The psychology of the future ("L'avenir des sciences psychiques")

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THE PSYCHOLOGY OF THE FUTURE
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THE BOIRAC METHOD

This is a variation of the Moulin Process for determining the sensitiveness of a person to magnetic influence. As the subject does not know the operator's intention, there can be no possibility of fraud.—Page 88.
THE PSYCHOLOGY OF
THE FUTURE
(“L’AVENIR DES SCIENCES PSYCHIQUES”)

BY

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TRANSLATOR'S NOTE

The immediate success which the translation of *La psychologie inconnue (Our Hidden Forces)* received, and the sympathetic response it created in all sections of the American public, justly encouraged me to translate the present work. Its title, "The Psychology of the Future," seems to me fully justified; for the matter contained in its pages constitutes an entirely new departure in the field of psychological study and experimentation.

Hitherto, psychological experimentation has been limited to the investigation of mental processes, to the principles of appeal and response as applied to business and everyday life, to the relieving of mental and nervous ills, to self-analysis with a view to determining vocational aptitudes, the qualities and defects of the psycho-physiological organism of man. In a word, the psychology of the present day has limited itself to the field of man's conscious and unconscious, objective and subjective, activities; but it has not as systematically devoted itself to the investigation and experimentation of his hyperconscious activities.

In the world of learning, there are always two aspects: the academic and the pioneer. As a rule, the academic aspect is years behind the true facts which constitute human knowledge. For years it lingers in reticence, routine, and scepticism. It abhors the birth of new things which tend to alter or change its funda-
mental concepts of life and man. Its organism is like that of an old man: made up of habits, opinions and notions, content in routine.

But, as in the scheme of the universe new things always supersede the old, and are revolutionary in their process of evolution, so we may trace, in the habits of the old man or of the old system, the apparent resistance to their adoption. Conventional thought and conventional habits form, therefore, the primary obstacles to the speedy evolution of human progress, in society as well as in knowledge. And if we could only remove the beam of conventional-thinking from our eye, we would at once see clearly and justly into the realm of the mysterious subconscious and hyperconscious self.

Although the subjects dealt with in this book have been known to exist by a few scientific pioneers of thought, and have been practised by a still greater number of unscientific enthusiasts, it is but very recently that the academic bodies of learning have been willing — though reluctantly so — to lend their ear to the overwhelming accumulation of facts. The mass of evidence, now gathered, of the phenomena of thought-transmission, divination, prophecy, psychic and mental healing, and transcendental manifestations, has opened wide the breach into the citadel of conservatism. These facts are at last about to conquer "their place in the sun" in the world of academic thought. They have crossed their Rubicon.

Do we not already see experiments of thought-transmission in certain psychological laboratories? Are there not many large business houses employing the
services of psychologists and psychics as advisers, whether in the selection of "the right peg for the right hole," or in the counseling of future policies? Are there not to be found, daily, advertising men and "knights of the pen" who are consciously alive to the fact that their thoughts are flying about and are "being caught"? And where are the employers who are not conscious of the "harmonious atmosphere" of their secretaries and managers; and do they not reject those whose "personal atmospheres" they find not to harmonize with their own mental and personal atmospheres?

I feel that it would not be too presumptuous to say that when political, military, and business heads will have found the method whereby they can select their co-workers by their "personal atmospheres" unerringly, there will be fewer cabinet changes, fewer blunders made, and less time and energy lost, not to mention the friction and the life enmities often created. But theirs is not the business to find the method. It is for science to make haste and find it, and give it to the world. It is for scientists trained in the conventional schools of learning to divest themselves of their encumbering mental baggage, to take their coats off, and go energetically to work in their laboratories, with new methods of research and newer ideals.

With the advent of radium, X-rays, wireless telegraphy, and telephony, new problems have been created to which new solutions have had to be found. With the coming of psycho-therapy and psycho-analysis — which have laid bare the soul of man, to himself and to others — new problems, also, have developed; new
faculties have been found in activity. Within himself, man — the microcosm — has the potentialities of a universe: his will, his thoughts, his "radiations," his presentiments, his visions.

Man: body, soul, and spirit. A carnal self, a mental self, an unconscious and a superconscious self. A higher self and a beastly-brutal self. Man's consciousness is the go-between that links the higher and the lower realms of his own universe. In the life of the poet, the artist, the mystic, consciousness of the higher, super-normal activities is of daily occurrence. Not so, however, with the materialist; for his mind is too engrossed with material concepts: dollars and cents and power and possession. They obscure his consciousness of the higher, the better, the truer things of life.

The democratic-consciousness which is sweeping the world to-day, hurling crowns and princes into the abyss of dark oblivion, heralds the coming of a new age. It speaks of the beginning of a new cycle in the evolution of man. It brings in its trail: freedom of thought, freedom of action, equality, and the emancipation from the old order of things. The old is making place for the new. A new sense is being born. It is the "sense of life."

But on the battlefields of the old world many are they, also, who are developing a new sense: "the sense of death"—that inward sense, the sense of premonition which tells the conscious self that the old must make place for the new. A new life in a new world; a new humanity in place of the old.

The eighteenth century was the age of rationalist reaction. The nineteenth that of science and of me-