

INTERNATIONAL MAGAZINE FOR MENTALISTS & MAGICIANS

# VOODOO

THE MAIL ON FEBRUARY 2020



Ger Copper



 PSIONIC™

## EDITOR'S NOTE

Hi everyone,

**I'd** just like to say a big thank you to everyone who has commented and the fact that this digital VOODOO magazine is still getting some fairly high visitor stats I'm incredibly thank you!

In the meantime, there are plenty of articles on this VOODOO magazine that you can read to hopefully improve or at least understand Mentalism in a little more detail! Again, a huge thank you to everyone!



—Saji Vijayan, on behalf of the team Voodoo  
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**ASTRAL PROJECTION** .....01  
 fascinating - —but real

**PSIONIC ENERGY** .....07  
 relates to psychic power

**09**  
**GER COPPER**  
*magician in heart & soul*

**WAR AGAINST MENTALISM** .....14  
 implies dualism

**VOODOO QUICK TIPS** .....19  
 amazing the word

**BOOK REVIEW** .....20  
 memory skills

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INTERNATIONAL MAGAZINE FOR MENTALISTS & MAGICIANS  
**VOODOO**

# ASTRAL PROJECTION



Looking for a little time out of your mind? Then you're definitely going to want to know what astral projection is. You've probably heard the term in passing before, and know it to be the idea of meditating to the point of leaving your body — which sounds kind of supernatural. But, turns out, it's a lot more than that:

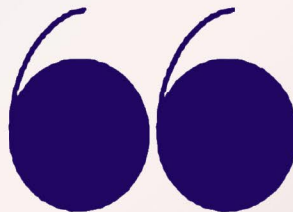
" If you're anything like me, you're probably feeling like there's not even one part of that description that makes full sense. But don't worry: We're going to learn all about it together. Alright, so basically, the concept of astral projection hinges on the belief that there is something called an "astral plane," and that it is one of the seven planes of being, and humans generally live on the material plane. It's no secret that modern society has us living in a material world, so a little vacay to another plane actually sounds pretty appealing. The mythicized "astral plane" is considered to be the home of not only souls finding their way to their their next life or final resting place, but also angels and spirits that are more than human. It's very rooted in new age spirituality and mythology.

KNOW ABOUT LITERAL OUT-OF-BODY EXPERIENCES

A BRIEF HISTORY OF

## ASTRAL PROJECTION

# Astral projection is fun and fascinating — but is it real?



The idea that humans can leave their bodies during dream states is ancient. Countless people, from New Agers to shamans around the world, believe that it is possible to commune with cosmic intelligence through visions and vivid dreams experienced during astral projection, also known as out-of-body experiences. Surveys suggest that between 8 and 20 percent of people claim to have had something like an out-of-body experience at some point in their lives — a sensation of the consciousness, spirit, or "astral body" leaving the physical body.

While most experiences occur during sleep or under hypnosis, some people claim to do it while merely relaxing. Though originally a private, quasi-religious meditative practice it has — like many New Age beliefs — been commercialized. Astral travel can be big business, and there are many books, seminars, DVDs and other materials that promise to teach students how to leave their physical bodies and access other dimensions. Do they work? Who knows?

It may be a profound experience, but the fundamental problem is that there's really no way to scientifically measure whether or not a person's spirit "leaves" or "enters" the body. The simplest and best explanation for out-of-body experiences is that the person is merely fantasizing and dreaming. Because there is no scientific evidence that consciousness can exist outside of the brain, astral projection is rejected by scientists.

Why hasn't astral projection been proven scientifically? Some claim it's because mainstream scientists are closed-minded and refuse to even look at evidence that doesn't fit their narrow worldview. However, in science those who disprove dominant theories are rewarded, not punished. Proving the existence of psychic powers, astral projection or alternative dimensions would earn the dissenting scientists a place in the history books, if not a Nobel Prize.



Scientifically testing the validity of astral travel should be quite simple; for example, you might hide 10 unknown objects at different locations and then ask a person to project their consciousness to each place and describe exactly what's there. Either the descriptions match or they don't.

We need not resort to such artificial tests, since the real world provides countless opportunities for astral projection to be demonstrated beyond any doubt. If proven, astral travel would be incredibly useful to the world. There would be no need to send humans into very dangerous conditions — such as nuclear disasters — to determine what the situation is. People whose consciousnesses can fly and move through walls would save lives during natural disasters such as earthquakes, easily moving through rubble and collapsed buildings to locate survivors and direct rescue workers to them. Astral projectors, like psychics, would be invaluable to police during mass shooting and hostage situations, describing exactly how many suspects there are, where in the building they can be found, and other crucial details. The absence of these individuals during life-or-death situations is revealing.

Alchemy shows up in some odd places. For instance, Isaac Newton, best known for his study of gravity and his laws of motion, also wrote more than a million words of alchemical notes throughout his lifetime, historians have estimated.

INTERNATIONAL MAGAZINE FOR MENTALISTS & MAGICIANS

FROM MAGIC TO SCIENCE:  
THE INTRIGUING RITUAL  
AND  
POWERFUL  
WORK OF ALCHEMY

# BEYOND THE MAGIC

Practitioners of astral travel insist that the experience must be real because it seems so vivid, and because some of the experiences are similar, even for people from different cultures. But it's not surprising that many people who try astral projection have similar experiences — after all, that's what the term "guided imagery" is: when an authority (such as a psychologist or astral travel teacher) tells a person what they should expect from the experience.

There are dozens of methods to learn conscious OBE and astral projection.

There are two approaches — one is to keep the mind awake while the body falls asleep. It's tricky — the mind wants to do what the body is doing. The goal is to take the body into deeper and deeper states of relaxation without drifting into unconsciousness. Yoga Nidra is one method. Once the body enters sleep state, practitioners simply "roll" out of their physical form.

Ancient yogis would tie two frogs together before sleep. Once tied, the frogs would continuously croak— a yogi would use the sound to anchor awareness as the body drifted into sleep, and either leave the body, or enter lucid dream states. If, during a dream, the yogi could no longer hear the frogs, he/she knew lucidity had been lost, and could "wake" again within the dream.



# Astral Project

Step 1: Relax, both physically and mentally.

Step 2: Enter a hypnagogic state, or half-sleep.

Step 3: Deepen the state by prioritizing mental sensation over physical sensation.

Step 4: Pay attention to the presence of vibration in your environment, which becomes apparent in a state of deep attention.

Step 5: Incur the vibration in your physical body, and relax into its presence. The purpose of this is to gently jiggle the subtle body out of the physical body.

Step 6: Focus your thoughts on leaving the limbs and the torso, and try to do so one at a time.

Step 7: Known as "lifting out," focus on effortlessly drifting out of your physical body.

There are several myths that you will hear about an out-of-body experience.

Astral projection is not like a dream. Your consciousness understands that you are in a different state of reality.

If you have ever become suddenly awake after a nightmare and felt your heart pounding, that experience is a physical reaction to what your consciousness thought was your reality while dreaming.

During astral projection experiences, your body disconnects from what happens even though you stay tied to your real world existence.



Some people become afraid that they might get lost during an out-of-body experience.

If you find yourself among strangers or in an unknown place, then all you need to do is think about returning to your body.

The cord that keeps you connected to your physical body cannot be severed either.

It is an energetic connection that exists on different planes. Can you cut the light from the sun with a knife?

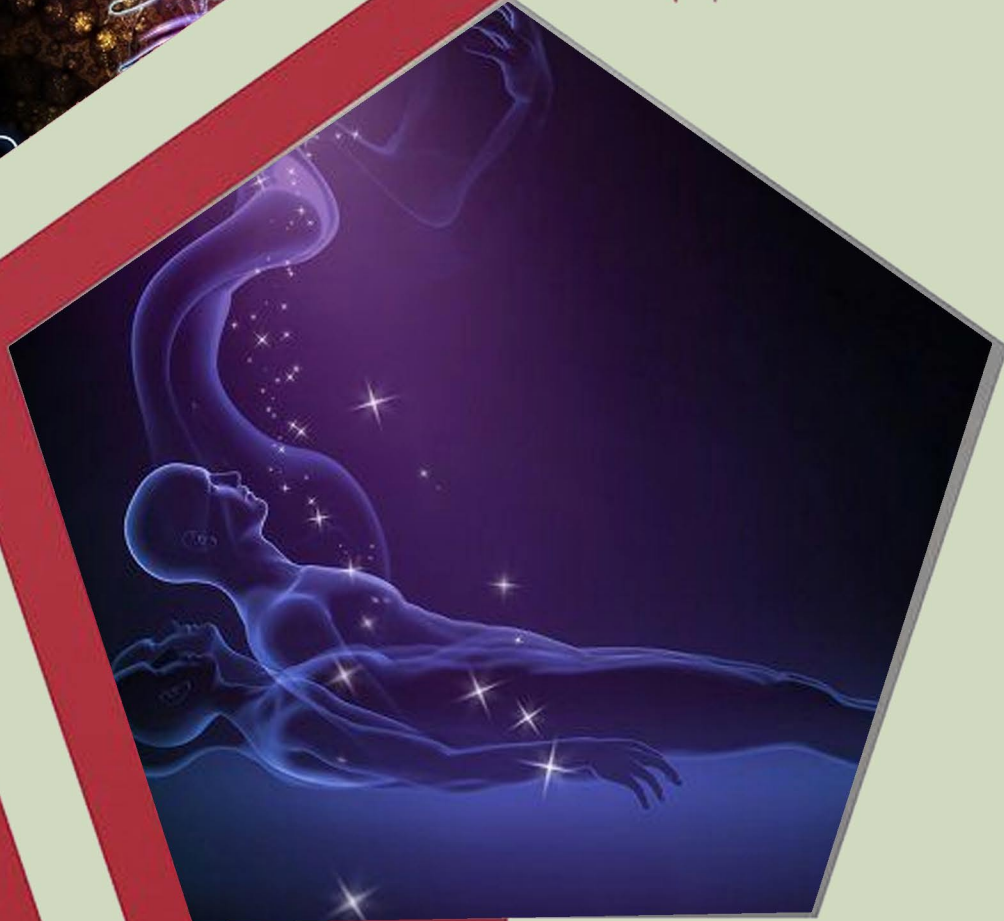


What can you do during astral projection?

That is up to you. One of the most enjoyable aspects of an out-of-body experience is that you can experiment with what is possible.

You could try to turn something on, like a light switch or your television.

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## POSSIBILITIES OF ASTRAL PROJECTION?

The U.S. military looked into astral projection as an intelligence-gathering opportunity to keep their country safe.

PROJECTORS OFTEN ENJOY THE EXPERIENCE OF FLYING AROUND AS THEY LEAVE THEIR PHYSICAL BODY. SOME PEOPLE REPORT THAT THEY CAN GO THROUGH WINDOWS OR MIRRORS DURING THIS EXPERIENCE.

YOU CAN EVEN SEE YOUR REFLECTION WHILE IN AN OUT-OF-BODY STATE.

YOU MIGHT FIND YOURSELF TRANSPORTED TO A SPECIFIC PLACE FOR NO DISCERNIBLE REASON, ONLY TO DISCOVER THAT THE EVENTS YOU WITNESSED WERE MEANINGFUL IN SOME WAY TO YOUR LIFE.

NOTHING CAN HURT YOU WHEN YOU HAVE AN ASTRAL PROJECTION EXPERIENCE. ALLOW YOURSELF TO ENJOY THE FREEDOM OF THE MOMENT.

# PREDICT THE FUTURE WITH ASTRAL PROJECTION

There are some things that are a struggle for almost anyone who has a successful astral projection moment. Reading is virtually impossible because words or phrases get blurred out. If you are looking into the future, then there might be moments of confusion because you see something that your current consciousness does not understand. Imagine being someone in the Roman Empire having a vision about the events of today. Would that individual understand what an airplane was? Could they identify an automobile?

Of course not. That technology did not exist.

What that person's consciousness would do is put that information into a format that could be understood. A car would be easier to know as a "metal beast" than something human-made. You can experience a similar situation during astral projection. It is a moment that can be compelling, exciting, or disturbing based on what you encounter. There are many extravagant stories that you can find online today that talk about all of the possibilities that astral projection can offer. One of the unique traits is the ability to tell of future events. Some famous prophets in human history seemed to have an ability to warn others of future events. Whether the emphasis is spiritual or more like the work of Nostradamus, there is an element of realism in place that makes the information believable. I cannot say that I have ever experienced astral projection personally. I have no idea whether it is real, like a lucid dream, or something entirely different. Some people claim that they really travel somewhere during their astral projection experience. Others argue that it isn't true, and anything that does happen in something else. Could it be like a vivid dream? Do people believe that their consciousness travels somewhere beyond the physical body? In all honesty, I was hesitant to put this guide together because of the uncertainties that exist in this realm. There are clinical research studies and papers which document this experience, but it could also be easily manufactured since most of the work involves a single projector. Then I spoke with a friend who has worked with me on various projects for almost a decade. He practices meditation regularly, and we have talked from time-to-time about topics like lucid dreaming and out-of-body experiences. He told me of an experience he had a couple of weeks before Christmas. His wife was putting the kids to bed, and then they were going to do some yoga together. He decided to do some meditation since everyone was being a little restless. As my friend went through his steps, he immediately found himself standing in a store somewhere in a first-person perspective. There were people speaking in a foreign language he didn't understand. Then he heard a rushing sound. My friend said that he turned around and saw a massive wave of water headed in his direction. He yelled for everyone to get to high ground as quickly as possible. Then the water surged into the building. There was a moment of absolute fear, he said, because it felt like the entire experience was happening in real time. Then he realized that while it seemed like he was under the water, it was still possible to breathe.





# PSIONIC ENERGY:

Psionic energy is an area of energy that relates to psychic powers.

Psionics, the study that seeks to understand psionic energy and how people use it, looks at the relationship between electronics and psychic powers, both of which play an essential role in this form of energy. Psionics can be a bit confusing, which is why many people, even those with psychic powers, aren't fully aware of what it means and how to use the energy.

You'll typically hear about psionics and psionic energy as they relate to characters in video games. Science fiction characters often have psionic powers that allow them to see into the minds of others or even move things with their minds. Telepathy and telekinesis are usually associated with this type of energy. Some experts in the field of psionics believe that this energy isn't just make-believe and can be something that psychics can use. However, this is a phenomenon that isn't quite understood enough to give a definitive scope of its possibilities in the human and spiritual worlds.

Psionic and psychic are two terms that people sometimes interchange, but they don't mean the same thing. Psionic abilities are a form of psychic abilities. Not everyone with psychic powers will also have psionic powers, but everyone with psionic powers will have psychic powers. Psychic abilities refer to many forms of power within the psychic realm. However, psionic powers make up just one type of psychic ability, often relating to those who can use their minds to see and do things. Experts believe that those with psionic ability can move things with their minds and have extrasensory perception (ESP) that allows them to sense things beyond the regular five senses.

Although it's unclear why some psychics may have psionic gifts while others don't, these gifts are powerful and could potentially help others in significant ways. Telepathy, one of the powers that those with psionic abilities can have, is the ability to communicate with someone through thoughts or to understand one's thoughts without communicating. In today's world where there is often a communication barrier between people because of technology and mobile devices, telepathic powers can be an asset in breaking down those barriers. Telekinesis, or the ability to move objects with one's mind, is a bit more complicated, and even experts don't have a clear explanation of its benefits. Perhaps, it exists so that those with psionic abilities can prove their gifts to others. People with psionic abilities can use their gifts to manipulate objects, people, and even animals. These gifts could, potentially, harm living beings if a psychic chooses to do so, but they could also be used for good.

Those with psionic gifts, such as online psychics, can use their heightened senses and gift of empathy to communicate with living beings in a positive way.

If you have psionic abilities, you might help a couple fix their broken relationship by delving into their most intimate thoughts about each other and their relationship and then using that information to help them communicate better with each other. People with psionic gifts have an incredible ability to empathize with living beings, including plants and animals.

They might find ways to calm a scared dog during a lightning storm, which other humans can't do because of communication barriers.

Or, they could talk to plants in a garden to encourage them to grow.

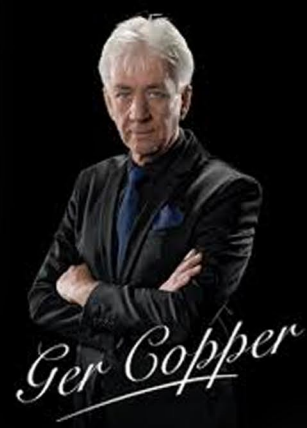
Psionics might also send their energy to inanimate objects.

A psionic, for example, could send energy via his mind to a home in which the occupying family has had a string of bad luck, from health problems to lapses in work.

Or, he could send healing and renewing energy to an automobile that's just been involved in a car crash.

This process is known as "sending psi", which is sending psionic energy to a place or object that needs it.

You can promote positivity in an area, or make it emanate from a particular object, using your exceptional empathizing abilities and power to transfer energy where people need it most.



*Ger Copper*

In addition, he is a passionate teacher for many magicians both in the Netherlands and abroad and under his auspices tailor-made productions are provided in amusement parks and theaters.

For his work, he recently received the highest American Magic Award in the form of the AMA Master fellowship. Ger is initiator and teacher of The Dutch School Of Magic (DSOM) and nowadays performs in his own studio where, in addition to demonstrating his skills, he also provides Magic-Talks.

In addition to former world champion in magic, Ger was recently awarded the AMA Master Fellowship. Two of the most prestigious awards in the world of Magic.

In 1979 Ger Copper himself became champion at the FISM, as the world magic tournament is also called. He managed to win first prize with his candle act.



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## Ger Copper

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**Ger Copper**, magician in heart and soul, has won 3 Hollywood awards, 3 x the title of Dutch champion and 1 x of world champion to his name. He was on Broadway and toured Spain for several years with a dazzling Las Vegas illusion show full of wildlife. Back in the Netherlands, Ger plunges into the phenomenon of 'Black Art'. He knows how to elevate this form of magic to true art with international allure. Many TV appearances follow and he shows his 'Black Art' at festivals in Canada, Japan and China.

# PASSION FOR MAGIC

THIS NEW GENERATION WAS PRESENT LAST JULY TOGETHER WITH THEIR MASTER DURING THE **WORLD MAGIC CHAMPIONSHIP** IN THE **ENGLISH TOWN OF BLACKPOOL**. SOME STUDENTS OF THE **DUTCH SCHOOL OF MAGIC**, AS **COPPER'S MAGIC INSTITUTE** IS CALLED, EVEN PARTICIPATED IN THIS CHAMPIONSHIP.

ILLUSIONIST **MARCEL KALISVAART** WON THE HEARTS OF THE AUDIENCE AND THE JURY, AND WAS AWARDED FIRST PRIZE IN ITS CATEGORY. HIS PROUD COACH: "ILLUSIONISTS LIKE TO PLAY THE HERO, BUT IN THIS ACT **MARCEL** DOES THE OPPOSITE. HE PLAYS THE ANTIHERO, A ROLE THAT IN HINDSIGHT SEEMS TO SUIT HIM WELL."



EVERY MORNING HE GETS UP AT SIX O'CLOCK FOR SINGING AND MAGIC EXERCISES. THIS MAGICIAN, WHOSE TYPICAL ZAAAN HOUSE AND MAGIC STUDIO ARE LOCATED ON THE LONGEST STREET IN THE WORLD, IS THE COACH OF MANY WELL-KNOWN AND SOMEWHAT LESS WELL-KNOWN MAGICIANS AND ILLUSIONISTS.

HANS KLOK AND WORLD CHAMPION ILLUSIONISM MARCEL KALISVAART ALSO FIND THEIR WAY TO HIS MAGIC SCHOOL.

GER COPPER: MAGICIAN, SINGER AND PAINTER, BUT ABOVE ALL AN INSPIRATION FOR THE NEW GENERATION IN MAGIC ART.

Ger distributes films, such as those of the FISM in 1979, via the internet. "I have contact with my neighbor via Facebook, but also with fellow magicians all over the world. In the past you did not know whether your placard was seen on the shop window of the bakery. Nowadays you can reach a huge audience with your photos or videos on the Internet. "

The dangers for magic in the digital age are limited according to Ger: "Magic tricks are explained on the internet, but a good magician has no problem with that. As a professional magician you have to be above that. Incidentally, those few people who use the web there's no harm in figuring out how magic tricks work. "

Where Ger Copper is, there are magic champions, you could almost say. But what is the secret? What makes up for a magic act? "There are a number of elements that are important in creating a magic act. For example, technique is important, which means that you have to practice a lot, but creativity and originality are also decisive. Everyone now plays the Hans Klok, but that is not original Because there is only one Hans Klok and he is himself. " According to Copper, a good magician invents his own acts. "Construction, continuation, logic, timing and presentation are important in this respect."

Novice and advanced magicians can be helped in making such an act by Ger Copper and choreographer Roland Victor Martis. Ger started the Dutch School of Magic three years ago. Beginners are prepared in a day for their first magic performances and advanced students work on their act. The workshops take place on Saturday and private lessons are possible in consultation. During the meetings, which take place in Coppers magic studio in Assendelft, besides learning magic techniques, attention is paid to the presentation.

Stop juggling? Ger does not think about it. "I am still very passionate about magic. In addition, magic is very healthy. Engaging in magic increases your confidence and eloquence. Magic art enriches your life. A British professor has even proposed magic - because of this positive effects - to be compulsory as a school subject.

Every inch a magician, he has been awarded in Hollywood 3 times, has won the Dutch Championships 3 times and is a World Championship FISM winner.

He has performed on Broadway and starred for several years in his own Las Vegas style illusion show in Spain, performing with wild animals. On his return back to Holland he has thrown himself into the extremely mysterious '**BLACK ART**'.

He now teaches magic and has coached **14 FISM Winners to date!**

# GER COPPER IS ENGAGED IN BLACK ART

Back in the Netherlands, Ger plunges into the mysterious phenomenon of 'Black Art'. Ger knows how to elevate this form of magic to true art with international allure. Many TV appearances follow and he shows his 'Black Art' at the Just For Laughs comedy festival in Canada, at festivals in Japan and at the Golden Dragon Magic festival in Beijing. With this performance Ger was the first entertainer with 'Black Art' in Chinese history! In addition to many performances, he also provides tailor-made acts and productions for companies and supplies turnkey magic shows to various amusement parks.



Copper specializes in black art, also known as the black theater. With this stage principle, Copper has made various shows in recent decades. One of the most recent is Spetter and the magical adventure, a family show that ran in the Dolfinarium Harderwijk

# WAR AGAINST MENTALISM.

The antimentalists' war against mentalism has not vanquished it. To examine why, we focus on two theses—mind as causal and internal—and three standard attacks against mentalism as defined by both theses:

- 1) mentalism implies dualism;
- 2) mind is unobservable, which hinders its scientific study; and
- 3) mentalism is impractical. These salients fail because: 1) if the mind is causal and internal, it must be material; 2) the observable/unobservable distinction is too problematic, with antimentalists equivocal about where to draw that line, with some even embracing publicly unobservable behavior as causally relevant; and 3) mentalism has not been demonstrated to be less practical than antimentalism. For the war on mentalism to succeed, stronger attacks must be devised, both scientific and philosophical. We contemplate some possibilities, while expressing doubts as to the wisdom of continuing the war. Peace may be better than war, and the resulting intellectual commerce may be good for both sides.

**AN ACADEMIC DISCIPLINE IS A GROUP OF SCHOLARS WHO HAS AGREED NOT TO ASK CERTAIN EMBARRASSING QUESTIONS ABOUT KEY ASSUMPTIONS.**

Mentalism and its more specific version, cognitivism (for brevity, we will call both “mentalism,” because the labels are often used interchangeably, although some may bridle at that lumping), remain the chief divide between behavior analysis and the rest of psychology, especially cognitive psychology, behavior analysis’s main competitor in psychological research. This article is about assaults on this divide from various quarters, especially different forms of behaviorism (radical, molar, teleological, interbehavioral, contextual, pragmatic, radical-monistic, behaviorological, etc.). Our intended audience therefore consists of behavior analysts (experimental and applied) and others who reject mentalism for one or more of the reasons we will examine, regardless of their particular philosophical inclinations on other issues. Such inclinations vary, but the core intersection against mentalism makes the present article relevant to all. It is tempting to call our audience “behaviorists” for brevity, but the label is imprecise, as there are many different forms of behaviorism. Some of the problems we raise afflict a particular form of behaviorism (radical behaviorism), but other problems also arise from other forms of behaviorism. Certain forms of behaviorism, like S-O-R neobehaviorism, are mentalistic (see, e.g., Amsel, 1989), and eliminative materialists (e.g., Churchland, 1981; Stich, 1996) are not behaviorists but reject mentalism. More important, we do not seek to challenge any form of behaviorism as such, only a particular stance that otherwise different behaviorisms share, namely, the rejection of mentalism. We call this rejection “antimentalism” for short, and our audience “antimentalists.” We exclude eliminative materialists, because they reject mentalism for reasons other than the ones we will examine. Finally, we recognize that many behaviorists are nonmentalists, because they prefer to work within a behavioral framework without taking a position against mentalism.



To antimentalists, mentalism is the culprit for what is and has been wrong with psychology—its Big Bad Wolf. Unlike the fabulous creature, mentalism is real, alive, and well. But like the Wolf, and much to the antimentalists' vexation, mentalism is also Big in Psychology—which psychologists from William James to George Miller identified as the "Science of Mental Life." Antimentalists also deplore it as Bad ("mischievous and deceptive"; Moore, 2007, p. 122), a lurking predator that victimizes most dwellers in this land. Antimentalists have therefore felt compelled to wage "war" on it (see Uttal, 2000). The antimentalists' war on mentalism has two modes, defensive and offensive. The defensive mode concerns antimentalists' (especially radical behaviorists') replies to criticisms from mentalism. These replies have repeatedly noted that the criticisms misrepresent the positions that were attacked (e.g., Baum, 2017; Chiesa, 1994; Moore, 2008; Skinner, 1974; Todd & Morris, 1983). The replies are largely solid and we applaud them, agreeing that the attacks from mentalism on antimentalism are ineffective.

The offensive mode concerns the antimentalists' attacks against mentalism. Have these attacks reduced the prevalence of mentalism in academic psychology? (Folk psychology is a different matter we leave for another time.) This question motivates the present article, and a negative answer seems correct. Mentalism still dominates academic psychology, despite the antimentalists' attacks. Antimentalists will agree with this diagnosis, but be perplexed by it, because they believe their attacks to be decisive. Thus, antimentalists explain such dominance in ways other than the strength of their attacks (e.g., entrenched counterproductive cultural practices and predispositions, especially from religion and spiritualism; e.g., Kantor, 1981, pp. 114–116; Moore, 1975, p. 132; Skinner, 1969, pp. 223–226; Uttal, 2000, pp. 23ff).

This article offers a different account: The antimentalists' attacks against mentalism have failed because they have not proven mentalism wrong. They leave it unscathed. Some attacks backfire. The main problem, we believe, is that the attacks have been short on specifics. Antimentalists have underestimated what it takes to defeat mentalism. Most make a caricature of mentalism on a slate that they then easily wipe clean but, looking up, are surprised to see that the real object stands unimpaired. Their attacks also mystify their intended targets, who do not see themselves in the caricature. When the specifics are laid out, we hope that you will see that standard attacks that antimentalists have launched against mentalism are too problematic to sustain. Where the attacks do appear to be effective, in giving a sense of solidarity and purpose to their troops, they may do their greatest harm—becoming friendly fire on their own ranks. We know this seems like heresy, but please hear us out. As reassurance, we do not seek to champion mentalism, or diminish any form of behaviorism in any way. One may question certain of a culture's practices without repudiating it. Critical examination of attacks against mentalism is a first step in repairing or replacing them with stronger attacks, assuming that attacking is a good thing. Perhaps it is not: putting others down might not be the best way to rise up. Dispensing with antimentalistic rhetoric may well be the higher ground. Peace is often better than war. Moreover, stronger attacks might not be possible, in which case, antimentalism may well be a lost cause and peace would be the only alternative. Read our arguments and decide for yourself.

We shall focus on three interrelated attacks on mentalism in turn: 1) mentalism is dualistic (or implies, or is allied with, dualism); 2) the mind is publicly unobservable, which presumably hinders its scientific study; and 3) mentalism is flawed or even useless from a pragmatist perspective. There are other attacks (see Uttal, 2000, pp. 64–108), but the ones we have chosen are the most prominent. We seek to convince you that all of them miss the mark. Much of what we will say is interpretive of others' assertions, but we considered them as charitably as we could. If we misinterpreted, we welcome corrections with open minds.

We first summarize how mentalists and antimentalists conceive mentalism, a label widely used to name the attacked position of interest here. Many sympathizers of this position, which include philosophers and cognitive psychologists, also use the label to name their position (e.g., Bandura, 1999, p. 156; Dennett, 1978, pp. 54–70; Fodor, 1968; Fiske & Taylor, 2017, pp. 17–18; Fumerton, 2011, p. 188; Kihlstrom, 1999, p. 424; Paivio, 1990, pp. 3–4; Searle, 1992, p. 54; Sperry, 1980; Valentine, 1992, p. 50; Wundt, 1897, pp. 310–328). We therefore shall call them “mentalists” for short, although some might dislike the label. Many detractors of this position also use the label “mentalism” to name the position they reject (e.g., Baum, 2017; Chiesa, 1994; Kantor, 1933; Moore, 1999, p. 48; Moore, 2008, p. 316; Moore, 2015, pp. 15–18; Fisher, Groff, & Roane, 2011, pp. 3–5; Skinner, 1953, pp. 27–31; Skinner, 1963, 1974; Staddon, 2001; Vargas, 2013, p. 28; see also Bunge & Ardila, 1987, pp. 89–115; Uttal, 2000, 2004). But what is mentalism? Reading those experts, one quickly comes to see that no definite answer is possible, because “mentalism,” “mind,” and “mental” are fuzzy concepts. At one extreme, one could consider a mentalist any person who attributes a mediating causal role to thinking, feeling, or wanting; this would comprise most participants in this discussion, including B. F. Skinner (see, e.g., Schnaitter, 1978; Zuriff, 1979). Along this dimension are the garden-variety cognitive psychologists who invoke models of processes (e.g., memory systems, attentional shifts, executive control), some of whom talk of functional organization in terms of structure (e.g., long-term memory). Near the other extreme is the typical layperson who invokes ad hoc internal stories to explain external facts. At the far extreme are individuals who treat such stories as initiating causes, unconnected with any prior events. These are not determinists, and they include few scientists.

Many cognitive psychologists do not concern themselves with extending the causal chain to the environment, but if pressed they would concede it plays a causal role—after all, they could collect no experimental data unless they manded it from their subjects, clearly an external cause. Many antimentalist arguments stem from a dislike of epiphenomenalism, the view that mind exists but is causally impotent (even if itself caused by physical events), but this position is uncommon among psychologists (e.g., Pockett, Banks, & Gallagher, 2006; Wegner, 2002) and philosophers (e.g., Davidson, 1970; Jackson, 1982; Lewis, 1988; Quine, 1974), including antimentalists.

This panoply of persuasions hinders identifying a unitary, crisply delimited position to call “mentalism.” There may well be no such thing, in which case talk of “a position,” in the singular, would be inaccurate. The mentalism landscape is not that tidy. Mentalism, like behaviorism, is a family of positions that resists attempts to define it strictly in terms of essences, or necessary and sufficient conditions. At best, it only warrants talk of “family resemblances,” to use Wittgenstein’s (1953) inspired metaphor about certain concepts (e.g., language and games) too complex and shifting for such attempts to succeed. The concepts of mind, mental, and mentalism, like those of language and game (and intelligence, life, and perhaps even behavior), are family resemblance concepts. Accordingly, we do not seek to give a strict definition of mentalism here. We use the label only as a convenient shorthand to refer to certain family resemblances of features across an extended family of positions on mentalism, without intending any such features to be strict essential commonalities.

A further complication is that mentalists and antimentalists use the label “mentalism” differently in one key respect: Mentalists insist their position is not dualistic, whereas antimentalists often disagree. Obviously, no coherent depiction can capture both uses, as they contradict one another. Which is correct? Many if not most mentalists hold that mind is causal and internal: “Mentalism says that mental states are inner. They are the causes of behavior and therefore are not identical with behavior” (Sober, 1983, p. 113). Moore (2003) has given a similar depiction:

IN GENERAL TERMS, MENTALISM MAY BE DEFINED AS AN APPROACH TO THE STUDY OF BEHAVIOR WHICH ASSUMES THAT A MENTAL OR "INNER" DIMENSION EXISTS THAT DIFFERS FROM A BEHAVIORAL DIMENSION. THIS DIMENSION IS ORDINARILY REFERRED TO IN TERMS OF ITS NEURAL, PSYCHIC, SPIRITUAL, SUBJECTIVE, CONCEPTUAL, OR HYPOTHETICAL PROPERTIES. MENTALISM FURTHER ASSUMES THAT PHENOMENA IN THIS DIMENSION EITHER DIRECTLY CAUSE OR AT LEAST MEDIATE SOME FORMS OF BEHAVIOR. (P. 181)

The thesis of mind as causal asserts that mental events can bring about or modulate behavior. The thesis of mind as internal asserts that mental events occur inside some kind of creature (e.g., a person), relative to some boundary (e.g., the skin, the skull). Mentalists combine the two theses into the view of mental inner causation of behavior, which we shall take as key to mentalism. The view presupposes a substantive mental–nonmental distinction, where some events are mental but others are not, even if the latter are causal and internal. To view anything causal, inner, and nonbehavioral as mental surely is too broad. Myriad brain events at the molecular, cellular, or even microcircuit levels (e.g., one neuron activating another), and other biological determinants of behavior (e.g., genetic, hormonal) can play a causal role in behavior, and are internal and nonbehavioral, but no mentalist would view them as mental in any substantive sense that is opposed to nonmental. In mentalism, all mental events are causal and internal, but not vice versa.

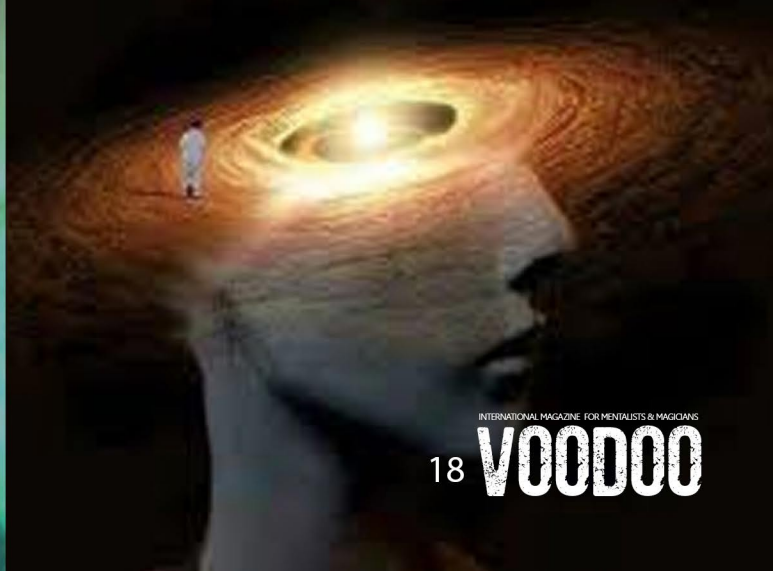
Thus, it is possible to hypothesize inner causal explanations without viewing them as mental and, hence, adopting mentalism: not all such hypothesizing in psychology is mentalistic. Antimentalists may dislike it for being hypothetical, but that is a different prejudice than the one against mentality, as we shall argue below. In his neural-network modeling research, the first author postulates inner causal events conceived as neural, absent any substantive mental–nonmental distinction (e.g., Burgos & Donahoe, 2016). In his models of responding controlled by temporally remote events, the second author hypothesizes inner causal events (response traces) without viewing them as mental (e.g., Killeen, 2011).<sup>3</sup> Staddon (2001) also hypothesizes explanatory inner causal states but does not view them as mental. Eliminativists do the same, and they clearly are antimentalists. One of the most influential philosophers of the twentieth century, WVO Quine (1974, pp. 24–26) repudiated mentalism, but hypothesized causal internal states. Such hypothesizing is no more mentalistic than postulating a Higgs Field is spiritualistic.



Many antimentalists also consider dualism as another key feature of mentalism. An example is Moore's (2003) sweeping indictment above, which uncritically lumps neural and spiritualistic dimensions in a single category of things mental. By his criterion, any nonbehavioral dimension is mentalistic, and by (false) generalization spiritualistic. Against this confusion, we will argue in the next section that the view of mental inner causation is incompatible with dualism. Burgos (2015, 2016) has discussed this position at length, and others (e.g., Dennett, 1978, pp. 54–70; Fodor, 1968, Ch. 2; Sober, 1983) have offered similar arguments.

## AntiMentalist

**I'd rather have a mind  
opened by wonder than one  
closed by belief.**





Asked to picture a playing card," begins the Mentalist, "it is probable that you would think of either the Ace of Spades or the Queen of Hearts. If you're requested to think of a piece of furniture, more often than not a chair would be your first mental image. Likewise, when queried for a vegetable most people answer, 'Carrot' and for a flower, 'Rose' is the common reply." Picking up a dust-jacketed hard cover novel, the performer continues, "Even when we make every attempt to assure randomness, our minds tend to work more similarly than differently. I'll show you." The Mentalist hands the volume to a nearby member of the audience and asks, "Do you read comfortably in English? Fine. Open the book to a few pages and satisfy yourself each provides a large selection of words."

"By the way," continues the performer, "about how many words are on a page? Two hundred, you say? And how many pages in the book? Three hundred and sixty? So how many words is that, all together? About seventy thousand or so, yes?" Going on, the Mentalist suggests, "Then certainly you can page through and select a random word. Hopefully one which will present a challenge. Have you found one yet? Good!" The performer places a Post-It note pad sheet on the dust jacket saying, "Please print the word in block letters, as well as the page number. You'll see why in a moment." Given a ball-point pen, the participant writes his word and the page number on the yellow square of paper. The performer retrieves the book and holds it with the Post-It paper facing the floor, "I need the book but don't want to see what you've written, so take this." Slipping the dust jacket from the book, the performer hands it, still note side down, to the helper, while retaining the book. The Mentalist reminds, "Remember what I told you about how subconscious influences defeat our attempts to act at random? I'll show you what I mean. From what page did you select your word?" The participant answers and the performer turns to that page and shows it to the audience, saying, "Several hundred words - a great many choices.

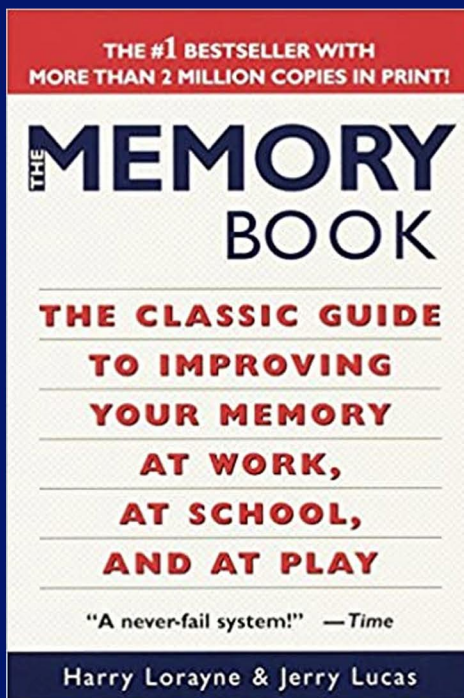
You didn't change your mind before you selected your final word, did you? I thought so." "Then," continues the mindreader, pointing to a spot on the page, "you probably rejected this one and decided to use 'amazing' instead.

## WHAT'S YOUR 'RANDOM' WORD?" "AMAZING!"

Obtain a hard cover book which has a smooth, dark surface. A light colored dust jacket is helpful - it must be white on the inside. With a container of aerosol underarm antiperspirant which lists Aluminum Chlorhydroxide as an ingredient, spray the inside front cover of the dust jacket to give it a white coating of the antiperspirant. The coating will transfer just like carbon paper to the dark cover of the book. On a smooth cover, it wipes off with a thumb stroke. You can coat the cover with a clear acrylic spray to ensure the white impression wipes away cleanly.

I THINK EVERY PERFORMER IN EVERY FIELD  
BENEFITS FROM HAVING MORE POWERFUL  
**MEMORY SKILLS!**

YOU LEARN THINGS QUICKER AND YOU HAVE MORE CONFIDENCE ONSTAGE.



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