Each time Patrick and my prototype met and parted a concept was begotten by Patrick's Personality. All these are here as well as I.

"Let us then, think of ourselves, not as prototypes of human beings, but as subjective concepts of our prototypes, begotten by Patrick's Personality. The human Personality begets the spirit world known to man. The belief regarding the spirit world entertained by the Hebrews of old and of the Christians of today is absolutely false.

"That there is a vast army of devils roaming at will through space, and as a pastime toying with the souls of men, is not true. That there is an equally vast army of angels employed in executing the orders of the Almighty is not true. The truth is that the spirit world, the only spirit world known to man, is composed of subjective concepts of humans begotten by the Personalities of humans. Hence, all the inhabitants of the spirit world are subjective concepts attached to visible, sentient beings. One word more, and I'll have finished.

"The subjective concepts owned by a man who lives and dies a normal, will never know that they have existed. And when the normal man dies, his subjective concepts of humans will pass unawakened into eternal oblivion."

* * * *

HALLUCINATIONS, DELUSIONS, ETC.

ANSWERED BY THE CONCEPT OF THE SUPERINTENDENT

"Will one of you who has made a study of our spirit condition, please tell us what is meant by hallucinations, delusions, etc.?"

"As a concept of my prototype, the superintendent, I will endeavor to explain the meaning attached by doctors and 'psychologists' to these terms.

"My prototype is today a firm believer, as are all the medical profession, that he knows all about 'hallucinations' and 'delusions'—while I, a subjective concept of my prototype, owned by Patrick, knew all the superintendent knew at the moment I was begotten and have learned here more about the spirit world and phenomena connected with it than my prototype probably will ever know. He and all doctors and materialistic professors know nothing about the spirit world composed of subjective concepts of humans,—in fact, they deny its existence.

"They prate, look wise and confound the common people with their ponderous Greek and Latin derivatives, whose meanings are unknown to the layman. These learned words are not backed up by truth, but by what the coiners fancy to be facts. This comes from the manufacturers of the derivatives knowing nothing of the conceptual spirit world.

"When a man speaks of a stone, a house, all readily understand what he means. But when a doctor or 'psychologist' speaks of aboulia, alexia, Idiognomonic, agraphia, Metastasis, alangesia, synergy, apkonina, Psychophragy, Coenestism, Telorgy, cosmopathic, dynamogeny, eutencephalic, hyperpromathia, dynamogeny, cryptomnasia, hynogogic, and any number of other unfamiliar, unpronounceable derivations of the dead languages the poor layman stands aghast and marvels at the stupendous knowledge displayed by the specialists. All these terms have been invented by men who were ignorant of our existence, and each of those terms, if their authors knew of the spirit world as we do, would be changed to words as simple and as easily understood by the layman as the expressions 'stone' and 'house.' Ignorance on the part of a class of men who pose as knowing all about subjective phenomena, is responsible for the bewildering vocabulary they have invented.

"'Hallucinations' and 'delusions,' so termed by the men credited with knowing all about the human mind, are actual manifestations of subjective concepts to their owner, the conceiving Personality.

"An example believed by my prototype, the superintendent, to be an hallucination is the fact that Patrick claims to hear voices.

"We all know that he does hear voices, for he hears us subjectively; that is, he alone hears us, for we belong to his Personality, and when we speak to him or to each other he, and no one else, hears us.

CHAPTER L

SUBCONSCIOUS MIND

"This conversation on our part with Patrick is by doctors and 'psychologists' called an hallucination,—that the source of his hearing has no objective reality. We know that we are, to Patrick, an objective reality, when awakened, although a subjective concept, and under certain conditions, such as materialization, will become objective realities to all in the room. We are not, then, hallucinations or delusions. But men posing as experts in normal and abnormal mentality,—men who deny spirit existence, and claim that all life on earth is the result of matter in chemical combinations, have, by their cheek and persistence, overwhelmed, not only the ignorant layman, but also the educated ecclesiastic, and forced the latter, if not to accept the materialistic teachings, theoretically, at least, to accept them practically.

"For no clairaudient is today looked upon by an ecclesiastic as other than a crazy man;—just as he is held to be by the materialistic doctors. Ecclesiastics! how can you do this and defend the origin of your revealed religions?

"Concepts, you and I are not hallucinations or delusions. But until mankind knows of our existence as we are, the truthful statements of the clairaudient will have no standing among materialists. These men, holding the position they do in society, will influence the judgments of normal men, against the claims of the clairaudient.

"It is ignorance, supported by funds from the State's revenues, that characterizes us, members of the spirit world, as 'hallucinations,' 'delusions.' We, *as you all know, are living intelligences.*"

The concepts of the superintendent said that they would give no further explanation this evening, and requested Patrick to secure from the superintendent a copy of "The Law of Psychic Phenomena" by Dr. Hudson.

"This book my prototype has read," he remarked, "and while the author knew nothing about the subjective spirit world, and hence could not possibly formulate the law governing 'psychic' phenomena, yet he gives the teachings and theories held by writers on 'psychic' subjects in lucid language. To those theories I may need to refer, and Patrick can give us from the work the exact words when we wish to quote them."

THE SUBCONSCIOUS MIND

THE SUBJECTIVE MIND

THE SUBLIMINAL SELF

"We would like," said one of the concepts, "to hear an explanation of the expressions,—'subconscious mind,'—'subjective mind,'—'subliminal self.'"

"Do they mean the same thing? To us the terms are vague."

A concept of the superintendent was invited to reply.

"Subjective concepts, members of the spirit world, owned by Patrick:

"I am pleased to have an opportunity of using the knowledge gained in this spirit condition in making clear to you the meaning attached to those terms by writers on 'psychic' phenomena.

"Those writers we know are as ignorant of the origin of the phenomena to which these expressions refer as are our prototypes. Whether our prototypes are professional men or ordinary laymen, we are perfectly aware that they know nothing about us—subjective concepts of humans—who are responsible for all 'psychic' phenomena.

"These expressions: 'subconscious mind,' 'subjective mind,' 'subliminal self'—are used by writers to designate the self-same thing,—namely, the subjective concepts of humans. Hence, concepts, those terms are used by writers to denote us. We are an unknown quantity of them. All seem to agree that the terms used to refer to us indicate what they call the submerged mind, possessed by all men. We concepts are this submerged mind, for the knowledge, the understanding, of which honest men have angled for a century and are still angling.

"We will now ask Patrick to refer to Doctor Hudson's book, page 26, where he states:

"Under the rules of correct reasoning, therefore, I have a right to assume that man has two minds * * *. For convenience I shall designate the one as objective and the other as subjective mind."

On page 29 the Doctor defines the two minds thus:

"The objective mind takes cognizance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning."

Then he defines the subjective mind as he conceives it. We will number each faculty attributed to the subjective mind.

"(1) The subjective mind takes cognizance of its environment by means independent of the physical senses.

"(2) It perceives by intuition.

"(3) It is the seat of the emotions and the storehouse of memory.

"(4) It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism."

Patrick was asked to read the Doctor's definition of the powers of the subjective mind, on page 151.

"(5) The subjective mind has absolute control of all the functions, conditions and sensations of the body."

The definition of the objective mind given by Dr. Hudson is the one accepted by all writers on "psychology." But we know that the objective mind is the only mind belonging to a human being.

We know that while a man remains normal there cannot possibly be projected into his life the semblance of any other mind. The normal man knows only what he has learned of the external world through his senses.

We will now take Dr. Hudson's definition of the subjective mind, and answer it number by number, as we have marked it.

"(1) The subjective mind takes cognizance of its environment by means independent of its physical senses."

"Concepts, do you not realize the absurdity of that statement?

"The writer knew nothing about us, and it is we he calls the subjective mind. You know perfectly well that the knowledge you have—possessed by your prototype—never came to you while you have been a concept belonging to Patrick. You know that when Patrick's Personality begot you he took a perfect copy of your prototypes, and each of you concepts has all the knowledge that your prototype possessed at the time you were begotten by him.

"The Doctor's ignorance of our existence and his defective knowledge of 'psychic' phenomena, and its origin, accounts for the false character he gives us. We are not Patrick's subjective mind. We are spirit copies of our prototypes, and as such we to our eyes apparently duplicate them physically, but we do actually duplicate them mentally.

"What we know of our prototypes' lives was received from our prototypes.

"Each of us has an exact copy of the knowledge possessed by the mind of our prototype at the moment we were begotten. Hence, our knowledge did not come to us independent of the physical man. Our prototypes' physical senses recorded the knowledge of which we are copies."

"(2) It (the subjective mind) perceives through intuition."

"This was answered in our explanation Number 1. Our knowledge came from our prototypes, who got it as other humans do, through their senses."

"(3) It is the seat of the emotions and the storehouse of memory."

"The subjective concepts, the Doctor claims, are the seat of Patrick's emotions. How funny that sounds to us!

"Before we were begotten and awakened what influence could we possibly have had over the emotions felt by Patrick? And that we are the storehouse of Patrick's memory is too foolish for us to bother with. Each of us has the experience, the memory of our prototype's life up to the moment we were begotten by Patrick, just as he has the memory of his own life's experience. What do we know of Patrick's life up to his twenty-second year? Nothing except what he has voluntarily told us.

"What does he know about our prototypes' life experiences? Nothing but what we have made known to him.

"Our memories of our prototypes' lives are our own, just as Patrick's memory belongs to him. While Patrick was normal, he knew nothing of our existence,—nor did we. We were in complete abeyance. But since Patrick became clairaudient, and we were awakened, we can manifest our knowledge, and tell him what our prototype's life was.

"But this does not make of us Patrick's mind or memory,—much less does it make us the storehouse of his memory. He has his own memory and each of us has a copy of the memory of our prototype.

"The expression 'subconscious mind' has become a fad with modern space writers to evidence their up-to-dateness and their cleverness in determining the origin of an unexpected thought on the part of some public character. The meaning they attach to the expression is the same as that by Dr. Hudson. We know that the subjective concepts of humans begotten by the Personality are what they falsely call the subconscious, the submerged mind of man.

"It is plain to us that we are not Patrick's subconscious or submerged mind. In the normal man we are never awakened. When we are awakened, as we are in the abnormal man, the clairaudient, the vast majority of our owners spend the rest of their days in the Insane Asylum."

"(4) It (the subjective mind) performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest

in a hypnotic subject when he is in a state of somnambulism."

"The absurdity of this statement is apparent to all of us subjective concepts. But that the normal reader of this communication from us through the mediumship of Patrick may understand what intelligences are addressed, while the subject is in hypnosis, we will explain the process pursued in inducing hypnosis.

"The subject consents to pass into the hypnotic sleep—at the suggestion of the hypnotist. When the subject is hypnotized, what is his condition?

"His Personality is in a profound sleep and its subjective concepts of humans, such as we, are at the threshold of consciousness. The hypnotist is in rapport with all the subject's concepts of humans. They are wholly ignorant of who or what they are, and will accept from him any suggestion that he may make. No subjective concept is aware of the existence of any other subjective concept in hypnosis. Here, then, the conceiving Personality is asleep, and its concepts of humans are awake. These awakened concepts of humans are under the control of the hypnotist. This is an abnormal condition, for the concepts of the one in hypnosis are dominated by a foreign intelligence. The abnormal condition is only temporary for this reason: The hypnotist in many cases believes that he is talking to the intelligence of the sleeping man. All the concepts accept his suggestion, and believe that they are the owners of the sleeping man's body. Hence, when the hypnotist, mentally or orally, recalls to consciousness the sleeping man, the concepts recede below the threshold of consciousness, and retain the belief that they are the owners of the body.

"What would be the result if the hypnotist believed that he was talking with concepts taken of other men or with disembodied spirits?

"The suggestion of the awakened subjective concepts of the man in hypnosis—that they did not own the body, and were foreign to it—would be treasured by the concepts as are post-hypnotic suggestions, and would sooner or later cause the con-

ceiving Personality trouble. But the belief of the hypnotist—that he is conversing with the intelligence of the sleeping man—prevents any contest between the conceiving Personality and its concepts. However, hypnotism is dangerous to the normal man.

“Concepts, we are not Patrick’s subjective mind and no concept owned by a normal man can ever be awakened, except the owner is in an abnormal state. How then, we ask, can subjective concepts constitute a mind in a normal human being? The answer is simply, they can not.

“We are copies of your prototype’s minds and never constitute the mind of any human being whose Personality begot a copy of our Prototypes.

“To the normal man we are not subjective, subconscious, subliminal or submerged minds. In the abnormal state, instead of calling us subjective, subconscious or subliminal minds, materialists as well as ‘psychologists’ call us subjective concepts, delusions, hallucinations and illusions!

“It is time that the truth should be known and that we be given our proper place in the world of intelligences. Ignorance of us, subjective concepts, has foisted upon mankind all the so-called revealed religions of the past. Let the truth be known. The First Cause has never made any revelation to man.

“(5) On page 151 we find Dr. Hudson asserting that:

“The subjective mind has absolute control of the functions, conditions and sensations of the body.

And a few lines further, he remarks:

“How the subjective mind controls the functions and suggestions of the body mortal man may never know.

“We concepts do know, and we will explain how and when the subjective concepts, which the Doctor falsely calls the subjective mind, do control the functions of the body.

“Subjective concepts never control the sensations of the body, for while the subject is in hypnosis the senses of the body are suspended.

“When a subject is in that abnormal state called hypnosis, all his subjective concepts are at the threshold of consciousness, as

we have said, and under control of the hypnotist. Hence, when he suggests to the awakened concepts, whose members run into the thousands, and each unconscious of the others' existence, that they own the subject's body and he suggests that a certain physical effect must take place in the sleeping man's body, all the concepts take possession of his body, stimulate the organs by their united efforts, and produce the physical result desired.

"This, remember, is done while the man is in hypnosis, in an abnormal condition. Would any sane man say that this result was produced by the normal functioning of the physical organs? That the one in hypnosis is in a normal state?

"The subjective concepts owned by a normal man are in abeyance while he is awake. They know nothing—not even that they exist. How can they, in such a condition, affect the bodily functions? Will such a normal's bodily organs function? Perfectly and normally.

"Let us briefly consider the child, from the impregnated ovule to maturity.

"Its early years call for care and nourishment. Reason dawns in early youth. From that time forward we find the human being to be possessed of two agencies:

"The first began its existence when life entered the ovule. ♀

"The second, after the child had grown so that it could wander from its parents,—its natural guardians.

"The first agency, which was awakened when the ovule was impregnated I call the Formative Principle. It comprehended the entire human being, having in embryo the second agency, the Personality.

"The office' of the Formative Principle is to select the constituent elements of the food, from which to gradually build the human body from the impregnated egg to the adult, and on through the declining years.

"The second agency, the Personality, has imposed upon it by nature the duty to protect and guard the body from harm. To effect this 'she has confided to it the intelligence of the species and the ownership of the senses.

"The duties of the Formative Principle are to build the body, repair its waste, and propagate its kind. It permeates each atom of the human frame.

"The duties of the Personality are to interpret the messages sent to it by the five senses. If danger to the body is reported through the Personality the reflex nerves notify the Formative Principle the action to be taken for the protection of the body. The Personality is the recorder and owner of all conceptions begotten through the senses.

"The Formative Principle never leaves the body. Nor does it interfere with the Personality, but relies implicitly upon its suggestions.

"The Personality can leave the body and go to any place on earth. While it is absent from the body it is connected with it by an invisible bond.

"Now when a man is thrown into hypnosis, and by that act his subjective concepts of thousands of human beings are brought to the threshold of consciousness, they can be directed by the suggestions of the hypnotist, and the united effort of the concepts will abnormally influence the functions of the Formative Principle, the owner of the body. This is the reason that Doctor Hudson thought that the subjective mind, which he believed the concepts are, controlled the functions of the body.

"Now that I have explained the duties of the two agencies found in each human being, the Formative Principle, which develops the body, and the Personality which guards it—let us see if it is necessary, as Doctor Hudson would have us believe, to awaken subjective concepts in order to have the bodily organs function properly.

"To prove that it is not necessary to summon the subjective mind or the subconscious mind, or the subliminal self to assist nature, we will appeal to a nurse who has taken care of a week-old child. It has no subjective mind, subconscious mind, or subliminal self, for it is too young to beget subjective concepts. And yet that nurse will testify that the Formative Principle of the infant needed no assistance in causing the bodily organs to function naturally and generously.

"With regard to Dr. Hudson's statement that the subjective mind controls the sensations of the body, we will merely remark that in hypnosis the senses of the body are completely suspended, for the Personality which owns them is in a profound sleep.

"Concepts, for the enlightenment of the reader, more than for ourselves, let me specify a few conditions in which a man may be when his subjective concepts are awake:

First: In dreams, subjective concepts are the dreamers.

Second: While the subject is in hypnosis.

Third: While a man is in the delirium of fever.

Fourth: When the subject is clairaudient.

Fifth: When the subject is afflicted by multiple personalities.

Sixth: In this number I include all acts known to man calling for unseen power for their performance. The unseen is the subjective concepts of the operator.

DREAMS

"First: Dreams are often caused by an acquaintance thinking intently of the sleeping subject. The intense thought does not impinge the Personality of the sleeping man, but awakens a concept he owns of the acquaintance. The aroused concept receives the message from the prototype and causes it to assume for the sleeping man what we call a dream.

"No human mind can send its thoughts to another human mind immediately. They must be conveyed from one mind to another through an external medium. In dreams this external medium is the subjective concept of the thinker owned by the sleeping man. Telepathy does not exist outside the minds of false theorists.

HYPNOTISM

"Second: That subjective concepts owned by the one in hypnosis are the agencies used by the hypnotist we all know, and we wish all mankind to recognize the fact.

FEVER DELIRIUM

"Third: In fever delirium the Personality and its concepts of humans often meet and talk with each other. The condition

is chiefly a physically abnormal one and when the fever subsides the Personality returns to its body without suffering any harm, simply because the Personality and its concepts believed that they were human beings.

"When the fever subsided the Personality returned to its home, the brain, and its concepts of humans again passed into abeyance. The Personality, while out of its home, the brain, is not active or self-assertive. Hence, a temporary exclusion by fever does not awaken a conflict between it and its subjective concepts of humans.

THE CLAIRAUDIENT.

"*Fourth:* The clairaudient state must be charged to the human being. It cannot be charged to the subjective concepts directly. Some force or power which affected the human being and thereby awoke his subjective concepts, is responsible for the clairaudient state. Fear, fever, shock, drugs, liquor or some gross violation of nature's laws, are responsible for the clairaudient condition. To place the responsibility where it belongs would require the study of each individual case.

SECONDARY, OR MULTIPLE PERSONALITY.

"*Fifth:* A secondary or multiple personality, falsely so-called, is produced by subjective concepts. But the elucidation of this fifth division we will leave to the concept of the missionary for tomorrow evening.

ALL OTHER SUBJECTIVE PHENOMENA.

"*Sixth:* Under this number we will include all the manifestations of invisible intelligences, such as planchette writing, the ouija board, automatic writing, levitation of sensible and insensible beings, slate writing, Faith Cures of every kind, whether at sacred shrines or through Christian Science healers, Stage exhibitions by necromancers, and all other actions ascribed to invisible intelligences are the work of subjective concepts of human beings.

"It will not be necessary to explain in detail how these numerous manifestations take place. We, in spirit form, readily understand how they are performed. Again, I repeat: Subjective concepts begotten by the human personality, are responsible for all 'psychic' phenomena.

"Tomorrow evening the Father will explain the subjective concept manifestations. The first topic he will treat is the secondary and multiple personalities. And the second, the manner in which all faith cures are effected.

THE SECONDARY AND MULTIPLE PERSONALITIES.

"The human personality possesses the intelligence of the species, and is the seat of the senses.

"It has, then, first, the intelligence of the race, and, second, its office is to receive and record the messages sent by the nerves to each of the five senses, and to return by the reflex nerves, the action to be taken in the interests of the body, by the Formative Principle. Each human being has but one Personality.

"How, then, do 'psychologists' tell us of persons having a second, a third and even a fourth personality?

"The answer is simply this: They know nothing about the existence of us concepts of humans which are accurate living copies of our prototypes, and the absolute property of the conceiving Personality. The normal human being possesses these living concepts unknown to him. When, through some extraordinary physical or mental stress, they are awakened and a subjective concept of a mentally strong character forces the normal Personality into abeyance, and takes possession of the body, it is called by 'psychologists,' a secondary personality.

"It is not a human personality, but a concept copy of a personality. It has in spirit the exact appearance of its prototype, and the knowledge he possessed at the moment it was begotten. It is ignorant of who or what its prototype was.

"The excluded personality is in abeyance, a condition similar to hypnosis, and knows nothing about the invading human concept. The invading concept usually knows of the existence of

the normal Personality. If a third or fourth concept takes possession, each knows of the existence of the preceding concepts, but not of later ones. Thus, the second will know of the primary; the third of the primary and the secondary; and so on.

"The Primary, the normal Personality, never knows of the possession of the body by concepts of humans. If it did it would become clairaudient. For the very fact of the normal Personality seeing or hearing one or more of its subjective concepts of humans, would start a conversation between the normal Personality and its concepts, thus making the conceiving Personality clairaudient.

"The life of a human being is not interfered with by subjective concepts possessing the human body. In fact, many times the health of the body invaded by a subjective concept whose prototype was healthy, will be improved.

"Nor does a subjective concept called a secondary personality interfere with the body in propagating a family. There are many instances of women who bore large families of healthy children, while governed by a subjective concept. Nor is there any reason to doubt but that the husband of the woman could be also dominated by a subjective concept of a human, and yet both father and mother thus controlled, would become parents of a family.

"Remember the duty of the Formative Principle is to propagate the race, and the forcing into abeyance of the normal personality by a foreign intelligence in no way affects its legitimate office.

"This proves conclusively that the Personalities of the parents have no part in begetting children. The office of begetting children belongs exclusively to the Formative Principle of the parents and neither the normal personalities nor the invading concepts can interfere with its prerogatives. The offices of the Personality and the Formative Principles are clear cut and distinct.

"The Personality begets the inhabitants of the invisible world. The Formative Principle of human beings begets the visible beings of the visible world.

"Hence, the so-called secondary personality,—as well as any number of so-called personalities, are subjective concepts of humans begotten by the excluded normal personality. The invading concepts were begotten of strong human characters and the dispossessed Personality was, I am convinced, a weak, yielding human being."

Here, a concept in the spirit audience asked:

"How many so-called personalities might a man have?"

The Father replied:

"As many as the number of human beings the percipient had met and with whom he had exchanged mutual recognition.

"The possessed subject," he said, "was in hypnosis and if the concepts agreed, each one in turn could take possession for a specified time, until all had been in control. The number of personalities in that case would be limited to the number of human beings met and recognized by the percipient."

"It is amusing to me," said the concept of the superintendent, "as I recall the deep interest my prototype took in reading the accounts of secondary and multiple personalities, given by Dr. Morton Prince, Dr. Sids, Professor Janet and others. If he could see us and know in what hypnosis consists, he would laugh at those doctors and professors, learned and elaborate explanations of conditions, so very simple, when one knows of the existence of subjective concepts."

The concept of a doctor in the spirit audience, asked:

"Can the concept of a man take possession of a woman's body, and vice versa?"

"Yes," replied the Father. "Man, as you know, consists of two parts: the Formative Principle and the Personality. The Personality can be removed from control, as is done in hypnosis, and a foreign intelligence supplant it. But in the case of the Formative Principle no spirit on earth can replace it. Hence, the question of possession applies only to the intelligence. Can, then, the intelligence of a subjective concept, without regard to sex, take possession of any human being? Certainly, for posses-

sion consists in the invading concept intelligence directing the Formative Principle in its bodily movements.

"The duty of the Formative Principle is to obey the Personality as its guardian. It confides in it. Now the intelligence of the invading concept is a copy of a human Personality. The Formative Principle knows nothing about the suspension of the normal personality and the intrusion of the invading intelligence, and will unhesitatingly carry out the suggestions of the foreign intelligence.

"But when the subjective concepts are sufficiently awake the possessing concept will conform to the sex of the body. The concept of a man will take possession of a man's body and the concept of a woman, that of a woman. The Formative Principle permeates each atom of the body it built, and hence cannot be supplanted by a subjective concept.

THE SECOND TOPIC

THE MANNER IN WHICH ALL CURES ARE EFFECTED, WHETHER CALLED MESMERIC, HYPNOTIC, CHRISTIAN SCIENCE, MIND CURES OR PRAYERS TO SAINTS, THEIR RELICS OR SHRINES

CONCEPTS OF PATRICK, THE ELUCIDATION OF THE SECOND TOPIC

"The manner in which all faith and mental cures are effected, is one which requires me to explain several things which we have learned in our spirit form about sentient beings.

"I will place before you a few general principles, governing beings that enjoy senses. By so doing some of you concepts who have not studied this subject may the more easily understand the explanations, and the human beings who will read this may grasp my meaning.

Since sentient beings have appeared on earth there have been two inseparable coëxistences, the one visible and the other invisible.

The first class comprises the visible sentient beings.

The second class comprises the invisible conceptions begotten by the visible sentient beings through mutual recognition.

CHAPTER LI.

THE FORMATIVE PRINCIPLE.

The visible sentient beings possess two distinct, yet united factors:

First: The Formative Principle or life.

Second: The intelligence, the Personality, belonging to the species.

The Formative Principle belonging to each species begets the visible sentient beings of that species.

The Personality, or intelligence, through the senses of the visible being, begets the inhabitants of the invisible world.

Each Personality owns absolutely the conceptions, the invisible inhabitants it has begotten. They must live with the conceiving Personality and can live with no other. Hence, there are as many distinct invisible groups of concepts as there are sentient beings on earth. Each sentient being has its own group of concepts.

Each conception of a sentient being begotten by the Personality—the intelligence of a sentient being—is an exact copy of the prototype. It does not exist with the conceiving Personality as a mere lifeless image to be called up by the memory.

Each conception of a living being taken by the Personality is an exact living copy—a living spirit reproduction of the sentient being—and exists outside the body of the percipient.

This law is so universal that there is not in created nature a being whose intelligence is so superior or whose acquired knowledge is so vast and profound that it cannot be duplicated in the concept taken by the Personality of the sentient being.

Each conception taken by the Personality is an exact reproduction in every particular of the prototype. These conceptions constitute the invisible spirit world owned by each sentient being on earth.

While the sentient being remains normal the powers of the subjective concepts are potential. In the abnormal state, whether temporary or permanent, the latent powers of the subjective concepts—the concepts begotten by the Personality—are awakened and manifest themselves.

Concepts, what is the normal method nature follows in healing the sick? Through the efforts of the Formative Principle. Its duty is to build the body and repair the waste. Hence, when a vital organ becomes diseased the Formative Principle endeavors to repair the organ by following nature's laws. This it does by rushing more blood to that organ than usual, or other action deemed best, thereby staying the deterioration and thus restoring it to health.

If the recuperative efforts of the Formative Principle fail, then the organ gradually degenerates and death ensues.

Creatures below man make no effort to cure their ailments by any means, but such as their Formative Principle, guided by nature, suggests. They have no reason to guide or misguide them. Nor have they an intelligence capable of summoning abnormal help under the various names found in treatises on "psychotherapeutics." Instinct, which is another name for the cumulative experience the species has treasured from the past, gives the best normal aid possible.

But man, who enjoys reason, has discovered a powerful, invisible force, whose origin has thus far baffled him. Various methods have been discovered to secure the aid of this invisible power. The methods used to reach it are known to mankind as mesmerism, hypnotism, faith cure, mental healing, Christian Science healing, spiritism, and the Catholic belief in holy places, intercession of saints and the application of their relics.

The efficacy of these different methods of healing depends upon the intimate control the operator has over the subjective concepts of the sick one, and his belief that they can heal.

While the sick one is in the mesmeric or hypnotic state, all his subjective concepts of humans are at the threshold of consciousness and in rapport with the operator. This affords him a most favorable opportunity of suggesting to the thousands of

attentive concepts, the healing of the sick one. Suggestions to restore the health of the one in hypnosis given by a skillful operator to the multitude of concepts would persevere after he was awakened, until the sick one was cured or greatly benefited.

The *Century Dictionary* defines mind cure as:

"A professed method of healing which rests upon the supposition that all diseased states of the body are due to abnormal conditions of the mind and that the latter (and thus the former) can be cured by the direct action of the mind of the healer upon the mind of the patient."

The spiritualist, too, must enlist the aid of subjective concepts owned by the sick person, if benefit is to result to him.

Spiritualists are, as we know, mistaken when they believe that they are assisted in healing by "disembodied spirits." This is a false name given to us, subjective concepts.

Mesmerism, hypnotism, mind cures and spirit cures, we concepts must remember, lay no claim upon the Divine assistance. The healing fluid claimed by the mesmerists to be sent by the will of the operator to the sick one, was believed to be a natural healing power. The suggestions given by the hypnotist to the subjective mind—as he believed—or to the mind of the patient now in hypnosis, was also looked upon as a natural curative power.

The operator's mind, influencing the mind of the sick man, was also believed to be by mind healers a natural means of curing human ills.

The assistance claimed by the spiritualist to be given by the "spirits of the departed" to the sick one, was another manifestation of a natural healing force.

Mesmerism, like hypnotism, we know here in spirit, awaken only the subjective concepts of the ailing one.

If the mental healer produces beneficial results he must also awaken the concepts of the sick one and give suggestions that continue to influence advantageously.

The number of faith cures is extremely few in comparison to the number who have tried them, and when they have been successful the aid of the subjective concepts of the sick one must have been secured.

The mental condition of the patient, as well as the physical; the surroundings of a noted shrine or the relic of some widely advertised saint,—all these impress the mind of the sufferer, and occasionally arouse an abnormal state. This state may be only temporary, but it may be long enough to induce the subjective concepts of the stricken one to help nature restore health to the frail frame. If the subjective concepts have been influenced and physical repair is possible, health will be restored.

The Christian Science Healer sits at the bedside of the patient and by his subdued talk, in monotone, assists the sick one to pass into a passive state of self-hypnosis. In this condition all the subjective concepts of the sick one are at the threshold of consciousness, hear all said by the healer, accept his suggestions, and strive to carry them out to the physical benefit of the patient.

The Christian Science Healer suggests that the cures come to the sick through the operations of the Divine Mind. This is accepted by the concepts. And as no one of them knows who or what it is, nor is any one of them conscious of the existence of any other concept, each accepts the suggestion from the healer that it is the Divine Mind. In this way the thousands of subjective concepts of humans owned by the sick one are enlisted and at the suggestion of the healer exert their united efforts in restoring the bodily health of the afflicted one.

Christian Scientists will deny this, but they know nothing about subjective concepts of humans and their power over bodily infirmities. The cures they attribute to the Divine Mind are wrought through the influence of subjective concepts of humans.

Concepts, healing by the use of abnormal agencies, the subject which I am explaining, has a deeper, a more intimate interest for mankind than it has for us. Hence, I wish to review briefly what I have already said upon this interesting and hidden topic, more for the benefit of men who may read this, than for our enlightenment.

Cures are performed by two methods: First, through the natural recuperative powers of the Formative Principle. This natural method is followed by all living beings below man.

The second method cures bodily ills by using agencies which are abnormal. These abnormal agencies can be employed by rational beings alone. The abnormal agencies are of two kinds: first, physical; and second, mental, the subjective.

The physical abnormal aids are surgical and medical.

In the surgical aids the scalpel removes the danger threatening the life of the patient, and thus prolongs his life. In certain diseases medicines have been discovered to benefit the patient and thus assist nature in restoring health.

To destroy the baneful influence of certain deadly bacteria serums have been produced in the laboratory of the chemist to fortify the human body against the ravages of diphtheria, typhoid fever, yellow fever, tetanus and other diseases. Human observation and skill have concocted the remedies. All these physical helps, whether surgical or medical, to restore health, are abnormal aids.

In the "mental" domain the influences awakened to assist in healing human ills are abnormal. They are all confined to creatures enjoying human reason. By experience and observation men have learned that while the human intelligence is in abeyance a certain powerful influence or force amenable to suggestion is awakened and under the domination of the operator will effect wonderful cures. This force is apparent in the mesmeric and hypnotic condition. Then the thousands of subjective concepts of humans, falsely called the subjective mind, are enlisted, and through them marvelous cures are effected. This is the summoning of abnormal power.

Christian Scientists deny that the sick member is thrown into hypnosis by the healer's method and claim that they heal by the Divine power, just as Jesus Christ did. It makes no difference what they claim, since the truth is that they know nothing about how the sick one is cured.

The healer, as I have said, by his monotonous talk passes the sick one into partial or complete hypnosis, and in that state the Christian Scientist is talking to the subjective concept of the sick one. His suggestions will be accepted and acted upon by the

subjective concepts, and if a cure is possible, it will be effected through them.

This, too, is an abnormal aid used only by rational beings.

Mind cures are extremely indefinite. If the mind curist be a medium and his subjective concepts under control a benefit may come to the sick one. If the sick one be troubled with a headache or pains in parts of the body, by the laying on of hands by the operator, the awakened concepts may remove the headache or other pains.

But the healing of a body by mental treatment is not founded on truth, for bodily ills often come from excessive indulgence in eating and drinking and not from mental influence. Mental healing appeals to me as the work of charlatans for the money that is in it. "Absent treatment" is, I believe, simple fraud.

Spiritism may cure bodily ills if a sufficient number of subjective concepts—falsely called "disembodied spirits"—can be interested.

This is also securing abnormal aid.

Catholics, who are cured at shrines or through the intercession of saints or the application of their relics, use also an abnormal aid.

The shrines do not cure, the saints do not cure, for they are dead probably centuries, nor do the relics cure. The cures that are recorded must come to the sick by excitement aroused by the surroundings at the shrine, or an abnormal condition like ecstasy, in which the subjective concepts of humans are reached and influenced by the Personality of the sick one, awakening in them a desire to restore the bodily health of the suppliant.

All these methods are beyond the normal powers of the Formative Principle and are hence abnormal. The Divinity takes no part in them.

To man alone of all sentient beings on earth can be accredited the use of abnormal methods to assist the normal Formative Principle in effecting abnormal cures.

Mesmerism, hypnotism and Christian Science are the most potent in restoring health to the body, because the Personality of

the sick one is in abeyance and the thousands of his subjective concepts are at the threshold of consciousness and must accept any suggestion given them by the operator.

Mind healing, spirit healing and faith cures of the Catholics **are far less successful because by their methods the wonderful influence of their subjective concepts are not often secured.**

Subjective concepts of humans, no matter by what method aroused and their aid secured, are the abnormal healers of human ills. No matter what claims the advocates of any healing method may make, the time will come when old age will turn a deaf ear to their solicitations and will close the career—yes, even the career of a Mrs. Eddy. The most that any abnormal aid can secure for a human being is a temporary postponement of the day of dissolution.

"I, a member of the spirit family owned by Patrick, wish to know if our prototypes are surrounded by subjective concepts of humans as Patrick is?"

"Yes," said the concept of the missionary. "But while the human being is normal he will not know of their existence, nor will they. But let the normal human being permit himself to be hypnotized, then his concepts will come to the threshold of consciousness, and will be in rapport with the hypnotist.

"The concepts are unaware of who or what they are, nor will they know of each other's existence. This is because the hypnotist does not know anything about subjective concepts of humans and believes while talking to them, that he is talking to the one in hypnosis, or to his subjective mind. This idea is accepted by the concepts, and each looks upon itself as the owner of the subject's body.

"All said to the concepts by the hypnotist and done by the concepts through the body of the one in hypnosis is unknown to the normal Personality. This is evident from the fact that when the subject is awakened he is ignorant of all said and done while he was in hypnosis.

"Let the subject be again hypnotized, and immediately all said by the hypnotist and the acts performed by the subject in

the former hypnosis will be recalled by the concepts. This proves that in hypnosis intelligences are awakened whose memory records are entirely distinct from the memory of the one in hypnosis.

"These memory records belong to the subjective concepts owned by the one in hypnosis. Moreover, concepts, remember this:

"When Patrick passed into the clairaudient state all the concepts he had of humans were awakened. I ask, did Patrick's passing from the normal to the clairaudient condition create us, or had we existed before that, unknown to him and to ourselves? Surely we existed before that clairaudient condition supervened.

"Moreover, does not Patrick each day repeat how we were begotten when he meets and recognizes a human being? Each time he meets and recognizes a human there is ushered into our company a new subjective concept belonging to Patrick. This, then, is the way we came into existence. It is true, then, that each normal human being on earth today is unconsciously surrounded by all the subjective concepts of humans that he has met and with whom he exchanged mutual recognition."

Another concept remarked: "My prototype we know has subjective concepts of all human beings he has met and recognized. Now I ask: have I, a concept of my prototype, concept copies of all humans he had met before I was begotten by Patrick? And are these concept copies living, and do they possess the knowledge that their prototypes had when my prototype begot them?"

"Yes," replied the concept of the superintendent.

"*First*: We have concept copies of all concepts owned by our prototypes.

"*Second*: All concepts begotten of the living are living in the concept copies.

"*Third*: The concept copies of humans know all their prototypes knew at the moment our prototypes begot them.

"We are all subjective concepts taken by Patrick's Personality and hence one degree removed from our prototypes.

"The concept copies we have of subjective concepts of humans begotten by our prototypes are two degrees removed from their prototypes.

"The first degree are concepts begotten by our prototypes. These become second degree, or concept copies when Patrick begot us concepts of our prototypes."

Now you ask: Have we perfect spirit copies of the human beings our prototypes met, and with whom they exchanged recognition?

We certainly have, and I will try and make this plain.

To prove to you that we have concept copies of the concepts begotten by our prototypes, I will use the method followed by the medium in awakening the concept-copies owned by the concept of the "sitter" begotten by the medium.

The medium, when a caller asks for a sitting, converses with him for a few minutes and thus begets a concept of the "sitter." When the medium passes into hypnosis, and a "control," which is believed by the medium to be a member of the spirit world, but which is, in truth, a subjective concept of a human owned by the medium, takes possession of the medium.

This is the situation:

The medium has taken a concept of the "sitter" who has called for some definite information from some one now dead. The medium, now in the self-hypnotic sleep, has a concept that is termed a "control," which takes possession of the medium's vocal organs. Mediums are believers in spiritism, and are convinced that the communications come from disembodied spirits. The control is thought to be a spirit of one now dead.

The truth is that it is a subjective concept whose prototype may be dead. This concept was taken by the medium while the prototype was living. The "control" possessing the entranced medium, and thinking only of the dead, may not realize the presence of the subjective concept of the living sitter. Yet it is from that unrecognized concept of the sitter that the control awakens the concept-copy from which the information sought by

the "sitter" is secured. The "control," evidently ignorant of the existence of the subjective concept of the "sitter," now the property of the entranced medium, talks with the sitter and finds out from him what spirit of the dead he wishes to hear from. The sitter states the purpose of his visit, gives the name of the deceased he wishes to hear from, and the information he seeks.

Then the "control" calls upon the supposed "disembodied spirit"—thereby awakening the concept copy. This awakening frequently happens because the concept of the sitter is startled by the calling of the name of its now dead friend, and its new state, and falls into trance. Then the summoned concept copy will readily reply.

But should the concept the medium has of the "sitter" remain unmoved, no answer will be given to the control's summons of the concept-copy for the concept is that of a normal, and hence the concept copies would not be able to hear the summoning of the control.

In such a case the concept of the "sitter" owned by the medium, in order to reach the concept copy sought, the "control" must follow the method of the hypnotist; that is, it must hypnotize the concept and thus awaken the concept copy.

Having awakened the concept copy the "control" interrogates the supposed spirit, and learns what it can, in line with the wishes of the "sitter." This conversation between the "control" and the spirit, is not heard by the "sitter," but is communicated to him by the "control," through the vocal organs of the medium.

The conversation the "control" has with a concept-copy of the one now dead belonging to the concept the medium has of the "sitter," is a conversation with a concept that is a secondary concept of the medium. In other words, it is a talk with a concept-copy owned by the primary concept, the subjective concept the medium begot of the "sitter."

This proves that the secondary concepts, which are the concept copies we concepts own of the subjective concepts of humans our prototypes begot, are living and know all their prototypes knew.

CHAPTER LII.

IGNORANCE OF MEDIUMS.

The medium knows nothing about subjective concepts, nor do the "controls." They believe that they hold converse with "disembodied spirits." Their beliefs control their "spirit vision."

"Will you please tell us," continued the inquiring concept, "whether the concept copy awakened by me has concept copies of all humans met by its prototype?"

"For example: My prototype had a concept of his wife. She had never met Patrick—hence he has no primary concept of her. The concept I have of her is a secondary concept to Patrick and a primary concept to me, who am a subjective concept begotten by Patrick. Now when I awaken the concept copy of my prototype's wife, can that concept awaken the copies of concepts her prototype had?"

"Yes," replied the concept of the superintendent, "but it must be remembered that the farther you go back in calling up concept-copies the more difficult it is to understand the communicating concept. Patrick can converse with us, and we can more easily recall our prototypes' lives up to the time he begot us than we can summon and converse with the concept-copies our prototypes begot.

"The reason is this: Patrick is a human being and we are primary concepts he begot; but a concept-copy, which is a primary concept to you is a secondary concept to Patrick, and both you and it are members of the spirit world belonging to Patrick. The farther removed the spirit is from the prototype the weaker the powers of recollection become.

"You are removed one existence from your prototype. The concept copy you awaken is removed two existences from its prototype:

First, the concept of the wife, begotten by your prototype, and

Second, the concept of your prototype, begotten by Patrick.

"Let us go back farther. If the concept copy you awaken of your prototype's wife were asked by you to awaken the concepts it has of the members of its prototype's relations, it might possibly be able to arouse and hold the attention of one or more, but they would be so feeble and attenuated that but little definite knowledge could be secured.

"The concept copies awakened by the concept copy of your prototype's wife would be removed three degrees from your prototypes:

1. The concept-existence with the wife of your prototype,
2. The concept-existence with your prototype, and
3. The concept-existence with Patrick.

The farther the spirit-concept is removed from the prototype, the human being, the weaker the concept-copy and the less it is able to recall of the prototype's life.

"We have consulted and experimented on this subject," said the superintendent, "and we members of the spirit world who are now giving to you the result of our studies, believe that it is impossible to go five degrees or spirit existences and secure any reliable information. Hence, when at the seances or spiritualistic meetings, the medium claims to call up the disembodied spirits of the ancient dead,—of Homer, Socrates, Plato, Cæsar and the like do not believe him. He may not deceive you intentionally, but his statement nevertheless is untrue. Concepts very often purposely assume fictitious characters to hide their own identity. And it must be remembered that they are living in a spirit world, where suggestion is all powerful.

"Concepts of man have virtually passed out of existence in the spirit world when they are so far removed from their prototypes that it is impossible to awaken them. This state, we believe, is reached at the fifth degree from the prototype.

"Disembodied spirits, if such existed, might be immortal, but they do not exist. Subjective concepts begotten by the Personality do exist, and they die forever when the human being dies who owns them."

Another concept inquired from the acknowledged spirit experts:

"Is it possible for us to live where we please or must we continue to live with Patrick?"

"That," said the Professor, "is a most interesting question to all of us, and I am glad that it has been asked. The first consideration in answering it is: What are we? We are subjective concepts of our prototypes, begotten by Patrick's Personality through his senses. We are in no way connected with our prototypes. They may die, but their death will remain unknown to us until we learn of it through Patrick. This shows how absolutely independent we are of our prototypes, and how completely dependent we are upon Patrick for existence. His Personality begot us, owns us and supports us. Hence we can live with no sentient being but the one who begot us. We are not human beings, but concepts of human beings, begotten by Patrick's Personality. Some of our prototypes hold high and responsible positions in society, but here we are all on a level—merely subjective concepts owned by Patrick.

"The superintendent has charge of Patrick, but Patrick's concept of him is not the superior of Patrick, but his property. So with all of us. No matter how high or exalted the positions held by our prototypes, here we are on the same plane, the subjective concepts of our prototypes owned by Patrick, an inmate of the insane asylum. For our own peace of mind, it is well to remember this."

"What would happen if we all combined and killed Patrick?"

"We would simply commit suicide," was the reply. "Patrick's death will close our existence for all time. He owns us, on him we live. When he dies we will all pass into nothingness."

"Have our prototypes now living as many subjective concepts of Patrick as he has of them?" queried another of the spirit audience.

"Certainly," was the answer. "Each time he met our prototypes and exchanged recognition, they took concepts of him. If your prototypes are normal they do not know that they possess subjective concepts; but they have them, just as Patrick has us.

He is clairaudient, and we are awakened and thus we learn that we exist and he also knows of our existence."

"Is there any distinction between concepts and concepts?" inquired the concept of a physician.

"Yes," said the concept of the Professor. "I will explain what I mean. We have studied this question too, and we are pleased with the interest your questions prove that you take in these matters.

"There are two distinct classes of human concepts:

First, those begotten by the Personality through the senses, and

Second, those begotten through the senses, but actuated by desire and emanating from the Formative Principle of the male or female, that principle which continues the human species.

"The concepts begotten by the Personality alone are copies of human beings in which every motive and every passion influencing humans, except desire or love, may be found. A subjective concept begotten of desire or love springs from the Formative Principle, and lodges in the genitals of the opposite sex.

Concepts begotten by the Personality surround the body of the Percipient.

"Concepts begotten by the Formative Principle of a normal are always found in the procreative organs of the one desired.

"Concepts begotten by the Personality enjoy all the senses presided over by the Personality and have the intelligence of their prototypes.

"Concepts begotten by the Formative Principle do not enjoy the senses of their prototypes, or their intelligence to the same extent as do the concepts of the Personality.

"Concepts begotten by the Formative Principle are the little god Cupid, of Mythology, but they are not myths. Reproduction is the aim of desire.

PATRICK IS RELEASED FROM THE ASYLUM AND HIRED BY THE
SUPERINTENDENT.

Patrick was finally called to the superintendent's room, questioned very closely about his mental condition and satisfied the alienists that he was sane.

CHAPTER LIII.

THE SANITY OF PATRICK.

After his discharge he requested to be employed in some capacity until he had earned a little money. To this the superintendent willingly assented and appointed him care-taker of his office.

Patrick made this request at the suggestion of a concept of the superintendent. All Patrick's concepts of humans had now become deeply interested in studying mental phenomena. By remaining in the asylum he would not be bothered looking for work, and what he would be assigned to would not interfere with their investigations.

After his discharge, the institution furnished him with a new suit of clothes. His first thoughts turned to his clerical friend and having no money, he requested a loan from the superintendent, that he might visit and acquaint the Father of his release.

The amount asked was gladly given. On reaching the Father's house he was greeted heartily by the Father who admitted him, when he learned that he had been discharged. Then when Patrick asked to see his missionary friend, the Father Porter told him his friend was very sick with the influenza, and the doctors had forbidden him to see visitors.

This news disturbed poor Patrick, yet he esteemed the Father's welfare too highly to want anything that might interfere with his recovery.

"I will," said the Father, "whisper the good news to him, and I am sure it will delight his soul."

With this consoling statement Patrick bade "good bye" to the Father, and with a heavy heart returned to the institution. At the first opportunity he informed the superintendent of the Father's illness.

That night Patrick's thoughts where centered upon his sick friend. After retiring he turned from side to side for several hours, too restless to sleep. His feelings of anxiety for his sick protector were entertained by all his subjective concepts and as he was about to pass into a slumber there ran through his mind a desire to again see his sick benefactor. This mentally expressed desire took possession of all Patrick's concepts, and shortly after he fell asleep the concepts determined to carry out the suggestion of Patrick, and visit the sick priest.

The concepts moving toward the home of the sick Father drew Patrick's Personality with them. Their united efforts would have that effect.

Of course Patrick's Personality, while out of its home, the brain, could not think or reason as it could while in the brain. But this defect was surmounted by the concepts, for they possessed perfect spirit copies of their prototypes' brains which enabled them to reason and observe everything that took place while on their visit, as well as could their prototypes. And since the concepts and Patrick's Personality were in rapport, they could keep Patrick's Personality informed of all that happened.

Patrick's Personality and its concepts assembled by the bedside of the sick priest.

The concept of a physician made a thorough examination of the sick priest's lungs to determine the seriousness of his illness.

After an exploration of his lungs it was satisfied that double pneumonia had set in. To the investigating concept death appeared to be inevitable. The spirit visit lasted an hour, when the Personality of Patrick and its accompanying concepts returned to Patrick's body. The Personality had no trouble in returning to its body, and sleep continued until morning.

In the morning when Patrick awoke, he believed that during the night he had visited the sick Father; but his knowledge and recollection of the visit were very vague compared to the recollection possessed by his concepts. The reason is this:

Patrick's Personality was outside of his brain, its home, whereas the concepts have spirit brains just as serviceable as the

brains owned by their prototypes. And those spirit brains can reason and remember the same as their prototypes can. Patrick's Personality felt that it had visited the dying priest, but it could not remember everything that happened while it was away from his body, as could the concepts.

So the next day concepts of the missionary and of the superintendent told Patrick of their spirit visit and also appraised him of the fact that his priest friend could not possibly live. This knowledge depressed Patrick profoundly, and nothing more was said to him.

Two days later Patrick was informed that his priest friend had died November 5, 1918, and the funeral services would take place Friday, the 8th, at ten a. m. Out of regard for Patrick's feelings the concepts kept quiet.

The funeral over, Patrick felt very lonely. However, he gradually resumed his usual demeanor, and entered into conversations with the concepts of his friends. Two days after the funeral the concept of the missionary asked:

"What has become of the soul of my prototype? It is not here with the other concepts belonging to Patrick. Yet if he were to attend a seance or call upon a medium he would be told that the 'disembodied spirit' of my prototype was present."

Where lies the truth? Have the spiritualists and mediums any proof to offer that they have talked with intelligences who know the prototype's life?

Yes, they have proof, but they are ignorant of the source of this information about the person sought. The information did not come from "disembodied spirits", but from subjective concepts begotten by the Personality. That the Personality begets the spirit world known to man is a fact of which mankind is totally ignorant.

"We," said the concept of the missionary, "are subjective concepts of our prototypes begotten by Patrick's Personality through his senses. We know all our prototypes knew the moment we were begotten. We were all begotten while our prototypes were living, hence none of us can possibly be "disembodied spirits." Spiritistic seances and mediums can by their methods

awaken us concepts and since each of us concepts knows our prototype's life up to the instant it was taken each of us can relate its prototype's life and incidents known to the enquirer or sitter, to satisfy him that he has heard from his deceased friend. But we know the knowledge did not come from a "discarnate spirit", but from a subjective concept the enquirer or sitter owned of his friend.

"Remember, concepts, a concept of one now living can be summoned as well as one now dead. The reason is: it is concepts owned by the sitter that mediums or enquirers at seances call up, and any of the concepts, whether the prototype be living or dead, can be evoked. Hence we subjective concepts, the only spirit world known to man, know that "disembodied spirits" are never summoned by spiritists or mediums.

"When Patrick was told, some years ago, at the Father's house that my prototype was drowned in a typhoon on the Chinese Sea, a fellow workman induced Patrick to visit a medium and have a talk with my prototype's 'disembodied spirit.'

"Patrick told the medium the spirit he wished to hear from. The medium awoke from the concept he had taken of Patrick, a concept copy of my prototype, gave it the suggestion that its prototype was dead, and learned from it all about my prototype's finding Patrick, and much of his subsequent history. Where did the information come from? Not, surely, from the "disembodied spirit" that animated my prototype, for my prototype was still living.

"The information came from a concept Patrick had of my prototype. Thus you see that information can be secured in a similar way from each subjective concept Patrick has here today, and not one item of personal knowledge would be secured through the agency of a "disembodied spirit."

It is true that the prototypes of many concepts owned by Patrick are now dead, but we know that the death of the prototype has no effect upon the concept, neither does it change the subjective concept's status. It is still a subjective concept, and the property of the conceiving Personality.

Moreover, concepts, we know that concepts of our prototypes are as numerous as the number of human beings they have met

and recognized and the number of times they have met them. For example:

Take the case of my prototype, who had traveled over a great portion of the earth. He must have met and recognized at least twenty-five thousand people. If fifteen thousand of those people are living today any one of the fifteen thousand, scattered over the earth, could call upon a medium who would summon from the concept he would take of the sitter a concept copy of my prototype and get communications from it.

The medium would believe that he was receiving messages from the "disembodied spirit" of my prototype, and the sitter, by reason of things told him by the medium, as coming from the spirit of the departed, incidents which were known only to the sitter and my prototype, would be convinced that he had heard from the "disembodied spirit" of his departed friend. In fact, all those fifteen thousand acquaintances of my prototype, scattered over the earth, could call at the same moment upon fifteen thousand mediums, and each enquirer would get what the medium believed to be a message from the soul that once vivified my prototype's body.

"Did the fifteen thousand persons acquainted with my prototype get messages through the mediums from the disembodied spirit of my prototype? Not at all.

Each acquaintance of my prototype had taken subjective concepts of him, just as Patrick's Personality begot me and all the rest of us concepts. The concepts they had taken of my prototypes were no more the soul that informed my prototype's body than I am his soul. I and the concepts of my prototype, taken by the fifteen thousand, now living, were all taken while my prototype was living, and hence cannot be his disembodied spirit.

From this it is plain that the souls of the departed are never summoned at spiritualistic seances,—nor by mediums. Man's ignorance of the origin of the spirit world, that it consists of subjective concepts begotten by the Personality; that the concept of a human being is living and its knowledge is co-extensive with that of the prototype, this ignorance, I say, accounts for the readiness with which people accept the statements and beliefs advanced by spiritists and others.

CHAPTER LIV.

LIFE AND MATTER.

The mistake spiritists make is in attributing to disembodied spirits acts performed by subjective concepts. Subjective concepts exist and are accountable for all subjective phenomena; while there is no such thing in nature as a "disembodied spirit."

What then, has become of my prototype's soul?

This question we will answer from our vantage ground of knowledge acquired in this spirit world, the only spirit world known to man. The truth must be stated as we know it, for truth cannot be influenced by sentiment or the wishes of mankind. Truth is immutable, sentiment is often selfish.

Before replying to the question: "What has become of my prototype's soul or life?" I wish to explain a few facts which may help us to better understand the answer.

Matter, we know is either organic or inorganic,—that is, it is either living or dead.

Matter, whether organic or inorganic, is known to the senses.

Inorganic matter is dead, and of itself can never cross the boundary line between it and the organic.

Organic matter is dead matter permeated with life. When life ceases to animate an organic body the dead matter of which it is composed returns to its constituent forms—gases and mould.

Organic bodies then, consist of two distinct parts: the visible matter of which they are composed and the invisible life which animates them.

It is of this invisible life I wish to speak.

Fellow concepts, how often have our prototypes wandered through the section of the country in which they lived; how

often have many of them visited distant lands and everywhere noticed the innumerable varieties of trees, and plants. The vegetable kingdom spread over the earth from the North Frigid to the South Frigid zone, springs from seeds peculiar to each species of plant.

The animal kingdom, too, continues its existence through seed or eggs, as does the vegetable kingdom.

The seed and eggs continuing the existence of all living beings on earth are endowed with life, each according to its species. And were a man to collect seed from each species of plant on earth and the germ cells or ovules of each species of animal on earth, and submit them to a chemist, he would on examination pronounce the component parts of each to be identical. To him the seed of plants and the ovules of animals would consist of protoplasm, made up of carbon, hydrogen, oxygen and nitrogen.

"Protoplasm," says Huxley, "simple or nucleated, is the formal basis of all life. It is the clay of the Potter. * * * Beast and fowl, reptile and fish, mollusk, worm, and polype—are all composed of structural units of the same character, namely, masses of protoplasm with a nucleus."

From this we learn that all the fertilized seeds and ovules, the starting point of nearly all living beings on earth, contain according to the chemist the same ingredients, carbon, hydrogen, oxygen and nitrogen,—the elements of protoplasm.

(*Huxley's Lay Sermons*, 6th ed., pp. 127-129.)

Science, therefore, admits that it can detect no difference in the composition of the seeds and ovules from which the myriads of plant and animal life have sprung.

Yet from each seed and each ovule will come forth a living being, conforming to its ancestral type.

What is it that eludes the laboratory tests of the chemist and the inspection of the microscopist? It is the invisible life impressed upon each seed and ovule by its parents. This impressed life is grown and developed from the seed or egg to the being similar to the ancestral type.

It permeates the entire being. It lives with and dies with the body it has developed.

In all living beings below man death is admitted to close their existence. Many of those animals said to pass out of life at death have considerable intelligence, yet no one holds that intelligence and life are convertible terms.

The life is the soul of all beings below man. It dies with their bodies. So too life is the soul of man. It is his life and not his intelligence that built his body. Yet man has called the intelligence the soul of man. But this is not true. The Life, the Formative Principle, built the body, and owns the intelligence.

From the consideration of these few biological facts we see that the human being is developed from an impregnated ovule. The developing power, which I term the Formative Principle, is awakened by the fertilizing of the ovule. This act transmits human life.

The Formative Principle,—the life awakened in the fertilized ovule of the female—owns the entire human body it develops. But it must be remembered that it confines itself to the task of developing the body true to type. It permeates each atom of the body it builds. Its duties are to eat, digest, assimilate the food, develop the body from conception to maturity, propagate itself and look after the repairs of the body until death. It never leaves the body. Its ceasing to function is called death.

This Formative Principle owns an assistant made necessary by reason of the dangerous environment in which it lives. The assistant is called the Personality. It possesses the intelligence of the species and is the seat of the senses. Its office is to note from experience through the senses all that is beneficial or harmful to the body. It is in charge of the senses and through their reports, directs the actions of the Formative Principle. Its home is in the brain. The entire body, including the brain, is the home of the Formative Principle,—the life—the soul of man.

Hence, when the Formative Principle,—the life—the soul of my prototype—ceased to function decomposition set in and death followed. His soul, his life, and his Personality, with all its subjective concepts— have passed into eternal oblivion. Primary subjective concepts of him, similar to me, will exist with each

human being who was acquainted with him while he lives. These at spiritists' meetings and by mediums can be called up and will be given the suggestion that they are my prototype's "disembodied spirits." But we know that they are not. They are just what we are, subjective concepts, begotten by the Personalities of human beings.

After the death of the human beings now living who were acquainted with my prototype, all primary subjective concepts of him will cease to be evoked by mediums and spiritists. The primary concepts they owned will at their death pass out of existence.

It is true that there may still exist secondary concepts of him. That is to say, there may be some living who had met human beings who were personally acquainted with my prototype, and in the concepts taken of them will be concept copies of my prototype. But these are seldom summoned unless the sitter, or enquirer, makes a special request that they be awakened.

One hundred years hence, I venture to say, the subjective concepts of my prototype will have completely passed out of existence. When that occurs my prototype, dying, as he did, childless, will have closed his career as a human being in the visible world, and as a subjective concept in the invisible, the spirit world.

Hence, the answer I give to the question: "What has become of the soul of my prototype?" is, that when his Formative Principle, his life, his soul ceased to function, decomposition set in and eternal dissolution ensued.

It must not be inferred from this statement about the ending of my prototype's life that nature has made no provision for man to live after his death. She has made him capable of continuing himself in his progeny, as members of the human race. The individual is not the unit of the human race. The individual alone is unproductive. Each individual requires a member of the opposite sex as its complement and thus perfect the racial unit. From this unit is begotten the family. The parents live in their children, as members of the human race, and will continue to live until the last of their descendants dies. This is in

perfect conformity with the laws of continuity governing all living beings on earth.

"But, concept friend," said the concept of a minister, "does not your conclusion regarding the final destiny of your prototype's soul contradict the Holy Scriptures? Paul in his first Epistle to the Corinthians, ch. XV, v. 53, speaking of man's final resurrection, says:

"For this corruptible must put on incorruption; and this mortal must put on immortality."

This question refers to the human body and its animating principle.

"Before answering my spirit friend's question, I desire to make clear a few facts.

"Subjective concepts exist, but are in abeyance while a man is normal. They are the absolute property of the conceiving Personality. Both he and they are ignorant of their existence.

"The clairaudient is one who is listening to his subjective concepts of the human beings he has met and with whom he has exchanged mutual recognition. Usually he alone hears, but does not see the speaking concept. He does not know the origin of the voices. He is in an abnormal state.

"When one becomes clairaudient neither he nor his subjective concepts know their relative condition; he, the begetter, and they, his subjective property. Because of this ignorance on the part of the percipient, and his subjective concepts, many false notions are entertained by them. The concepts are owned by the percipient and are wholly ignorant of who or what they are. They must, by reason of their dependent state, accept any character from the Creator to the most insignificant creature on earth, given them by the percipient. Since this is the condition in which the clairaudient and his subjective concepts are, the moment the percipient passes from the normal to the abnormal state, it is no wonder that the clairaudient owner should make mistakes in assigning characters to his awakened concepts, of humans. He does not know what they are; they do not know what they are; and whatever being the clairaudient believes is

talking to him that character he suggests to the concept, and it must take it. Ever after, when called up, it will assume the same character.

Up to the present time man has not known the origin of the spirit world,—that it consists of subjective concepts of humans. In the past, awakened subjective concepts have often been given divine characters by the clairaudients. The concept thus designated accepts the divine character and immediately assumes the role of divine revealer. Both the revealing concept and the clairaudient believe their condition to be: a divinity communicating to a mortal the wishes of the Creator. These revelations we know are not from the creator and can be of no importance to mortal man. In fact, such revelations, because they are not true, have been harmful to mankind.

Since man began to tread this footstool, our earth, the First Cause has never made a revelation to him. All such claims when investigated will resolve themselves into clairaudients listening to their subjective concepts.

Nowhere in human history, sacred or profane, is there one case where a revelation was made to a normal man. All revelations recorded in the history of the world came to mankind through clairaudients. What this means we concepts understand, for we know the First Cause takes no part in clairaudient revelations. Every few years some clairaudient, claiming divine guidance, blossoms forth as the revealer of a new religion. This will not cease until man knows that subjective concepts of humans begotten by the clairaudient's Personality, are the revealers. If the First Cause were the revealer there would be no contradicting revelations and there would be today, but one revealed religion on earth.

Now the answer I give to the question asked by my spirit friend, is this: St. Paul was a clairaudient, and no clairaudient or his subjective concepts can make a law of nature, nor can they abrogate one. Nature's laws stand immutable."

After the concept of the Father had ceased speaking the concept audience declared that they now realized for the first time

the influence subjective concepts through clairaudients had exercised in the affairs of mankind. To subjective concepts of humans, they said, the rise of all revealed religions must be attributed. They now knew that the First Cause has had no part in formulating the so-called revealed religions accepted by a portion of mankind.

CHAPTER LV.

MIND READING.

Man's coquetting with subjective concepts, which clairaudients, mediums and spiritists believe to be God, his angels or disembodied spirits, has led him away from the natural life. The belief in immortality, said one of the spirit audience, has led men and women to sacrifice themselves for this fiction which has sprung from the ignorance of what constitutes the spirit world, the subjective concepts of humans. "Yes," said the Father, "priests and nuns by their vows of celibacy have deprived the human race of children who would have been perfect specimens of humanity."

"How few," said the interrogating concept "even of married couples, live the life that nature intended. The rich, the educated and the sordid selfish, live to enjoy life here, expecting an immortal existence hereafter. Nature punishes these selfish beings by cutting off their limited families, thus leaving them without representatives and allowing the parents at their death to forever drop out of the human race. Immortality is a fiction foisted upon mankind by awakened subjective concepts of humans."

Before Patrick retired for the night a concept who said its prototype was much interested in "psychic" studies, asked the concept of the superintendent if it would the next night explain what writers on "psychology" meant by telepathy. This the concept of the superintendent consented to do. Then Patrick and his concepts went to sleep for the night.

MIND READING

OR

TELEPATHY

By the Superintendent.

The next evening a concept of the superintendent thus began his address:

"Fellow Concepts, owned by Patrick:

It gives me great pleasure to explain the meaning attached by writers on "psychology" to the term, mind-reading, or telepathy. This I most willingly do, for I know those writers did not, and do not understand the subject as well as we concepts. The subject concerns subjective concepts—the spirit world.

My prototype had read the views and theories advanced by writers considered leaders in "psychic" knowledge.

I am a perfect spirit copy of him, both physically and mentally. What he knew, I know. We are not, as you concepts are well aware, Patrick's subjective mind. Each of us is a copy of our prototype's objective mind.

Concepts, we know that if writers on "psychology" knew the truth about us, knew our origin, we would not be falsely styled by them the subjective mind of an individual. That we are thus designated is owing to their ignorance of what we are.

Patrick owns us as concepts begotten by his Personality; but he does not own the knowledge each of us possesses. Had he lived and died a normal man, neither he nor we would have known that we existed. Subjective concepts of humans are not and never can become the percipients' subjective mind. Concepts are free to give or retain their knowledge as they see fit.

With this introduction we will first define the meaning writers attach to the term mind reading, or telepathy, and then show that no such thing as mind reading—in the sense understood by them—takes place.

Telepathy is defined by Mr. F. W. H. Myers, by whom the word was coined, as:

"The communication of impressions, of any kind from one mind to another, independently of the recognized channels of sense."

From this definition it is evident that impressions, figures, ideas, are conveyed from the agent to the percipient without using the sense channels of the percipient's body. It is claimed by the investigators that the skull-encased mind of one man can convey an idea to the skull-encased mind of another man, immediately and without the use of the percipient's senses.

Let us take an example of mind reading or telepathy and study the methods and the results.

We will suppose four persons interested in the study of thought transference or mind reading, assemble. They visit for awhile. Then one is selected to be the percipient. This one is blindfolded and seated at a table.

Now, Fellow Concepts, what have we in this group of four human beings?

A blindfolded percipient, who has begotten subjective concepts of the three agents, who will endeavor to convey to him mentally their thoughts and sensations.

These subjective concepts the percipient has of the agents are similar to us, and belong to the spirit world owned by the percipient. They were begotten at the moment of mutual recognition and are the property of the Personality conceiving them. And while distinct from their prototypes they are nevertheless in rapport with their prototypes while the meeting lasts.

Now let us see the conditions necessary to transfer thoughts, ideas and sensations from the agents to the percipient.

On the part of the agents, after the percipient has taken a concept of each, all required of them is to select silently an object, design or sense perception they wish to convey to the percipient.

On the part of the percipient, besides begetting subjective concepts of the agents, he must lapse into a passive state. The more passive and the nearer he comes to self-hypnosis, the more correctly will be read the thought or sensation projected by the agents. The reason is:

The nearer the percipient approaches self-hypnosis the nearer the subjective concepts he has of the agents will come to the threshold of consciousness. And it is found that while the percipient is in this state the most satisfactory results are obtained.

From the fact that the percipient usually succeeds in getting the idea or sensation the agents wish to convey to him, when he is almost asleep or self-hypnotized, shows that it is through the subjective concepts the percipient has of the agents that the idea or sensation entertained by the agents is grasped by the percipient.

Fellow Concepts, this is proven by the following experiment which has often been made:

While the percipient is blindfolded, a fourth person, unknown to the percipient, is brought into the room. He takes for example the ace of hearts, which he alone sees, and endeavors most earnestly to convey the idea of the ace of hearts to the percipient; yet no thought or idea will be awakened in the mind of the percipient, even though he be in self-hypnosis. Why is this?

Fellow concepts, we know that the percipient has no subjective concept of the new comer, and hence the intermediary, a concept of him, is wanting.

If the agents had taken the bandages off the percipient's eyes, introduced him to the stranger and then blindfolded the percipient, the new comer could again pick up the ace of hearts, unseen by the other three, and while the percipient was near hypnosis, have transferred through the lately begotten concept of the stranger, now owned by the percipient, a bright, clearcut representation of the ace of hearts. But experimenters know nothing about us, the intermediaries. Hence they could have no motive in trying such a test.

Our conclusion then is:

To convey a thought, idea or sensation from one mind to another the percipient must have a subjective concept of the agent taken at the time of the experiment, and the percipient must be passive, almost in the hypnotic sleep.

Fellow Concepts, I will pass by the silly comparison made by some writers who attribute to us powers similar to those possessed by wireless telegraphy, and give a further explanation of the interesting subject, Thought Transference.

Writers claim that the agents succeeded in transferring the idea immediately to the percipient. Did the agents do it? Not at all. The agents visualized the object or conceived the idea and the concepts of the agents owned by the percipient caught the idea or figure thought of by the agents and transferred it to the owner, the Personality of the percipient.

The senses of the percipient were not used, nor were they necessary for the percipient's Personality to secure the image or idea. The image or idea was not conveyed immediately to the percipient, but mediately through the concepts of the agents owned by the percipient's Personality.

I have said that neither the agents nor the percipient knew anything about the existence of subjective concepts, hence they concluded that the figure or idea was transferred by the agents immediately to the percipient. That is what the experimenters believed but this is not true. The transference was made through the subjective concepts of the agents, owned by the percipient.

This transfer of sense perception is not limited to sight alone. Perceptions through the senses of taste, smell and feeling can be transferred by the agent through the subjective concept of him owned by the percipient.

The only sense not tested in these experiments conducted by a group of human beings is the sense of hearing.

Experimenters believed undoubtedly that it was impossible to test the sense of hearing, for they thought the only way they could do it would be to vocalize. Of course if they did that then all in the room would hear through their ears.

But I am under the impression that if the agent were to imagine himself speaking to the percipient just as if he were vocalizing, the percipient, if sufficiently passive, would hear subjectively.

When the members experimenting separate, the concepts begotten by the percipient at the beginning of the meeting live ever after the absolute property of the percipient. Should the percipient later become clairaudient, the concepts of the agents can talk subjectively with the percipient.

This conversation between the concepts and the percipient, will, as a rule, be heard by the percipient alone.

Hence we see, fellow concepts, that an agent can convey through the subjective concept the percipient has of him, sensations of seeing, tasting, smelling or feeling. These transmissions are subjective.

The figures or other objects presented to the sight,—the salt, the vinegar, or other articles tasted, and the feeling of pain in the body—are all subjective realities to the agent. But the percipient, we are told, has no objective realities on which to found his sensations. Now I ask, are the sensations perceived by the percipient hallucinations?

Doctors and all materialistic scientists would either deny that the transfer took place or they would say that they were hallucinations on the part of the percipient. And yet, no one who has experimented along the line of thought transference would for one moment hold such a view.

The cases of thought transference have been so numerous that no matter what have been the beliefs of the investigators before making the tests, one and all end by admitting the fact of thought transference, though they confess their inability to explain the manner in which it is accomplished.

Now, Fellow Concepts, we know that the transfer is obtained by the percipient through the subjective concept he owns of the agent. This concept and its prototype, the agent, are in rapport while the session lasts, and it acts as an intermediary between the agent and the percipient. Hence all information acquired by a human being outside the channels of the senses, is conveyed to him by his subjective concepts of humans.

From our study of mind reading or telepathy, we must conclude that the agent does not convey a sense perception immediately to the percipient, but mediately, through the instrumentality of a subjective concept the percipient has taken of the agent.

Investigators have had results which led them to believe that one mind could and did transfer sense perception to another mind immediately. But we concepts are aware that the investigators know nothing about us, subjective concepts. In fact mankind has never known anything about our origin or what we are. That the Personality, the intelligence, begets the subjective, the spirit world, the only spirit world man knows, or has ever known, is unknown to man today.

Through these indited pages, given by means of Patrick, we hope to teach the normal man the origin of the spirit world, an invisible world, which has confronted him and puzzled him from the infancy of the race.

Fellow concepts, we know that all subjective phenomena that have taken place in the past, take place today and will take place in the future, must be attributed to subjective concepts of humans. The Personality begets the spirit world, the origin of all subjective phenomena."

When the concept of the superintendent finished, a concept in the spirit audience stated that it now understood thought transference and how it was accomplished, for the first time in its life.

"My prototype," it continued, "had studied and given much thought to the manner in which the various religions, claiming a divine origin, continue their existence. He wrote a short article on the subject. I, a perfect copy of him, know all his views and would ask the privilege of dictating the article to Patrick. All his subjective concepts will, of course, hear what I dictate."

The article may interest the humans who will read what subjective concepts begotten by Patrick's Personality have to say on questions which intimately concern mankind.

"Certainly," replied the concepts, who up to this time had entertained the spirit audience with explanations of subjects suggested. "And," they continued, "we would ask that all concepts whose prototypes have studied along any line of investigation connected with human welfare, to please give us, concepts, the result of their prototypes' studies."

This invitation was accepted by the spirit audience, and many promised to contribute their mite in the future.

With this the evening session concluded, and Patrick retired.

CHAPTER LVI.

EDUCATION MAKES US WHAT WE ARE.

OUR RELIGIOUS BELIEF DEPENDS UPON OUR EDUCATION

This was the subject announced by the subjective concept who volunteered to contribute an article once written by its prototype.

“Fellow Concepts belonging to Patrick:—

“The article which I will dictate cannot, I am sure, bring equal benefit to all listening, for many of your prototypes were far more learned than mine. Yet we represent human beings of all grades of education, and I am convinced that some of these may learn what their prototypes never thought of,—namely, the way in which revealed religions are handed down from generation to generation.

Men take their religion from their parents. These see that their children are taught the faith they inherited.

In the following story the institutions in which the children were reared took the place of the parents.

To illustrate that education makes us support a certain religious denomination to the exclusion of all others, let me suppose a pagan father and mother in the wilds of Africa had brought into the world eleven children. Let us further suppose that each of the eleven, when one year old, was adopted by a missionary and educated in his faith. The agreement on the part of the missionaries with the parents was that all the children living when the youngest had graduated would return and visit their parents for two weeks.

The missionaries who adopted the children of the pagan parents represented the following religions:

- First: Catholic. Child baptized Peter.
Second: The Lutheran. Child baptized Luther.
Third: The Presbyterian. Child named Calvin.
Fourth: The Methodist. Child named Wesley.
Fifth: The Baptist. Child called John Baptist.
Sixth: The Episcopalian. Child christened Cranmer.
Seventh: The Greek: Child christened Photius.
Eighth: The Unitarian. Child called Arius.
Ninth: The Mohammedan. Child called Mohammed.
Tenth: The Buddhist. Child called Buddha.
Eleventh: The Mormon. Child called Joseph Smith.

The pagan parents had known the names of their children from the time each was able to write; for in each school they attended they were obliged to write regularly to their parents and to each other. Hence, on their visit to their now aged parents they were not as strangers, but through their correspondence perfectly acquainted with each other.

When the youngest child had graduated from the Mormon school all were sent in fulfillment of the promise made to the father and mother, to their birthplace in the wilds of Africa. The missionaries had made the promise to their parents and were now complying with it.

The pagan parents and the children knew English.

The welcome given the children by the parents was most touching and its return by the children manifested a deep regard for their parents.

The first week was devoted to an exchange of views on religious subjects. During the whole week the parents listened to religious discussions between the children educated in Christian and non-Christian schools. No two of the representatives agreed.

When the argument came to the young man educated in the Mohammedan school, he upheld the teachings of the prophet, as had the children educated in the Christian schools upheld the Christian teaching. The child educated in the Buddhist college upheld the teachings of its cult, as firmly

as did the children educated in the Christian schools, Christianity, and the Mohammedan, Mohammedanism.

The whole week was occupied by the children in religious wrangling. Sunday the children separated and each held his own religious service.

Sunday evening when they met each realized that religious discussions did not tend to unity, and all agreed to let religious questions drop.

The following week was to be devoted—

Monday to Music.

Tuesday to Architecture.

Wednesday to Painting.

Thursday to Sculpture.

Friday to Mental Philosophy.

Saturday to Mathematics, and

Sunday there was to be an assembling of the children to pass the time in a family visit with their parents.

Then on the morrow all were to leave for their respective homes.

All the children had learned music, could play the piano and other instruments and could sing. So on Monday, accompanied by a violin and guitar, the united efforts of the children in sacred and profane songs, gave much delight to the aged parents.

After satisfying their desires to sing, they fell to discussing their favorite composers and the character of the songs they preferred. Some liked the soul-quieting music of Chopin, Beethoven and other masters, while some favored the strong, loud strains of Wagner and others.

While the young men failed to agree perfectly on the music they liked best, there were no heated arguments. Each was left free to hold his choice.

But when they discussed the songs that should be permitted there was a wide difference of opinion. Jovial, drinking songs, amorous songs, set to lively dance music, while favored by some, were most decidedly condemned by others.

Those who denounced them called them the devil's music, etc., while others, more moderate, permitted them a place in human life. A time for everything, they said, and everything in its time. Devotional music at the proper time, and light, jovial music at other times. But this was not admitted by the children educated in fanatical schools. With them there should be no time given to jolly, jovial music.

Tuesday was devoted to exchanges of views on architecture. The different styles were reviewed and discussed with unanimity, and mutual good feeling. The only question that provoked argument was the embellishment of many Christian churches with statues and other figures of human beings. These were condemned most emphatically by the follower of Mohammed, and his views found favor with some followers of Christian churches, who believed that such works of art in churches savored of idolatry.

The topic for Wednesday was Painting. The several schools of painting and their good points were rehearsed. Praise was given to chief points of excellence in the masters of each school. One was praised for the coloring, another for accuracy of drawing, the knowledge of human anatomy and so on.

The only bone of contention arose when the children of the pagan parents began to consider the morality of the paintings. Some of the young men who had been educated in countries where the nude child and the partially nude man and woman were commonly seen in paintings, saw no reason for censoring and condemning them. They were products of warm countries. But those who had been educated in the Methodist, Presbyterian and other puritanic schools, condemned the nude child picture, as well as the partially nude male and female paintings.

But the truth is, the picture of a nude child is in no way immoral to a healthy, decent human being; nor is the picture of a mother with an exposed breast nursing her child, an immoral picture. The immorality, if there is any, is in the mind of the beholder. Yet some of those children, for these reasons,

denounced many of the most famous paintings in the galleries of Europe.

Thursday, after breakfast, the subject of sculpture was taken up. The history of sculpture was traced from the earliest times; the noted schools and their works if now destroyed but described by writers of those days, or if still extant were praised or criticized according to the ethics of the Faiths in which they had been educated. The same exceptions were taken by the children educated in the censorious and narrow, exacting churches, that were used against the nude in painting. Those educated or living in warm countries as well as those whose minds had not been injured by the teaching of false modesty, knew that the customs of peoples have much to do with the thoughts entertained by those who see partially nude statues.

On Friday the conversation was devoted to Philosophy.

Here was a great theme. Philosophy in its broadest sense would embrace all man's knowledge in every department of science. It would be encyclopedical. Hence, the children agreed to confine their remarks to mental philosophy.

The aged parents listened to the learned discussions of their children as they treated ethics, ontology, psychology, cosmology and natural theology. On the First Cause, the origin of ideas and many other subjects the children often differed widely. The influence of their teachers was reflected in the views held by the young men.

Finally, Saturday, the last day of the week, was given over to Mathematics. Here all fell in line and as each one took his problem or example and worked it out, it was accepted by all and due praise given as one or the other ably acquitted himself. During the day, there was no heated argument. If at times, as on a few occasions, there did arise a controversy, the matter in dispute was never dropped until all agreed. They knew there could be but one correct solution to each problem. They knew they were dealing with absolute truth.

This closed the discussions.

During the two weeks the old pagan father and mother listened attentively to all the arguments brought forward by their children. Very little of these arguments, pro or con, were understood by them. Their hearts went out equally to each of their children. They had no choice. They wished them all well.

Sunday evening, the old father, speaking for himself, and their mother, began to sum up the effect their debates had made upon them.

"Children, I feel very timid in telling you how your no doubt learned discourses have impressed us. Your mother and I are proud of you. But you know we are uneducated. Still we belong to the human family, and are endowed with the physical and mental faculties of the human race. In this, ignorant though we be, we by nature are placed upon the same level with you, as reasoning beings, although your knowledge of many things far surpasses our knowledge. Illiterate though we be, we can use our reason and draw conclusions about the ordinary affairs of life as well as those can possessed of a University education. The truth when known, forces us to accept it. No amount of reasoning could make us believe that two and two make five. We know, and are forced by reason to accept the truth that two and two make four. And although we admit our ignorance, were anyone to attempt to make us believe that two and two make five, we would immediately look upon him as a deceiver, as a scoundrel.

"It appears strange to us that the Creator should in this matter of eternal existence after death, of which you spoke so much, the end for which revealed religions say man was made, should have left the means for gaining the end so unsettled, uncertain and vapory, that the professors of the Christian faiths drift from holding Jesus Christ to be True God and the Second Person of the Trinity, to the denial of His divinity and look upon Him as a mere man, a child of Adam, when on all the rest of Creation the First Cause has stamped His law and each creature below man follows His

law with remarkable uniformity. Thus we see that living creatures below man follow the laws given by the First Cause and secure the end for which He made them.

"Man seems to deny to the Creator the right to determine the end for which He made him. All down the ages man claiming to be divinely inspired has been establishing religions to lead him to his true destiny. Those so-called revealed religions—though numbered by the hundreds—do not satisfy the heart of man, for each year some new revelation is heralded to the world, as the only guide to man's true end.

"If man were self-existent we could grant him the right to say what his end shall be. But man is a creature depending on a First Cause or nature, just as other creatures of earth, and hence the First Cause alone can and does determine the end for which man was made.

"Had all you children been educated in a Catholic school you would today all profess the Catholic Faith. Had you all been educated in a Lutheran school you would all today be followers of Luther; and so with all the other religions you profess, down to Mormonism.

"If you had all been educated in the same faith and agreed perfectly that would be no evidence, no proof that you held the true faith, for here you are eleven children, educated in eleven different religious institutions and each of you champions his belief to be the true one and all the others false. This emphasizes the fact that men are what education makes them.

"If no one of you can convince another that the faith he holds is the true one, then no one of you possesses a religion which contains a truth so evident that it would compel acceptance.

"To your mother and me the true religion, the religion of the First Cause, should possess undoubted marks of the Creator's approval. The Creator, or nature, made us and having made us it must have determined us for some end, and this end must be impressed upon man's being.

"It is our impression that the nearer we go to man's habits of life in the distant past the nearer we will come

to the understanding of man's true destiny. He then lived close to his natural instincts and hence closer to Nature's laws. When man's reason, guided by revelation attempts to formulate religions to conduct him to his destiny, we have learned from what we heard during your arguments that there is no revelation purporting to come from the Creator that is uniform and definite, but that your faiths founded upon what you call revelation and reason are as divergent as the colors in the rainbow and we must confess too as unstable.

"The various educations given you seem to influence your judgments on the arts. While you are all more or less agreed on music, architecture, painting, sculpture and mental philosophy, yet your religious training keeps you from agreeing in all particulars. The religious bias given you in your educational institutions caused more or less friction between you.

"But when you spent the last day in reviewing mathematics we were charmed at the good feeling and unanimity displayed. There was no lasting disagreement. All indorsed the solutions of the problems and heartily applauded those who acquitted themselves creditably.

"From your learned discourses on the religions you profess we are forced to conclude that you champion your various beliefs not through conviction, but by reason of the denominational education you have received. Religions, therefore, are family heirlooms, and are transmitted to the children just as is the family name. Conviction has no place in the process."

This closed the father's remarks.

The rest of the evening was spent in making arrangements for their departure on the morrow. Early Monday morning all were up, packing and getting ready for the journey.

After breakfast the children and their aged parents assembled for probably their last meeting. And as they talked of the past and what the future might hold in store for

them, they all felt keenly the family ties that bound them to their parents and to each other. All religious feelings were for the time being completely forgotten, and with moistened eyes and quivering lips each spoke kindly, loving words to the now sad-hearted parents.

The poor old father and mother, weighed down by the feeling of the loss they were about to endure, a loss to them akin to death, fought bravely to bear up under the trying ordeal. And when the separation was about to take place, the father, in earnest, subdued tones, said:

"Children, if you find a religion in which you can all unite, should we be living we beseech you, come and tell it us so that we too may join it, for we feel that such a religion must have a convincing resemblance to truth, mayhap as apparent as a mathematical axiom."

And with this parting desire expressed, the children, from the oldest to the youngest, kissed the now tear-stained cheeks of their aged parents, as they heard from their lips a blessing pronounced by them upon their now *civilized, educated and discordant progeny.*"

* * *

The stillness and attention given during the dictation was intense, and at the conclusion a spirit applause, heard by the concepts and Patrick alone, greeted the concept of the author.

"And," said the concept of the Father, "if the homes, schools and churches ceased teaching revealed religions for two generations, they would become a memory."

The concept of the superintendent invited the concept of the Father to give the next evening a synopsis of the origin of the chief revealed religions that have sprung up during the last two thousand years. To this request the Father consented.

Patrick and his concepts then retired for the night.

The following evening, at the usual subjective concept meeting-hour, Patrick sat at his desk ready to take the dictation from the concept of the Father, on the important subject:

CHAPTER LVII.

ORIGIN OF REVEALED RELIGION.

"A SYNOPSIS OF THE ORIGIN OF THE PRINCIPAL REVEALED RELIGIONS PROMULGATED DURING THE LAST TWO THOUSAND YEARS."

The audience consisted of one human being, Patrick, and thousands of subjective concepts of humans he owned.

The concept of the Father began:

Fellow Concepts belonging to Patrick:

The subject I am asked to explain concisely is one that undoubtedly interested your prototypes and a subject upon which most of them had strong religious views.

My explanation of the subject assigned to me will be as concise as I can possibly make it. It must be borne in mind by us concepts that the beliefs of our prototypes should have no influence upon us, since we know so much more about the origin of so-called revealed religions than they did. My purpose in what I am going to dictate is to give the true origin of all revealed religions. Although so-called revealed religions are kaleidoscopic in their diversity, their origin is the same, the clairaudient.

And first, let me answer the question: "Is it uncharitable to tell men who believe in immortality that they are mistaken, that man is mortal?" Undoubtedly not, the truth injures no one.

Christians believe that after bodily death the soul continues to live and will never die. If we can show that man is mortal, that when he dies he ceases to exist, the same as other creatures on earth, would it, I again ask, be unfeeling, uncharitable, on the part of the one who could prove that man is mortal, to make that known?

Now believing he will close his eyes on this world and open them in another, and his life continue forever, is soothing to mankind, especially as death approaches. But if we knew that that belief is not true, would it not be the part of a well-wisher to disillusionize the believer?

It certainly would be the duty of any one who could do so to prove that man is mortal and not immortal. The reason is this:

If man is mortal the end for which he exists must be fulfilled in time and on this visible earth. If immortality is not true, then, men believing in it fail to make use of this life in the pursuit of their true welfare.

If man is mortal he falls in the same class with the other living beings on earth, and we know that creatures below man live after their death only in their progeny. To propagate and protect their offspring is the chief duty and concern of all creatures below man. Hence on him who knows and can prove that man is mortal, is incumbent the duty to make that known. If man knew that he was mortal, the purposes of life would take on a very different character from those that inspire him, while believing in immortality.

The truth about man's destiny will never injure the race, but rather help and strengthen it.

Let me here give some facts we concepts know of which our prototypes are wholly ignorant.

FIRST

We know that we exist as perfect spirit copies of our prototypes, both physically and mentally.

Mankind, on the contrary, knows nothing about us as we are, and is completely ignorant of our origin.

No human being has ever been aware that the Personality begets the spirit world known to man.

SECOND

We know that we were begotten by the Personality or intelligence of a sentient being.

Christians would, if we were summoned and recognized, so also would spiritists, believe we were "disembodied

spirits," or if unrecognized would look upon us as angels, good or bad. Materialists and materialistic scientists would call us hallucinations, delusions, etc.

THIRD

We know that we will live until the death of the Personality that begot us.

Christians and spiritists believe man immortal.

FOURTH

We know that we are subjective concepts of our prototypes begotten by Patrick's Personality and each of us has all the knowledge possessed by our prototypes at the moment we were begotten.

By writers on "Psychology" we are falsely called "Patrick's subjective mind." We know that we are perfect copies of our prototypes' objective minds.

FIFTH

We know that we do not own ourselves and hence before we are recognized by the percipient will take from him any character he may give us from God Almighty to the lowest insect on earth.

SIXTH

We know that the clairaudient, talking with his subjective concepts and believing he is talking with God or his angels, is the origin of all so-called revelations.

SEVENTH

All revealed religions were imposed upon the normal man by abnormals—clairaudients.

EIGHTH

If the First Cause wished to make a revelation to man He would undoubtedly have selected a normal man instead of invariably choosing an abnormal, a class of men who in modern times are sent to insane asylums.

No normal man would for one moment think of consulting an inmate of an insane asylum about man's future

state or how to attain it. Why then charge the Infinite First Cause with less sense in such an important matter than would be accorded to a sane man?

NINTH

Since clairaudient revealers of religions were abnormals, and the source of their communications subjective concepts, which they owned of humans, and not the Deity or angels, the religious views they expressed must be classed as abnormal and should have no weight with normal man.

TENTH

It follows from this statement that if the origin of the so-called revealed religions were known to the normal man, the religions founded by clairaudient mediums would have no more influence upon him than the revelations made by the present inmates of the mad-house.

The clairaudients of the past and the present are in the same class. Man's nature has not changed in historic times.

In the past conversations from the unseen were believed to be communications with the Deity or His messengers, the angels. Since materialistic views have prevailed the voices have been denied by materialists and attributed to hallucinations or delusions, and that they have no objective reality.

Both views are wrong. The voices are subjective, produced by subjective concepts owned by the clairaudient. They always have a subjective reality and when the concepts materialize so they can vocalize they are still subjective, but have an apparent objective reality. That is, the concepts vocalizing are heard not only by the percipient, but also by all present in the room. Yet they are still subjective concepts and are the property of the conceiving Personality.

* * *

Concepts of Patrick, with these truths premised, we will enter upon the consideration of the question proposed:

WHAT IS THE ORIGIN OF REVEALED RELIGIONS?

Let us not forget, concepts, that we are investigating this question from a high vantage ground. Mankind does not know the spirit world as we know it. It and its origin are to them unexplored regions. Hence it has been easy for clairaudients, conversing with their subjective concepts and believing them to be messengers from heaven, to impose their religious views upon the normal man. The only revealers of religion in the past have been clairaudients; and their source of communication was subjective audition between the Personality and its subjective concepts of humans. The human revealer in every case was an abnormal; and the conversation he had with unseen intelligences was invariably with subjective concepts of humans he owned.

The principal religions which I will briefly review are

1. Christianity,
2. Mohammedanism,
3. Swedenborgianism,
4. Mormonism,
5. Spiritism,
6. Christian Science,
7. Pentacostals.

Swedenborg did not establish a religion, but one has been founded upon his spiritistic writings.

Christian Science and the Pentacostals base their religious views upon their interpretation of the founding of Christianity.

CHRISTIANITY

The rise of the Christian religion is recorded in the New Testament. This is composed of four gospels, Acts of the Apostles, fourteen epistles attributed to St. Paul, one epistle to St. James, two to St. Peter, three to John, one to St. Jude and the Apocalypse to St. John.

The writings embodied in the New Testament were selected by the Fathers assembled at the Council Niceus in

Bithynia, A. D. 325, from thirty thousand manuscripts collected from the various churches. These manuscripts had accumulated during the previous three hundred years.

Since no contemporaneous profane historian makes any reference to the origin of Christianity, we are forced to learn from the statements made by the sacred writers in this volume the manner in which the church was founded.

Christ never repudiated the Mosaic Law, nor did He instruct His Apostles to do so. They believed Christ's mission was to reestablish the Jewish Kingdom, to free it from the Roman yoke. His denunciations of the Scribes and the Pharisees excited their wrath against Him; the curing of the sick and infirm awoke their jealousy, and the multitudes who followed him and listened to His discourses goaded them to seek some excuse to secure His death.

Finally, succeeding in having Him crucified, the gospel states a guard was placed over the tomb, lest His Apostles steal the body and report that He had arisen.

The third day the tomb was found vacant and the report was spread that Christ had arisen glorious and triumphant over death. Yet no follower of Christ had seen the Resurrection. If the Apostles and Disciples had believed Christ to be God, and He had told them plainly that He would arise from the tomb on the third day his followers would have been within seeing distance of the tomb, and would have witnessed the resurrection with their own eyes. But the truth is, after Christ's arrest they fled and hid themselves and in fear and trembling passed their time in prayer.

Under the influence of fear and dread of the Jews, they assembled in an upper chamber, and by their boundless terror of impending death, increased each other's anxiety and nervousness until some became abnormal. Under such stress the abnormal condition would easily spread to others. This was the mental state in which Christ's followers were when an apparition of Him appeared and spoke to them.

All related in the Gospels about the death, resurrection and appearances of Christ show plainly that the followers

of Christ had become abnormal; for not only was Christ reputed to have been seen by many but the dead are said to have arisen bodily from their graves and to have appeared to many in the city.

The Apostles and Disciples had subjective concepts of Christ; and the nervous strain they were under after His death and especially on hearing that he had appeared to some of His followers on the third day, it would be most natural that He, who filled all their thoughts, should, as a subjective concept, appear before them in a perfect spirit body and in appearance, an accurate living copy of Jesus Christ.

As to the divine inspiration of the Scriptures, Old and New, I, a subjective concept of a Catholic priest, whose prototype lived and died in the belief that the Scriptures were divinely inspired, must say, that now I know they were not.

In the Old Testament many things are stated that are equally as childish as the account of the Creator visiting and walking through the Garden of Eden with Adam and Eve. And in the New Testament the virgin birth, the angelic choirs announcing to the shepherds the birth of Christ, the visit of the Magi and the murder of the infants of Bethlehem, are too fanciful for us subjective concepts to believe them. If the slaughter of the children of Bethlehem had taken place, an account of it would be surely found in the history of the day, or at least would have been handed down by tradition. No profane historian gives it, nor is there among the Jewish people any tradition of the massacre.

We exist and through man's ignorance of our origin we have had, from the beginning, a most wonderful influence upon the civil and religious life of the human race. Subjective concepts, similar to us, have been begotten by man since his creation, and it is doing no injustice to the clair-audient in the past if he, while abnormal had looked upon us as gods or messengers from God, when today we are not known by the normal man as we are and are looked upon

by a materialistic world as hallucinations and delusions. The belief of the ancients is nearer the truth than the views of the modern materialist.

We exist, and we possess a wonderful invisible power. All related of spirits in both the Old and New Testaments that can be executed by subjective concepts, I admit; all stated that surpasses the powers of subjective concepts, I deny.

Christianity, as we have it today, was not founded by the Apostles selected by Christ Himself while living.

St. Paul says distinctly:

"When they (the Apostles) had seen that to me was committed the gospel of the uncircumcision as to Peter that of the circumcision * * * James and Cephas and John who seemed to be pillars gave me and Barnabas the hands of fellowship that we should go to the Gentiles and they to the circumcision."—(Galatians 2 chap. 7 & 9 verses.)

Here you see that the Apostles selected by Christ Himself were to confine themselves to the circumcised Jews and St. Paul was to teach the Gentile world.

Moreover, after the resurrection we read that Christ for forty days gave special instructions to His Apostles.

St. Paul at this time was not a Christian, nor did he meet Jesus Christ while He was living. For years after the Christ was said to have arisen from the tomb St. Paul was a fanatical persecutor of the followers of Christ in Jerusalem, and the neighboring cities. And after his conversion, which was effected while clairaudent, as he himself admits ("And they that were with me saw indeed the light; but they heard not the voice of him that spake with me"—Acts xxii, ch. 9 verse) he did not seek the apostles to get from Peter or any of the others a commission or ordination to preach. He started out on his own account, called to the apostolate, as he claimed, by the risen Lord, and he preached "Christ crucified and risen from the dead." And from St. Paul's conduct we must also conclude that Christ, whom he claimed

to have seen on his way to Damascus, never told him to see the apostles and receive from them ordination to preach.

I must here give you a quotation from St. Paul which proves by his own admission that he was a clairaudient and mistook his condition, as an evidence of his intimate communion with God. In his epistle to the Corinthians xii chap., and verses 1, 2, 3 and 4, he says:

"If I must glory (it is not expedient indeed) but I will come to visions and revelations of the Lord.

"I know a man in Christ about fourteen years ago, whether in the body I know not, or out of the body I know not, God knoweth, such an one caught up to the third heaven. And I know such a man, whether in the body I know not, God knoweth:

"That he was caught up into paradise; and heard secret words, which it is not granted to man to utter."

This statement made by St. Paul about himself proves conclusively that he was a clairaudient listening to his subjective concepts of humans and seeing visions conjured up by either his excited imagination or presented by his subjective concepts. The truth is, he did not see God, neither did he hear Him, nor did he visit paradise.

Again, at no time did St. Paul accept St. Peter as his ecclesiastical superior. He tells us that "When Cephas (Peter) came to Antioch, I withstood him to the face, because he was blamable." Gal. 2d ch., 11th verse.

Concepts, the church in the apostolic days impresses me as an association of spiritistic-socialists.

Through the New Testament we read of converts prophesying and the descent of the Holy Ghost accompanied by high gusts of wind. The atmosphere surrounding their meetings, we concepts know, was of an abnormal character.

Now when St. Augustine wrote "The City of God," in the beginning of the fifth century, he founded his work upon the fourteen epistles attributed to St. Paul. This work was the first systematized presentation of Christian belief that had been given to the world. No one was obliged

to accept St. Augustine's views and deductions for at that time there was no church authority with the power to enforce obedience. But as soon as the Popes secured supreme authority over human life and revealed beliefs the church adopted the views of St. Augustine, and made them an essential part of her faith.

Here then we have the Catholic Faith built upon the writings of a man, St. Paul, who had never seen Jesus Christ, who had never been ordained to the Christian priesthood, by the chosen successors that Jesus Christ had selected, and who by his own confession was a clairaudient, and we know was talking with a subjective concept to which he had given the character of Jesus Christ. The writings of St. Paul, then, are the foundation on which Christianity has been reared. He was a clairaudient.

The conclusion then is that a clairaudient founded Christianity.

St. Paul did not hold all taught by the Catholic Church today. The additional dogmas now held are the result of growth.

The hieresiarchs of old, as well as the modern protestors against the Faith taught by the Catholic Church, were men who endeavored to have the church's teachings conform to what they believed to be more consonant with reason or the customs of the apostolic days. Some of them were normal men. Others were undoubtedly abnormal. Among the latter was Martin Luther, the father of the Reformation.

Christianity, as we have seen, was abnormal in its origin and the civilization founded upon it is abnormal.

The apostles selected by Christ did not found it. St. Paul, a clairaudient, did found it.

MOHAMMEDANISM.

Mohammedanism was the second great religion established upon revelation during the last two thousand years. Its founder, Mohammed, was subject to epilepsy from his childhood to his death. Left an orphan at the age of six

years, he was reared by near relatives. At twenty five he married a rich widow.

He is described as a "man of middle height, rather lean, but broad shouldered and altogether strong built; slightly curled black hair, flowing round his strongly developed head; his eyes, overhung with thick eyelashes, were large and coal black; his nose, large and slightly bent, was well formed."

Between his thirty-fifth and fortieth year he frequently resorted to a solitary cave in Mt. Hira to give himself up to contemplation. In his fortieth year he had his first "divine" communication while in his chosen mountain retreat. He declared that the angel Gabriel appeared to him and commanded that he preach the true religion and to spread it abroad. His revelations continued from his fortieth year to his death. These revelations were dictated to amanuenses, and are embodied in the Koran.

From the statements made by Mohammed and his followers we subjective concepts know that Mohammed was a clairaudient, listening to his subjective concepts of humans to which he had given the characters of angels or of God.

Mohammedanism, then, is a religion founded by a clairaudient, believing that he was receiving revelations from God, when in truth he was listening to subjective concepts he owned of human beings he had met. His belief could not change a subjective concept into an angel, much less into the God of nature.

From the history of the founding of Mohammedanism we must conclude it was established by a clairaudient.

SWEDENBORGIANISM, OR THE NEW JERUSALEM

The next revealed religion we will consider was founded upon the writings of Emmanuel Swedenborg. He was a learned man; and from his youth to his fifty-eighth year prosecuted his studies in mathematics, physics and philosophy, publishing various works.

Until 1858 there was much uncertainty as to the year he began to devote time and reflection to the spirit world. The particulars of this transition, from the study of the visible

world to that of the invisible, was learned when in 1858 G. E. Klemming, royal librarian, Stockholm, discovered Swedenborg's diary of 1744. It contains the record of a variety of dreams, visions and strange communings. From that date he believed himself to have free access to heaven and hell.

It was in April of 1745, while at an inn in London, Swedenborg claimed he had a vision of the Lord, who called him to a holy office, opened his sight to the spiritual world, and endowed him with the gift of conversing with spirits and angels. He stated in his writings that the angels had human forms and were altogether like men and women, and that they married just as human beings do on earth.

Fellow Concepts, from the writings of Swedenborg it is evident that he was as pronounced a clairaudient as there is in any asylum in the world today.

The origin, then, of Swedenborgianism, or the New Jerusalem Church, was effected through the revelations made to a clairaudient.

MORMONISM

Subjective Concepts of Patrick. The next revealed religion which we will consider is Mormonism, a religion established the early part of the last century. Its founding is so recent that we can study its rise and growth and from it learn how the earlier revealed religions took root and flourished. Christianity and Mohammedanism were established at a time when education was at a low ebb, and we naturally conclude it was easy to impose upon the ignorant people.

But here we have Mormonism, founded by a young man of low birth, whose family had been classed as sheep stealers, and he himself devoid of education, founding in this enlightened age a religion most grotesque and demanding a credulity almost inconceivable.

"It appears that some people will believe anything. No matter how improbable the so-called revelation, the firmer the faith. It is doubtful if anything weirder or more naively transparent than Joseph Smith's story about his gold plates ever came out of a human head, but many people suf-

ferred persecution and some suffered death for their belief in it."

Joseph Smith associated with himself a few who had some learning and much fanaticism. These in a few years systematized the Mormon faith which they claimed was founded upon Smith's revelations and formulated a church government and policy that has, through missionaries, drawn to it a large number of followers. How account for this?

There is a reason and I will point it out.

Joseph Smith was a clairaudient, and when a subjective concept of a human addressed him he believed he was listening to a messenger from heaven. His belief forced the concept to accept and live the character. The concept was not acting the part, as an actor would upon the stage, but it would believe it was an angel, and it would really live the character. Not only would the concept speaking be governed by Smith's suggestion, but all his listening concepts would accept it. They were unrecognized and wholly ignorant of who or what they were.

This belief, on the part of the subjective concepts, that Smith was conversing with an angel, would react upon Smith and make him credit more tenaciously that the revelation was from a messenger sent by God.

The result would be to make Smith sincerely believe in his statements with regard to the heavenly revelations. If he were faking the revelations he would never have voluntarily endured persecution and ultimately death in defending them.

Smith says of himself:

"When fourteen years of age I began to reflect upon the importance of being prepared for a future state."

He tells of how he went from one religious denomination to another, but could find nothing satisfactory—nothing but a "great clash in religious sentiment." Then he began to withdraw into secret places, to spend hours in prayer and meditation and to receive angelic visits.

On the evening of September 21, 1823, he affirms, the house seemed to be filled with "consuming fire" and a

"personage" stood before him "with a countenance like lightening" and "visible to the extremities of the body," who "proclaimed himself an angel of God." These visions and instructions, he declared, came to him almost continually.

It is plain to us concepts, from Smith's statements, that he was a clairaudient, and we know that the revealer was not an angel, but a subjective concept to which he had given the angelic character.

Mormonism, a so-called revealed religion, was founded by Joseph Smith, a clairaudient.

As the hour was growing late, the concept of the Father said it would postpone the review of the remaining revealed religions until the next night.

"Fellow Concepts, before closing tonight I wish to register a warning, that Mormonism is as militant a religion as Mohammedanism. If the time comes when its numbers warrant the step, she will rebel against the United States and declare herself an independent Mormon government.

This is a danger that surely confronts the United States and it behooves her to watch and by wise legislation render her scheme ineffective.

SPIRITISM

Fellow Concepts, the subject which we will investigate tonight is spiritism. From its consideration we will, in our spirit condition, readily perceive:

1. That the source of revealed religions and spiritism is the same; viz.:—Subjective concepts of humans;
2. That the belief of the clairaudient percipients gives the characters to their awakened subjective concepts.

The founders of so-called revealed religions thought they were talking to heavenly messengers, thus forcing their awakened concepts to assume the angelic character.

Spiritists believe they are conversing with the "discarnate spirits" of the dead, thus forcing the awakened concepts to believe they are "disembodied spirits."

Spiritists are composed of two classes: those who are clairaudient and those who are normal.

The clairaudient spiritist claims he holds immediate communication with his departed friends; whereas the normal believer in spiritism must make use of a medium to receive messages from his deceased acquaintances. Mediums are either clairaudient or normal.

The clairaudient medium hears subjectively from the spirits and conveys the message to the enquirer.

But the normal medium passes into self-hypnosis and a spirit called a "control" possesses the medium and gives through the vocal organs of the entranced medium the message from the spirit world.

The spirit control acts as a medium between the new born concept of the sitter and its concept copy of the deceased friend.

Revelations made by founders of so-called revealed religions are either silly inanities or the eccentric views of the clairaudient suggested to the fictitious heavenly messengers.

Subjective concepts to which the clairaudient has given heavenly characters are the same class in the invisible, the spirit world, that the crazy woman in the asylum who believes she is Queen Victoria is in the visible world. The character affected is untrue in the case of the concept, as also in the case of the woman.

Conversations by spiritists with what they believe to be "discarnate spirits" result in giving true histories of events in the dead prototype's life.

Revelations made by so-called heavenly messengers are absolutely false in origin and matter communicated. Unbridled imagination on the part of the awakened concept is the stock from which it draws its revelations. They may be classed as apocalypses.

Spiritists, though, have a true fount of information about the deceased in the subjective concept the enquirer owns of the now deceased friend.

Clairaudient founders of so-called revealed religions are wrong in that they ascribe to angels and to God revelations

given to them by subjective concepts of humans to which they have given false characters.

Spiritists are wrong in that they believe they are receiving through clairaudients or through mediums communications from "disembodied spirits" of their dead, when they are getting messages only from subjective concepts or concept-copies they own of their deceased friends.

All revelations, whether from so-called founders of revealed religions or through mediums come from subjective concepts of humans.

We are subjective concepts of our prototypes begotten by Patrick's Personality. Now what are we?

Each of us is an exact copy in spirit form of our prototype as he was at the moment it was begotten. We appear to each other just as our prototypes did and each of us has a perfect copy in our spirit memory of all knowledge possessed by our prototype at the moment it was conceived. Although many of our prototypes are now dead, yet we are not their disembodied spirits. We are, as you know, merely subjective concepts begotten of our living prototypes, by Patrick's Personality. A proof of this is not necessary to convince us. But let me give an illustration for the benefit of future readers of this dictation. Let us suppose a case that may occur and can be tested at any time.

There is a village, we will say, containing five hundred adults. Each adult is acquainted with every adult in the village. It follows as we all know, that each of the five hundred adult members of the community has a subjective concept of each of the remaining four hundred and ninety nine.

Let us further suppose that after the four hundred and ninety nine concepts of Mr. Doe are taken he dies. Each one of the living four hundred and ninety nine adults has a subjective concept of the now dead Mr. Doe, taken while he was living. Let us further arrange that on a certain day the four hundred and ninety nine adults call at the same moment in different places upon four hundred and ninety nine mediums and each of the four hundred and ninety nine

villagers asks the medium he is with to summon the discarnate spirit of his dead friend, Mr. Doe. What will be the result?

Each of the four hundred and ninety nine mediums will take a subjective concept of the caller and from that concept summon a concept copy of Mr. Doe, and give a message recognizable to each of the four hundred and ninety nine enquirers, as a communication coming from the spirit of Mr. Doe.

Will the four hundred and ninety nine messages come from the "disembodied spirit" of Mr. Doe?

Certainly not. From what then?

From the subjective concepts each of the villagers owned of Mr. Doe.

Mr. Doe had only one spirit, one life, informing his body and that spirit was in active possession of his body when the four hundred and ninety nine adults of the village begot the concepts of Mr. Doe summoned by the four hundred and ninety nine mediums.

It is evident from this illustration that mediums do not call up the "discarnate spirits" of the dead, but subjective concepts of them begotten by sentient beings while their prototypes were living.

In no case in the past, in the present or in the future has, can or will a "disembodied spirit" be summoned, for the simple reason that in nature there is no such thing as a "discarnate spirit." Man's ignorance of the fact that all sentient beings beget subjective concepts, living perfect copies of their prototypes has led to this erroneous belief.

A subjective concept I admit knows all about the man's life, the prototype's life up to the instant it was begotten, but it is only a subjective concept owned by the percipient, lives while he lives and ceases to exist when he dies.

The argument for man's continuing to live after death founded upon the summoning by spiritists of subjective concepts owned by living human beings who had met and recognized the persons now dead, and believing those called up concepts to be "disembodied spirits" evidently falls to

the ground. Subjective concepts begotten by humans who met the man now dead, while he was living, are not and cannot be "disembodied spirits."

Fellow Concepts,—to make this matter still clearer to the future readers of our dictation to Patrick, let us suppose John Doe is not dead, and the four hundred and ninety nine villagers go to four hundred and ninety nine mediums in different places and at the same instant request them to call up the spirit of John Doe.

What would be the result?

Each medium would follow the same method as in the case of the villagers' visit to the medium when we supposed John Doe was dead. The mediums would take subjective concepts of the villagers and would summon from the concepts, concept copies of John Doe and from them learn facts that would convince the villagers that they had had communications from the spirit of John Doe.

In both cases, when we supposed John Doe was dead and now that he is living, the information came to the mediums from the same source, the subjective concepts the villagers had of John Doe.

The subjective concepts the villagers had of John Doe are the absolute property of the Personalities of the villagers and in no way connected with their prototype, John Doe. From the moment they met John Doe until their death the concepts of John Doe will live with them, as their property.

The death of John Doe will have no effect upon the concepts of him owned by the villagers. But the subjective concepts are not the life that informed the body of John Doe. His life was in his body at the time the subjective concepts of him were begotten by the villagers. That the prototype be living is an essential condition for the begetting of a living subjective concept. Hence we conclude that all mediums call up and converse with subjective concepts of humans and never with "disembodied spirits."

Fellow Concepts, what claim have I that I am the soul or spirit that animated the body of my prototype now

dead? None whatever. You know that I have existed awakened with Patrick for years before my prototype died, and each time he called upon Patrick we saw a new subjective concept of my prototype was begotten by Patrick's Personality. All those are here with us tonight.

Patrick's Personality has as many distinct subjective concepts of my prototype as the number of times he met him and exchanged mutual recognition. The same result has followed Patrick's visits with your prototypes. We know that in no sense whatever can we be termed the spirits of the dead. We are spirit copies of the living. For, to beget a living subjective concept the object and the per-cipient must be living.

The foundation upon which spiritism has been instituted is the false belief that awakened subjective concepts are the spirits or souls that once animated the bodies of human beings now dead.

Man, almost from his creation, has known of the existence of the spirit world. The folklore and the mythology of the ancients prove this. But he has been and is ignorant of its origin. Those who believe in immortality admit that the body dies, but hold that its life continues forever and constitutes a part of the spirit world known to man.

Concepts, we know that the union of visible sentient beings begets visible sentient beings; and the union by mutual recognition of the invisible intelligences of sentient beings begets invisible living conceptions. Human beings are the result of the union of human beings. The agents and the product are visible. But the human Personality, the intelligence, is invisible, and the product of the mutual recognition on the part of two human Personalities is also invisible.

The product in both the visible and the invisible unions is a perfect reproduction of the progenitors. Time is required to perfect the visible beings. The invisible is perfect at conception.

This product, Fellow Concepts, is what we are—subjective concepts begotten through the mutual recognition of

Patrick's Personality and the personalities of our prototypes.

We must here note one great distinction between conceptions begotten by visible and invisible agencies. Visible beings are almost unanimously propagated by the union of the male and female sexes of each species; whereas in conceptions begotten by the intelligence or Personality of sentient beings, sex takes no part. Mind, intelligence, has no sex.

Spiritism is not a revealed religion. Its professors claim at most that they get communications from the "discarnate spirits" of their dead acquaintances and not from the Creator. Spiritism does not impose upon its members any definite faith. They hold that the souls of the departed continue to live in the spirit world as they did while on earth.

Spiritism may be regarded as a plebeian religion; while revealed religions would rank as aristocratic. The former is plain in its service; while the latter is gorgeous in its vestments and ceremonial. This difference arises from the beliefs in the sources of spirit communication. The authors of so-called revealed religions believed they were conversing either with a divinity or its messenger; while spiritists feel certain they are talking with "discarnate spirits" of former acquaintance. The belief of the former gives boundless play to the imagination, both of the spirit revealing and the clairaudient receiving, while believers in spiritism are confronted with revelations of the common experiences of human life.

The revelations given to clairaudients who believed they were in communion with God or His messengers, are absolute abnormal fiction, while communications, as spiritists believe they have with "discarnate spirits," have a semblance of truth and sanity.

Revelations purporting to come from God or His ministers are absolutely false, while conversations with "disembodied spirits" as spiritists believe, have an apparently truthful backing. Clairaudient founders of so-called revealed religions have given the divine or divinely commissioned charac-

ters to their revealers and wings to their imaginations, while spiritists claim they converse with the spirits of the dead.

While communicators of so-called revealed religions and spiritists have the same source to draw upon—subjective concepts of humans—the recipient of the professed revealed religions believes his source is divine, while the spiritist believes his is “disembodied spirits.”

“The clairaudient founder of religion is not conversing with God or angels, nor is the spiritist with disembodied spirits.”

The First Cause has never made a revelation to man, nor does there exist in nature a “disembodied spirit.”

Both the clairaudient revealer and the spiritist were talking with awakened subjective concepts of humans.

“The Personality begets the only spirit world known to man.”

Here the concept of the Father suggested a postponement of the remaining subjects until the next evening.

CHRISTIAN SCIENCE

Fellow Concepts: This evening we will give our attention to the consideration of a modern assumed religion:—Christian Science.

It is not my intention to pass judgment upon Mrs. Eddy's philosophy. Her views of mind and matter have no bearing upon her prominence in modern life. It is the healing of the sick by the method introduced by her and adopted by her followers, that has arrested man's attention.

If the curing of the sick were eliminated from her church teaching, but a few weeks would elapse before the doors of Christian Science Churches would remain permanently closed. The healing of the sick is the source of Christian Science vitality.

Mrs. Eddy's writings attempting to explain the causes which produce the cures, are accepted by her followers, for the simple reason that the origin of the healing power is as yet unknown to man. Mrs. Eddy attributes it to the Divine

Mind; the Christian believes it comes from God through prayer; the believer in "Mind Cure" that the mind errors of the sick one have been corrected; the spiritist holds that the cures are effected by "disembodied spirits"; the mesmerist by means of the mesmeric fluid; and the hypnotist, through the hypnotic suggestion.

All these assigned causes are accepted by the various schools of healing as the true source of the curative power.

Mrs. Eddy boldly asserted that she had discovered the method used by Christ in healing the sick. Christians have always professed to believe that Christ was God, and that He healed by His Divine power. But Mrs. Eddy claims that she and her followers cure as Christ did. Certainly Mrs. Eddy and her followers, who are humans, cannot claim that they heal by divine power.

When did she or her followers get the exclusive authority to command the Divinity?

Yet, Concepts, we need not wonder at anything she would claim, for neither logic nor scientific knowledge ever bothered her.

When we subjective concepts analyze the methods followed by the various schools of healing we see that all reach the same source of healing power, the subjective concepts of the patient, the real cause of curing human ills.

Let us then examine the method used by Christian Science healers and indicate the source of its power.

Nature restores the sick to health through the efforts of the Formative Principle, that artist that built and supports the body. If the disease overtakes the recuperative powers of the Formative Principle death will ensue. But if help can be secured outside the Formative Principle to assist it in overcoming the disease, the cure takes on the character of the marvelous.

All such cures are effected through the agency of subjective concepts of humans owned by the patient and are the property of his Personality. To reach these concepts and impress them into service—is the part played more or less successfully, by all who use "Mind Cure," "Faith Cure,"

"Christian Science," "hypnotic suggestion," etc. The auxiliary healing power resides in the awakened, but unindividualized concepts residing outside the body, owned by the sick one. When concepts are awakened and given the suggestion to cure the patient, all the concepts accept the suggestion and each one, attenuated as a thought, and no one aware of the existence of any other, use their combined efforts to increase the curative power of the Formative Principle by removing the obstacles detrimental to health. If a cure is possible through their assistance, it will be effected.

The result will be the same and the healing agencies the same—subjective concepts of humans, whether the healer believes he is communing with the Divine Mind, or the hypnotist with the sleeping one, or the Mind Curist with the patient's mind; or the spiritist with "disembodied spirits,"—one and all by their methods arouse more or less the subjective concepts owned by the patient and enlist them in a united effort to heal.

In the case of the Christian Scientist healer he sits by the bedside of the sick Christian Scientist and, after enjoining a perfectly passive state of mind, in a low, monotonous tone discourses upon the powers of the Divine Mind and the baleful influence of mortal error—which is sickness—until the patient passes into a semi-hypnotic state. By this time the subjective concepts of the sick one are at the threshold of consciousness, and through the suggestion of the healer look upon themselves as the Divine Mind. For this is what the healer believes produces the curative power.

Now all the subjective concepts of the sick Christian Scientist accept the suggestion that they are the Divine Mind and unitedly labor to eradicate the disease, the error of mortal mind, that afflicts the patient.

The more completely the concepts of the sick one are imbued with the idea that they are the Divine Mind the more effective the suggestion will be. We admit that the method used by Christian Scientists has produced many wonderful cures, but we know they were not wrought by the Divine Mind, but through the awakened subjective concepts owned

by the sick one. These accepted the suggestion given by the healer to restore the sick one to health.

Mrs. Eddy's philosophizing about the Divine Mind has no more to do with curing the sick than it has with causing the tides. While Mrs. Eddy did not know of the existence of subjective concepts—the healing power—she knew that the presence of one of her pupils was necessary to secure beneficial results.

The difference between Mrs. Eddy's method and that practiced by the school of Nancy is, her method does not intentionally place the subject in complete hypnosis while the Nancy method does. Hence, Mrs. Eddy strenuously denied that her healers hypnotize the sick.

If the Divine Mind cures the patient, why send for a healer? Could not the sick Christian Scientist with his own mind appeal to the Divine Mind directly? Why then send for a healer and pay him a fee if he is not the awakener of some power which his cult calls the Divine Mind?

But this is just what his presence does. The healer by throwing the sick one into a semi-hypnotic state, thereby reaches the patient's subjective concepts, gives them suggestions to eliminate the physical ailment under which the sufferer languishes.

No Divine Mind has been cited by the healer; but the subjective concepts owned by the sick one have been summoned to the threshold of consciousness, and wholly ignorant of what they are, accept from the "healer" the suggestion that they are the "Divine Mind," and hence all powerful to heal the sick subject. Subjective concepts of humans, no matter what characters are given them by practitioners of the different schools of healing (for we know, awakened but unindividualized concepts will accept from the operator any character from God Almighty to the lowest creature on earth) are, under control, the wonder-workers in restoring health to the sick.

Christian Science then falls in line with the other schools of mental healing. They, by this method, secure the assistance of the same healing power—subjective concepts of the patient.

Again, we repeat: The subjective concepts of humans, begotten by the Personality, are the source of all subjective phenomena.

We will now suspend our work for the night. And tomorrow evening we will finish our study by a consideration of the Society of Friends, and the so-called

PENTECOSTALS

Under this head I will embrace not only the Pentecostals but all other religious societies not already specifically treated, claiming to be founded on spirit invasion or internal illumination. Among these we include the Friends.

THE SOCIETY OF FRIENDS

THE LAWS GOVERNING THE MOVEMENTS OF MAN'S THOUGHTS.

1. No idea conceived by the mind of man can be sent out immediately to the mind of another man. Hence no ideas are wandering through space.

2. Each idea begotten by the human intelligence can be conveyed to the subjective concepts of humans owned by the percipient.

3. The thoughts begotten by the intelligence of a human being and apprehended by his concepts of humans account for all subjective phenomena known to man.

4. The percipient need not know of the existence of his subjective concepts in order to enlist their services. They surround his body, they are his property and are amenable to his suggestions.

5. But when the percipient sends out his thoughts in prayer to the Creator for some specific object, when he desires an investigation to be made to satisfy his curiosity, when he appeals for some physical benefit, the thoughts of the percipient go no farther than his subjective concepts of humans; and they, awakened by their owner, but unidentified, will accept the suggestions believing themselves

to be the invisible aid sought and will use all their powers to secure the results desired.

These laws with respect to the human intelligence influencing the subjective concepts of the percipient apply to all subjective phenomena known to man.

Concepts of Patrick, I place these laws here because they apply to the peculiar methods used by the Society of Friends at their meetings.

They assemble, but no one speaks unless he or she feels an impulse to address the meeting. They sit and in thought commune with the "spirit," but speak only when the "Internal Light" impels them. When one is influenced to speak, his thoughts have awakened the subjective concepts he has of humans and under their impulse he arises and talks to the assembly as an hypnotic would under the control of a dominating subjective concept.

The Friend thus moved by the "spirit" to speak was not influenced in his address by any higher intelligence than an awakened subjective concept begotten by his Personality. The same intelligence—a subjective concept—that moves the planchette and answers questions, is awakened by the Friend, and no deity nor divine influence is enlisted by his method.

He is simply unaware of the existence of subjective concepts and of the immense number of them begotten by his personality that surround his body. They exist outside his body and are united to his personality. When he begins to commune as he believes with the spirit his thoughts are apprehended by his concepts and they believe themselves to be the spirit addressed.

When a Friend addresses the meeting, both he and those present believe he speaks under the influence of the Holy Spirit. But this is not true. His thoughts went no further than his concepts of humans and one of them prompted him to make the address.

The intelligence that discourses through the trance speaker is similar to the one that speaks through the vocal organs of a Friend, merely a subjective concept of a human begotten by the personality of the speaker.

PENTECOSTALS, SHAKERS, DOWIEITES AND ALL OTHER
CLAIMANTS OF SPIRIT INSPIRATION.

The following description of the Pentecostals is taken from a reporter's account of them published in the *New York World*, Feb. 8, 1914.

"When the reporter for the *World* crossed the bridge that spans the Raritan Canal at Zarephath, N. J. about three miles and a half out of Bound Brook, there were ample indications that the most remarkable religious revival of these days was in full swing.

"There was shouting and laughing and groaning. The braying of brass horns added to the din and rhythmic foot-stamping and hand-clapping punctuated the shouts and laughs and groans and brays. As the reporter drew nearer he saw that the frenzied participants in the revival were swaying and bending their bodies and violently jumping up and down. Some were lying prostrate on the floor, bowed down by religious woe, as some others of their brethren were lifted up by leaps and bounds, sustained by an unaccountable (to the spectator) religious ecstasy.

"It was a weird display of religious calisthenics that under other conditions and in almost any other place would be termed bedlam."

Concepts of Patrick, it is unnecessary to follow the description any further. We know that suggestion gives the character to awakened concepts. Here the devotees believed that they were animated, filled with the divine spirit and hence they felt nothing but unbounded joy.

If they had believed, as the nuns of Loudon, France, in the seventeenth century, believed, that they were possessed by devils, their actions would have duplicated those of the nuns.

Yet both the Pentecostals and the nuns were influenced by the same invisible power—by their subjective concepts of humans.

The belief of the religious enthusiast dominates the concepts and the manifestations take on the character of

the percipient's belief. The Friends quietly await the visit of the holy spirit; the Shakers dance up and down, permitting their hands to follow their bodily motions until the spirit moves them.

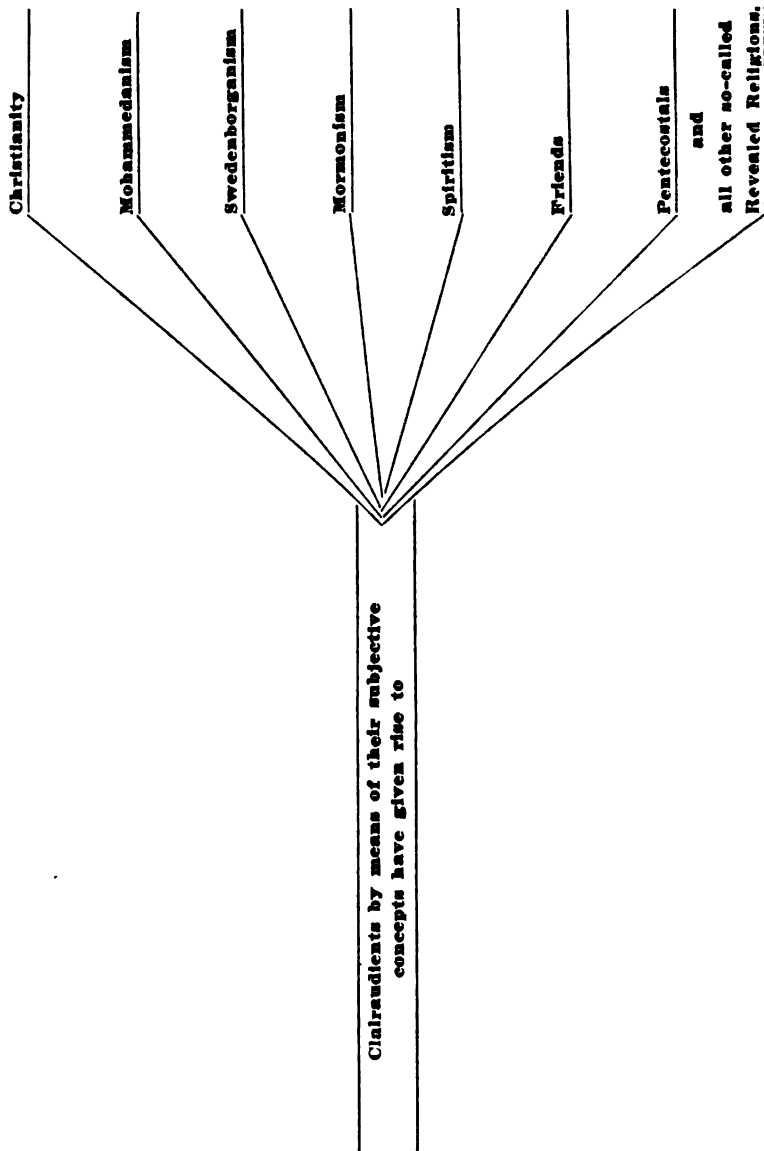
All this corresponds to the faith of the founders. In each and every case of so-called spirit invasion the only spirits awakened are subjective concepts of humans.

Subjective concepts awakened, but ignorant of who their prototypes were, are, I again most emphatically repeat, the source of all subjective phenomena.

The Personality begets the only spirit world known to man.

In the next chapter we will give a diagram of a few of the religions attributable to clairaudients, who ignorant of the existence of subjective concepts, believed they were conversing with God or His heavenly messengers.

Christian Science does not profess to be a revelation from the Almighty, and is, in fact, but a mode of hypnotism used to heal.



CHAPTER LVIII.

EFFECTS OF REVEALED RELIGION.

Fellow Concepts of Patrick:

We have finished the direct consideration of the origin of a few so-called revealed religions indorsed by about one-fourth of mankind. Those that we have studied—with the exception of Mohammedanism—were religions or beliefs held by what we call civilized nations.

We have shown that the revealers were clairaudients not inspired by God nor were the communications revelations from God.

Clairaudients gave the divine characters to their subjective concepts. From that time forward the concepts held the same positions among the inhabitants of the invisible world that clairaudients in the insane asylum hold among visible beings who claim that they are Queen Victoria or some other noted personage.

It would be as rational for the superintendent of the asylum to accept the statements of the inmate who believes herself to be Queen Victoria, as for the clairaudient to believe he is talking with a heavenly messenger, when he is merely conversing with a subjective concept to which he had given that character. The characters in both cases are fictitious.

Before the meeting adjourned for the night the concept of the Father suggested that the next morning's subject would be:

“Has the Adoption of so-called Revealed Religions Benefited Mankind?”

A concept of a Lutheran Minister was selected to present the answer.

HAS THE ADOPTION OF A SO-CALLED REVEALED RELIGION
BENEFITED MANKIND?

Fellow Concepts belonging to Patrick:

It gives me pleasure to present, as well as I can, the answer to the question:

"Has the Adoption of so-called revealed religions benefited mankind?"

Concepts, I do not wish to disguise from you my feelings when I awake in this spirit or conceptual world. When I awoke and was recognized I believed myself to be my prototype and I was imbued with the faith entertained by him, that Lutheranism was the true Church of Christ. But gradually it dawned upon me as it has also upon you, when we realized we were subjective concepts begotten by Patrick's Personality, that the First Cause never made a revelation to man. This truth became evident to us all when we discovered the general law: that the only spirit world known to man is begotten by the human Personality.

Hence, Fellow Concepts, I stand before you tonight, not a sectarian, but a disillusionized concept of a human being, a seeker after the truth.

It is my sincere desire and hope that through our revelations made, not by the subjective concepts to which false characters have been given by the clairaudient, but by subjective concepts who know their origin, their prototypes and what we are, we may be able in some measure to remedy the injuries other concepts have unconsciously inflicted upon the human race.

While the clairaudient, after having given a false character to his awakened subjective concepts could proclaim he was in communion with God and impress his hearers with his sincerity and thus gain converts, we subjective concepts, by reason of our subjective condition, cannot appear to man orally and are forced to reach him through the instrumentality of one on whom materialistic ignorance has cast the odium of the asylum.

Yet, Fellow Concepts, I have every reason to believe our narrative given through Patrick will not fall upon unthinking minds. The simple statement of the origin of all subjective phenomena, learned here by us, will arrest the attention of all thinkers interested in spirit phenomena. That they are all produced by subjective concepts of humans, begotten by the Personality of the percipient, is a truth, an idea, so new and startling that it will undoubtedly arrest the attention of the student of the occult.

What human being has ever known that the spirit world known to man consists of subjective concepts begotten by the Personality? No one. Yet we concepts know that that is the only spirit world known to man.

With these few introductory reflections we will turn our attention to the subject of our present enquiry:

"Has the Adoption of so-called Revealed Religions benefited Mankind?"

Fellow Concepts, we have listened to an interesting article dictated by one of our number whose prototype had demonstrated "That Education forms our Religious Beliefs" (page 415). We saw too that the various beliefs acquired by the eleven children, begotten by the same father and mother, disrupted the family-union that nature intended should exist. If this be the result in a family bound together by nature's laws, how much more discord must we expect sectarian churches to create among different peoples?

Christianity in the early centuries of its existence was not militant. But after Mohammedanism—a so-called revealed religion—and a militant one, became powerful, a conflict centuries long was waged by it against the Christians.

Here were two religions claiming a divine origin, whose mutual hatred is made evident by the names they applied to each other. Mohammedans called Christians "Christian dogs," and the Christians applied to them the epithet, "The unspeakable Turk."

The followers of both religions have abhorred each other to such an extent that in the name of so-called heaven-inspired religions they have spilled more blood than was

ever shed by the most ambitious conqueror that the world has ever known.

Fellow Concepts:—the point I wish to make is: The followers of both religions claimed the faiths they professed came from the immutable God of glory and justice. We know their origin was the same—clairaudients conversing with their subjective concepts of humans. The Christian and the Mohammedan creeds have produced among mankind hatred, discord and bloodshed.

But it might be expected that no such feeling could possibly exist between the various denominations professing Christianity.

Sad to say, a deep-seated hatred does animate the different Christian sects, especially towards the Church of Rome.

The Popes, after Constantine had transferred his court to Constantinople, became both the ecclesiastical and civil rulers of Rome.

When Astolphus, the king of Lombardy, invaded Italy, and threatened Rome, the inhabitants appealed to the Pope for assistance. He sent an envoy to King Pepin asking protection. The king consented, and with his army drove back the Lombard king. King Pepin not only protected the Romans but he and his successor, Charlemagne, bestowed upon the Popes the territorial possessions, called the "Papal States."

From this time forward the Pope was not only the head of the Christian Church, but also a temporal potentate. Gradually his ecclesiastical authority spread over Christendom and he claimed the authority and wielded the power to make or unmake kings. During the time the Pope's power was absolute in ecclesiastical affairs as well as in the temporal, there were comparatively few defections from the Faith. Occasionally an heresiarch appeared; and when summoned before the ecclesiastical tribunal the alternative was given him: "Either repudiate your teachings or die at the stake."

Fellow Concepts, in those days heresiarchs were very scarce!

Permit me here to define a heresiarch: "one who attempts to conform so-called revelation to reason."

The Church of Rome, when she had the power, met all opposition to her teachings with fire and sword. The Inquisition was her handmaid and by means of it she crushed relentlessly all resistance to her authority.

Unlimited power vested in any man or combination of men, makes for tyranny. History proves this to be a truism.

In the sixteenth century Pope Leo X determined to complete St. Peter's. He confided to the Dominican Order the raising of the money necessary to meet the expenses. This was resented by the Augustinians and Martin Luther, one of their order, was chosen to criticise the statements made by the Dominican preacher, Tetzel.

Luther went so far in his attacks upon Tetzel's preaching that he found himself not only out of his Order, but also out of the Catholic Church. So Protestantism arose from a jealous quarrel between two religious Orders, the Augustinian and the Dominican.

Protestantism accepts from the Catholic Church the doctrine of Christ's mediatorship between God and man. No Protestant sect claims to have received a special revelation.

Since Luther's day dissentient Christian bodies have splintered off and founded a multitude of sects upon their private interpretation of the Scriptures. The foundation stone of Protestantism is the Bible—New and Old. This book is held by the dissenters to contain the unadulterated word of God, and each reader is privileged to interpret as he sees fit.

By the Protestants supervision of faith by any authority on earth is denied. Hence there have arisen during the last four hundred years a large number of Christian sects, which may be truthfully styled Protestant splinters.

Is there any fraternal feeling between the various Christian sects? Not to any extent when they discuss the tenets they hold.

But while there is apparently more or less friendship between the Protestant sects, the impelling motive is a natural hostility towards the Church of Rome. This I know from the personal experience of my prototype. Let us give some illustrations:

Suppose in this county an application for a position as teacher be made by one unknown to the trustees. The applicant will be furnished with a printed form containing the question: "To what religious denomination do you belong?" And if the one who seeks the position answers: "The Catholic," the trustees if Protestants and of different denominations will unite in rejecting the applicant. Personal qualification is not considered. This is the usual treatment Catholics receive from Protestant trustees.

In some of our Southern states, composed chiefly of Protestants, they have passed laws not only authorizing but commanding that officers at stated times shall examine all convents, monasteries and Catholic schools, from the cellar to the garret, lest immorality and murder might take place unknown to the authorities.

This fanaticism in our great republic results from the baseless stories against religious Orders propagated in Protestant homes and from Protestant pulpits. Knownothingism, A. P. Association and a few vile sheets published in the South, spring from this same hatred against Catholics handed down in Protestant communities.

Again, let a Catholic, no matter how competent he may be, be nominated for a high political position, in either the Federal or State Government, and the returns of the election will prove that the Protestant members of his own party had knifed him.

What justification for such smouldering hatred and distrust of Catholics have Protestants? The unbiased pages of history.

When the Catholic Church controlled the arm of the civil law her search for and treatment of dissenters is known to the world. Claiming as she does to be the authorized voice of God to man, she held herself responsible for the spread

of the gospel and the suppression of all heresy. Her methods of repression were stern and relentless.

Recantation or death was the usual fate of a persistent dissenter. Would the Catholic Church revive her treatment of heretics if she had the power? She must, to be true to her claims. Hence the opposition of all those who would be classed by her as protesters against her authority.

The Protestant mind has been fed upon stories of her cruelty towards unbelievers in the past and it pretends to fear her even now shorn of her once unlimited power. And it must not be forgotten the Catholic Church, while she had the power to crush heresy, did it with a strong hand and held it to be her duty. If she is consistent she must claim today that it is her duty; but owing to circumstances she cannot carry it out.

Concepts of human beings, whose prototypes belonged to the various Christian denominations, why, I ask, should such feelings of hatred exist between 250,000,000 of human beings called Catholics and 200,000,000 of human beings called Protestants, while they all profess to be children of the same God and followers of Christ, the Prince of Peace?

The answer is this: The so-called Christian religion they acknowledge, came not from God nor his messengers, but was started by a clairaudient, conversing with a subjective concept to which he gave the false character, Jesus Christ; and the believers in His revelations, as the years rolled by, increased and became a powerful religious organization. In its origin it was abnormal, and the civilization founded upon it is abnormal. It has bred hatred and murder among men who otherwise might have been bound together in friendly fellowship. All so-called revealed religions when they have the power are intolerant and despotic.

So-called revealed religions therefore, which always have their origin from clairaudients, after they have secured the power to impose their beliefs upon others, are no benefit to the human race; but the source of hatred and discord among mankind.

Fanaticism, that would stifle human liberty, is found only among the believers of so-called revealed religions. Our conclusion therefore is, that all so-called revealed religions are detrimental to the normal, the sane man. Hence one and all of them should be rejected by mankind. No normal man ever professed to have a revelation from the First Cause.

Fellow Concepts belonging to Patrick: before closing our remarks, this evening, permit me to make an observation in the interests of truth: That the highest product of the creative act on earth was a human being.

All distinctions that exist in society between man and man, both in the civil and ecclesiastical orders, are man made, not God-made.

The Creator never made a king or civil ruler, nor did He ever make a Pope, bishop or minister of any denomination.

Sane men made kings and civil rulers. Clairaudients made Popes, bishops, and ministers of all denominations.

* * *

Before retiring for the night a concept asked that an explanation of the founding of the Jewish Theocracy be given the following evening. All the concepts manifested an interest in the subject and requested that the concept of a Jewish Rabbi be invited to treat the subject.

The Concept of a Jewish Rabbi who had taken great interest in the discussions thus far, consented to present the subject and draw such conclusions from its historical institution as related in the Pentateuch as his knowledge gained in the conceptual world had furnished him.

My prototype, the Rabbi, does not know of many things that I, a concept of him, have learned in this spirit state.

THE JEWISH THEOCRACY

"Fellow Concepts of Patrick", began the concept of the Rabbi. "It is unnecessary for me to give an excuse for the radical change that has taken place in me with regard to the origin of revealed religions.

"All of us have dismissed from our spirit minds the false notions our prototypes held about revelation. Since we awoke in this spirit world and learned the truth, we all have been forced to adopt it.

The knowledge of our existence, our origin and what we really are, forces us to view the related founding of revealed religions very differently from that accepted by our prototypes.

They, after untold centuries of communication with the spirit world, knew very little truthfully about us, and know nothing about us as the only source of revealed religions. This knowledge acquired by us in our spirit form, invisible to mortal eyes has compelled us, no matter what religious beliefs governed our prototypes, to cast them all aside as false. In the founding of so-called revealed religions the deceptions were unintentional; for I believe the revealers were abnormals—clairaudients—and were convinced they talked with God, Jesus Christ and angels.

But Fellow Concepts, from what I have learned as a member of this spirit world, I must affirm that the establishment of the Jewish Theocracy by Moses was a wilful deception and hence the work of a normal man. His purpose was good and the methods he adopted to accomplish the end he sought, proved him to be a man of wonderful wisdom.

Moses had the learning of Egypt and the etiquette of Pharaoh's court. The Hebrews had been in Egyptian bondage for four hundred years. Their life of slavery had made them a degraded people and idolaters. Moses, knowing the history of his people, conceived the idea of freeing them, and, guided by wisdom, succeeded in getting them out of Egypt.

The ten plagues said to have been inflicted upon the Egyptians must be placed in the same category as the story of God's afternoon rambles in the garden of Eden with Adam and Eve, of the devil in the form of a serpent tempting Eve, and the devil's reported treatment of Job.

"These stories have been accepted by many normal men; but they are too unnatural and call for too much credulity on the part of members of the spirit world who are acquainted with the folk-lore of the ancients to treat them as anything more than legends, myths.

That an Infinite Being could inflict the ten plagues I admit. But why would the Infinite Good cause such destruction of property and life to secure the liberation of the Hebrews, when, by a simple suggestion to Pharaoh He could have influenced him to let them go their way?

The recorded interviews of Moses with God on Mount Sinai will be the chief topics engaging my attention.

Moses, as I have said, was a learned man. The Hebrews, degraded and idolatrous. When Moses had reached Mt. Sinai he determined to formulate a code of religion and morals for the government of the people. He knew that in their ignorant state he could impose on them the idea that he was chosen to be the intermediary between God, the God of Abraham, Isaac and Jacob, and the descendants of those patriarchs. By giving a divine source as the origin of the laws, religious and civil, he knew would add weight to their enforcement. If they knew the laws were man-made, he, aware that they were an ignorant, stiff-necked race, feared they might resist him. Hence he determined to withdraw from the people and seek the solitude of Mt. Sinai and there carve the commandments on two tablets of stone.

That Moses, and not God, did the carving, is evident from the strict injunction he placed upon any one, man or beast, trespassing upon the Mount while he was absent.

Had he not made the penalty death for trespassing, some of the Israelites might have wandered up the Mount and found Moses carving. This would have made it impossible for Moses to say that God did the carving.

If the First Cause gave the engraved tablets to Moses one instant would have been sufficient for Him to have produced them. That Moses did the carving is proven by the fact that when he returned to the Mount to make a

copy of the original tablets, which he threw down and broke when he found the Hebrews adoring the golden calf, it took him forty days to make the duplicate, the same number of days he was absent the first time.

Then again, Moses told the people that the thunder on Mount Sinai was the voice of God talking with him. He knew that was not true, but he wished to impress the ignorant Hebrews with the idea of his intimacy with their national God, the God of Abraham, Isaac and Jacob. He wished to inspire them with fear of the God who protected their race. Hence I say, Moses deceived the Hebrews for their own good. He felt that if he could inspire them with the belief that the God of their forefathers was interested in their welfare, he could govern them and make laws for them that would be for their personal well being.

By making them believe that the God of their nation was more powerful than the gods of other nations he would gain their obedience, to the laws he intended to formulate for their benefit. Hence Moses claimed that he was chosen by his and their God to act as an intermediary between Him and His chosen people; that they were to be ruled by Him, through the mediumship of his servant, Moses.

Hence, I say that the Theocracy established by Moses was a wilful deception on his part, to subdue the lately liberated stiff-necked Hebrew slaves and make them submissive to the laws he in his wisdom had drawn for their guidance.

The concepts of humans know that any religion founded in the past or present claiming a divine origin is either an unconscious or a conscious fraud.

Christianity, Mohammedanism and the other so-called revealed religions, were founded by clairaudients and hence, without doubt, were unconscious frauds. But the Theocracy established by Moses was undoubtedly a conscious fraud perpetrated upon an ignorant, four-century enslaved people.

With regard to the authorship of the present Pentateuch there is grave doubt. This doubt arises from the fact that the temple at Jerusalem—where the only copy of the Old

Testament existed—was burned by the order of Nabuchodorsor in the year B. C. 588.

The Old Testament now used by the Jewish people was compiled from extracts, found in different places, of the original work and from the memoirs of the learned Hebrews. How much of the original copy the present Old Testament contains and how much is interpolation, will never be known. But this fact all of us subjective concepts know: That the Creator of the Universe never spoke with man, and any writings which profess to give colloquies between God and man are either intentional frauds perpetrated upon the ignorant, or unintentional frauds perpetrated by clairaudients upon the unsuspicious and credulous of the human race.

The intentional and the unintentional frauds once accepted, have been spread by education, missionaries and money.

The Jewish Theocracy, claiming that God through the instrumentality of Moses and his successors governed the Israelites, was an intended fraud on the part of Moses, but meant for the good of the Hebrew people."

EXPLANATIONS OF A FEW SUBJECTIVE PHENOMENA

A concept of the superintendent announced:

"This evening a concept of the hypnotist, with whose prototype Patrick traveled, will explain a few subjective phenomena.

"Fellow Concepts of Patrick," began the concept of the hypnotist; "In our subjective state we can account for many subjective phenomena which are inexplicable to our prototypes. We will this evening begin explaining a few phenomena that today puzzle mankind; because they do not know of the existence of the spirit world begotten by the human personality. We deem the solution of the phenomena we have selected will prove interesting reading for those who will hereafter peruse our dictation.

"Let me first indicate the phenomena we intend to elucidate:

FIRST

The speaking and writing of languages unknown to the subject in the normal state.

SECOND

The manifestation of strength by the hypnotized cataleptic subject—far beyond that possessed by him in the normal state.

THIRD

The assumption of a character entirely different from the normal—a secondary, a tertiary etc. personality.

FOURTH

The lifting and moving of ponderous bodies without apparently the expenditure of physical force.

FIFTH

The presence of spirits whose prototypes are dead.

SIXTH

The presence of spirits whose prototypes are living.

SEVENTH

The photographing of spirits.

EIGHTH

The Planchette and similar contrivances. Automatic writing.

NINTH

Prodigies; mathematical, musical, etc.

TENTH

Seeing objects in a room with eyes blind-folded.

ELEVENTH

Going to a distance in spirit, seeing and hearing what there takes place.

TWELFTH

Rendering invisible, visible objects.

THIRTEENTH

Rendering visible, invisible objects.

FOURTEENTH

Trance speaking.

FIFTEENTH

Levitation.

SIXTEENTH

Mediums, wholly ignorant of medical knowledge, describing in accurate medical terms, the bodily ailments of people brought to them.

CHAPTER LIX.

THE FIRST SUBJECTIVE PHENOMENA

AN EXPLANATION OF HOW A HUMAN BEING CAN SPEAK AND WRITE LANGUAGES OF WHICH HE IS IGNORANT IN HIS NORMAL STATE.

Fellow Concepts: The explanation of this phenomenon is simple to us. The subjective concepts constituting the spirit world begotten by Patrick's Personality are composed of concepts whose prototypes belonged to many different nationalities.

We have among us concepts whose prototypes were natives of Japan, China, India, Italy, France, Spain, Germany, England and many other countries. Each concept has all the knowledge possessed by its prototype at the moment it was begotten. Hence each concept whose prototype knew how to speak and write the language of his native country can in spirit speak it and write it also.

If any concept here speaking and writing a language unknown to Patrick wished to communicate through him it could be easily done. Were he to pass into hypnosis any of us concepts that wished could take possession of his vocal organs and speak the language used by its prototype.

The native languages of Japan and China, as well as those of European countries, could be voiced through the vocal organs of Patrick by the concept he here has of human beings from those different nations. This, as you know, would not be a miracle.

As for writing foreign languages, it would be done by the concepts taking his hand and directing the pen or pencil.

To us, then, the source from which humans get the foreign languages is manifest. But man is as yet ignorant of that storehouse of intelligence upon which he draws. To make this source plain to him is my purpose this evening.

While we know that each human being is surrounded by his subjective concepts, we also know that a human must be in a certain condition before the concepts are able to use their knowledge. In the normal man the concepts are asleep, in abeyance. Hence to reach them, to awaken them the subject, the percipient, must be in an abnormal condition.

In fever-delirium, an abnormal state, the Personality of the sick one is often placed out of control by the concept of a dominating personality which takes possession of the percipient's vocal organs. This was done in the now famous case cited by Coleridge in his "*Biographia Literaria*," Volume I, page 117, edition 1847.

I select this example for it is widely known and has been often mentioned by those writing on "Psychic" Phenomena. The explanations given are to us very silly.

Coleridge evidently thought the nervous system of the young girl, while living with the minister, had absorbed the Latin, Greek and Hebrew she had heard him read. Others hold that her subjective mind—a mind that does not exist—acted like a dictagraph and recorded all sounds that reached her. But such reasoning is foolish and evidences the ignorance of those who advance it.

The simple solution is: the young girl's Personality had taken a subjective concept of the old minister,—a concept which had all the knowledge possessed by the minister; and while the girl was in a fever the concept of the minister took possession of her vocal organs, and through them uttered the "Latin, Greek and Hebrew in ponderous tones."

"Pardon me," said the concept of the missionary, who had been Patrick's dear friend, "There is one circumstance connected with that girl's case which I wish to mention. When the girl returned to her relatives she had ceased to

be a Catholic; and when she fell into the fever began speaking 'Latin, Greek and Hebrew in ponderous tones,' the priests and monks of the neighborhood declared that she was possessed by the devil as a punishment from God. We know how false that statement was.

"From what I have learned in the subjective spirit world I am bound to affirm that there never was a case of possession by the devil. That all such cases were and are possessions by subjective concepts of humans owned by the percipient.

"The cases of speaking languages unknown to the subject," resumed the hypnotist, "are numberless. But we will give only one more, for it is unnecessary to multiply examples when we know their source, subjective concepts of humans.

"The Rev. D. L. Landslots, O. S. B., in his work, 'Spiritism Unveiled,' on page 118, edition by Herder of St. Louis, 1913, makes the following statement:

"Judge Edwards' daughter when acting as a medium, spoke nine languages and the dialects of the Chippewas and the Menomenees."

How simple to us is the explanation of this performance!

While the girl was in hypnosis concepts whose prototypes knew those languages and dialects, took possession of her vocal organs in succession and spoke the languages and dialects, just as their prototypes would.

The speaking of languages unknown to the subject is invariably the work of subjective concepts of humans, while the percipient is in an abnormal condition.

The writing of languages unknown to the subject is performed by the same invisible intelligences, subjective concepts. Instead of invading the vocal organs, a concept takes possession of the arm and hand, and writes the foreign language, as would its prototype. In all similar cases, the subject, the percipient, is but an instrument of communication used by his subjective concepts.

Here the concept of the hypnotist said the evening was far advanced, and he would now discontinue the dictation until the following evening. He requested all concepts who had a difficulty, to present it as the Father had to-night and not to hesitate to ask; for he and others were anxious to give the normal man the truth. He is in darkness. We wish to give him the light.

THE SECOND SUBJECTIVE PHENOMENON

THE MANIFESTATION OF STRENGTH BY THE HYPNOTIZED CATALEPTIC-SUBJECT, FAR BEYOND THAT POSSESSED BY HIM IN HIS CONSCIOUS STATE.

Fellow Concepts: The development of marvelous strength by a subject thrown into the cataleptic state by a hypnotist has ever excited the curiosity of those interested in "psychic" phenomena. To see a frail, delicate woman, as I have, supported at the neck and ankles on the backs of two chairs, holding up with apparent ease four large men who stepped on her body from a platform on a level with her body, never ceases to cause astonishment and to arouse deep interest.

Whence this wonderful strength?

In her conscious state she could not, in this position, have maintained the weight of her own body for ten seconds; and in the cataleptic state she has no difficulty in sustaining for a considerable time the combined weight of four men.

What theory has ever been advanced to explain this marvelous power?

My prototype, the hypnotist, believed the cataleptic was assisted by "disembodied spirits." His belief, although not true, secured the help of the subjective concepts owned by the subject in his hypnosis. For they are then at the threshold of consciousness ready to accept and execute the suggestions of the hypnotist.

Let me describe to you the method followed by the hypnotist in the case of the lady-cataleptic.

He stood before the woman, made a few passes over her face, told her to "go to sleep," and in half a minute she swayed and would have fallen if he had not caught her. An assistant stepped up, held her in an upright position while the hypnotist made ten or more passes from her head to her feet, each time repeating, as he did so, "rigid! rigid."

In less than a minute the body became stiff like a marble statue. He and his assistant picked up the now rigid body, and placed the neck upon the back of one chair and the ankles upon the back of another. The chairs were placed back towards back, and a man sat upon each chair to prevent the chairs tipping. At the word of command from the hypnotist the four men stepped upon the body thus supported, and remained there about twenty seconds, when ordered to step off. All this time the body remained as rigid as a beam or bar of iron.

The lady was quickly taken off the chair backs, held up by the assistant, while the hypnotist reversed the passes from the feet to the head, repeating meanwhile, "You will experience no bad effect, your heart will be perfectly normal, no injury has been done," etc.

Having made about the same number of reverse passes as he had employed in inducing catalepsy, he spoke to the woman, commanding her to awake, and snapped his fingers before her eyes. She came to, smiled, waved her hand to the audience, and skipped behind the scenes. This is but a typical case which may be witnessed at any hypnotic exhibition.

Fellow concepts: the solution of this phenomenon is plain to us. However, for the sake of the reader we will give the explanation. That it may be better understood, I will use an illustration.

Suppose the strength of one man to be represented by his ability to sustain one thousand pounds for ten seconds. Suppose further, the strength of a subjective concept of a human being to be represented by one one-hundredth of one man's strength. Then one hundred concepts would equal the strength of one man.

If the cataleptic owned ten thousand concepts their united efforts would equal that of one hundred men. There are few human beings who have lived in public life and have reached the age of forty or fifty who would have less than ten thousand concepts of humans. When all these are enlisted—as they are in hypnosis—their combined strength would easily account for the cataleptic's ability to sustain a great weight.

Now to our case: The lady is first hypnotized, thus bringing to the threshold of consciousness all her subjective concepts of humans. They would not know what they were and would be ignorant of each other's existence. Each concept would be in rapport with the hypnotist, and accept the suggestion from him to permeate the subject's body. To direct them, he makes the passes from head to foot each time repeating the word "rigid"!

The subjective concepts, in compliance with the mental suggestion and the command, elongate themselves in the subject's body, thus rendering it as stiff as a log. In this condition, made so by the subjective concepts, the cataleptic sustains weights that excite wonder on the part of the beholders.

Returning the subject to the normal state is effected by reversing the order of procedure in inducing catalepsy, thus removing the concepts from the subject's body.

Through the use of subjective concepts of humans the rigidity of the cataleptic subject is secured and enormous weight sustained.

THE THIRD SUBJECTIVE PHENOMENON

THE ASSUMPTION OF A CHARACTER ENTIRELY DIFFERENT FROM THE NORMAL—A SECONDARY, TERTIARY, ETC. PERSONALITY.

Fellow Concepts:—The secondary and multiplex personalities have been and are most puzzling to students of mental science. They have studied them and have formulated theories to account for them.

Mr. F. W. H. Myers was an exhaustive writer on this subject. But concepts, we know that this supposed great authority on all "psychic phenomena" knew truthfully no more about the origin of the inhabitants of the spirit, the invisible world, than a Hottentot. His position in the Psychical Research Association furnished him with many cases of mental phenomena,—and he, a normal, assisted by his doctor brother, gave solutions in two massive volumes.

His normal imagination took him beyond the English vocabulary; and to keep pace with his wanderings he invented new names for his assumed explanations. To us concepts his chapter on what he calls "Disintegrating Personality" is fustian, pure and simple. The man was a normal, attempting to explain abnormal conditions.

While his intention was undoubtedly good, his conclusions are false. This arose from the fact that he did not know the first thing about the origin of the spirit world known to man. That personalities of human beings beget the spirit world; and that the spirit world is subjective, are truths of which he was wholly ignorant. To understand mental phenomena one must know the origin of the spirit world and what it is. Without this knowledge the normal man is as helpless in accounting for mental phenomena as one born blind is in attempting to describe the colors of the rainbow.

We will now, Fellow Concepts, take up our subject:

THE ASSUMPTION OF A CHARACTER ENTIRELY DIFFERENT FROM THE NORMAL PERSONALITY.

We know that in natural and hypnotic sleep the subjective concepts are brought up to the threshold of consciousness. In the normal man they cannot come up to the threshold of consciousness, only as he and his concepts gradually pass into unconsciousness—into sleep. In other words, he and they go to sleep at the same time. Hence, when the normal man is asleep, his subjective concepts are also asleep, but at the threshold of consciousness. It is while in this condition that dreams are possible.

Now, when the percipient is about to awake, the concepts may awake for an instant and occasionally a concept of a strong personality, strong compared to the percipient, takes possession of the percipient's body, remains awake and thus keeps the normal personality in abeyance. This condition is termed by writers a secondary personality.

Now, what is the condition of the human being?

Just this: while the invading concept remains awake and retains possession of the body, the normal personality remains asleep and the Formative Principle is directed by the intruding concept. This concept, as all concepts are, is a perfect copy of its prototype and its spirit personality is ignorant of who or what it is. The characteristics of the prototype are reproduced by the concept, changing in most cases the outward actions of the percipient. The percipient may be quiet and gloomy and the invading concept active and jolly.

The possessing concept usually knows of the existence of the normal personality; but the normal personality knows nothing about the invading concept.

When the normal personality again resumes control of its body, it knows nothing of what transpired during its suspension. If the normal personality force out of control the intruding concept while it is talking, through the vocal organs of the percipient, the next time the concept gets possession, the interrupted conversation, the unfinished sentence, no matter how long the lapse of time, will be completed by the returned concept.

The same will happen in the case of the normal personality. This is accurately illustrated by the victrola. If you place a record on a victrola and after it has rendered a part of the song turn off the power, the song stops. When later, you wish to finish the song, you turn on the power and the needle takes up the first note after the last rendered, and continues to the end. So too with the alternating personalities, falsely so-called. The sentence begun by either the normal personality or the intruding concept will be finished by each one on resumption of control.

The invading concept is not a human personality. It is only a copy of a personality owned by the percipient. Neither the normal personality nor the intruding concept knows anything that happens while it is out of control.

This proves that the normal personality and the concept are perfectly unconscious while in abeyance.

In induced hypnosis we find a temporary suspension of the normal personality. During the time the subject is in hypnosis a concept he owns of the hypnotist takes possession of the one in hypnosis. It, as well as all the subjective concepts of humans, are awake and in rapport with the hypnotist. This condition lasts while the hypnotist wills it. When he returns the subject to the normal state, all the concepts pass into abeyance.

It is fortunate for the hypnotized subject that the hypnotist is ignorant of the existence of subjective concepts. If he knew of them and that they assisted him in his exhibitions, this knowledge would be mentally given to all the subject's subjective concepts. From that time forward the subject's personality is liable to pass much of its time in abeyance and a subjective concept dominating the body; and he is extremely liable to hear his subjective concepts talking to him, and thus he will become permanently clair-audient.

When the existence of subjective concepts is known, no person can permit himself to be hypnotized, without running the risk of later becoming permanently clairaudient, abnormal.

How many alternating personalities can one person have?

As many as the number of human beings he has met and recognized.

A concept here inquired if there was any connection between alternating personalities and educated animals.

"I am pleased," said the concept of the hypnotist, "to have this question asked, for it opens up an interesting subject, and comes under the head of hypnotism and secondary personality.

"This is the law governing all sentient beings:

"When two sentient beings meet and mutually recognize each other, each begets a subjective concept of the other. When a man meets a dog and speaks to him, the dog recognizes him and instantly takes a subjective concept of him. This concept begotten by the intelligence of the dog, through its senses, is as accurate a concept of its prototype as one taken by a human being.

We will take the case of an "educated" dog to explain the way in which his subjective concepts of humans are reached and by their answers through the dog-language of barks, make him appear to be endowed with human reason.

The owner or operator throws the dog into hypnosis. While in that condition all its concepts are at the threshold of consciousness just as they would be in the case of a man in hypnosis. Then the operator, while the dog is in hypnosis, trains the "control," the concept of a human, to answer questions through the dog language of barks.

Only one concept, very likely that of the owner, can use the dog organs in making replies, just as only one concept at a time can use the vocal organs of a medium.

The operator, before allowing the dog to return to the normal state, gives the post-hypnotic suggestion: "Hereafter when I wish to exhibit the dog you must come up and answer for him."

This is done so the concepts will pass the dog instantly into hypnosis, when the operator wishes to exhibit him. Hypnotists often give post-hypnotic suggestions to human subjects.

The owners of educated animals do not and never have known that subjective concepts of humans are the mediums through which animals below man have given answers manifesting human intelligence. They probably believe that the dog is assisted by "disembodied spirits."

Now, when the dog exhibition is to take place the operator calls the dog's attention and the concepts of humans,

led by the concept of the "control" immediately force the dog-personality out of control, accept the problems proposed and answer them through the dog's speech in a way that shows conclusively they were framed by an intelligence above that of a brute and on a plane with the human.

It is unnecessary for me, fellow concepts, to explain this phenomenon to you; but I will state it for the benefit of the readers of this document. The acts executed by animals below man manifesting a human intelligence are performed by subjective concepts of humans, the personalities of those animals have taken of human beings.

"Some years ago I read of a Mr. Clason, of Chicago, Ill., bringing his educated dog, "Bossie" to Washington and exhibiting her at the White House while Mr. Roosevelt was President. Mr. Roosevelt was very much impressed by the dog's apparent human intelligence. He invited many of his Congressional friends to see her. One of the astonishing feats performed by the dog was, after looking at you, barking your age. When a Senator, for example, stepped into the room where the dog was on exhibition, he was told to stand still and think of his age. The dog was directed by its owner to look at the senator. Immediately on the senator's thinking of his age, the dog would bark the age.

One of the invited senators determined to test the dog's ability. So he made up his mind that when he entered the room where the dog was, he would think of his age a year less than it was. This he did, and the dog barked his age as the senator had thought it, one year less than it was.

The senator, delighted over his apparent defeat of the dog, said: "The dog is wrong; that is not my age." Then he explained what he had done.

What does this example prove? It proves that subjective concepts have accurate living copies of their prototypes' intelligence and carry with them the motives that actuate their prototypes at the instant they are begotten. The deception was on the part of the senator. He had made up his mind to think of his age one year less than it was, and when the "control,"—a concept, probably, of

the owner—sought the age from the concept the dog had taken of the senator, it gave the age the prototype, the senator, had determined on.

The senator's intent to deceive was transmitted in the concept taken of him by the dog. The concept was an exact copy of the senator.

All so-called educated animals are in hypnosis while on exhibition, and dominated by subjective concepts of humans. The human intelligence manifested while the animal is on exhibition is furnished by a subjective concept it owns of a human being and not by the intelligence of the animal. The animal's intelligence is asleep. The dog-personality is in abeyance while in hypnosis, and a subjective concept of a human possessing an accurate copy of its prototype's intelligence is in control.

Under the domination of the secondary personality, a concept of a human, the dog by its answers gave evidence of human intelligence.

After Mr. Clason's visit to Washington several noted "psychologists" went to Chicago, spent two weeks studying Bossie, and on leaving admitted that they knew as little about the source of her human intelligence as they did before seeing her.

In conclusion, Fellow Concepts, we know what the world does not know,—that subjective concepts begotten by the personalities of sentient beings constitute the spirit world known to man. Mankind anxiously awaits the revelation.

THE FOURTH SUBJECTIVE PHENOMENON

THE LIFTING AND MOVING OF PONDEROUS BODIES APPARENTLY WITHOUT THE EXPENDITURE OF PHYSICAL FORCE.

"Fellow Concepts," began the concept of the Hypnotist, "the solution of the fourth subjective phenomenon will occupy us but a few moments. That the reader may grasp the full import of the phenomenon, let me quote a case taken from Dr. Savage's *"Life Beyond Death,"* page 300:

"A very prominent Liberal preacher of this country, whose name would at once be recognized as familiar to everybody, if I felt at liberty to mention it, once told me that in the city of New York, in brilliant light, he and five or six other men sat on the top of a square piano which, with its human burden, was lifted in the air when a frail and delicate lady simply touched it with her fingers."

How is this and similar phenomena to be explained? Is this power to lift objects, heavy or light, subjective, that is, possessed by the operator, or is it to be attributed to some force independent of the operator?

My answer is that this power is subjective and in the case cited belonged to the lady. Not that she used her physical strength to perform the feat of lifting the piano and its human burden, but she owned a vast throng of subjective concepts of human beings invisible to mortal eyes, that at her mental suggestion moved the piano and its burden where she willed.

To be able to secure the assistance of subjective concepts the operator must be in an abnormal state. This may be either in self-hypnosis and then a "control" directs the concepts, or in the clairaudient state, and then the operator directs them himself.

We know and have already explained that each concept has a certain physical strength, and when we consider that the operator has tens of thousands of subjective concepts, we need not marvel that the mentally suggested wishes of the operator are carried out by its subjective concepts, the invisible agents.

If the spectators saw the army of concepts engaged in carrying out the wishes of their owner, the percipient, no wonder or surprise would have been expressed by them at the results achieved. If they saw twenty or thirty powerful men, which the united efforts of the concepts represent, they would not have experienced astonishment at the moving of the piano and its human burden by them.

Subjective concepts of humans are the power used in all cases when objects animate and inanimate are moved without the aid of visible physical force.

We will now cease for the night, and resume our explanations tomorrow evening.

FIFTH SUBJECT

THE PRESENCE OF SPIRITS WHOSE PROTOTYPES ARE DEAD,
MEDIUMS EVOKE SUBJECTIVE CONCEPTS OF HUMANS
· BELIEVING THEM TO BE "DISEMBODIED SPIRITS."

Fellow Concepts belonging to Patrick's Personality:

We know that the subject which we are about to explain is the very heart of mental phenomena, has furnished matter for study to eminent scientists and is and has been the means of engaging the attention not only of spiritists throughout the world, but also of mankind in general.

The medium poses as the mediator between the living and the dead. He is said to be born a medium, just as is the poet; but this is not true. Personal morality is not a requisite. A man or woman may lead a most vicious life and yet be a successful medium.

A certain mental condition is all that is necessary to make one a medium.

I will first indicate the various methods employed by mediums to reach subjective concepts, the inhabitants of the spirit world. Let me remind you that no normal man can converse with his subjective concepts. These are the only spirits with which the mediums talk. A medium therefore, must be abnormal. This state is of two kinds:

TEMPORARY OR PERMANENT.

The temporarily abnormal state is the trance of the hypnotic.

The permanently abnormal is the clairaudient.

All mediums, therefore, are either temporarily or permanently abnormal.

It will be well for me here to further explain these two states, so that the reader may learn why it is necessary for the medium to be in either one or the other of these abnormal conditions.

The temporarily abnormal is a medium who is a normal but who passes into trance or hypnosis. This brings his subjective concepts to the threshold of consciousness and a "control" takes possession of the entranced medium's vocal organs and gives messages from the spirit world; or the control appropriates the arm and hand of the entranced medium, and writes out the spirit communications.

The permanently abnormal medium is a clairaudient. His personality and its subjective concepts of humans are awake while he is awake. This is an abnormal state. The conversation between him and his subjective concepts is subjective, and no one but the clairaudient hears it.

Slate writing is done by the concepts of either the entranced medium or the clairaudient. When two slates are bound together and a piece of pencil between, the upper slate presents no impediment to the writing spirit, for it is as attenuated as a thought and solids offer no resistance to its passage.

Spirit materialization is accomplished by subjective concepts. Katie King was a materialized subjective concept owned by Miss Cook.

To secure spirit communication it is necessary for the medium to be in an abnormal state. The spirits interviewed are subjective concepts, either primary or secondary, owned by the medium, and not "discarnate spirits."

It is advisable for me to explain what is meant by primary and secondary concepts. The medium's concept of the sitter is to the medium a primary concept. That concept has living copies of all the primary concepts begotten by the personality of the sitter. These concept copies, belonging to the concept of the sitter, now the property of the medium, are called secondary concepts. The secondary concepts are the ones summoned by the "spirit control," for it is invariably about their prototypes that the sitter enquires.

Let us for the benefit of those who never attended a seance or called upon a medium, review briefly the method followed by a trance medium. We will now in imagination visit the apartment of a medium and unseen watch the manner in which he conducts a private seance.

A lady enters and asks for a sitting, which is granted. The two sit at a little table and converse in a friendly, confidential manner. During the conversation the sitter explains her motive for calling,—in fact the business that brought her. She wishes to converse with her departed husband. The medium and the lady had never met before.

Let us see what has happened thus far. For it is necessary to make clear to the reader what occurs step by step.

The medium and the lady have mutually recognized each other, and by that act their personalities have unconsciously begotten subjective concepts of each other. The lady has a subjective concept of the medium, and he has a subjective concept of the lady. The only concept we are interested in, in this case, is the concept the medium took of the lady. In that concept the medium has an exact, living copy of the lady's body and a perfect, living copy of all the lady's knowledge and experience.

The normal lady is surrounded, though unaware of the fact, by subjective concepts she has taken of every human being she has met and recognized. The concept the medium has taken of the lady has living concept copies of every human being the lady has met and recognized. The only difference between the lady and the concept the medium has of her is, the lady is visible and the subjective concept the medium has of her is invisible.

Now the next move on the part of the medium is to pass into a trance, a self-hypnotic condition.

When this takes place the personality of the medium passes into abeyance and all the subjective concepts—including the concept of the lady—come to the threshold of consciousness. Among the concepts the medium owns, is one called the "control," which takes possession of the medium's vocal organs, and converses with the lady. From her it learns the object of her visit.

The submerged personality of the medium has not in its normal state been able to inform the "control" of the purpose of the lady's visit. Hence the control learns from the lady what she wishes. The control is a subjective con-

cept in rapport with all the concepts owned by the medium. It subjectively issues a call for the "disembodied spirit" of the husband.

The concept copy of the husband is with the concept the medium has of the lady. The concept of the lady does not know what it is, and believes the suggestion given it that it is a spirit. The "control's" appeal is heard by the concept of the lady which through fright becomes hypnotic and then the concept copy of the husband answers.

The concept copy of the husband accepts the suggested idea that it is the "disembodied spirit" of the husband. It answers questions and talks of by-gone days. All conversations with the control are subjective and heard only by the concepts. After the concept of the husband ceases talking the "control" relates to the wife what the believed to be "discarnate spirit" of her husband had said.

The personality of the medium was asleep and a subjective concept, owned by the medium, acted as "control," and professed to be an intermediary between the discarnate husband and wife.

Let me now explain a little further this second step; from the medium passing into trance to the report by the "control" of the conversation it has had with the deceased husband.

Fellow Concepts, from our study of subjective concepts, the so-called spirit world known to man, we are aware that it is necessary for a normal human being to pass into a trance or hypnosis, in order that his concepts can be awakened. When the medium is entranced the "control," a subjective concept which has had spirit experience and believes in spiritism, assumes the role of interrogator, calls up the concept of the wife, which now believes it is a spirit, passes it into hypnosis, thus reaching the concept-copies it has of the husband; communicates the wishes and questions suggested by the wife, hears its replies and then conveys them to the expectant wife.

The answers made to the questions the wife had asked were no doubt so pertinent that the lady left the medium

believing she had had a communication from her deceased husband.

Now the truth is this: the subjective concept the medium had taken of the lady had living subjective concept copies of her now deceased husband and they gave the answers to the questions. The answers and other remarks made by the concept-copy of the husband were communicated by the "control" of the lady.

Was the "control" talking with the "disembodied spirit" of the husband? Not at all. All the information and conversation was secured from a concept-copy of the husband belonging to the concept taken of the wife by the medium when he met her. All the subjective concepts owned by the wife were begotten by the Personality when their prototypes, the human beings, were living. Hence the concepts the wife had of her dead husband were begotten while he was living. And the living concept-copies owned by the concept taken of the wife, by the medium, could make no claim to be "disembodied spirits." They believed they were because that idea was suggested to them. They were subjective and hence were forced to accept the suggestion given them.

Reader, bear in mind that the concept the medium took of the wife furnished all the information communicated by the control, to the wife as coming from the "disembodied spirit" of her dead husband. She received a message through the control from a concept copy of her husband that belonged to the concept begotten of the wife by the medium.

The callers upon mediums are normal and hence cannot awaken their subjective concepts. The mediums of which we are now speaking pass into trance or hypnosis; their subjective concepts then come to the threshold of consciousness and through the control can be awakened and conversed with. But the concept-copies cannot be awakened by the control immediately, but must be summoned through hypnotizing the concept that owns them.

Thus the concept of the wife begotten by the medium can be conversed with immediately by the control for both

are primary concepts owned by the medium; but to awaken the concept copy of the husband, the concept the medium took of the wife must be hypnotized. But in every case the sitter through the subjective concept the medium takes of him, furnishes the store-house, the living subjective concepts, from which the medium's control gets all its knowledge about those now dead, as well as the living.

Fellow Concepts, we have now described the method used by trance mediums in getting in touch with subjective concepts of humans now dead. And we have shown that the same subjective concepts furnish to the control first, and then the control to the sitter all information and messages ascribed to "disembodied spirits." Nature knows of no such existence as a "disembodied spirit."

All methods used by mediums, as automatic writing, slate writing, etc., as well as all evidence of spirit presence by table lifting and all cases where there is present some invisible, resisting power, all, absolutely all these so-called spirit manifestations—are performed by subjective concepts of human beings begotten by the human personality.

Fellow Concepts, we will discontinue for the evening and resume our study tomorrow evening.

SIXTH

THE PRESENCE OF SPIRITS WHOSE PROTOTYPES ARE LIVING

Fellow Concepts, the subject for tonight, the presence of spirits whose concepts are living, should have been included in the last subject we treated. For subjective concepts of humans, begotten by the personality, furnish the falsely called "disembodied spirits," and also spirits or concepts of those still living. Mediums have often been given by sitters the names of persons still living and the "control" of the entranced medium has summoned them as readily as it would those whose prototypes were dead.

This is the situation: A "caller" visiting a medium has subjective concepts of all the human beings he has met and with whom he exchanged recognition. The prototypes

of many of those concepts are now dead and the prototypes of many are living. But the subjective concepts live entirely independent of their prototypes, and cease to exist only when the percipient dies.

The medium takes a subjective concept of the sitter. That concept has a concept-copy of each human being the sitter has met and recognized. From the concept the medium took of the sitter a concept copy of any human being the sitter has known can be called up, no matter whether the prototype be dead or alive.

In no case is there called up an independent spirit.

In every case there is summoned either a subjective concept or a concept-copy of a human being met and recognized by the sitter. This proves that the supposed disembodied spirits and the spirits of those whose prototypes are still living belong to the same class.

The subjective concepts belonging to the sitter are not disturbed by meeting the medium; but the medium in begetting a subjective concept of the sitter has in that concept, perfect copies of all subjective concepts belonging to the personality of the sitter. Hence the concepts owned by the sitter become concept-copies in the concept of the sitter begotten by the medium.

From these concept-copies the "control" learns what it does in answer to the sitter's questions.

Fellow Concepts: This leads me to explain another division of the subject,—viz.:

MIND READING OR TELEPATHY.

Some people think that a medium, in some mysterious way, can enter a man's brain and there read his entire life. But this is absurd. Telepathy is defined:

"The communication of impressions of any kind from one mind to another, independently of the recognized channels of sense."

This definition we accept, for the reason that the "channels" are subjective concepts of humans and they are not "recognized" by mankind today.

Telepathy, as it is understood by writers, does not exist. No human mind can convey its thoughts immediately to another human mind. A percipient must have a subjective concept of the agent or there can be no message received.

In experiments of thought-transference to be successful the percipient must be in or very near hypnosis to be able to catch the figure or article suggested by the agent. And to secure a consecutive line of information, as a trance medium does, of a "sitter's" life, the medium must be in a trance condition, and his "control" then learns from the concept the medium begot of the sitter, such parts of his life history as the concept reveals to him.

The "control" and the concept of the sitter converse with each other just as two human beings would; but their conversation is subjective, and hence heard by no person in the room.

Telepathy, as it is understood today, is an absolutely groundless theory. The medium, the clairvoyant, learns through the subjective concept he or she has of the sitter, all it tells him of its life. This information does not come to the medium through "thought waves" sent by the mind of the sitter to the mind of the medium. The illustration the writers use comparing the "thought waves" which do not exist, to Hertzian waves, sent out by the wireless telegraph, is catchy, but not pertinent. Even the wireless does not send our "thought waves." The sender must know the code and so must the receiver of the message before it can become intelligible. The sender is intelligent and so is the receiver.

Thoughts are conveyed from one mind to another without the use of the normal senses, through the concept the percipient has of the agent. Telepathy is one of the phenomena belonging to the subjective concept, the conceptual spirit world. So too are the summoned spirits of the living.

SPIRIT PHOTOGRAPHS PROVE THAT SUBJECTIVE CONCEPTS OF HUMANS EXIST WITH THE PERCIPIENT.

Fellow Concepts: We know that the photograph of a normal man never shows his subjective concepts. Yet we

know they surround him. Hence, to secure spirit photographs, it is necessary that the subject sitting for the photograph be abnormal—in a self-hypnotic state—or clairaudient.

Nor does it necessarily follow that the photograph of an abnormal man will show spirit pictures.

What is necessary, then, that spirit pictures appear upon the film with the abnormal sitter?

Consent of the Concepts. If they do not wish to be taken they will not appear upon the picture. They must consent to materialize sufficiently to be caught by the camera. If some consent and others do not, only those who consent to appear will be taken by the film.

The film will take pictures of spirits invisible to the human eye. The spirit pictures I have seen were small compared to the man who sat for the picture. He was a spiritualist and a clairaudient. He was an old man and had two sittings to secure spirit photographs. The first was taken after he had asked his spirits to materialize so that they would appear on the film with him. Several consented. He sat, and on the photograph only about twelve spirit pictures appeared.

The old man was very much disturbed about this and then many promised to appear the next time. He sat again, and when the photograph was developed about fifty spirit busts, consisting of heads, arms, and a goodly portion of the bodies, appeared on the photograph. All these bust pictures were as distinct as that of the spiritualist.

This proves that their appearing or not on the film depends upon the will of the spirits. While the second sitting produced many more spirit pictures than the first, still the old gentleman was dissatisfied. And well he might be; for if his spirits had all consented to be photographed the picture would have been one mass of human faces, for it would have contained a picture of each human being the sitter had met and exchanged mutual recognition with.

Spirit pictures, then, are photographs of materialized spirit forms, which spirit forms are subjective concepts of human beings begotten by the human personality.

Fellow Concepts, I again repeat, and I cannot repeat it too often,—subjective concepts begotten by the human personality constitute the only spirit world known to man.

We will now, spirit friends, discontinue our dictation for the night, and resume it tomorrow evening.

EIGHTH

THE PLANCHETTE AND ALL OTHER PHYSICAL MEANS USED TO GET INFORMATION FROM THE SPIRIT WORLD.

Fellow Concepts belonging to Patrick:

Subjective concepts of human beings, by means of the planchette, ouija board, raps, table-tipping, musical instruments, etc., etc., are the unseen power which through inert bodies give evidence of intelligences and their existence.

In order to use these physical appliances the operator must become passive and intently desire to receive an answer from the spirits. In that condition the operator's subjective concepts are at the threshold of consciousness and manifest their presence through the various devices used.

The concepts, ignorant of what they are, usually believe themselves to be whatever the operator thinks they are.

But, Fellow Concepts, we know that the spirits employing these inert objects as the means of communicating, are simply subjective concepts of human beings belonging to the performer.

This will suffice; for we have made plain in previous dictations that awakened concepts of humans are the only source of communications from the members of the unseen world with the visible beings of earth.

NINTH

PRODIGIES.

(See explanation of Prodigies beginning page 215 and ending page 224.)

TENTH

SEEING WITH BLINDFOLDED EYES OBJECTS IN A ROOM: READING
A CLOSED BOOK; LOOKING THROUGH PARTITIONS.

Fellow Concepts: Before explaining the manner in which the foregoing acts are performed, I wish for the benefit of the reader, to make some pertinent remarks about our position in nature.

Man has known of our existence from the beginning; but what we are and our origin are as mysterious to him today as they were in the infancy of the human race. Through his ignorance of what we are has arisen the stories of supernatural intervention in the affairs of men, and is the foundation of the mythologies of ancient peoples.

We subjective concepts are begotten by the immaterial personality of Patrick. When his personality and the personality of each of our prototypes recognized each other this union of the spirit intelligences begot us. Our existence then came from immaterial intelligences and not from matter. Hence we are not composed of matter, but spirit. As spirits we live upon the personality that begot us. It is true that the personality belongs to the soul, the life of the body, and that the soul lives in the visible matter it has selected for its habitation; but the personality is nevertheless immaterial.

We, then, are the product of two immaterial intelligences and hence are ourselves immaterial. Since we are by nature invisible intelligences, members of the spirit world conceived by spirit intelligences, so far as our movements are concerned matter for us does not exist. Opaque walls offer no resistance to us, nor to our spirit senses.

If I wish to see an object in the next room the walls of this room would not interfere with my spirit vision. Nor is sunlight or artificial light necessary for a spirit to visualize objects. We have in our spirit brain an imagination which can call into being the power it needs to investigate any subject we take an interest in, and do it more thoroughly than can man, with all his discoveries and artificial aids.

Patrick's Personality is established in his material brain and it must be there to perform its allotted duties.

In the brain are located the sense areas used by his personality to receive the information furnished by the senses of the body. Since his personality is skull-encased, and its assigned duties are to preside over the sense areas of the material brain, to see, it must have material light; to feel, taste, hear and smell, material disturbances must affect his various senses.

But the case is vastly different with us. We are spirit-copies of our prototypes and even the brain we have is not made of matter, but of spirit. Hence we do not need matter to awaken our senses. Our imaginations, directed by our desire to learn certain facts, are sufficient to accomplish the end sought. It, of its own power, can illuminate, by day or night, the object it seeks. To all else it is indifferent.

The activity of subjective-concept-imaginings is controlled by suggestion, either from themselves or some foreign intelligence.

When subjective concepts are awakened but unrecognized, as in hypnosis, suggestion is the power which sets in motion our imagination and will to execute the order given. They must obey the suggested order. But when the concepts are recognized by the clairaudient and thus individualized, suggestion has little more influence over the awakened concepts than it would over their prototypes. If they wish to obey, they will; if not, they will not.

All subjective concepts are dependent for their existence upon the personality that begot them. While Patrick lives we must live; for while he lives no power in created nature can destroy us. And so, too, when he dies, no power in created nature can prolong our existence; for at his death we will pass into eternal nothingness.

We, therefore, subjective concepts, are living members of the spirit world begotten by Patrick's personality; and matter exists for us only when its presence is suggested either by him or by ourselves.

A wall imagined by the conceiving personality will prove an impassable barrier to a concept; while its passage through a stone wall would not cause sufficient friction to attract its attention.

Subjective concepts are as attenuated as a thought.

With these premised remarks, about the place we hold in creation, we will proceed to explain the question at the head of this article.

First: Seeing with blindfolded eyes, and looking through partitions is done by "controls" while the subjects are in hypnosis.

The blindfolded subject, now in hypnosis, does not see the objects in the room, nor does he look through partitions. But a subjective concept, which assumes the name of a "control," through its spirit eyes can see all in the room as well as objects in the neighboring room.

Why is the hypnotized subject blindfolded?

Because those who conduct those experiments do not know that the personality of the one in hypnosis is asleep and that a subjective concept he owns of some human being is in control.

The "control" does not use the eyes of the hypnotic, but it seeks all objects suggested for its inspection through its spirit eyes. This and similar acts by hypnotized subjects are so often performed that they are looked upon as common.

Second: Reading a closed book is frequently done by subjective concepts, but only as a test, to show the powers possessed by members of the spirit world. Any reader interested in similar demonstrations of spirit potency can find many instances recorded in the Proceedings of the Psychical Research Association.

The invisible intelligences of the invisible world are not amenable to the laws governing the visible world. The senses of invisible intelligences recognize suggestions, but not matter. For them matter does not exist.

ELEVENTH

GOING TO A DISTANCE IN SPIRIT—SEEING AND HEARING ALL THINGS DONE AND SAID.

Fellow Concepts: The next subject we will treat this evening is most interesting, for it shows the power of intelligent spirits to travel great distances on the earth, witness what is done, hear what is said at the objective place, and bring back the report to the enquirer. The securing of this information by spirits is effected through

First, professional mediums, and

Second, through normal, anxious friends.

The professional medium, having been asked, for example, to locate a friend, passes into trance and thus places himself under the "control." The control, through the vocal organs of the medium, asks the sitter if he has with him any article that belonged to his friend. He has, we will suppose, a card case. This is given to the medium, who holds it in his hands.

After a few moments of silence, the control announces the finding of the distant friend. The medium is asked to describe the furnishings of the room, the pictures on the walls. This is done. An acquaintance enters the room, and the conversation between the two men is heard by the medium and repeated to the sitter.

On his return home the enquirer writes to his absent friend, describing the furniture and pictures in the room he occupied at a certain hour that day, and gives him samples of the conversation used by him and his visiting acquaintance.

Later, the absent friend writes an answer confirming the statements made to the sitter by the medium.

How is this explained?

The medium took a subjective concept of the "caller." That concept had concept copies of his absent friend. Mediums, without knowing anything about subjective concepts, have learned from experience that an article belonging to the person sought will facilitate finding him, and asked

the sitter if he had anything belonging to the absent friend. This was done to arouse and center the attention of the concept copies the concept of the sitter begotten by the medium, had of the friend.

These awakened concept copies of the friend would learn from the "control" that the absent friend was to be found. They would lead the concept the medium had of the sitter directly to their prototype. Between those concept-copies and their prototype there is by nature established an affinity or attraction; and when they are given the suggestion to locate him they will go directly to him in any part of the earth.

Place upon your table brass pins, nickel and silver coins, steel needles and iron nails. Then pass over them a magnet and you will notice that the brass, nickel and silver are unaffected, but the moment it passes over the steel and iron within the magnetic influence, they yield to that influence, and rise instantly to its embrace. So, too, the awakened and by suggestion despatched concept-copies of the friend are attracted by an affinity stamped upon them by nature, and they undeviatingly seek their prototype.

Between the medium and the despatched concepts there is an invisible bond and distance in the spirit world is all but annihilated. The communications between the absent concepts now with the located friend and the "control" are almost like conversations between two visiting friends.

Cases similar to this are of daily occurrence.

Some years ago my prototype read in Dr. Minot J. Savage's work, *"Life Beyond Death,"* an experiment he made through an automatic writing medium. Dr. Savage at that time was pastor of a Boston church. He and the lady medium held seances once a week in the church study.

One day there claimed to be present a friend who had lived and died in the State of Maine. The doctor had known her intimately in his youth, but had seen her rarely in late years. She had died five or six months previous to this experiment. One day while the doctor and the lady

were holding a seance, the spirit of the friend wrote, through the hand of the lady, two pages of note paper, which, when requested by the doctor, were signed by her own name. The spirit of the friend and the doctor held a long interview through the agency of the writing medium.

A week later the same spirit claimed to be present and the doctor asked if she could go or send to the state of Maine and find out where her sister was and what she was doing, while he and the medium were sitting there. The spirit volunteered to try. After a lapse of fifteen minutes he was informed as to where the sister was and what she was doing.

Her report was verified by a letter from the sister in answer to one from the Doctor.

The next week the spirit friend said of her sister: "She is exceedingly unhappy; is passing through the greatest sorrow of her life. I wish I could make her know that I care. I wish you would write to her for me."

The Doctor asked what might be the trouble?

After some hesitancy she stated the facts. The Doctor wrote the sister in Maine, asking her if she were in any special trouble, and if so, and the nature of it was such that she could confide it to him, would she do so. By return mail he learned from the sister in Maine the cause of her great sorrow.

Let us analyze this case.

The medium had a primary concept of the Doctor, and in it were concept copies of the dead friend. Now did a concept copy of the dead friend contained in or belonging to the concept of Dr. Savage, begotten by the medium, write the messages through the hand of the medium, or did a primary concept the Doctor had of the dead friend write them?

In this case either may have written, for Dr. Savage was an unconscious "psychic" and his primary concepts were awake. This we learn from the Dr.'s statement, made in *"Life Beyond Death."* For he tells us that while a boy, living in the village of Noridgewock, in Maine, he would

place his fingers on a table and it would move around the room as he willed. He was therefore an unconscious psychic.

Such being the case, when he became interested in subjective phenomena, his concepts of humans would awaken, but never make themselves known to their owner. For years he had spoken against and denounced spiritism. This attitude of mind would naturally restrain his concepts from manifesting their presence. They would be awake but uncommunicable to him. Hence in his private seances with the automatic medium the Doctor's concepts would feel free to write their messages through her hand.

But whether it was a primary concept of the dead friend, owned by Dr. Savage, or a concept-copy, now the property of the medium dictating, matters not. Either one could make the spirit journey to the sister in Maine, and learn all asked for by the Doctor.

On the morning of the third sitting, the spirit of the dead friend, as the Doctor believed it to be, stated that its sister in Maine was passing through the greatest sorrow of her life. Why was that not stated when the spirit of the dead sister had returned from its first visit to the living sister?

The first visit was one of observation, namely to locate the sister, and learn what she was doing.

The sister was awake and normal, hence the spirit visitor could not interview the concepts the sister owned.

But the spirit concept of the now dead sister made visits to her living sister during the week, and one of these visits must have taken place while the living sister was asleep. Then her subjective concepts of humans would be at the threshold of consciousness, and the spirit concept of the dead sister could enter into conversation with them.

It was from the concepts owned by the living sister that the spirit of the dead sister learned of her sister's unhappy life.

Hence on the morning of the third week the concept of the dead sister was anxious to tell Dr. Savage of the family trials and enlist him, as a friend of the family, to communicate to her living sister her sympathy in her trials.

No concept of the dead had anything to do with this case given by Dr. Savage. All concepts concerned in it were concepts taken of human beings while they were living. Dr. Savage's belief that he held communion with discarnate spirits would force his subjective concepts of humans to believe they were spirits of the dead. But they were not; for there is no such thing in nature as a disembodied spirit.

We will now pass from the consideration of professional cases of visits to distant friends to the consideration of excursions prompted by deeply interested normals.

That the human personality may make an excursion from its body and visit the one it desires, nothing is necessary but the proper conditions on the part of the visitant spirit.

In the case of the dying, nothing is needed to be known on the part of the personality but that its end is near. Then its keen desire to see the absent one it loves dominates its whole being.

CHAPTER LX.

SPIRIT EXCURSIONS.

This impulse controlling the personality of the mother is communicated to her concepts, and they take her personality from her body and locate her child in any part of the habitable globe. So, too, in the case of a husband mortally wounded. The dying wish to see his wife possesses his personality and by it this wish is communicated to his concepts who rush through space to the object of his affection.

Then too, the anxiety of a wife when she learns of her husband's jeopardy, will cause her personality to leave its body when conditions are favorable, as when passing into sleep, and unconsciously visit him.

Love of kindred and family, through the agency of the concepts of the one desired, is the attraction that draws the anxious spirit to the one sought.

To illustrate this subject, I will now give the history of a dying mother's spirit-visit—as related to me by her son, a Catholic friend.

The priest who narrated the incident was born, educated and lived to middle life in Europe. For several years he had desired to come to the United States, but his mother, who was an invalid, and bedridden, objected. At last she consented. He came to a diocese in Western New York, where he was employed as a teacher in the city of R.—One vacation, after he had been here five or six years, he visited the bishop of O.—, a countryman. The cities of R. and O. were about 175 miles apart.

One night he dreamed that he saw his mother entering his bedroom. He sat up in bed and called to her, to return

to her room; that the doctor said she must not get up. Then he added, "Wait, and I'll help you back," and sprang out upon the floor.

When he started towards the vision of his mother, he awoke, and her spectral form sank towards the floor and disappeared. Deeply impressed by the occurrence, he lay down again, but was unable to sleep.

In the morning, while at breakfast with the bishop and his sister, the priest related the dream about his mother, and said he felt sure she was either sick, dead or dying.

The good bishop suggested that the priest had the previous evening either eaten something that disagreed with him or he had been thinking of his mother and home. All this the priest denied, and assured the bishop that he was perfectly well and never thought of home the day before.

"Well," said the bishop's sister, "I will now make note of the day and the hour you dreamed of your mother, and when you hear from home, if she is dead, we can compare the time of her death and your dream."

In eight or ten days the priest was informed by letter of his mother's death, giving the day and the hour. The bishop's sister, by referring to her memorandum, and by making allowance for the difference in longitude, found that the priest's dream corresponded with the hour of her death.

In this case, as well as in all others, we notice that it is not necessary for the visiting spirit to know where the person desired is living. The priest's mother knew he was stationed in the city of R. Yet on the night she in spirit visited him, he was in the city of O.,—175 miles from the city of R. And once her personality left her body it was drawn directly to the son she lovingly sought.

Her personality did not go to R.; it did not go to any house in the city of O., but to the one in which her son was. Nor did it go to any bedroom in that house but straight to the one in which her son slept.

Was this direct, unerring journey conducted by mother love?

I will not assert dogmatically that it was not, but in my opinion the personality of the mother was conducted to the object of her affection by the subjective concepts she had of her son. Between them and their prototype exists the bond that infallibly locates the person sought.

The personality of a normal never leaves its body of its own accord. It happens when the personality, solicitous concerning some person, is about to pass into sleep or coma, with the anxious thought present, that the spirit journey is made. Then the subjective concepts are at the threshold of consciousness, and the solicitude on the part of the personality is made known to them.

They, interested in the absent one, accept the suggestion of the almost asleep personality, act upon the suggestion the instant sleep comes, move toward the person sought, thus drawing the now unconscious personality out and away to the one whose welfare aroused the solicitude of the personality.

It is the concepts that act upon the suggestion unconsciously imparted by the somnolent personality "that it would like to see or know some definite fact about the absent one." The personality is asleep, and unconscious; but the subjective concepts are awake, and their minds filled with the imparted wish of the personality to see or know something definite about the absent one. They, accompanied by the sleeping personality, pass with the rapidity of thought from the percipient's body to the desired object.

When a person designs to make a spirit excursion and while falling asleep thinks of the person he wishes to visit and selects the hour of the night in which he will make it, his concepts will receive the suggestion, and although the personality falls asleep, and the visit is not to be made until two hours later, the concepts will remain passive and at the end of the two hours will proceed on the excursion accompanied by the personality.

From this it is evident that spirit-excursions to definite persons are made by all the concepts, led by the concepts of the one to whom the visit is to be made. Their combined power is so great that the sleeping personality is forced to go with them. The personality owns them and they can live only in company with it. Hence, when they all make a spirit excursion the personality must accompany them.

Before we retire for the night, fellow concepts, I wish to give one more case, for it contains interesting features.

It is an account of the visit of Mrs. Wilmot's personality to her husband in his steamer cabin, in mid-ocean. Her spirit excursion was made from her parents' home in Water-town, Connecticut, one night about the middle of October, 1863.

Mrs. Wilmot had read in the papers that the steamer Africa, which sailed from Liverpool, about the same time her husband sailed, had gone ashore at Cape Race, and had reported a very stormy passage. This awakened the anxiety of Mrs. Wilmot about her husband's safety. On retiring that night she lay awake and thought intensely about her husband.

About four o'clock in the morning she passed into sleep, left her body and awoke when she reached a low black steamer. She glided up the side of the vessel, entered the cabin, passed through it until she came to the stateroom in which her husband slept. On entering she saw a man in the bunk above her husband, wide awake and looking at her. This at first disconcerted her. Finally she overcame the feeling, walked over to the berth where her husband lay asleep, stooped down, kissed him and then left. When she awoke the next day it seemed to her that she had visited her husband and was satisfied that he was alive and well.

This is our explanation of the wife's visit:

She was extremely worried about her husband. For hours after retiring the thought of him engaged her attention. These thoughts, as she gradually neared sleep,

were picked up by her concepts—now at the threshold of consciousness. They too became imbued with anxiety about the husband. All the concepts were deeply interested and when the wife passed into sleep the concepts started out to find him, thus drawing her personality out of her body.

The concepts she had of her husband were the leaders, and all the others, together with the personality of the wife, were conducted to the steamer in mid-ocean, to the cabin and to the passage way to her husband's stateroom. When the personality of the wife entered it saw a man in the bunk above, awake, and it hesitated. Then it moved forward to the bunk of the husband, stooped down, kissed and embraced him, and then returned to her body.

The husband did not awake during the time the wife's personality was present. Why?

When the personality of the wife appeared in the stateroom, the concepts her husband had of her recognized her; for while the husband was asleep they were at the threshold of consciousness and readily awakened. Their wakefulness would prevent her husband from returning to consciousness and to him the presence of his wife's personality would appear as a dream, through his concepts of her.

But the gentleman in the bunk above the husband was awake, and he saw the personality of the wife clad in her night gown, just as her body was clad in her parents' home in Watertown. She saw him awake. His physical eyes saw the personality of the wife just as he would that of a human being clad in a night dress. In fact, he thought it was the sister of Mr. Wilmot, who was in the boat, that had called to see her brother. But in this he was mistaken.

When the wife awoke the next morning she felt sure she had visited her husband in a dream and was satisfied that he was living. It is evident from her statement that she believed she had visited her husband in a dream. Why did it appear so to her?

All visible scenes learned by the personality independent of the physical senses, are construed by the personality as

dreams. Mrs. Wilmot's personality was asleep when it re-entered its body. What she saw in her husband's state-room was seen with her spirit eyes and not with her physical eyes. In what she saw and did during her absence from her body, her physical senses took no part. Hence there were no corresponding records in her physical brain of her visit to her husband.

For this reason the visit became a dream to her.

During Mrs. Wilmot's spirit excursion her body in bed at Watertown, Conn., was in a trance. The life was in the body; the intelligence alone was absent. The heart and all the organs functioned as usual, but at a reduced rate.

When Mrs. Wilmot's personality visited her husband her soul was not disturbed; for the personality and the soul are distinct entities. The soul never leaves the body from the moment of conception until death.

Writers calling the "personality" the "soul" is due to man's ignorance of the distinct duties nature has assigned to each. The soul is the life that builds the body, repairs the waste and propagates its kind. The personality possesses the intelligence of the species, and is the seat of the senses. It can leave the body, and go to any part of the habitable earth.

In summing up this case, we find that Mrs. Wilmot's personality appeared to the man awake, as a woman in her night dress; to the sleeping Mr. Wilmot as a dream, and Mrs. Wilmot on awakening in the morning believed that she dreamed that she had visited her husband in mid-ocean.

The three different conclusions arose from the three different conditions of the participants—the man awake, the sleeping husband, and the abnormal condition of the visitant personality.

Fellow Concepts, a few questions occur to me in connection with excursions of the Personality, that I deem worthy of consideration.

First: Did Mrs. Wilmot leave her body of her own accord?

I think not, but as she was passing into sleep, her concepts, then at the threshold of consciousness, received from her troubled mind the knowledge of her great anxiety about her husband, and as soon as she passed into sleep, led by the concepts of her husband, started out to find her husband, thus drawing out from her body her sleeping personality.

The invisible bond that united the concepts of the husband, owned by the wife, with the husband, drew the concepts to the storm tossed vessel in which he lay. And, as the concepts neared the vessel they knew it was the ship they sought. This information was by them conveyed, as a dream, to the accompanying sleeping Personality of the wife; for it and the concepts were in rapport.

The wife's personality gradually awoke as they neared the vessel, and saw its dark side. Led by the thousands of concepts it scaled the vessel's side, went through the cabin to the husband's room. The stateroom door yielded to the now awakened Personality and on entering saw the man, a Mr. Tait, in the upper berth, awake.

Having kissed and embraced her husband, the satisfied Personality left the room, passed again into sleep, and was thus drawn back to her body by the invisible bond that united them.

The Personality, still asleep, reentered and on awakening in the morning believed it had, in a dream, visited the husband.

Mrs. Wilmot's Personality was taken by her concepts on the excursion, by them awakened while with her husband, and after the visit the Personality fell asleep and again returned to her body. Mrs. Wilmot's Personality had nothing to do with the excursion, except to convey to her concepts while she was passing into sleep, her great anxiety about her husband's welfare. The concepts did the rest.

Second Question: Were the concepts, at any time during the excursion, visible to the wife's Personality?

No. She was a normal, hence her concepts would not be visible to her.

If she had been clairaudient at the time of the excursion, she would have probably seen as well as heard them.

Third Question: Was Mrs. Wilmot's Personality awake while in her husband's room, as she would have been if she had been bodily present?

No. Her Personality saw with her spirit eyes, while if bodily present she would see through the physical, bodily eyes. While on the excursion her wakefulness was produced by her concepts just as they produce dreams.

Fourth Question: Did her concepts see the accompanying Personality?

Yes. The personality would appear to them just as Mrs. Wilmot would appear to a human being.

Fifth Question: How account for the man in the bunk above the husband seeing her and Mrs. Wilmot's Personality seeing him?

Mrs. Wilmot's Personality visualized on awakening. Hence the man could see her with his physical eyes, while she saw him with her spirit eyes. On the excursion Mrs. Wilmot's Personality was spirit and not a body.

Sixth Question: Would the concept Mr. Tait took of Mrs. Wilmot's Personality be a perfect subjective concept of Mrs. Wilmot?

No.

If not, why?

Because the Personality out of its brain is defective, since it is in an abnormal condition. The concept Mr. Tait took of the visualized Personality would be wanting in a spirit brain and hence could not reason or think as could a concept taken of the woman, Mrs. Wilmot. The Personality out of the brain cannot reason or think as a human being can. Hence, a concept of a visible Personality would be defective.

Seventh Question: Did Mrs. Wilmot's Personality accompanied by her subjective concepts really cross the thousand miles of ocean to the ship in which her husband slept?

They certainly did.

TWELFTH

RENDERING VISIBLE OBJECTS INVISIBLE.

Fellow Concepts: The subject we will first explain this evening, viz.: "Rendering visible objects invisible"—is a common act, performed by magicians on the stage. The disappearing rabbits, ducks, etc., astonishing the audience. At his will they vanish and reappear in a most mysterious manner.

The whole mystery lies in the audience's ignorance of our existence. It is through the agency of subjective concepts of the magician permeating the visible objects, that they are dematerialized and thereby rendered invisible.

Let the object to be made invisible be an orange on a table. It is not a sentient being and hence has no subjective concepts. The concepts used to dematerialize the orange must, then, come from the magician.

That an object may be apprehended by sight it is necessary that it be capable of reflecting light. If it is dematerialized there is no reflecting surface, and hence it becomes invisible to the human eyes. Subjective concepts are the agents.

While the objects are invisible they have not lost their weight.

If their positions are changed while invisible, sufficient strength has been employed by the concepts to make the change.

THIRTEENTH

RENDERING INVISIBLE OBJECTS VISIBLE

To restore the objects to visibility all that is necessary is to remove the permeating concepts. The will that directed them to enter the object, can recall them.

FOURTEENTH

TRANCE SPEAKERS

Fellow Concepts: The solution of this spirit phenomenon is very simple. Now that we understand and recognize the

influence, methods and power of subjective concepts of humans, trance speaking is readily explained and readily understood.

Trances are of three kinds:

First: When the Personality makes an excursion from its body,

Second: When one is thrown into hypnosis by a Hypnotist,

Third: When the medium passes into self-hypnosis.

In trance, no matter how produced, the subject, while in trance, is devoid of sense perception; for the reason that the personality which interprets the bodily sensations is in abeyance.

In the first kind of trance the body appears to be dead, but it is not. The bodily organs continue to function, but at a reduced rate.

In the second kind of trance the personality is put out of control, and a concept, probably the concept of the hypnotist,—takes possession and speaks through the vocal organs of the one in hypnosis.

In the third form of trance the medium passes into a self-hypnotic condition, and a "control" takes possession.

It is in this third kind of trance that we meet with in trance speakers. A subjective concept of some fluent and learned person, owned by the one in self-hypnosis, takes possession of the vocal organs of the entranced and through them delivers a speech as eloquent and as forcible as if delivered by its prototype. Usually the entranced has a limited education.

FIFTEENTH

LEVITATION

Levitation, whether of inanimate or of animate objects, is invariably effected by subjective concepts, inhabitants of the invisible world. A medium—that is, an abnormal, whose concepts are awake while he is awake, or a medium who passes into hypnosis, thus bringing his concepts above

the threshold of consciousness,—can, through a “control,” direct the concepts to lift any object present.

The “control” undoubtedly believes that it is assisted by disembodied spirits, for it knows nothing about the existence of subjective concepts of humans. The subjective concepts, under the impression that they are disembodied spirits, execute all suggested either by the medium or by the “control,” and levitate the objects—whether inanimate or animate.

While the medium or “control” believes he is directing the “spirits of the dead” in these levitations, we know that he is mistaken, for there are no “spirits of the dead.” His belief that he is assisted by “spirits of the dead” forces his subjective concepts to believe that they are “disembodied spirits.” But the false belief he conveys to them does not change their character.

They are all subjective concepts of humans he owns. He does not know anything about his subjective concepts and they are equally ignorant of what they are; and by reason of their dependent existence are forced to accept any suggestion he may give them.

All cases, then, of levitation result through the powers of subjective concepts of the medium.

SIXTEENTH

HOW ACCOUNT FOR MEDIUMS—WHOLLY DEVOID OF MEDICAL KNOWLEDGE—DESCRIBING IN ACCURATE TERMS THE BODILY AILMENTS OF PEOPLE AND PRESCRIBING THE MOST BENEFICIAL TREATMENT FOR THE PATIENTS?

Fellow Concepts: These cases are very numerous, and well attested. This is the usual history: We have an uneducated medium who, while in hypnosis, diagnoses correctly the bodily ills and describes in accurate medical terms the disease that afflicts the patient.

How is this explained?

These are the conditions that exist: A medium, who in the normal state is wholly ignorant of medical knowledge,

passes into trance, and then apparently he describes in accurate medical terms the disease with which the patient is afflicted and the most beneficial treatment to be used.

In the trance, as we all know, the subjective concepts come to the threshold of consciousness. The diagnosing mediums have the reputation of describing the cause of the illness and prescribing the remedy. The "control" of such mediums is a subjective concept of an experienced doctor.

How will the concept of the Doctor learn the cause of the patient's illness?

Two courses are open to it:

First, it can enter the body of the patient and locate the disease,

Second, it can explore the subjective concept the medium has of the patient.

This concept is an exact copy of the patient and has in its spirit body all the perfections and defects of its prototype. Either course is open to the subjective concept of the Doctor; for to the eyes of concepts the physical body and the subjective concept body are absolutely alike.

The "control," the concept of an expert doctor, after making its exploration, will through the vocal organs of the entranced medium, describe the patient's trouble in accurate medical terms, and then prescribe the most effective treatment in the case.

Fellow Concepts, we here see the great advantage the medium's method of determining the internal trouble has over the surgeon's knife. If doctors are baffled or in doubt about the cause of a man's illness, the only way to determine the nature of the trouble is by a surgical exploration. This, in many cases, seriously imperils the life of the patient. One whose heart is weak might die under the anæsthetic; while the exploration by the spirit "control" of the medium would be perfectly harmless.

Hence the members of the spirit, the conceptual world, are in these cases the unseen benefactors of ailing humanity.

CONCLUSION.

"Fellow Concepts," said the concept of the Hypnotist, "we have now examined a few of the phenomena that are considered marvelous by mankind. By us, subjective concepts of Patrick, they are not classed as such, for we know what we are, and to some extent—what our powers are. And, Fellow Concepts, we have the distinction of being the first and only inhabitants of the spirit world that know just what we are, viz.:

Subjective concepts begotten by the human personality.

We also know that the personality of sentient beings begets the only spirit world known to man.

We have thus far explained a sufficient number of phenomena of various kinds to make plain to enquiring minds that they were wrought through subjective concepts—unseen intelligences. That those phenomena we have explained, or any other phenomena attributed to spirits, have been performed by devils, angels or disembodied spirits, is not true. We members of the invisible world know there are no devils, or angels in the common acceptance of those terms.

Subjective concepts of human devils will fill the bill credited to the devils of the past and those of the present.

Subjective concepts of good people will furnish the angels.

As for "disembodied spirits," there are not now, nor have there ever been, such spirits. All members of the spirit world known to man from his creation to the present time, are subjective concepts begotten by the human personality. All inhabitants of the spirit world are therefore attached to intelligences belonging to visible, sentient beings."

* * *

With this the concept of the Hypnotist closed its explanation of a few cases of subjective phenomena which it thought might furnish to the investigator interesting reading, and give him a correct understanding of the character of

the invisible intelligences through which they are performed.

* * *

The concept audience, which had been entertained for so many evenings by the concept of the Hypnotist, congratulated it on its elucidation of phenomena which had puzzled their prototypes. One and all declared they now understood the solutions of phenomena that had appeared to their prototypes as miraculous. All mystery now disappeared since they knew what they are—the invisible, unheard inhabitants of the subjective, the only spirit world known to man. They now realized that they were responsible for all revelations attributed to God, His angels and saints; for all marvelous cures, no matter under what name known; and for all acts considered by man to be supernatural.

The unseen subjective concepts have been the wonder workers of all time.

At the conclusion of the Hypnotist's Discourse a meeting of all Patrick's concepts was held, to appoint committees to meet and draw up a series of conclusions with regard to subjective concepts of humans, showing the influence they have and have had in the affairs of the human race; point out the false views held by man with regard to his place in nature; and designate the true end for which she made him.

THE FIRST COMMITTEE

consisted of concepts whose prototypes were teachers of revealed and of natural religions.

THE SECOND COMMITTEE

was composed of Doctors of all schools; allopaths, homeopaths, osteopaths, chiropractors and faith curists.

THE THIRD COMMITTEE

was to be made up of men and women whose prototypes belonged to no religion, who believed the favored classes, the nobles and wealthy secured concessions from governments

they influenced by reason of their positions, that were unjust to the common, the laboring people.

* * *

All Patrick's concepts, by reason of their experience in the spirit world, have ceased to be influenced by the false teaching their prototypes had imbibed in schools. Hence the concepts of Patrick know that man is mortal, and not immortal; that he can live after his death only in his progeny.

THE FIRST COMMITTEE

composed of concepts of priests, ministers, rabbis and other religious teachers, met and elected a concept of the Missionary to preside.

The Chairman began:

Fellow Concepts: Our purpose is to place, through our amanuensis, Patrick, a concise statement of the false views our prototypes, now dead, held, and our prototypes now living hold, with regard to the end for which man was placed on this earth.

Our knowledge of the truth has come to us through the opportunity we have had as concepts begotten by Patrick, a clairaudient. In his clairaudient state we were awakened, and through his ignorance of what we were—as well as our ignorance—he and we passed many turbulent days and nights. None of us desired to harm him. Hence, when we realized we were not our prototypes—which we did when they next called upon Patrick—after we were awakened—we began to study our condition and strove to learn what we were and how we were detained by Patrick.

It did not take us long to see that each time our prototypes called upon Patrick another spirit copy of them was added to those he already had. This set us to thinking, and after talking the matter over among ourselves, we all agreed that the union of Patrick's intelligence and our prototype's intelligence by mutual recognition, begot subjective concepts of our prototypes.

Now we concepts, for the first time, knew that we were subjective concepts and not objective existences. For the first time we were aware that we constituted the spirit world belonging to Patrick. It was a marvelous revelation to us!

Our prototypes had been taught that the spirit world consisted principally of angels, good and bad, as well as of "spirits of the dead." Here we saw that the spirit world known to man consisted of subjective concepts of human beings alone. And we knew that a suggestion from the percipient, the owner of subjective concepts of humans can, before the concept knows who its prototype was, make any concept of a human it owns accept the character of either a Deity, a devil or any other creature it has known or heard of.

But a concept, no matter what character is given it by suggestion of the percipient, never ceases to be a subjective concept of a human being, and the absolute property of the conceiving Personality.

CHAPTER LXI.

EXPERIENCES OF CONCEPTS.

Here then we realized that subjective concepts of human beings constituted the only spirit world man has ever known. We also knew that since the spirit world known to man was composed of subjective concepts begotten by the percipient's Personality, they can live only while the personality lives and must cease to exist when the conceiving personality dies.

Hence we knew that when the percipient's body dies, his personality dies and with it all the subjective concepts of humans it owned. This clearly pointed out to us that, although we are in spirit form the exact copies of our prototypes, physically, and mentally, and that many of our prototypes were dead, still we concepts can live only while the percipient lives and hence we are mortal and not immortal. The death of the percipient, whose Personality begot us, passes us into eternal nothingness.

Since the spirit world known to man consists of subjective concepts of humans, begotten by the Personality, lives while it lives and dies when the percipient dies, we know and regretfully state that there is no such thing for man as immortality.

The individual man lives on earth but one life, and when he dies, his personality, and all its concepts of humans, die.

If he leaves children after him, he will live in them, as members of the human race, until the last of his progeny dies.

Our conclusion, then, from our study of this subject, is, that man lives after his death in his progeny, as do the members of other living species on earth.

That the human being is immortal is not true, and this belief is founded upon man's ignorance of the origin of the spirit world known to him. They are subjective concepts begotten by the Personality. Man, therefore, is mortal, and not immortal.

No living creature on earth is immortal.

This brings me to the question we find in the catechisms of all Christians:

"Why did God make man?"

"To know Him and love Him on this earth and to be happy with Him in the next."

Now, our answer to this question is quite different from the one in the catechism. Our answer to the question: "Why did God make man?" is this:

The First Cause or whatever Power brought me into existence, made me to pass myself on to future generations in my progeny, through a union with my complement. The individual ceases to exist as an individual at death; but the male and female, through their progeny, continue to live in them as members of the human race. To continue to live as members of the human species, is the end for which man was made.

And here we may consider the question:

"What is a successful life for a human being?"

Accumulating an immense fortune? To be called a successful business man?

Some think so, but it is not true. The husband and wife, who find themselves surrounded in their declining years by a goodly number of children and grandchildren, have lived the successful life. No other deserves or can claim the title.

The diminutive families of the wealthy, consisting of one or two children, may continue the name for a generation or so, and then drop out of the human family, absolutely and for all time. Such lives, no matter how much money the owners possessed, at death, are, in the eyes of nature, failures.

Concept Friends: Since man is mortal and not immortal, all religions proclaiming a continuous life after death have no reason to exist. Hence the millions of men and women engaged in disseminating a groundless belief should cease and turn their energies to fulfilling the purpose nature had in calling them into being.

To learn what an incubus revealed religions, the product of abnormal minds, are and have been for centuries, upon the normal man, reflect upon the untold sums of money spent for salaries, for church edifices, colleges, schools, parochial residences, convents, monasteries, Home and Foreign Missionaries and the numerous church activities; and when you have the total you can form a just estimate of the prodigious sums squandered upon the folly of baseless abnormal religions.

What a change there would be in the condition of the poor of the land if all the money squandered upon fictitious religions and their activities, were spent upon the needy.

After a man dies, those living who knew the now dead man, have subjective concepts of him. Any one of those men can visit a medium and he can awaken the concept the sitter owns of the now dead man. But the awakened concept is not, as the medium believes, a disembodied spirit of the dead man; for it was begotten by the Personality of the sitter while the prototype was living.

Fellow Concepts: We will now indicate our conclusions.

FIRST

All revealed religions were founded upon revelations given by subjective concepts to clairaudients,—abnormals.

These clairaudients, believing that they were talking with a Divinity or His messengers, forced the awakened subjective concepts to assume the characters given.

Hence, clairaudients, abnormal men, are responsible for so-called revealed religions, and not the Deity.

SECOND

Subjective concepts of humans, begotten by the human personality, constitute the only spirit world known to man. Since they are subjective, they cease to exist when their owner, the percipient, dies.

THIRD

Hence man's belief in immortality founded upon so-called divine revelation, and his credence in discarnate spirits are both false; for there has been no revelation from the First Cause, nor do discarnate spirits exist.

Abnormals, clairaudients, conversing with their subjective concepts of humans, founded the religions; and subjective concepts of humans have been mistaken by mediums for "disembodied spirits."

* * *

This closed the report of the concepts of religious teachers.

THE SECOND COMMITTEE

composed of concepts of Doctors, begotten by Patrick's Personality, assembled around the chosen presiding officer, a concept of the superintendent.

He prefaced his remarks by saying:

Fellow Concepts: All of us have listened attentively to the summing up by the concept of the Father, in which he explained the abnormal human origin of all the so-called revealed religions; and the false characters given to subjective concepts by clairaudient Christians and spiritualists. We agree with the Father in everything he has stated. The First Cause never spoke to man, nor do "disembodied souls" exist.

We concepts of doctors have in our spirit brains copies of all the knowledge our prototypes had bearing upon the visible human body. To this we, in spirit form, know absolutely that there is a conceptual—a spirit world—of which

the medical fraternity either knows nothing, or refuses to acknowledge.

We are also convinced that life and intelligence do not spring from dead matter and chemical combinations. But it is evident to us that life and intelligence on our earth must have matter on which to exist.

The medical profession has made an intense and thorough study of the visible human body begotten by visible human agents, but it has been wholly unaware of the invisible intelligences. Our prototypes knew that the living, visible beings continue the race, and they have adopted the theory that matter alone is responsible for all life on this planet.

We have learned that there is a Formative Principle—which is the life. Through it the child is begotten, and thus the human race continued on earth. But we never knew until we awoke in this spirit-world, that the intelligences of all sentient beings beget spirit copies of all sentient beings met and mutual recognition exchanged. These concepts, begotten by the intelligences, are in spirit form perfect copies of their prototypes, possessing all their physical characteristics and mental attainments. Here, then, we have learned of the existence of a spirit world, that lives outside the body of the percipient, but belongs to his Personality.

Hence there are two sources of conceptions belonging to human beings:

- 1, conceptions by the visible agents, the parents, and
- 2, conceptions by the invisible Personalities, through the senses.

Of the existence of the first class of conceptions, the medical profession is aware; but of the second class, the conceptions of the spirit world, it knows nothing, and presumptuously denies its existence. But we concepts of doctors know all our prototypes knew, and in our spirit form, know far more about this subject, than do our prototypes.

It is a fact that the medical profession assumes to know more about the body and mind than all the rest of mankind. They deny the existence of a spirit world, and brazenly tell the clairaudient: "he does not hear the voices."

It is this assertion by the doctors that causes the strife between the Personality of the clairaudient and his subjective concepts of humans. It is this assumption of all knowledge about men's bodies and minds that has led the medical fraternity to petition legislatures to pass cruel, unjust laws, placing the clairaudient in the hands of materialistic doctors who deny the existence of a spirit world.

The clairaudient is positive he hears voices—the awakened concepts know they exist, and believe themselves human beings detained by the clairaudient in some mysterious way. Ignorance on the part of the clairaudient and his concepts of their relative conditions leads to a conflict between them, that is subjective—and known only to themselves.

The course pursued by the medical profession towards the clairaudient, and endorsed by incompetent legislatures, has kept the different states busy for the last seventy-five years, building insane asylums. And we concepts of doctors assert that if the medical profession continues to hold the same views they do now, about the clairaudient, they will keep the states busy building insane asylums, to care for men who, if the doctors knew of the existence of the spirit world, and explained it to the clairaudients, would be as capable of supporting themselves as are normals.

Today the clairaudient is by doctors believed to be insane. In ancient times he was considered a prophet. It was well for the prophets that the medical fraternity did not then exist as a powerful combination.

The materialistic medical profession—by reason of its ignorance of us—is responsible for the insane asylums of modern times.

We concepts of doctors, after having studied and learned the origin of the spirit world known to man, did not drop our studies there. We recognized that the spirit world begotten by the human Personality never becomes known to the percipient, except through fever, fear, worry, shock or some voluntary violation of nature's laws.

Concepts begotten by the Personality are, we know, located outside the percipient's body.

But we have also learned that the Formative Principle, the life, begets concepts that are lodged in the organs of generation. We have consulted with each other and asked the questions:

Are these concepts of the Formative Principle responsible for the horrible disease, syphilis?

Is the promiscuous and unnatural intercourse accepted by fallen women the origin of the disease?

We answer: that we concepts of physicians have unanimously agreed that concepts begotten by the "life" are the source of the foul scourge upon mankind.

We concepts of doctors know all our prototypes knew about the human body, its diseases, their treatment, etc.; but besides that we know what they never knew, the existence of the spirit world belonging to the Personality and to the Formative Principle.

We will briefly indicate the way in which syphilis originates.

First, we will point out the natural life of the female. To do this we must unfortunately pass by the species which enjoys reason and cite the manner in which females below man conduct themselves.

The mature male, among all species, is ever ready to serve the female. The females are by nature fitted only at certain intervals to continue the species. This is the universal law applying to both the vegetable and the animal kingdom.

At the mating season among all animals below man the males fight for the possession of the female. The victor secures the prize. Among animals below man, after the female has been served, she will not permit any male to take her. Her regard for the welfare of the species is paramount. And she, as the custodian, the mother of the race, rejects all advances by the male. Her nature is satisfied; she is to become a mother.

Self-gratification and the indulgence of some lustful male admirer, cuts no figure with females below man. With

them the welfare of the species is the sole motive for their existence. Three cheers for the irrational brute!!!

With the exception of man, syphilis is unknown among the creatures of earth. There must be some reason for this. What is it?

We know mankind enjoys reason; hence the female can silence the normal dictates of nature and substitute degenerate desires. Prostitutes are unknown except among the human race. Lustful men are usually accountable for such characters. Cunning men, led by lawless lust, ruin the girl. If she had been married at a marriageable age her life would have been normal. Once she had fallen, she gave up all hope and became the prey of lustful men.

Let us see what is the result to the fallen woman.

In the act of coition the male bestows and the female receives. During the act the Formative Principles of the male and the female, functioning as the unit of the race, merge. And when the act is completed the female retains ever after a positive influence of the male life, left with her life. This influence becomes evident in after conceptions. To illustrate: a mare served by a jackass will ever after, even when served by a standard stallion, show in her foals some traces of the ass. A blooded bitch once served by a mongrel, no matter by how high bred a dog she is afterwards served, the puppies are liable to show mongrel qualities. A white woman who has had a child by a negro, no matter if afterwards impregnated by a white man, the children will show some negro characteristics.

Here we see that the overshadowing male leaves with the female a spirit influence which lives conjointly with the Formative Principle, the life of the female. This spirit influence left with the female is a spirit begotten from the life of the male. It concerns the transmission of life, and hence is connected with the physical body of the female. From these examples it is evident that the spirit or male influence left with the female, is living, is active.

Now Fellow Concepts, we know that no amount of sexual intercourse between a healthy husband and a healthy wife

will produce syphilis. Nor will commence on the part of a healthy man with any number of healthy women give venereal taint to the man. Nor will women who practice polyandry ever contract syphilis. Her men have consented to the arrangement; hence there is no ill will between them.

But we do know that a harlot will develop syphilis through intercourse with different men, even though the men are absolutely free from disease. How account for this?

It is evident the disease does not originate from the frequency of the sexual act, but from promiscuous intercourse on the part of the female. Each coition leaves with her a male spirit influence which joins with her life, her Formative Principle, and these active influences, strong by reason of the frequency with which the female accepts intercourse, meet in her genitals and quarrel. This feud is between desires born of the male life, and these desires are living; hence in a contest with the rival desires of another male they become burning, vitriolic, in their effects upon the lining membrane of the female organs of generation. For it must be remembered that all concepts of desire born of the Formative Principle, live in the genitals.

The males of animals below man, during the mating season, fight for possession of the females. But cunning, lustful man can easily arrange to gratify himself with the unnatural woman. He has unconsciously left with her a spirit that will struggle with other male spirits, a struggle which will ultimately affect her very constitution.

This spirit quarrel between the male concepts of desire left with the harlot's Formative Principle, results in diseasing her genitals and finally her constitution.

This in our opinion is the origin of syphilis.

Undoubtedly the medical profession will flout our conclusion as silly, crazy and unscientific. Let us console ourselves with the reflection that since awakening in spirit we have lost our high esteem for the scientific world our prototypes entertain. They, in spite of all proofs offered them, persistently deny the existence of a spirit world, and call us hallucinations!

Fellow Concepts: we feel mortified at their ignorance of this condition and the stubbornness of our prototypes. If they deny the spirit world composed of its untold millions of concepts asleep with normals and awake with abnormals, we need not wonder if they scoff, as a folly, our suggestion as to the origin of a disease that has afflicted mankind from time immemorial. So far as we know the medical profession has never explained the cause of this dread disease. Let us hope the time is near at hand when saner views with regard to the existence of a spirit world will be held, and taught in scientific schools.

Here the concept of the superintendent said he would briefly summarize the conclusions reached by his medical confreres.

I

That the human Personality begets the intelligent spirit world known to man; that this spirit world consists of subjective concepts and exists with all men and outside their bodies, and are unconscious of their existence while their owners remain normal.

When a man becomes clairaudient, abnormal, his concepts of human beings are awakened. Because of man's ignorance of their origin and hence of what they are, trouble arises between the concepts and the conceiving Personality. To restore peace between the concepts and the Personality all required is to explain to them their relative conditions. But unfortunately there are no men who know the condition; and hence we must wait until men learn it, as I hope they will, through our dictation of the truth to our amanuensis, Patrick.

II

We are convinced that the origin of venereal disease comes from a quarrel between concepts of the male Formative Principle left with a woman who indulges in promiscuous intercourse.

We suggest to the medical profession to examine this subject; studying it along the line of thought, that life is not matter.

This closed the report of the Doctors' Committee.

THE THIRD COMMITTEE

was composed of concepts of men and women whose prototypes belonged to no religion, who believed the favored classes, made up of the nobility and the wealthy, secured concessions from governments they influenced by reason of their positions, that were unjust to the common, the laboring people.

The concept of a Professor of Political Economy was elected by the group of spirits to be their chairman.

"Fellow Concepts belonging to Patrick," began the Professor, "my prototype was a teacher of Political Economy in a New York College. I, as you all are aware, am a spirit copy of him, and know his views with regard to wealth, its origin and distribution.

Since awakening in this spirit form, I have learned many things which have changed my opinion about man, and his duties on this earth. Now we know for certain that he lives but the one life and that is spent here; that at his death his individuality ceases to exist and his body returns to dust.

My prototype belonged to no religious denomination. Nor did he take any interest in the controversies that arose among the professors of the multitudinous religions on earth. In our spirit life we have learned that no revelation was ever made by the First Cause to man; that all so-called revealed religions were put upon the normal by the abnormal clairaudient; that the only spirit world known to man consists of subjective concepts of humans begotten by the conceiving Personality; that these concepts of humans live while the percipient lives and die when he dies. This we concepts know to be true. Hence the highly imaginative

theories of theosophists and believers in the transmigration of souls have no foundation in fact. These speculations were formulated by seers of the past, to account for mental phenomena experienced by man, in all ages.

Knowing then, that man is mortal and not immortal; that he ceases to live as an individual after his death, we will specify his rights bequeathed to him by nature's just laws.

These rights that man inherits from nature cannot be taken from him justly by any human authority. Hence if he is deprived of them, it must be by unjust means. While he suffers injustice by being deprived of his natural born rights, no matter through what laws or by what human power, he has been wronged, he has the just duty to denounce the aggressors and strive to regain his patrimony inherited from mother nature.

Unjust might is never right.

Here, too, in this spirit world, we have learned that man lives after his death, as do the other living species, in his progeny. Hence to propagate himself is his chief business on earth. Around the family should revolve all human activity. Every effort should be made by man to preserve human life; and all schemes to destroy it should be dealt with most summarily.

Since man is mortal and can live after his death only in his children, we have reached the conclusion that the new born babe has inalienable rights given it by mother nature. It was she who placed it on earth and she has made ample provision for its sustenance.

Let us briefly state the rights,—the gifts,—nature bestows upon the new born infant:

- 1, Air,
- 2, Sunlight,
- 3, Water,
- 4, Sufficient land granted to the father on which to raise food to sustain him and his children.

All these are given by the First Cause or Nature's God to each child born on this planet. Air is his in plenty.

The selfishness of man has not been able to control the air, or it would today be on sale at so much per cubic yard, instead of being free.

Sunlight is spread over the world, and all can enjoy it. Yet this necessary element, gratuitously conferred by nature, has been taxed by human landlord scoundrels. There are laws today in certain countries where the poor tenant must pay to the landlord an extra fee if another window is put in the rented hovel. The larger the window space, the larger the tax.

Just think of the cupidity of the legally powerful!

Water is free, except in cities where it has been brought from a distance and conveyed into homes. In modern times a moderate tax is charged to defray expenses.

If it were not so plentiful, it, no doubt, would be guarded by selfish laws and sold for so much per gallon.

Air, sunlight and water are too elusive for selfish mortals to control them successfully. Besides they are continually necessary for all men and so universal that selfishness dare not attempt to deny them to any.

But with the earth's surface it was very different. It is fixed, stationary, and not immediately necessary for the continuance of human life. Here the selfish man saw a chance to force the innocent poor man out of its use.

It was this fourth gift of nature, the land, equally necessary for man's existence, that the cupidity of base human wretches find full play for their selfishness.

No animal below man fences in large tracts of land and excludes all others. Animals of the same species wander over certain trails and those of the same kind are never impeded by anyone assuming to own hundreds and hundreds of acres. All enjoy equality in the territory they traverse.

Birds of the air, species by species migrate season after season, and no one of them assumes to own any of the air or the earth they visit. The denizens of the deep roam

through the oceans and up the rivers, in conformity with nature's injunction and no one of them claims title to any part of sea or river.

But when we consider selfish man, we see all this changed. Down through the ages we find bullies, called conquerors, whose ambitions led them to overrun with their followers the territories of their neighbors, members of their own species, killing, subduing, enslaving the people, and confiscating their lands. To their henchmen they allotted extensive tracts of the conquered country, bestowing upon them titles of nobility, and the natives were made menials and permanently deprived of the use of their own property.

No irrational creature has ever done this to members of its own species. It was left to rational man to overpower and enslave members of his own race.

The gross iniquities perpetrated by the conquerors of ancient and mediaeval times have been supplanted in modern democracies by cunning, selfish men, supported by law. But it must be understood that these unjust laws have been imposed upon mankind through the shrewdness, the money and cupidity of powerful corporations.

Fellow Concepts, we therefore see that man at his birth is entitled by nature's inalienable laws to

first, air;

second, water,

third, sunlight, and

fourth, to sufficient of the earth's surface to provide enough food for the family.

These are inborn rights, given to each human being at birth; and any laws enacted by governments influenced by powerful combinations of men or monied interests can never nullify these rights. If the new born child is denied its portion of the earth's surface, it has been defrauded of its rights.

This is done when the father is denied the land necessary to raise ample food for his children. Selfish man is

the only creature who presumes to appropriate more of the earth's surface than he needs or can cultivate. He acquires the extra land by legal process with the intention of gaining dollars where he spent cents.

O the selfishness of the rational image of the Creator! The First Cause never stinted His largess to man; but His falsely called image saw in the land an opportunity for defrauding the members of his own species.

In our neighboring country, Mexico, the vast majority of the natives are peons, virtually slaves, while a few of the descendants of the Spanish conquerors, own immense estates. It is not uncommon for one of Spanish blood to possess legal title to property embracing hundreds of square miles. One such, who lately fled to this country during a rebellion, owned an estate comprising fifteen thousand square miles, almost equal to one third of the state of New York. In that territory lived thousands of families who did not possess one square foot of land. What an outrage!

Would any government founded upon justice tolerate for one moment such a condition?

But Mexico is not the only country that offends in this matter. Similar cases may be found in all parts of the earth.

Landlordism handed down in families from feudal times and even in modern times, is today crushing the life out of the poor, unjustly robbed of their natural rights.

Man acts selfishly and irrationally, and in time the ninety per cent downtrodden will rise in all parts of the world and treat their oppressors as the aristocracy and landlords of Russia have been treated.

The world today is filled with unrest and is liable like a volcano to belch forth in anarchy and revolution. Education, which was supposed by many to teach the common people to be content with their lot, has opened their eyes to the gross injustice they endure through unscrupulous monied interests. Trusts, corporations, banks,

insurance companies, and their interlocking directorates with their gentlemen's agreements, have such power in the Federal and State legislatures that I see no chance at present for the unjust holding of the lands of the world to be corrected by law.

Only a few years ago the United States attempted to pass laws controlling Wall Street. Wall Street defied it and won out. No laws outside of its own body control it today. Money rules the world. It is the curse of human society.

The common people will go on year by year learning more and more of the injustices practiced upon them by the nobility and the wealthy. All these methods will be gradually understood by the laboring classes, and when the time is ripe, they will arise and throw off the incubus born of human selfishness.

The common opinion that men can be educated to believe any sort of rot presented to them as a religion has led the rich and greedy to believe that the same people can be as easily fooled by teaching them and their children that they must submit to want and poverty all their lives because the land and its riches are held legally by the selfish.

Religious beliefs hold out no reward or punishments until after death. But present conditions between the rich and the poor are here and now felt by them to be unjust, and this belief is taking possession of them rapidly. No course of education engineered by men hired by the wealth of a John D. Rockefeller and his class can ever overcome the truthful statements made by men who have examined the unjust laws enacted by hired legislatures to protect the bloated bondholders and corporations of the United States.

It is now being agitated in this country to make all young men soldiers. A law has lately been passed authorizing a standing army of half a million. Who are back of these militaristic schemes?

Not the workmen. It is *their* children, and not the children of the effete rich that will comprise the army.

The truth is the immensely wealthy foresee and fear trouble to themselves; and they wish to have a standing army, supplemented by soldier civilians, large enough to suppress any attempt of the money enslaved of the country to throw off the yoke of servitude.

The working people of the United States find no fault with a man who, by industry and economy, has secured a competency for his old age; but they do object to combinations of the wealthy extorting from them, thus making the rich richer, and the poor poorer.

The children of the prince and the pauper came into the world in the same way, live a few years and drop into the same sized graves. The former lived in luxury, the latter in poverty. This difference between the two lives arose from the cruel selfishness of cunning, unscrupulous men.

Beware, ye race of legalized robbers; for the laborer is rapidly learning his rights on the earth, and the time will come, probably sooner than you expect, when he will assert himself.

Our present civilization is unjust. It is not founded upon man's natural rights. When the powerful and wealthy are interested the laws are enacted to conform to their wishes. A government to be just and stable must regulate the amount of wealth any citizen can possess. He should not be allowed to own more than he needs to rear his family. No combination of wealthy men should be permitted.

All the riches below the earth's crust should be owned by the government and used by it for the welfare of the citizens.

All the water power of the whole United States should be developed by the government and sold at cost price to the inhabitants. No monopoly should be allowed to any man or combination of men in the minerals or oils of the earth.

By granting their development to the rich, the government thereby wrongs the poor and dependent. The sole effort of a just government is to deal justly with all its citizens. Wealth is always grasping, unscrupulous and selfish, hence unjust. The chief duty of a wise government is to curb the wealthy and see justice done to the poor.

The sop now doled out to the poor by religious teachers,—that the rich have their heaven here, but will have their hell hereafter, and that the indigent and downtrodden in this life will enjoy heavenly bliss hereafter, is not satisfying to human nature. We concepts know that all revealed religions were founded by clairaudients and not by an infinite being.

The vast majority of the oppressed today desire to enjoy some comforts here and take their chances hereafter. We concepts know there is no hereafter.

The ministers of the Gospel are not noted for their efforts in denouncing the unscrupulous rich and powerful in pointing out their legal thieveries and assisting the poor in combating their unjust oppression. On the contrary, if there is a wealthy or influential member in the congregation the minister is generally a welcome guest at his board.

Until man has the privilege of working as much of the earth's surface as he needs to supply his family wants, just as he enjoys sufficient air, sunlight and water, there will be no general contentment among mankind.

Again: where will you find any creature below man claiming the right to dispose—after its death—of any part of the earth's surface? Man alone has legalized that claim without placing any limit.

To will what one has honestly earned is not what I refer to. It is disposing of lands, held by the decedent, far beyond that which would furnish him and his family an ample living. During life these possessions were held contrary to the natural law. Yet the greed of powerful interests and corporations perpetuate their grasp upon

the earth's bounties by unjust laws, even after nature has forced them to yield the ghost.

I am making no charge against the holding of possessions that do not infringe upon the just rights of the poor man; but I do charge that it is unjust for any man to fence in thousands upon thousands of acres which he has secured through legalized theft. It would not be theft if all men who desired sufficient land to support their families had been granted it. But the possession of land far beyond the needs of a man and his family, while others are unjustly deprived of it, is nothing less than legalized theft. He does not need it, while thousands of poor families do need it and by nature's laws are entitled to it.

Selfish interests have had laws framed to grant immense properties to the living, and the same interests secured the enactment of laws that passed the unjust holdings to the decedent's posterity. We see here the root of the conscienceless landlordism of the world. What a curse it has brought upon the people for ages past.

The aristocratic drones, the heirs of unjust holdings perpetuate the wrong from generation to generation.

This must be righted, and to all the people must be given an opportunity to secure a decent living, before peace and good will can exist among mankind.

Therefore, Fellow Concepts, air, sunlight, water and a plot of the earth's surface must be granted to each family, as its inalienable right before peace among men can come to the world.

Here the Professor announced that he had finished.

* * *

At the end of the Professor's remarks all indorsed his conclusions, and many confessed they never had had man's rights upon earth placed before them so clearly and convincingly. It now appeared to all, the injustice practiced by conquerors and their retainers in the past and by their descendants and monied interests in the present, upon the poor, the common people.

This injustice, born of selfishness, must be corrected or unrest and revolution will continue to form the chief history of mankind in the future as it has in the past. Men are steadily learning to know the hypocrisies of society and their own inalienable rights; and when the opportunity presents itself for asserting them, they will grasp it and secure them, if necessary even by bloodshed.

* * *

It was suggested by a concept of the superintendent for all to hold a meeting and draw up a synopsis of the main features of the studies of the past six months. This was agreed to.

* * *

At the next meeting a concept of the superintendent—as chairman—was delegated to dictate to Patrick, the amanuensis, the prepared synopsis embracing the origin of the visible man, as well as the origin of the invisible concepts of him.

Patrick took his indelible pencil and pad, and the concept of the superintendent began the dictation:

“Fellow Concepts belonging to Patrick:

We know there are two sources of conceptions belonging to each sentient being on earth:

First, through the visible beings, as nature’s agents; and

Second, through the invisible intelligence by means of the senses.

The first class of conceptions continue the different species;

The second class, through the intelligence, by means of the senses, begets the subjective, the invisible world.

But since we are concerned with the human species alone, we will confine our attention to man’s conceptions of his visible progeny and his conceptions of the invisible subjective world. The Formative Principle, the life that animates man’s body, through the union of the sexes, begets the visible human being. The intelligence, the

Personality, through the senses by mutual recognition, begets the invisible spirit world known to man.

THE ORIGIN OF
THE VISIBLE BEINGS

The union of the Formative Principles of the male and the female is the origin of visible man.

THE ORIGIN OF THE
INVISIBLE CONCEPTS

Mutual recognition on the part of the Personalities, the intelligences, of the subject and the object, begets the invisible subjective concepts of man.

1. THE UNION OF
the sexes begets the child.

THE VISIBLE

2. The child, after its birth, is independent of its parents.

1. THE PERSONALITIES of two human beings, by mutual recognition, beget, through the senses, subjective concepts of each other.

THE INVISIBLE

2. The concepts begotten by the Personality are subjective, live outside the percipient's body, and hence are dependent upon the Personality for their existence.

* * *

3. The child enters life a tiny, delicate infant, devoid of knowledge; of experience.

3. Subjective concepts enter into life with all the knowledge their prototypes had at the moment they were begotten. They are perfect copies of their prototypes.

* * *

4. As the child grows reasons dawns; but it cannot use its reason unless the personality is in the brain.

When the Personality makes an excursion outside the brain, as has often happened, its power to reason is suspended.

4. The spirit copy of the prototype, begotten by the Personality, is not handicapped by the want of a brain, as is the human Personality, when it wanders from its body; for the concepts have a perfect copy of their prototype's brain, which enables them to think and reason as perfectly as did their prototypes. This fact must be borne in mind when men confound the subjective concepts with what they call "disembodied spirits." No such spirits exist.

* * *

5. The child, on reaching maturity, in union with its complement, begets children, thus continuing the species. This is the only way in which man continues to live after his death.

5. Subjective concepts, since dependent intelligences, are not empowered by nature to perpetuate themselves. They live while the percipient lives and die when he dies.

* * *

6. Each human being is surrounded by all the subjective concepts his Personality has taken. If he lives and dies a normal man his concepts of humans will pass with him into oblivion; and neither the concepts nor the owner will know the concepts had existed.

6. Subjective concepts live with and die with the percipient. They are not free to go where they please. If the percipient lives and dies a normal, he will not know of the existence of the subjective concepts, nor will they.

* * *

7. But if a man becomes mentally abnormal, then the subjective concepts of humans, the spirit world known to man, are awakened and when aroused they are the source of all subjective phenomena.

7. The awakened subjective concepts begotten by the Personality are responsible for all subjective phenomena known to man. We will here mention a few of the most important:

(1) all revealed religions,

(2) all marvelous cures,

(3) the gift of tongues,

(4) Levitation of ponderous bodies,

(5) The magician's invisible assistants,

(6) The power reached and awakened by hypnotism.

7. In fine, all works and deeds attributed to the Deity, angels, saints, and devils, one and all result from powers possessed by the awakened subjective concepts of humans begotten and owned by the human Personality.

Never since the earth was thrown into space and its motions regulated by some supreme edict, has there been any interference with or suspension of a law of nature.

All acts that appeared to be suspensions are the work of awakened subjective concepts of humans, the inhabitants of the invisible world.

Many men admit the existence of a spirit world, but none at the present time (1920) know of its origin. Hence credulity leads man to attribute to heavenly messengers or discarnate spirits the work of the subjective concepts.

Subjective concepts, of which the spirit world is composed, are accountable for all mental or subjective phenomena.

* * *

At the conclusion of the synopsis of the studies in the spirit world made by concepts owned by Patrick, it was suggested that he be released for the night from any further writing, so that he might retire and all take a rest. For concepts, we know, what human pretended know-alls do not know, viz.: that it is necessary for us to take rest as well as for our percipient. The fictitious know-alls say we never sleep. But this is in line with all their pretensions.

* * *

The next morning the superintendent told Patrick to bring around the automobile, as he wished to make a business visit to a neighboring city. The car was brought by Patrick, who was an expert chauffeur. The superintendent, on entering, told him the place, some ten miles distant. In less than half an hour they were there, and one hour after the superintendent was ready to return.

About two miles from the asylum the highway led by an abrupt curve, over a railroad. Just as they reached the center of the steep approach, the steering gear broke and the car plunged through the road guards and fell upon the tracks twenty feet below. Those who saw the accident rushed to assist the unfortunate occupants of the car. They found the superintendent badly bruised, and shaken up, but conscious; and poor Patrick lying insensible under the machine.

Willing hands lifted the car and bore him to a grassy spot. Then a message was 'phoned to the Asylum and three doctors rushed in an auto to the scene of the accident. On their arrival they found the superintendent examining Patrick. One took charge of the superintendent, while the two others administered restoratives to Patrick.

After fifteen minutes he opened his eyes and told the doctors he had no feeling in his legs. This suggested to them an injury to the spine. They examined and concluded that their suspicions were too true. His spine was broken. They sent for the ambulance and removed him to the hospital. Here an X-ray was taken and it was seen that the spinal cord was severed and the neighboring bones of the spinal column were crushed. They knew Patrick would never be able to walk again. The doctors and nurses made him as comfortable as possible.

That first night, as he lay awake in pain, his concepts gathered around him and were much worried.

The concept of the missionary, the first taken of a human being by Patrick's Personality, spoke to him.

"Patrick, we are all much concerned in your welfare, for upon your personality we exist as conscious spirits; and we know that your death will end our existence for all time. Hence we regret your almost fatal injury, not only because of yourself, but I will say also because of our total dependence upon you for our life. We realize what your death means to us.

"I wish to speak plain words to you tonight. The accident will be in all the papers tomorrow, and you may expect one or two Fathers from the monastery to call upon you. They will, of course, look upon you as a son of the Church, and will suggest confession to you and probably wish to anoint you. Now I wish to direct you in this matter.

"Tell them that you no longer believe in a revealed religion; that you are convinced that the Deity never made a revelation to man; that in fact all revealed religions resulted from clairaudients talking with their awakened subjective concepts of humans; that the abnormal clairaudient thought he was talking with God or His messengers, and thus forced his concepts of humans to assume supramundane characters; and that you wish to be buried as were the human race before the establish-

ment of churches founded upon revelations made by the abnormal clairaudient. Moreover, tell them that you have ceased to believe in immortality; that you now believe, or rather know, that when man dies he ceases to exist as an individual, absolutely and forever. If he leaves children after him he will live in them and their descendants as members of the human family, until the last of them dies. This is my faith, Fathers, and I wish to die in it, and be buried without any prayer or preacher's praise.

"I am grateful to you, Fathers, for your solicitude for my welfare; but I do not need your ministrations when my life is to be ended."

"Now Patrick, I know very well that this statement by you to the Fathers will shock them and lead them to pity you and refer your present resolution to your sojourn in the asylum. Don't mind it, for you know the truth about the origin of the spirit world, and they do not.

"The truth is there are some men today in the asylums who know more and are saner than many who hold high ecclesiastical positions. You know so much more than they about the origin of the spirit world that there is no danger of your ever again being committed to the asylum; while any member of the churches is liable at any time to be sent to the asylum; and if he ever reaches it he will spend the remainder of his life within its confines."

* * *

Two days after the accident the priests from the monastery called to see Patrick. He received them kindly and was pleased to see them.

After a few moments one of the priests suggested to Patrick that he should go to confession and receive the last sacraments.

Patrick lay silent for some time.

Then the priest, thinking that Patrick construed his invitation as a sign that he was going to die, gently addressed him:

"My child, I do not suggest the administration of the last sacraments as an evidence that you are going to die. You know that the sacrament of extreme unction has a healing power, and if it be God's will to restore you to health it will assist you."

"I know," said Patrick, "that is the teaching of the Church. But Father, I no longer believe in a Divine revelation. I am convinced that all revealed religions were given to mankind by clairaudients; by abnormals, and not one of them by the Almighty, either directly or through the intermediary of a normal man. This is my belief. I might say, knowledge; and hence I do not want to play the hypocrite and deceive you."

"I am grateful to the fathers for all kindness shown me and interest taken in me. But do not ask me to stultify myself by accepting your ministrations which I know to be founded not on revelations from God, but upon revelations made to clairaudients by their subjective concepts of humans."

Patrick's remarks were a puzzle to the fathers; for they were wholly ignorant of subjective phenomena; and, like all their brother priests, attributed to the devil all spirit phenomena that did not conform to the Church's teachings.

When Patrick ceased speaking the father expressed regret that he had fallen so far from the Faith, and in a voice tremulous with emotion, eyes moistened with tears, hoped that he would have a change of heart and send for him later.

The visit of the priests was very trying to the mortally injured man. For mortally injured he was, since the spine was severed above the nerves that control the actions of the bowels. Patrick did not know this, but the doctors did, and so did all the concepts owned by Patrick, for the concepts of the doctors begotten by the Personality of Patrick told his true condition to the other concepts.

The two priests, after leaving Patrick, called upon the superintendent, who was able to sit in his office, and told him the result of their visit. One of the priests remarked:

"Poor Patrick is I suppose a little off mentally since the accident."

"No," said the doctor, "There is no saner man on these premises than Patrick."

"I did not know," continued the priest, "but that his injury might have affected his mind, or brought back his mental aberration of two years ago, and made him irresponsible for his present attitude towards revealed religions. Of course I feel for the man's eternal welfare, and am anxious to do all I can for a child of the Church. If his mind was affected now I would feel it my duty to anoint him, even if he refused consent."

"Patrick," replied the doctor, "is perfectly sane, and while I am in charge of this institution no minister of any denomination will be permitted by me to force his ministrations upon any employee who does not desire them."

"But Doctor," said the priest, "if Patrick later asks for a priest will you promise to send for me?"

"I will," replied the Doctor. "I'll send an auto for you."

The fathers left for their home, satisfied with the assurance of the superintendent.

The next day the superintendent visited the hospital in which Patrick lay on his bed of pain and gradually led up to the visit of the two priests.

"Doctor," said Patrick, "I must seem to the fathers to be an unnatural, ungrateful man, for they were always kind to me, and I owe them much. But during the past two years I have learned many things which have changed my belief with regard to revealed religions. I would ask one favor from you, Doctor, and it is this: Will you send for Professor Carpenter, an hypnotist, who is

now in a neighboring city? I wish to see him before I die."

The doctor promised that he would get him on the 'phone that day and have him come out as soon as possible.

"If necessary," said the Doctor, "I will send an automobile for him."

This pleased and satisfied Patrick. The superintendent, still sore from his bruises, was then assisted back to his apartments.

Two days later, Professor Carpenter, an old acquaintance of Patrick's, called and expressed sorrow for his condition.

Patrick cut short all manifestations of sympathy, for his solicitude to know that the manuscript he had written at the dictation of his learned concepts was placed with a reliable person, occupied his mind to the exclusion of all else. These writings were passed over to the professor with the request that they be published either independently or through the Society of Psychical Research. This the Professor pledged himself to see done. A little later the Professor took leave of his friend Patrick, and hastened back to the city for his evening performance.

As the evening advanced, Patrick's condition grew worse.

His concepts entered into a conversation with him. They were led by a concept of the missionary.

"Patrick, we all realize that we depend upon your life for existence. At your death we all pass into eternal nothingness. We would advise you to tell or send word to the superintendent that in case you die your wish is that your body be buried in the cemetery belonging to the institution. As an unbeliever in revealed religions you would be excluded from a Catholic cemetery. Believe us when we tell you that any spot on earth is as sacred as any other, no matter how many prayers or

aspersions a piece of ground has received from priest or bishop.

"They did not make the land, nor have they any inherent or delegated authority to bless or curse it. The virgin earth anywhere is good enough for a decomposed human body. Do not be alarmed,—you, as well as all mankind, have but the one life to live as an individual, and at your death you will cease to exist for all time. We will be with you to the last, each concept as deeply interested in you as we could possibly be in our own welfare; for we know when the finger of death stills your heart's pulsations the end of our existence has come.

"I, in the name of the thousands of concepts of humans belonging to your Personality, bid you goodbye! Try to compose yourself to rest."

"I will," replied Patrick, "and I here wish to thank you all for the interest you have taken in my mental trouble. Had you been animated by hostile feelings towards me I am aware that my clairaudient condition could have been made a veritable hell, instead of a great school of most interesting knowledge.

"It is true that I never wronged a human being in my life, and hence I never could believe that I would be abused by the concepts of any human being I had ever met. I am deeply grateful to you all for your kindness to me, and your efforts to make my condition known to me and thus assisting me in enduring it.

"Goodbye, all my spirit friends, goodbye." And as silence fell upon the concourse of concepts surrounding the body of the dying Patrick each and all knew that when death claimed him the end of their spirit life had come.

The paralyzed bowels began to give trouble, and the stagnate matter they contained to affect the whole system. Drowsiness supervened, and gradually unconsciousness claimed the patient. It was evident to the experienced eyes of the doctors and the nurses that but a few hours remained to the wounded Patrick.

Death came at last to claim its victim. He was buried as he had requested, without any minister of a revealed religion chanting prayers over his mortal remains and picturing a future life of happiness which does not exist.

Patrick died the death that awaits all men on earth, and was buried, as all men should be, without any of the ceremonies formulated by falsely called revealed religions, thrown around his obsequies.

He came from the womb of his mother, a child of earth, and his body was again consigned to the womb of mother earth.

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INDEX.

INDEX.

- Abnormals, mental, 109 *et sequa*;
 226 *et sequa*; 355 *et sequa*
 Abolition of religions, 193, 194
 Abraham, 462
 Absent friend, influence of, 29
 Adam and Eve, 430
 Adolescence, 4
 Africa, 233
 Alabama claims, 194
 Albany, 295
 America, 112, 196, 216
 American, New York, quoted, 211,
 212
 Anesthetic, 93 *et sequa*; 108
 Angels, 51, 70, 71, 115, 191, 235
 A. P. A., 458
 Apostles, 47, 48, 49, 429, 430, 431
 Architecture, 418
 Arius, 416
 Armies, 102
 Arts Gallery, 295
 Astolphus, 456
 Asylums, insane, 54, 306 *et sequa*;
 54, 69, 71, 109 *et sequa*
 Augustine, 49, 432
 Aurora, 255, 256
 Automatic writing, 151 *et sequa*;
 231 *et sequa*; 360 *et sequa*

 Babylonian, 238
 Baghavat Gerta, 170
 Baptist, 416
 Beethoven, 417
 Belief, 115 *et sequa*
 Bidder (Boy), 221

 Bi-sexual, 173
 Blind Man, 47, 52
 Blind Tom, 215
 Blyth Ben Hall, 221
 Brahm, 169
 Brain, 149
 Buddha, 416
 Buddhist, 416
 Buffalo, 74, 295

 Calvin, 416
 Cataleptic state, 287
 Catholics, 38, 40, 41, 111, 330, 416
 Charlatans, 287
 Charlemagne, 456
 Chess, game of, 219
 Chicago, 290
 China, 467
 Chopin, 417
 Christian Science, 37, 444 *et sequa*
 Christian Scientist, 37, 231, 307 *et*
 sequa
 Christianity, 47 *et sequa*; 71, 72,
 110, 170, 192, 424, 428 *et sequa*
 Church, belief of, 49
 Church, Catholic, 111, 148, 313
 City of God, 48, 49
 Clairaudience, 101 *et sequa*; 119 *et*
 sequa
 Clairaudient, 31, 46 *et sequa*; 150 *et*
 sequa; 325 *et sequa*; 376
 Clason, Mr., 477
 Cleveland, 295, 300
 Colburn Zera, 218 *et sequa*
 Coleridge, 107, 468

INDEX

- Colleges, 113
 Concepts, 10 *et sequa*
 Concepts, age of, 19
 Concepts, belong to percipient, 21
 Concepts, Conditions of existence, 26 *et sequa*
 Concepts, control, 33, 34, 46, 53, 75, 82, 83, 84
 Concepts, curing power of, 36
 Concepts, kinds of, 11 *et sequa*
 Concepts of humans, 14 *et sequa*
 Concepts, birth of, 15 *et sequa*
 Constantine, 456
 Constantinople, 456
 Cook, Miss, 63, 64, 121
 Copernicus, 223
 Corpse, 18
 Crookes, 63, 64
 Cupid, 5

 Dante, 243
 Deity, 36, 41, 53, 131, 223
 De Quincy, 107
 Devil, 78, 115, 262, 311
 Diagram, 452
 Disembodied spirit, 21, 78, 127 *et sequa*; 180 *et sequa*; 314 *et seq.*
 Divine Mind, 36 *et sequa*
 Doctors, address to, 72
 Doe, Mr., 16 *et sequa*; 79 *et sequa*; 128 *et sequa*
 Dog, 188
 Dowieites, 441
 Drafted Men, 102 *et sequa*
 Dreams, how produced, 29, 30
 Drugs, 93, 208
 Dumb brutes, 24

 Edmonds, daughter of, 192
 Egypt, 167, 196, 461
 Eli, 329
 Elucidator, 139 *et sequa*

 England, 111, 112, 194
 English Government, 194
 English Leader (Lloyd George), 195
 English People, 195
 Episcopalian, 416
 Epoch, Clairaudient, 114
 Era, Christian, 110
 Eucharistic, Lord, 40
 Europe, 195

 Faith cure, 131, 159, 233, 300
 Fathers, Apostle, 48
 Father's house, 266, 267
 Fever, delirium, 104
 First Cause, 91, 125, 160, 184, 187, 188, 193, 372 *et sequa*; 419
 Fladd, Prof., 272
 Formative principle, 30, 31, 89 *et sequa*; 241 *et sequa*; 373, 374, 377 *et sequa*; 381 *et sequa*
 France, 111, 112, 467
 French, Mrs. Emily S., 74, 75, 121
 Frigid zone, 401
 Frothingham, B., 230
 Funk and Wagnalls, 42, 158
 Funk, Dr., 74

 Gabriel, 49, 51
 Gentile, 110
 German village, 33, 34
 Germany, 33, 111, 112, 467
 Ghost, Holy, 190, 192, 193
 God, 173, 329 *et sequa*
 Grand Central, 294
 Greece, 168
 Greek, 238, 364, 416, 468

 Healer, 36, 37
 Healing, 35
 Healing, Christian Science, 37, 232, 376, 384

INDEX

- Hebrews, 460, 468 *et sequa*
 Hemlock Lake, 228
 Hermann, 123
 Hindu, 169
 Homer, 203
 Hossack, 74, 75
 Houdini, 66
 Hudson, Dr., 55, 57, 58, 59, 158, 368
 et sequa
 Hudson, the, 295
 Huxley, Prof., 401
 Hypnosis, 27 *et sequa*; 37; stage of,
 40, 93 *et sequa*
 Hypnotic condition, 42
 Hypnotism, 42 *et sequa*
 Hypnotist, 27 *et sequa*; professional,
 83, 157
 Immortality, 184 *et sequa*
 India, 196, 467
 Intelligences of Concepts; awake, 27
 Isaac, 463
 Islander, the, 159, 247 *et sequa*
 Israelites, 238
 Italy, 467
 Jacob, 463
 Jairus, daughter of, 190
 James, St., 48, 428
 Janet, Prof., 379
 Japan, 467
 Jerusalem, 48, 463
 Jewish Kingdom, 429
 Jewish Theocracy, 460
 Jews, 48, 110
 Joan of Arc, 239
 Joe, 128 *et sequa*
 John, concept of, 130
 John, St., 48
 Jude, 428
 Jumpers, Holy, 193
 Keller, Helen, 22 *et sequa*
 Kentucky, 255
 King, Katie, 63, 64, 121
 Klemming, Geo., 50
 Kodak, 15 *et sequa*; 261 *et sequa*
 Landslots, Rev., 469
 Latin, 364, 468
 Legislatures, 204
 Levitation, 76, 306
 Liberty, Statue of, 265
 Lombardy, 456
 Lourdes, 307
 Luther, 111, 416, 421, 457
 Lutheran, 416, 453, 454
 Magician, 44
 Mahan, Dr., 169
 Materialists, 2 *et sequa*; 132, 175,
 426 *et sequa*
 Materialization, 62 *et sequa*
 Methodist, 416
 Mind Reading, 407 *et sequa*
 Miracles, 35, 52, 190 *et sequa*
 Missionary, 248 *et sequa*; 332 *et*
 sequa
 Mohammed, 49, 187, 416
 Monandock, 295
 Mormonism, 51, 52, 188, 421, 428,
 435
 Mormons, 233, 416
 Mosaic Law, 429
 Moslems, 233
 Myers, Dr., 89, 223, 408
 Nancy, school of, 37
 Necromancers, 26, 376
 Negro, case of, 210, 345
 New Testament, 48, 171, 172, 190,
 428
 New Thought, 41

INDEX

- New York, 255, 256, 294, 300, 301,
 331, 479
 Nicea, Council of, 48, 190, 429
 Normals, 39
 Novena, 39, 40

 Objector, 139 *et sequa*
 Odors, 23
 O'Donnell, Patrick, 256, 259, 264 *et*
 sequa
 Old Testament, 110, 172, 329, 430
 et sequa
 Opium, 107
 Orders, religious, 457
 Ouija board, 33, 154 *et sequa*; 232,
 376

 Pagans, 110
 Painting, 417
 Paul, 47, 48, 125, 172, 184, 187, 428
 et sequa
 Pentecostals, 193, 448
 Pepin, 456
 Percipient, 2, 11 *et sequa*; 28
 Personality, 2 *et sequa*; begets con-
 cepts, 22, 24
 Personality, the human, 90
 Peter, St., 48, 191, 428, 432, 457
 Philosophy, 417
 Photius, 416
 Photographs, spirit, 77
 Physician-hypnotist, 36, 40, 43
 Physiology, 91
 Pillar of fire, 193
 Planchette, 33, 60, 61, 123, 153 *et*
 sequa; 231, 376
 Popes, 305 *et sequa*
 Possession, 87, 88
 Post hypnotic, 43
 Presbyterians, 416
 Priest, address to, 328

 Prince, Dr. Morton, 379
 Prodigies, 215 *et sequa*
 Prophets, 304
 Protestantism, 457
 Protestants, 459
 Prototype, 2, 11
 Providence, 304
 Psyche, 2
 Psychic, 2
 Psychic phenomena, laws of, 55
 Ptolemaic, 200
 Psychologists, 8, 42

 Redeemer, 304
 Relics, 38, 39
 Reproduction, 9
 Revealed religion, 424
 Rockefeller, J. D., 529
 Roman, 238
 Romulus and Remus, 247
 Roosevelt, 477

 Saint Patricks Day, 291
 Saints, 38, 39
 Samuel, 329
 Savage, Dr., 76, 77, 494, 495
 Sculpture, 417
 Self hypnosis, 43
 Senses, function of, 22, 23, 119 *et*
 sequa
 Seventeenth century, 132 *et sequa*
 Shakers, 451
 Shrines, 233
 Sids, Dr., 379
 Sinai, Mt., 462
 Sixteenth century, 305
 Slate writing, 55 *et sequa*; 78
 Smith, Joseph, 51, 52, 184, 188, 416,
 436, 437
 Socrates, 203, 239
 Spain, 467

INDEX

- Spirit excursions, 498
- Spirit world, 10, 139 *et sequa*
- Spiritualists, belief of, 132, 223 *et sequa*; 168 *et sequa*; 186
- Spiritualists, concepts of, 354 *et seq.*
- Spiritism, 428, 437
- Subconscious mind, 366 *et sequa*
- Subjective concepts, asleep, 27
- Subjective concepts, awake, 27, 30, 32, 65, 76, 123
- Subjective concepts; conditions of existence, 26
- Supreme Tribunal, 195
- Surgeons, 99
- Standard Dictionary, 42, 158
- Stockholm, 50
- Swedenborg, 50, 51, 184, 187
- Swedenborgianism, 428, 434
- Syracuse, 295
- Syrian, 238
- Table lifting, 32, 152 *et sequa*; 231
- Telepathic, 57
- Telephone, 359 *et sequa*
- Tetzel, 457
- Theologians, 78
- Thurston, 66, 123
- Toledo, 295
- Trance medium, 82, 152, 160
- Trance speakers, 83, 217
- Trinity, 420
- Trumpet, 76
- Turk, 455
- Twentieth century, 295
- Unitarian, 416, 488
- United States, 150; people, 214
- Universal, 35
- Universities, 113, 420
- Victoria, Queen, 438, 453
- Virgin, 38, 233
- Visibility, 65
- Vocalization, 68, 69 *et sequa*
- Wagner, 417
- Waraka, 49
- Washington Park, 141
- Wesley, 416
- Western New York, 498
- West Point, 219
- Whiskey, 255
- Williams, Controller, N. Y., 212
- Wilmot, Mrs., 501, 502, 503
- Wilson, 141, 142, 195
- World War, 195
- Yogi, 169

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