

6. The Mysteries of the Subconscious

Spirit in man, however, embraces many activities, many phenomena, many mysteries even more profound than the mysteries of the operations of the intellect. It embraces not only the phenomena of the conscious mind, as outlined in the preceding chapter, but the phenomena of the Subconscious as well—those which lie far below sense-perception, hence beyond any necessarily permanent relationship with matter.

The Subconscious is an aspect of the human individual which has been quite generally ignored by scientists until recent years. This neglect may be attributed chiefly: (1) to the concentration of scientific attention and effort upon the study of the external world and its phenomena—the investigation of matter and its combinations, the analysis of the atom, and especially of late the exploration of the whole field of electrical energy; and (2) to the similar concentration of science upon the study of the purely biological aspects of the human organism, a concentration activated largely by the rise and spread of the evolution hypothesis. As a matter of fact, every branch of orthodox science was so thoroughly impregnated with crass materialism, throughout the post-Victorian era, that it was prone to ignore and even to scorn any alleged phenomenon to which the label "physical" could not be attached. As Dr. J. B. Rhine puts it:

The mechanistic biology of Dr. Jacques Loeb and the behavioristic psychology of Dr. John B. Watson, set against the backdrop of a simplified mechanistic universe popularized in such works as Professor Ernest Haeckel's *The Riddle of the Universe*, were typical of common scientific thought through the early decades of the present century. For a psychologist to have published evidence of telepathy in those days would have taken exceptional courage.¹

Then too, in addition to the skepticism of science, there has been a popular notion abroad in the world for a long time, that all so-called psychic phenomena are but the offspring of an unholy alliance of trickery, fraud and "magic" with human ignorance and superstition. And so the man on the street, susceptible to suggestion at all times, and especially to the voice of authority with which "experts" are assumed to speak, pooh-poohed the possibility of telepathy, clairvoyance, prescience, and like phenomena, as emphatically—and as dogmatically—as did the intelligentsia.

During all this time, however, a small group of courageous scientists, men of high standing in their respective fields, per-

1. J. B. Rhine, *The Reach of the Mind*, 20.

sisted, in spite of the skeptical attitude of their fellows, in a thoroughgoing investigation and analysis of the *subliminal* self. The result has been the accumulation of a body of facts of far-reaching significance. New reaches and vistas of the human person have been brought to light. The Subconscious has been explored and has been found to be a vast laboratory in which all sorts of elements are gathered, compounded, and stored away. And in the light of this additional information, we are now able to comprehend, to a greater extent than ever before possible, the mighty sweep of the truth stated in the book of *Genesis* that man was created "in the image of God" (Gen. 1:26-27).

The British Society for Psychical Research was founded in London in 1882, under the presidency of Henry Sidgwick, then Professor of Moral Philosophy at the University of Cambridge. In the announcement made by the Society at the time of its organization, it was explained that its work would be "to make an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical and spiritualistic." "The task of examining residual phenomena," the announcement went on to say, "has often been undertaken by individual effort, but never hitherto by a scientific society organized on a sufficiently broad basis." The membership of the British Society has included, in addition to that of Henry Sidgwick, its first president, the names of such distinguished scientists as A. J. Balfour, W. F. Barrett, William Crookes, Lord Rayleigh, and Alfred Russel Wallace. Canon A. W. Robinson writes:

For many years this body, which was founded in 1882, was not regarded very seriously by the orthodox exponents of science. Its business was more or less privately to collect and sift evidence relating to spiritualism, and to ghostly apparitions, in the hope of discovering what lay behind it and of reducing it to some order. This, the original purpose, has been rewarded with a fair measure of success, but in the course of the search more important discoveries have been made. A strict examination into the phenomena of hypnotism, clairvoyance, clairaudience, and suggestion, with the accompanying conditions of abnormal apprehension, the heightening of ordinary powers, and the sometimes alarming evidences of what looks like a disintegration of personality, has disclosed what may prove to be new reaches and vistas of the mind and soul. ["Metapsychic" means, literally, "along with," "after" or "beyond" the "mind." The corresponding term in use generally today is "parapsychology."]

In 1884 the American Society for Psychical Research was formed. It was incorporated with the British Society in 1890,

1. *The Holy Spirit and the Individual*, 36-37.

but became separated from the latter again in 1906. Similar societies were formed in Germany and in other countries. In 1919 an International Institute of Metapsychics was established in Paris with the approval of the French Government, and under the auspices of the distinguished physiologist, Charles Richet, the discoverer of anaphylaxis, and of the learned physician, Joseph Teissier, Professor of Medicine at the University of Lyons. Among the members of the Committee of Administration were a professor at the Medical School of the University of Paris, and several physicians. Its president, Charles Richet, has written a comprehensive treatise on metapsychics,² entitled *Thirty Years of Psychical Research*, and the Institute itself publishes the *Revue Metapsychique*. Records of the work and findings of these various Societies are sufficient to fill several volumes of "Proceedings" and "Journals."

Interest in the investigation of psychic phenomena was greatly stimulated by the tragic experiences of the first World War. Research in this field, especially in that of telepathy, was carried on by different individuals in different parts of the world—by the German physician, Dr. Karl Bruck, and science teacher, Professor Rudolf Tischner; by the French engineer, Rene Warcollier; and by the distinguished American novelist, Upton Sinclair. Both William McDougall, the psychologist, and Albert Einstein, the physicist, were sufficiently impressed by the results of Sinclair's experiments to appeal to the scientific world to give his book, *Mental Radio*, an unprejudiced hearing. Hans Driesch was enthusiastic in his praise of Tischner's work, and Gardner Murphy introduced to American readers a translation of Warcollier's book, *Experiments in Telepathy*. Then, during the nineteen-twenties, two significant series of experiments in telepathy, in which new techniques were employed, were carried out in two psychology laboratories, one in Europe at the University of Groningen in Holland, the other in the United States at Harvard University. The European work was done by Dr. H. J. F. W. Brugmans, under the sponsorship of the eminent Professor G. Heymans; the American research work was done by Dr. G. H. Estabrooks, under the supervision of Professor William McDougall, who had just transferred to Harvard from Oxford University.¹ Both series of experiments undoubtedly yielded positive results. Yet, although very little criticism was leveled at the techniques employed, or even at the results announced, practically nothing was heard of them; they

1. Vide J. B. Rhine, *The Reach of the Mind*, 13-24.

were simply ignored by the "scientific" world in general. Commenting on this fact, Dr. J. B. Rhine says:

In looking back over these experiments today, it is difficult to see how a properly scientific mind could have been indifferent to the challenge which the work of Estabrooks and Brugmans presented. One can only conclude that Science, too, can be functionally blind when it would shock her complacency to see. Science can be *very* human.¹

How true!

As a matter of fact, the prejudice of "orthodox" scientists has been the greatest obstacle, perhaps, which experimenters in the field of the Subconscious have been compelled to overcome. Not only did the "straight line" scientists for many long years persistently refuse to acknowledge that such phenomena as telepathy, clairvoyance and the like, occur, or even *could* occur, but they actually closed the pages of standard scientific journals to the reports of experiments in these fields. Indeed, many able research workers in what is called "metapsychics," or more recently "parapsychology," have been reluctant to announce their findings or to state their convictions, lest they lose their standing in the scientific world and even become objects of ridicule. This attitude of "conservative" scientists toward psychic experimentation is reminiscent of the treatment at one time accorded osteopaths and chiropractors by the orthodox medical men. While physicists, generally speaking, have not been unsympathetic toward psychic research, the prejudice of biologists, psychologists and sociologists against it has been amazing. The attitude of these "scientists" has been almost anything but scientific; they seem to have closed their minds completely and to have kept them closed. One is reminded of the words of Victor Hugo: "Some men deny the sun: they are the blind." Obviously this bias was, and still is, in many cases, engendered largely by personal antipathy toward any new light that might prove to be confirmatory of the spiritual interpretation of the universe. It is similar to that of the Communists, the vast majority of whom are Communists, not because of any deep overwhelming love for their fellow-men, but because of their intense hatred of religious faith or practice in any form—hatred arising from their own perverted wills rather than from rational consideration of the nature and destiny of man. The attitude in general toward psychic research seems to be just another case in which the wish is father to the thought; our materialistic scientists do not want, in fact will not admit, evidence that

1. *Op. cit.*, 25.

would break down their cherished mechanistic picture of the universe,—a picture which has become to them a veritable object of worship in itself. (It must be understood, of course, that in dealing with the phenomena of parapsychology, we are not in the area of occultism at all. Occultism embraces such matters as witchcraft, wizardry, spiritualism, divination, sorcery, necromancy, voodooism, etc.)

That picture has been broken down, however, if not completely shattered, in recent years. It has been shattered by attacks from three directions: (1) from discoveries in the field of atomic physics, which, as we have already seen, tend to point to a reality that is of the character of pure Thought; (2) from the "Heracleitean" philosophy of Henri Bergson, with its basic concept of the *Elan Vital* or Life Force; and (3) from recent experiments in the field of parapsychology itself. The most significant experiments in this field were initiated at Duke University in 1930, under the direction of four members of the Duke department of psychology staff, namely, Professor William McDougall, Dr. Helge Lundholm, Dr. Karl E. Zener, and Dr. J. B. Rhine. Experiments in extra-sensory perception (telepathy, clairvoyance, prescience, etc.) and in psychokinesis (the movement of matter by pure thought) have been carried on by these men (some of whom are now deceased) and their associates subsequently added to the staff, throughout all the intervening years, and are still in progress. The outcome was the setting up of a Department of Parapsychology at Duke, and the launching of the *Journal of Parapsychology*, published by the Duke University Press. (Two other journals are published regularly covering the work done in the field of psychic research—the *Proceedings of the Society for Psychical Research*, published in London; and the *Journal of the American Society for Psychical Research*, published in New York City.)

Dr. Rhine has presented to the public the methods and findings of the Duke experiments in a series of books. The first, published several years ago, was entitled *Extra-Sensory Preception*; the second, published in 1937, *New Frontiers of the Mind*. In one of his latest works, *The Reach of the Mind*, published late in 1947,¹ Dr. Rhine has summarized the results of all the research work which had been done at Duke up to that time. He affirms unequivocally that the Duke experiments have proved the fol-

1. A condensation of this book appeared in *Reader's Digest*, issue of February, 1948.

lowing: (1) that telepathy—communication of one mind with another without the media of the physical senses—is a fact, (2) that clairvoyance—the power of the mind to perceive events and to locate physical objects, likewise without the use of the physical senses—is also a fact; (3) that distance has no effect on the functioning of these powers; (4) that time likewise apparently has no effect upon either, at least in some persons—hence there is such a thing as *precognition* or *prescience*; and (5) most remarkable of all, that there is a force inherent in the mind, a force of a non-physical order, which can produce a physical effect upon a physical object, and furthermore, that apparently there is no correlation between the effectiveness of this force and the size or number of the objects. Telepathy, clairvoyance, and prescience are all included by Rhine and his co-workers under the designation, *extra-sensory perception*; and the power of thought to effect the movement of ponderable bodies is named *psychokinesis*. (By earlier writers on the subject of psychic phenomena, this was called *telekinesis*. The well-known phenomenon of *levitation* belongs, of course, in this category.)

With reference to Dr. Rhine's presentation, one reviewer writes as follows:

These proofs are revolutionary. They alter the basic scientific concepts of the world. Man has believed similar things from time immemorial, but he has never known them. Science has not believed them and has not attempted to know them. It is now, however, evident that there is an active factor in man which is not controlled by physical laws governing time, space, mass and number.¹

To these statements I should like to add that personal experience should convince any man of ordinary common sense that all this is true; any normal person should be able to realize that "mind" is something which transcends all the limitations of space and time. Nor is there any ground whatever for assuming that "mind" is something confined within the body.

In summarizing the implications of these findings, Dr. Rhine himself makes two or three statements of far-reaching significance, as follows:

The establishment of the mind as different from the brain in some fundamental respect supports the psychocentric view of man. This means that the mind is a factor in its own right in the total scheme of personality. The personal world of the individual is therefore not centered completely in the organic function of the material brain.²

1. Quoted from the review appearing on the jacket of Dr. Rhine's book, *The Reach of the Mind*.

2. *The Reach of the Mind*, 205-206.

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Now, too, psychology will have its own distinctive realm of study. It will no longer be merely an extension of physiology. The science of the psyche has its own peculiar principles, its own definite boundaries, its uniqueness. Its true domain begins where sensorimotor physiology leaves off, though what its full extent and outer bounds may be, no one can at present conjecture.¹

Thus far the influence of parapsychology on religion has been constructive. As far as it goes, the discovery of evidence that man is something more than a physical being gives support to the most basic and general of all religious doctrines, namely, that man has a spiritual nature.²

The research in parapsychology even now touches other great issues of religion. If the mind of man is nonphysical, it is possible to formulate a hypothetical picture of a nonphysical system or world made up of all such minds existing in some sort of relationship to each other. This leads to speculative views of a kind of psychical over-soul, or reservoir, or continuum, or universe, having its own system of laws and properties and potentialities. One can conceive of this great total pattern as having a transcendent uniqueness over and above the nature of its parts that some might call its divinity.

It is, however, on the problem of immortality that religion and parapsychology have most often met. . . . If logic alone could be trusted, the evidence of ESP would go far to establish the survival hypothesis on logical grounds. As will be recalled, when ESP was found to function without limitation from time and space, this discovery was taken to mean that the mind is capable of action independent to some degree of the space-time system of nature. Now, all that immortality means is freedom from the effects of space and time; death seems to be purely a matter of coming to a halt in the space-time universe. Therefore the conclusion that there is at least some sort of technical survival would seem to follow as a logical derivation from ASP research. . . . There is another relation of ESP-PK to survival that is important. If there were no ESP and PK capacities in human beings it would be hard to conceive of the possibility of survival and certainly its discovery would be impossible. As it is, nonphysical activity of the mind is demonstrated. The only kind of perception that would be possible in a discarnate state would be extra-sensory, and psychokinesis would be the only method of influencing any part of the physical universe. Even for an incorporeal mind to communicate with the living would probably involve PK. Telepathy would seem to be the only means of intercommunication discarnate personalities would have, with either the living or the non-living. . . . The survival question must be kept open for investigation by scientific method. We dare not neglect an issue of such consequence.³

The name most prominently associated with the investigations conducted by the British Society for Psychical Research is that of F. W. H. Myers, who died in 1903, leaving an elaborate work in two volumes, entitled *Human Personality and its Survival of Bodily Death*, in which he set forth the mass of evidence that had been obtained together with such conclusions as he thought justified therefrom. The following is his own

1. *Op cit.*, 208.

2. *Ibid.*, 209.

3. *Ibid.*, 211, 213, 214, 216.

statement of what is generally regarded as the most striking of these conclusions:

The conscious self of each of us as we call it—the empirical, the supra-liminal self, as I should prefer to say—does not compromise the whole of the consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only so far as regards the life of earth, but from which the consciousness and the faculty of earth-life are mere selections, and which reasserts itself in its plenitude after the liberating change of death. . . . I find it permissible and convenient to speak of subliminal Selves, or more briefly of a subliminal Self. . . . I conceive that no Self of which we can here have cognizance is in reality more than a fragment of a larger Self—revealed in a fashion, at once shifting and limited through an organism not so framed as to afford it full manifestations.¹

Professor William James did not hesitate to speak of this “discovery that, in certain subjects at least, there is not only the consciousness of the ordinary field, with its usual centre and margin, but an addition thereto in the shape of a set of memories, thoughts, and feelings which are extra-marginal and outside of the primary consciousness altogether, but yet . . . able to reveal their presence by unmistakable signs,” as “the most important step forward” that had occurred in psychology, since he had become a student of the subject. “This discovery,” he went on to say, “has revealed to us an entirely unsuspected peculiarity in the constitution of human nature.”²

Canon Robinson summarizes these discoveries in the psychological field as follows:

According to the new theory, human personality, as it has developed, has become differentiated into two phases. One of them is the self known to the ordinary consciousness, which is easiest for us to observe in action, and which has been evolved mainly to correspond with our material environment. The other is a deeper capacity or faculty of semiconsciousness, and even of unconsciousness, which lies below the threshold of the familiar waking life and thought. This is a storehouse into which is accumulated all that has ever passed through the avenue of sense. What is thus stored, abides, and although it may not always be recoverable at will, is never lost. Moreover, the subconscious mind is a workshop in which new combinations are effected and new products are fashioned, almost as if they had been subjected to chemical change. Through the subconscious mind the soul is kept in touch with the spiritual region, from which messages can be received, and out of which can be drawn the succors and forces that account for exceptional activities, as, for example, those of genius, which Mr. Myers defined to be “a capacity for utilizing forces that lie too deep for the ordinary man’s control.” It is in this direction that we are bidden to look for the explanation of much that is puzzling in connection with

1. *Op. cit.*, 12-15.

2. Wm. James, *Varieties of Religious Experience*, Modern Library Edition, 228.

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mind-healing, faith cures, and kindred phenomena. Already a change can be observed in the attitude adopted by the scientific mind toward these experiences.¹

The tendency no longer exists among truly great scientists to blindly discredit the facts which have been truly brought to light in the field of psychic research. In evidence of this fact I might cite an illuminating article by Mr. George Kent, which appeared in a well-known monthly magazine some years ago,² in which the author gives an authentic description of the life, work, and views of Dr. Alexis Carrel, then of the Rockefeller Institute. The heading of the article was: "Dr. Alexis Carrel Believes That We Can Read Each Other's Thoughts." The subhead: "In the Uncharted Realm of the Human Mind Lie the Great Discoveries of the Future, Says the Rockefeller Institute's Miracle Man of Science." Among other things, the writer said:

A wizard in all things that concern the body, Dr. Carrel has now startled the medical world with his avowed belief in the extraordinary powers of the human mind—mystic, immeasurable powers that, until today, lacked the endorsement of a great man of science. He is convinced that most of us possess, in some form or another, the ability to transfer thought from mind to mind at a distance. He believes that there are clairvoyant men and women who can know and tell the past and future, whose minds travel as easily in time as the rest of us travel in space. Orthodox scientists do not like these views overmuch, and have been looking slantwise at our good genius—but they haven't said a lot. Once before, some years ago, they attacked him, sneering at his "acrobatic surgery" . . . and were forced to eat their words. These acrobatics of the operating room are now used, in one form or another, whenever a surgeon goes to work.

Again,:

As a student, Carrel was at times a sober investigator of the ordinary subjects, and at other times a hunter for the truth that lay behind things like telepathy, clairvoyance, miracles. We do not understand these things, so we consign them to side-show promoters, carnival touts, and other merchants of the hocus-pocus. Carrel tried to separate the fake from the little that was real. He came to the conclusion then that in these things there was an element of truth which could be gotten at, if science would quit being high-hat about it and give the subject honest attention. This is his conviction after thirty-five years' study.

As a matter of fact, Dr. Carrel confirms these statements in his own book, *Man, the Unknown*, in which he frankly declares his acceptance of psychic phenomena such as suggestion, telepathy, clairvoyance, and the like, as established facts. Mr. Hamlin Garland testifies in similar vein, in his book, *Forty Years of*

1. *The Holy Spirit and the Individual*, 39-40.
2. In *The American Magazine*, March, 1936.

Psychic Research, which came from the press not so long ago. Concerning this book and its author, one reviewer writes:

Hamlin Garland was one of the small group who fifty years ago founded the American Society for Psychical Research. He himself was decidedly skeptical of the apparently fantastic business, as were several of his associates. This group of professional men and scientists was organized to investigate psychic phenomena. It was Mr. Garland's duty to record all experiments, which were conducted under the strictest conditions the group was able to devise. But, as seems always to happen as a result of systematic investigation in this particular field, he and his co-workers soon lost all their doubts as to the actuality of the phenomena. The author's intense interest has continued, and what we have in this book is taken from his records of hundreds of experiments concerned with all known phases of the subject. Those who are more or less familiar with the records of the British Society, or with any of the major works on the subject, of which Myers' *Human Personality* is still perhaps the most impressive, will find nothing new here. But they will find a wholly unprejudiced and unemotional presentation of the phenomena. Comprehensive studies are introduced in this book, of clairvoyance, clairaudience, slate-writing, direct-voice seances, trumpet seances, and the production of ectoplasmic forms. Ectoplasm is described by Mr. Garland as an elementary substance given off in varying degrees by the human body. According to his conception, it is ideoplastic, capable of being moulded by the mind of the psychic or the sitter. The most sensational evidence introduced by Garland was in regard to an ectoplasmic hand. The manifesting intelligence was directed to dip the hand into hot wax, which was then cooled. Fingerprints, differing from fingerprints of the psychic and the sitters, were obtained. Mr. Garland will convince you that the possibility of fraud did not exist! Whence the fingerprints? The readers of this book will discover for themselves that the author is not credulous. Nor is he a spiritualist in any sense of that term. Therefore, he is proved to be an unusually reliable witness of supra-normal occurrences. Fortunately, Mr. Garland has been permitted to work with various mediums who were willing to give their time and energy, and who agreed to submit themselves to the most humiliating control-conditions. Thanks to the cooperation of these singularly gifted people, Hamlin Garland and his associates were able to gather evidence which should challenge the biochemist just as it fascinates the layman. It is clear that the author is not moved by wishful thinking. . . . His only insistence is upon the actuality of the phenomena and their fundamental importance in any attempt to extend our understanding of ourselves.¹

Intimations of the inner aspect of the self, or perhaps it would be proper to say, of the inner self, which has been opened to view by psychic research, may be found in two of the most common facts of human experience, namely, the subconscious association of ideas and the subconscious maturing of thought, as illustrated in the sudden appearing, in a dream or in a dream-like moment of waking, of the solution of a problem which has

1. I have misplaced the original of this excerpt and cannot name the reviewer. The review itself, however, is an accurate one.

occupied and vexed the mind in the hours of objective awareness and reasoning. Jastrow writes:

All this points to the fact that the large stores of accumulated learning which we carry in our heads lie in part near the focus of interest that occupies our immediate attention, in greater part lie in ever widening areas—all permeated by an intricate network of highways and byways, along which the goods of our mind come floating. . . . There exists in all intellectual endeavor a period of incubation, a process in great part subconscious, a slow, concealed maturing through absorption of suitable pabulum.¹

Schopenhauer called this activity "unconscious rumination." Ernest Dimnet writes:

Psychologists speak of the "mental stream," and this expression alone has meant an immense progress in the domain of interior observation as compared with the misleading division of the soul into separate faculties. In reality, the flux in our brain carries along images—remembered and modified—feelings, resolves, and intellectual, or partly intellectual, conclusions, in vague or seething confusion. And this process never stops, not even in our sleep, any more than a river ever stops in its course. . . . Our soul is an ocean. Its possibilities, its receptivity and elasticity are mysterious and seldom within our ken, but they cannot be doubted. What it stores up during our life is as mysterious, but it is as undoubtedly vast. . . . Who has not been amused or puzzled by the reviviscence of an utterly indifferent sentence, heard years before, caused by a few syllables bearing a faint resemblance to it? The forgotten words fall on our ear, eerie but unmistakable. A strain of music, the odor of a mignonette, will unexpectedly revive in us states of mind from which, in childhood or adolescence, we shook ourselves free because their vague pregnancy made them as hard to sustain as their poignancy made them exquisite. Inspiration, the high-strung condition in which emotion, eloquence, music or merely strong coffee can place us, reveals to us whole regions in our souls which have nothing in common with the sandy barrenness of our daily existence. Often, too, in our lives, but more frequently at certain intervals than others, we are conscious that our intellectual vision is keener than people, or even than we ourselves, supposed. We hear a conversation and, as the words cross one another, we register people's motives as if we were reading them. We go to a lecture and we appreciate or criticize as it goes on, as we seldom did before. We are conscious of all that flashes through our minds. Meanwhile we know that other, less perceptible, gleams may gather light if we watch them without pretending to do so, and a rare illumination will follow.²

The unconscious, writes Ernest R. Groves, "may be the source of energy, the origin of inspiration, and even, as comes out so clearly in the case of genius, a means of insight so direct and penetrating that we commonly call it intuition."³ Suggestions of this general view may be found as far back as Plato, but Leibnitz, the German philosopher, born in 1646, seems to

1. J. Jastrow, *The Subconscious*, 95-99.

2. *The Art of Thinking*, 183-184.

3. *Understanding Yourself*, 172.

have been the first to think of a part of the self as functioning outside ordinary consciousness. It was another German, Von Hartman, born two centuries later, who, in his book entitled *The Philosophy of the Unconscious*, developed the notion of a dynamic self-life outside what we now know as consciousness. William James had glimpses of the importance of the Unconscious (or Subconscious) as the source of available energy that could be drawn upon by the self, especially in times of stress: the concept, in fact, lay at the root of the "stream of consciousness" psychology which he originated. Freud, of course, developed the concept of the Id, and the corollary notion of the ceaseless conflict between the Id and the Super-Ego (environmental forces), at the center of which the Ego, according to his system of psychology, finds itself throughout life, but it is difficult to determine whether Freud's Id was psychological or physiological. As a matter of fact, endocrinologists would be inclined, I think, to regard it as more or less identical with the activities of the hormones of the endocrine glands. Henri Bergson, the distinguished French philosopher, contended that within each of us there are "two different selves, one of which is . . . the external projection of the other, its spatial and, so to speak, social representaton." Only the inner or "fundamental" self, he contends, is free; the other unfolds in space, because we live for the external world rather than ourselves. This inner self, he affirms, is practically unlimited in its powers. "Considered in themselves," he says, "the deep-seated conscious states have no relation to quantity, they are pure quality."¹ Similarly, Abbe Dimnet holds that the inner self is the seat of pure thought. He writes:

We have an idea that thought—as diamonds are wrongly supposed to do—can exist in a pure state, and is elaborated without images. We feel sure that we are not infrequently conscious of conclusions, practical or speculative, arrived at without the help of images.²

Aristotle, it will be recalled, defined God as Pure Thought Thinking Itself; and there are well-defined correspondences between Aristotle's "active intellect" in man and the subconscious of modern psychology.

This *subliminal* (i.e., below the threshold of consciousness) association of ideas and maturing of thought, which may be going on all the time regardless of the state of the body, is in itself an unfailing evidence of a subconscious aspect of person-

1. H. Bergson, *Time and Free Will*, Pogson translation, 231-137.
2. Ernest Dimnet, *The Art of Thinking*, 11.

ality which needs looking into. By some writers this subliminal aspect of the Self is designated "the Unconscious," by others "the Subconscious." Personally, I prefer to equate this inner, subliminal, subconscious aspect of the Self with the "spirit" in man, that is, speaking in ontological terms, and the outer or conscious aspect of the self with "mind." The practical consideration in which we are especially interested here, is that there is a dynamic "part" of the Self, the "inner man," which is always alert, which is never at rest, which never "sleeps." This fact alone exposes the fallacy of all such notions as those of "soul sleeping," "total unconsciousness," "ultimate annihilation," "the oblivion of Nirvana," and such like. Incidentally, if there is any form of survival in store for man that will have any meaning for him, certainly it will have to be a *conscious* existence of some kind. I fail to see how "total unconsciousness" could be any kind of existence at all—for a *person*.

The conclusions of the men who have devoted their lives to the study of the phenomena of the Subconscious may be systematized as follows:

1. The human person is a house, so to speak, with two rooms in it: a front room which faces the external world and through which impressions from that world make their entrance by way of the "physical" senses. This room is commonly designated the "objective" (conscious, supra-liminal) aspect of the self, or the "objective mind." Also a back room in which the impressions which have entered by way of the front room find a permanent abiding-place. This back room is commonly designated the "subjective" aspect of the Self, the "subliminal self," or the "subjective mind." It is this back room to which we refer when we speak of the Subconscious.

In general terms, the attributes of man's two "minds" or "selves" may be differentiated as follows: The *objective* part takes cognizance of the external world; its media of observation are the physical senses; it is the outgrowth of man's physical necessities, his guide in his process of adaptation to his present environment. Its highest function is that of *reasoning*. The *subjective*, on the other hand, takes cognizance of its environment by means independent of the physical senses; it perceives by intuition; it is the storehouse of memory; 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. In this state

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many of the most wonderful feats of the subjective mind are performed. It sees without the use of natural organs of vision; and in this, as in many other grades, or degrees, of the hypnotic state, it can be made, apparently, to travel to distant lands and bring back intelligence of the most exact and truthful character. It also has the power to read the thoughts of others, even to the minutest details; to read the contents of sealed envelopes and of closed books. In short, it is the subjective mind that possesses what is popularly designated as clairvoyant power, and the ability to apprehend the thought of others without the aid of the ordinary objective means of communication.¹

This subjective mind, or subliminal self, seems to be unlimited by any of the objective concepts of distance, space or time. It has all the appearance of a distinct entity, with independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. *It is, in its ultimate aspect, the ontological Self; the real, essential being of the human individual.* Whereas the custom of most students of psychic phenomena is to speak of this subliminal self as the "soul," I think it would make for clarity to designate it the "spirit," and the objective or conscious self the "mind," in man. [For want of more precise language, I am compelled to speak here in dualistic terms. It is to be understood, however, that the line of demarcation between the "objective" and the "subjective," within the Self, cannot be exactly determined.]

It follows quite logically from the foregoing description, that as long as the *spirit*, which is the real You, the real I, the real *being*, is housed in a physical body—a matter of necessity to man's adaptation to his present environment—it must relate itself to the external world through the medium of the objective faculties, chiefly through the physical senses. For, contrary to the popular view, as indeed Bergson has pointed out in his work entitled *Matter and Memory*, the physical senses do not disclose the real world to our apprehension; on the contrary, they shut it out.² They reveal to us only the phenomenal world, the world that is ever changing, ever in a state of flux. Think, for example, what the effect would be in man, had he the highly developed sense of smell that a dog has; or if he had a visual apparatus like the lens of a high-powered microscope, so that every time he took a drink he could see the microbes playing around in the water; or if he had an auditory mechanism, say,

1. T. J. Hudson, *The Law of Psychic Phenomena*, Thirty-second Edition, 29-30. McClurg, Chicago, 1909. This book can be obtained only at secondhand book stores.

2. *Vide supra*, 104-115.

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of the character of a radio receiving set, so that all the sound waves in the external world around him would beat constantly upon his ear-drums! Life would be intolerable, if not actually impossible! The physical senses function to adapt man to his present or earthly environment. "Mind,"—or speaking more precisely, "spirit"—is not something to be thought of as enclosed within a body; as a matter of fact, its activities transcend all corporeal limitations. In an ordinary dream, for instance, while a man's body reposes on his bed at home, in a definite location, he himself may be a thousand miles away, bathing in the surf at Atlantic City, or driving an automobile up Pike's Peak. Or, indeed, completely unlimited by either time or space at the given instant, he may be a child again, in his dream, picking strawberries on the farm on which he grew up, perhaps in some other part of the world. Who has not re-lived many of the experiences of childhood in his adult dreams? Or again, in a dream, one may re-live the experiences of an entire period of one's life, in the time required for a clock at one's bedside to tick out a few mathematical seconds. These dream experiences of one's sleeping hours, moreover, are just as vivid, just as real oftentimes as the experiences of one's waking hours. The essential human being—the spirit which is in man—simply knows no restrictions of distance, space or time. Hence, it follows that once the spirit is liberated from the earthly body in which it is temporarily housed, and is clothed upon with an ethereal body, a body of finer texture, in adaptation to the higher order of being, it will be completely free from all limitations of time and space.

[Compare, for example, the "movements" of Jesus and Satan in the Temptation Experience]: Then the devil taketh him into the holy city, and he set him on the pinnacle of the temple. [Again]: The devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, etc. [Matt. 4:5; 8]. [Cf. again 2 Cor. 5:1-4]: For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven; if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life.

Again, as it has been pointed out heretofore, spirit, the life principle which, in man, includes all the potentialities of personal life and experience, obviously is that which unifies and vitalizes the constituent parts of the natural or animal body.

This is evident from the fact that when the life principle leaves the body, in death, the body disintegrates, *i.e.*, it is resolved into its original elements. Now if spirit can attract to itself and unify the constituent parts of a body adapted to its present terrestrial environment, is it not reasonable to conclude that the same spirit will have power to attract to itself and to unify the constituent parts of an ethereal body adapted to its future celestial environment? This celestial body, moreover, will be essentially a *spiritual* body, *i.e.*, a body formed by a spirit that will itself have been made holy by growth in holiness or sanctification. Undoubtedly, too, such a body will possess and manifest a certain measure of glory, in proportion no doubt to the degree of holiness which the informing spirit itself will have acquired through its being indwelt and possessed by the Spirit of God. This, precisely, is the substance of Paul's argument with respect to the resurrection of the body, in the fifteenth chapter of *First Corinthians*. He says:

All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. If there is a natural body [literally, a *psychikos* or "soulish" body, *i.e.*, a flesh-and-blood body informed by natural spirit, the principle of personal life], there is also a spiritual body [literally, a *pneumatikos* body, a body of finer texture of matter, assembled and informed by the spirit as the principle of holiness, and hence in a real sense by the Holy Spirit, and glorified to the degree that the Holy Spirit shall have possessed and moulded the human spirit]. So also it is written, The first man Adam became a living soul [*i.e.*, a natural body-spirit unity]. The last Adam became a life-giving spirit [in the sense that the Spirit of Christ, being essentially the Holy Spirit, will give *life* to the bodies of the saints, that is, clothe them in immortality]. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy; the second man is of heaven. And as is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly (2 Cor. 15:39-49).

Finally, in this connection, it is obvious that if the Sub-conscious—the spirit that is in man, the essential being—functions, in its present relations with the body, independently of the latter, as it must do in all cases of telepathy, it is only reasonable to think that it can and will continue to function, in

the exercise of its higher powers and faculties, after the physical body shall have been resolved into its original elements and all the limitations of the flesh shall have been removed. In a word, these facts of the Subconscious certainly provide a scientific foundation for our confidence in the personal survival and immortalization of God's saints.

2. Phenomena of the Subconscious, which go to prove the independence, transcendence, persistence and imperishability of the subsistent human being, are (1) telepathy, (2) perfect memory, (3) perception of the fixed laws of nature, (4) suggestion and auto-suggestion, and (5) thought energy, thought projection, and thought materialization.

3. From the fact of telepathy we derive the truth that intellectual converse between persons, in its purest form, is not contingent upon the functioning of fleshy media, but is carried on independently of body activity and without regard to such objective concepts as position, distance, space, or time.

Telepathy is an activity of pure personal being. The fact of telepathy, moreover, provides a scientific basis for the doctrines of Divine inspiration and revelation. (1) Telepathy is defined as the transmission of thought from one person to another without communication through the physical senses. Telepathy in its pure form is intelligible communion between the subjective self of one person and the subjective self of another. When any two persons are in such a state of subjective or subconscious communion, they are said to be *en rapport*. (2) The facts regarding telepathy may be summarized as follows: (a) There is inherent in man a power which enables him to communicate his thoughts to others, under certain conditions, independently of objective means of communication. (b) Telepathy is primarily the communion of subconscious selves, or rather it is the normal mode of communication between persons in their subconscious states. (c) A state of perfect passivity on the part of the recipient is the most favorable condition for the reception of telepathic communication. The more perfectly the objective intelligence is held in abeyance—its functions suspended—the more perfectly will the Subconscious perform its functions. (d) This condition of passivity obtains either in induced sleep (hypnosis) or in natural sleep, and more perfectly perhaps in the latter state than in the former. Natural sleep is said to be the most perfectly passive condition attainable. (e) Although suggestion does make its impression upon the objective mind, yet the essential condition to the most successful telepathic

communication is that both communicator and recipient be in their subconscious states. (f) Distance has no effect on, nor relation to, telepathic intercourse. As has already been stated, apparently neither Space nor Time exists for the Subconscious.

[Cf. Kant's theory, that Space and Time are "forms of perception" inherent in the mind, modes of objective thought, but not characteristic of Reality]. Cf. also 2 Pet. 3:8—Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. [That is to say, Time does not exist for God; or, to put the same truth in philosophical terms, mathematical time is an arbitrary human concept and not a feature of Reality at all. It follows also that, because man was created *in the image of God*, there must be in him powers that transcend all the objective concepts of distance, space and time.]

The only obstacle in the way of successful telepathy between persons at a great distance from each other is our human habit of thinking. We are accustomed to regard space as being essentially a hindrance to long-distance communication; hence, our faith in telepathy is in inverse proportion to the distance involved. And so we fail in telepathic intercourse, as in many other things, primarily through our own lack of faith. Besides, the average Westerner goes through life without ever attempting to develop the powers of his subliminal self, in fact oftentimes in complete ignorance of them; our Western culture prides itself chiefly on turning out a race of "go-getters"; on the whole we of the Occident are extroverts *par excellence*.

Obviously, the phenomenon of telepathic communication provides a scientific basis for our acceptance of Divine revelation and inspiration as historical facts. For, if men in their subconscious states can communicate thought to each other apart from the media of the physical senses, certainly the Divine Being, who is pure Spirit, can in like manner communicate Divine Thought to the spirit of man. Jesus tells us that "God is a Spirit, and they that worship him must worship in spirit and truth" (John 4:24). *Inspiration is the breathing of eternal Truth into the spirit of man by the Spirit of God.* This eternal Truth is the Thought of God; naturally, then, the communication of this Thought is the work of the Spirit of God. This is the Truth, moreover, which makes men free—free from ignorance, superstition, error, prejudice, malice, hate, sin, and ultimately from death itself. As Jesus Himself puts it: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). Or, as He testified to Pilate, the Roman governor: "To this end have I

been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37). Truth, moreover, to be intelligible to man, must be communicated in words which he can understand. Hence, even as in telepathic communication by *suggestion*, that which is communicated is expressed *in words* (that is, if it is an intelligible communication and not mere empathy or *en rapport*-ness of feeling), subvocally, of course, but in words, nevertheless, which are expressions or revelations of the communicator's thought and will; so, likewise, the communications of eternal Truth from God are embodied in words, that is, in a form not only intelligible to the immediate recipients but designed as well for preservation for subsequent generations. Divine Truth is the Word of God; it is the expression or revelation of the Thought and Will of God; hence the communication of the Word is invariably attended by a *proceeding forth* of the Spirit from the Divine Being. The Scriptures make it clear, as we shall see later, that in the various Divine operations the Spirit and the Word go together and act together. Jesus said: "The words that I have spoken unto you are spirit, and are life" (John 6:63).

Now the Bible is the record of the progressive communication or revelation of this eternal Truth or Word to man, through the agency of the Spirit; hence, Scripture is God-breathed literature.

[Cf. again 2 Cor. 2:9-13]: As it is written, Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him: unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words. [It must be understood, of course, that by the pronouns "we" and "us" in this passage, Paul has reference to the *apostles*, himself included.]

A specific example of the Divine mode of revelation and inspiration may be found in Matt. 16:15-17. Here Jesus is represented as asking the Twelve, "Who say ye that I am?" and Simon Peter answered immediately, "Thou art the Christ, the Son of the living God." To this Jesus replied as follows: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not re-

vealed it unto thee, but my Father who is in heaven." That is to say, the sublime truth to which Simon Peter gave expression on this occasion—the truth of the Messiahship of Jesus, the fundamental truth of Christianity—was not a creation of Peter's own thought, not a figment of his own human imagination, nor had he derived it from any other human source; on the contrary, it was a truth communicated, obviously not by means of sensible media at all, but breathed into Peter's mind, flashed upon his consciousness, in just so many words, directly from God the Father in Heaven. In a word, this truth, as to its nature, was an eternal truth; as to its source, it was a direct revelation from God; as to its mode of communication, it was God-breathed, *i.e.*, communicated by the Divine Spirit to the human spirit who voiced it. An even clearer case of the mode of Divine revelation and inspiration is described in the second chapter of *Acts*, in which we find the account of the events of that memorable first Pentecost after our Lord's resurrection, events beginning with the descent of the Holy Spirit and closing with the incorporation of the Church of Christ. Here we read that the immediate effect of the Spirit's descent in baptismal measure upon the apostles was that "they were all filled with the Holy Spirit, and began to speak with other tongues, *as the Spirit gave them utterance*" (v. 4). That is, they were not delivering a message which had its origin in their own minds, or which they had received from any source by means of sensible media. No,—they were delivering a God-breathed message, a message communicated to them *in words* by the Spirit of God. Speaking by way of analogy from our present understanding of the subconscious and its powers, they were like men in a state of hypnosis delivering a message that was being communicated to them by suggestion; they were but giving voice to the words that were being put upon their lips by the Holy Spirit Himself. In a word, they were acting simply as mouthpieces of the Spirit of God. That they did not themselves comprehend the full import of the revelation that was being communicated through them to all mankind is evident from the context. In closing his sermon, for instance, Peter is represented as saying: "For to you is the promise [*i.e.*, the promise of remission of sins in the name of Jesus Christ], and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (v. 39). Obviously the phrases in this statement, "to all that are afar off, even as many as the Lord our God shall call unto him," included the Gentiles as well as the Jews. Yet for many

years after Pentecost, neither Peter nor any other Apostle, as far as we know, preached the Gospel to a single Gentile; and a sequence of providential acts became necessary, some eight or ten years later, to break down the prejudice in Peter's heart and teach him that "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is acceptable to him" (Acts 10:34-35). Thus it was, on the day of Pentecost, that the facts, commands and promises of the Gospel were breathed into the subconscious minds of the Apostles—in words, of course—and thereafter communicated by the latter to all mankind. The apostolic testimony is recorded in the New Testament canon, once for all time, for all men to read, hear and understand. As Jesus Himself stated expressly to the Apostles themselves: "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Inspiration, in the primary sense of the term, is the communication of truth without the use of sensible media, by the Divine Spirit to the human spirit; and the truth so communicated is the Word of God. *Inspiration* has reference primarily to the mode of communication, and to the agency of the Spirit therein; *revelation*, on the other hand, has a twofold reference, namely, (1) to the source, and (2) to the matter or content, of the communication. The prerequisite of both operations is *en rapport*-ness of the Divine Spirit, the communicator, with the human spirit, the recipient. And the operation itself is essentially a subconscious one, especially in so far as the recipient is concerned.

4. The Subconscious is the storehouse of all the impressions that are received in the course of a lifetime. It is the seat of perfect memory. Perfect memory, moreover, provides the scientific basis for the doctrine of sanctions in the universal order, *i.e.*, future rewards and punishments.

In his epoch-making book, *The Unconscious*, Dr. Morton Prince describes case after case of perfectly normal persons in whom the recovery of details of inconsequential experiences of everyday life was brought about simply by inducing states of *abstraction* in them. He writes:

It is often astonishing to see with what details these experiences are conserved. A person may remember any given experience in a general way, such as what he does during the course of the day, but the minute details of the day he ordinarily forgets. Now, if he allows himself to fall into a passive state of abstraction, simply concentrating

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his attention upon a particular past moment, and gives free rein to all the associative memories belonging to that moment that float into his mind, at the same time taking care to forego all critical reflection upon them, it will be found that the number of details that will be recalled will be enormously greater than can be recovered by the voluntary memory. Memories of the details of each successive moment follow one another in continuous succession.

To this Dr. Prince adds:

This method requires some art and practice to be successfully carried out. In the state of abstraction, attention to the environment must be completely excluded and concentrated upon the past moments which it is desired to recall.¹

This process of recovery, while one is in a state of abstraction, itself usually involves dipping into the storehouse of the Subconscious. But in both natural and induced (hypnotic) sleep, and in the latter state especially, memory becomes far more vivid, and recovery far more comprehensive, than is ever possible in a mere state of abstraction. Professor E. R. Groves affirms that free abstraction, *i.e.*, allowing the Subconscious to have free reign independently of the objective faculties, brings out the fact that in the subjective self there is perfect memory, memory even of the unpleasant things and experiences of life. He says:

It is clear that we do not succeed in driving all our unpleasant past away, for everyone has some memories that seem constantly intruding, although they are frowned upon and are never welcomed to consciousness. Undoubtedly there are a great many more that we have thoroughly eliminated, so it would seem, since they do not appear in memory. That they are not reall out of the life is proved when attempting to explore the past we dig them up and bring them again to recollection.²

Again:

Since free association has become the method of tapping the unconscious, the question naturally arises, Do dreams also provide channels for the coming out of unconscious energy? It is the belief of many psychologists and psychiatrists that they do.³

Waldstein has written as follows, in his work entitled *The Subconscious Self*:

One fact it is necessary to insist upon, that, in whatever degree or manner . . . perceptions may have been received, they are registered permanently; they are never absolutely lost. We cannot, it is true, recall at will every impression which has been received during the

1. *Vide* Dr. Morton Prince, in *An Outline of Abnormal Psychology*, edited by Gardner Murphy, Modern Library Edition, 193-195, 203 ff.

2. *Understanding Yourself*, 174.

3. *Ibid.*, 179.

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course of our own existence; but the countless instances of the reappearance of the most feeble impressions, coming up again after many years, should make further proof unnecessary. Impressions that have been registered in early childhood, for instance, reappear involuntarily, thus showing their original tenacity at a period of life when no selective process of reason for remembering or forgetting, can possibly have been at work. . . . Impressions once received have a great quality of permanence, and when taken together constitute the elements of what we call memory.

It is not until we begin tapping the Subconscious, however, that we begin to realize that memory is so vast it comprehends all the thoughts, ideas and impressions of one's total experience. All, I repeat: all, without exception! As T. J. Hudson writes:

In all degrees of hypnotic sleep, the exaltation of the memory is one of the most pronounced of the attendant phenomena. This has been observed by all hypnotists, especially by those who make their experiments with a view of studying the mental action of the subject. Psychologists of all shades of belief have recognized the phenomena, and many have declared their conviction that the minutest details of acquired knowledge are recorded upon the tablets of the mind, and that they only require favorable conditions to reveal their treasures. . . . All the facts of hypnotism show that the more quiescent the objective faculties become, or, in other words, the more perfectly the functions of the brain are suspended, the more exalted are the manifestations of the subjective mind. Indeed, the whole history of the subjective phenomena goes to show that the nearer the body approaches the conditions of death, the stronger become the demonstrations of the powers of the soul [spirit?]. The irresistible inference is that when the soul is freed entirely of its trammels of flesh, its powers will attain perfection, its memory will be absolute.¹

Sir William Hamilton has written:

The evidence on this point shows that the mind frequently contains whole systems of knowledge which, though in our normal state they have faded into absolute oblivion, may in certain abnormal states—as madness, febrile delirium, somnambulism, catalepsy, etc.—flash out into luminous consciousness, and even throw into the shade of unconsciousness those other systems by which they had, for a long time, been eclipsed, and even extinguished. For example, there are cases in which the extinct memory of whole languages was suddenly restored; and, what is even still more remarkable, in which the faculty was exhibited of accurately repeating, in known or unknown tongues, passages which were never within the grasp of the conscious memory in the normal state.²

Now it must be obvious to any intelligent person that this perfect memory of the Subconscious provides a scientific basis for the doctrine of future rewards and punishments. Who knows but that memory—by which the Self preserves the record of its own acts, both good and evil—may prove to be the worm that

1. *Op. cit.*, 40, 47.

2. *Lectures on Metaphysics*, 236 ff. Quoted by Hudson, *op. cit.*, 41.

shall never die, and conscience the fire that shall never be quenched? In the only glimpse into the world beyond the grave which Jesus gives us in His teaching—in the narrative of Lazarus and the Rich Man—the fact stands out clearly that the *law of memory* operates in that world to punish transgressors of the Divine Law. As the story is told by Jesus, Lazarus, the beggar, died and was carried away by the angels into Abraham's bosom. The Master then adds (Luke 16: 22-24):

And the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

May it not be reasonably assumed that the memories of his past utterly selfish and irreligious life, neglected as it had been of the better things, the higher values, stoked the fires of this great anguish of soul which the Rich Man was now—justly—experiencing? So it would seem, for we read that, in response to his petition, "Abraham said, Son, *remember* that thou in thy lifetime received the good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish" (Luke 16: 22-25). "Son, remember!" Whatever else the Rich Man may have taken with him into the next world, one thing is sure: he took his memory. As Alexander Maclaren has put it: Memory will embrace all the events of the past life, will embrace them all at the same moment, and will embrace them continuously and continually. Memory is a process of self-registry. As every business house keeps a copy of all letters sent or orders issued, so every man retains in memory the record of his sins. The mind is a palimpsest; though the original writing has been erased, the ink has penetrated the whole thickness of the parchment, and God's chemistry is able to revive it.¹ It is significant, too, that memory is individualistic. As William James says, "Memory requires more than the mere dating of a fact in the past. It must be dated in *my* past." The law of memory seems to be the guarantee of personal identity and of individuality as well.

Now of course someone may be objecting that, if this reasoning is true, the saints themselves will suffer in the world to come, from the memories of sins they have committed in this present life both before and after conversion, and suffer perhaps

1. *Vide* A. H. Strong, *Systematic Theology*, One-Volume Edition, 1926. A. Maclaren, *Sermons*, I, 109-122.

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even more poignantly by virtue of their more profound appreciation of holiness and consequent greater capacity for suffering, even as Jesus the Holy One, in the Garden of Gethsemane, suffered to the extent that drops of His blood mingled with His sweat to sanctify the ground beneath the olive trees, suffered more excruciatingly than a mere man could ever suffer and continue to live. For, is it not true that we have all sinned and fallen short of the glory of God (Rom. 3:23)? To this objection, I reply that God's grace is sufficient to meet every need of His saints and that the blood of Christ is an all-sufficient covering (Atonement) for their sins. God's clear promise, uttered in olden times, was that under the New Covenant—after the Atonement had been provided—He would forgive the iniquity of His people and remember their sin no more (Jer. 31:34; Heb. 8:12). In the words of the Psalmist:

For as the heavens are high above the earth,
So great is his loving kindness toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a Father pitieth his children,
So Jehovah pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.

(Psa. 103:11-14).

Difficult as it may be for us poor mortals to comprehend, the fact is, nevertheless, that *when God forgives, God forgets*. Hence forgiven sins will never be brought up in the Judgment, neither from any source external to the individual saint nor from any law operating within his own being. Herein perhaps consists the metaphysical aspect of the salvation in Christ; it is tied up somehow with the process of immortalization. According to Scripture, the redeemed will appear in the Judgment clothed in glory and honor and immortality, in order that the infinite goodness and mercy of God may be made manifest to all intelligent creatures—both angels and men—in the greatness of the salvation then and there to be revealed. For the ultimate function of the final Judgment will be the vindication not only of God's past dealings with His moral creatures (both angels and men) but of His determination of their future destinies as well. And the salvation to be made manifest on that last great Day will be so indescribably glorious that even though only one human creature should be found worthy of receiving it, this one instance, nevertheless, would be found sufficient to convince both angels and men of the wisdom and goodness of God, and

sufficient also to demonstrate the successful consummation of the Divine Plan of the Universe. For just as the value of a life is determined not by its quantity, or length in years, but by its quality; so the success of God's plan for His creatures will be determined, not by the number saved, but by the greatness of the salvation that will finally be revealed.

With reference again to the metaphysical aspect of the problem under consideration here, I take it that the remembrance of his past sins by a saint of God will be dimmed as a result of his progressive infilling with the Spirit of God and consequent growth in holiness, in this present life. Moreover, the saint's progressive sanctification in the present terrestrial order can lead to but one outcome in the future celestial order, for which it is indeed the necessary preparation; that outcome will be the putting on of immortality, the redemption of the body. Thus the saved person will not only outgrow, so to speak, the practice of sin, in sanctification, in this life, but he will ultimately lose even the remembrance of his sins in the final transmutation of his physical into his spiritual body in the life to come. It could hardly be otherwise with respect to a holy race that is to be fitted ultimately for fellowship with our holy God. For ultimate holiness will surely be, if anything, *wholeness*—a literal wholeness in which all the marks, including even the vestigial ones, of sin will have been blotted out by the chemistry of the Spirit of God.

To the wicked, disobedient and neglectful, on the other hand, no promise of immortality is held out in the Bible. With what manner of body they will come, we are not told in Scripture, and hence we do not know. We are told by Jesus Himself that "the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5:28-29). What form this final punishment will take, in so far as the body is involved, we do not know. But we may be certain that the *law of memory* will be functioning as it has never functioned in this present life. We may be sure, too, that when the wicked shall come face to face with Infinite Holiness, their own wickedness will stand out in such execrable contrast that their anguish will be unspeakable; so terrible will it be that the inspired writers are compelled to resort to poetic imagery to describe it. The lost, they tell us, will cry out "to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the

throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand? (Rev. 6:16-17). No anguish experienced in this life can be comparable to the ultimate anguish of a lost spirit, a spirit conscious of its own "eternal destruction from the face of the Lord and from the glory of his might" (2 Thess. 1:9). For just as Heaven will be essentially the union of the human spirit with God in knowledge and love; so Hell, whatever else it may be, will surely be the human spirit's absolute loss of God for ever and ever. Its population will take in all those wicked and neglectful ones whom the Spirit will have irrevocably turned over to their own wickedness. The Judgment will be the day of final reckoning; on that great Day, Christ the Judge, we are told, "shall say unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Matt. 25:41). As St. Chrysostom puts it: Hell was prepared for the devil and his angels; if men go to Hell, it will be because they cast themselves into it.

O sinner friend, to be without God, without Christ, without the Holy Spirit, for ever and ever!—what an awful and tragic destiny! Turn ye, turn ye,—for why will ye die?

Thus it will be seen that related to the *law of memory* is the *law of conscience* by which men voluntarily anticipate punishment for their vices and sins. As Wordsworth has written:

For, like a plague will memory break out,
And, in the blank and solitude of things,
Upon his spirit, with a fever's strength,
Will conscience prey.

The Scriptures tell us that

in the day of wrath and revelation of the righteous judgment of God, he will render to every man according to his works; to them that by patience in well-doing seek for glory and honor and incorruption, eternal life; but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek [Rom. 2:5-9].

For the wicked, the neglectful, the proud and the apostate, there can be only "a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries" (Heb. 10:27) in that final reckoning, in which every human spirit, judged by his own works, will go to his own proper place—the place which he shall have prepared for himself by the kind of life he has lived on earth. Dr. A. H. Strong tells of a man who was converted in Whitefield's time by a vision of the Judgment,

in which he saw all men gathered before the Throne, and each one coming up to the book of God's law, tearing open his heart before it "as one would tear open the bosom of his shirt," comparing the content of his heart with the things written in the book, and then according as that which was disclosed in his heart agreed or disagreed with that standard, either passing triumphantly to the company of the blest, or going with howling to the company of the damned. Not a word was spoken; the Judge sat silent; the judgment was strictly one of self-revelation and self-condemnation.¹ Just as in the well-known case of Judas, conscience sent each man to *his own place* (Acts 1:25). For all those ultra-wise persons, therefore—the wise in their own conceits—who are inclined to scoff at the notion of a "physical hell," I would say by way of warning that there are forms of punishment infinitely more terrible than physical suffering. As a matter of fact, there is no form of anguish comparable to mental anguish, and certainly there is no conceivable form of mental anguish that would be more terrible than mental anguish occasioned by the loss of *all good*. Hence it may be that memory is the worm that shall never die, and conscience the fire that shall never be quenched. Moreover, the individualistic character of both memory and conscience would seem to substantiate the fact of the individualistic character of the final judgment: that is, that it will be an accounting in which every man will be judged according to *his own deeds*. This is precisely what the Bible teaches.

Matt. 16:27—For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. Rom. 2:6—[God] who will render to every man according to his works. Rev. 20:12—and the dead were judged out of the things which were written in the books, according to their works.

In any case, all Nature bears out the fact that our world—the Kingdom of Nature—is an individualistic world; we come into it one by one, and we go out of it one by one. In like manner, according to the teaching of Jesus, we come into the Kingdom of Grace by being "born again" one by one, "born of water and the Spirit" (John 3:3-5). And so shall we be "born from the dead" one by one, into the Kingdom of Glory, "the eternal kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:11), after having rendered our proper accounting, each person according to his own works. There is no such thing in the Christian System as either salvation *en masse* or salvation by proxy. In-

1. A. H. Strong, *op. cit.*, 1026.

cidentally, the prime fallacy of all totalitarian systems—both ecclesiastical and political—is their failure to take into account the glory, dignity, and *priority* of the individual in the Plan of the Universe. That priority obtains, however, and no scheme of man will ever change it.

Finally, there is a third law which is inevitably linked up with the laws of memory and conscience, namely, the *law of character*, according to which every thought and deed in the course of a lifetime makes an indelible impress upon the moral nature of the individual human being. Now it is a law of nature that a man cannot enjoy what he has not trained himself to appreciate; hence, it is obvious that no man could possibly enjoy Heaven in the next world, who has not, by opening his heart to the abiding presence of the Spirit *here*, by presenting his body as a living sacrifice *here*, prepared himself in knowledge, in affection, and in desire, for full participation in, and enjoyment of, the fulness of fellowship with God hereafter. As one of the older Catechisms puts it: *Man's end in life is to love God and serve Him here, that he may enjoy Him hereafter.* This is literally and naturally true. Man builds in this present life for eternity. By cultivating the Mind of Christ, by living the life with the Holy Spirit, in a word, by growth in holiness, he builds for a life of ultimate and complete union with God—the Life Everlasting. On the other hand, by living here for himself and for himself alone—the essential principle of all sin is selfishness—he prepares himself for the awful destiny of complete separation from God, of absolute loss of all good, in the world to come. He had no time for God, no desire for God, no love for God, here; hence he cannot expect to acquire that desire and love “in the twinkling of an eye” hereafter; moral character, including holiness, is not so acquired. And not only will he discover that he cannot suddenly and mysteriously acquire love for God after he shall have crossed “the great divide,” but he will find himself, no doubt, so steeped in self that he will be wholly lacking even the desire to acquire it; the habits he has built up through the years all tend in the opposite direction,—away from God. As a matter of fact, he will even find himself miserable in the presence of Infinite Holiness. How could it be otherwise? One cannot conceive of an environment more repugnant to the devil and his angels, creatures who are totally depraved, nor an environment in which they would be more miserable, than Heaven, filled as it is with the presence of God. Undoubtedly, the same reasoning

holds good with respect to the destiny of all lost human spirits. There simply can be no other proper habitation for them, none other suited to their moral status, than Hell, the association of their own kind. To speak in the scientific terms: *every human being has this choice to make—the choice between growth in godliness on the one hand, and atavism on the other, reversion to animal type.* Conscience, moreover, will tell each lost spirit, in the final adjudication, precisely where he belongs, what his proper place is. In a word, our individual destinies hereafter are determined by the characters, made up of thoughts, affections, habits, and dispositions, which we build up in this present life. The most fundamental ethical and religious truth of all time and eternity, a truth embodied in the very structure of the universe, a truth which applies equally to all men everywhere and in all ages, was enunciated by Jesus in these words: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10:39). Second only to this truth is the corollary truth as stated by St. Paul: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life" (Gal. 6:7-8).

The point is, I repeat, that a man's ultimate destiny is determined by the character which he builds in this present life. As the poet has written:

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

"Round by round"! *All life is growth*; the Christian life is growth—growth "in grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). Moreover, the individual destiny thus determined is determined for ever; it is fixed for all eternity. So Jesus Himself teaches, quite clearly—again in the narrative of Lazarus and the Rich Man. Said Father Abraham to the latter: "And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us" (Luke 16:26). That is to say, the gulf between these two persons, Lazarus and Dives, in the world beyond the grave, the gulf between Abraham's Bosom and Hades, was impassable; it was a great gulf *fixed*. Why so? Because it was a gulf of character which had been fixed by the contrary lives—lives of dia-

metrically opposite ideals, habits, and ends—which the two men had lived; by the entirely different character-structures which they had erected. To use Jesus' own analogy: one, Lazarus, had built his house upon the rock; the other, Dives, had built his house upon sand (Matt. 7:24-27). The one had lived a life of humility and faith, and thus had builded for eternity; the other had lived a life of utter selfishness, building only for time. Dives had sought all his heaven in this world; and that being the only heaven he desired, that was all he received. And now, on the other side, the one was enjoying rest and peace in Abraham's bosom, but the other was in Hades, in anguish, tormented in the flames of remorse and despair. Jesus was not drawing upon His imagination here. He was presenting truth; hence the portrayal is in perfect harmony with the nature of things. It would no more have been possible for either Lazarus or the Rich Man to have acquired the moral status of the other after death, than it would be possible for a grain of corn in the earth to metamorphose itself into a watermelon seed. The contrary moral characters of the two men fixed the gulf between them and fixed it for ever. There is not the slightest intimation here of any possibility of post-mortem repentance or salvation, nor is there any intimation of such a doctrine anywhere else in Scripture. The verdict of the final judgment will be explicit and irremediable: "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still" (Rev. 22:11).

Here, then, are three fundamental *natural* moral laws—the laws of memory, conscience, and character. These laws operate in their own right; nothing can prevent their operation; they belong to the very nature of things and of man. And they all have their confirmation scientifically in the phenomena of the Subconscious.

5. Another power of the Subconscious is that of perception of the fixed laws of Nature. The operation of this power indicates clearly that when the Self shall have been freed from the limitations of its objective environment, it will be able to perceive and to know all truth intuitively.

Three sub-classes of subjective mental phenomena which belong in this category are manifested in mathematical prodigies, in musical prodigies, and in those rare persons who are able to transcend all time-measurements. These phenomena do not depend upon the raw material which comes into the mind

through sensation and which is retained therein, in some mysterious manner, in the form of images; sensation, image-ing, and reasoning belong to the objective mind. No one can, of course, without an objective education, become a financier, an orator, a statesman, or a practical man of affairs. But one can be a mathematician or a musician independently of any objective education, that is, by the exercise of the powers of the subjective mind alone. Many instances could be cited to show to what a prodigious extent the mathematical and musical faculties—for music is basically mathematical—manifest themselves in persons who are not only without objective training but who in some instances are lacking even the capacity for any considerable objective education. Rzeszewski, for example, moved his chessmen to a world's championship before he was ten years old. Mozart, at the age of four, amazed his family by going into the garret and playing on the spinet, without having received any instruction, and some of his compositions were written in his childish hand at the age of five. The cases might be cited, too, of Zerah Colburn, the mathematical "genius," and Blind Tom, an imbecile who, without any objective training whatever, was able to reproduce the most difficult classical compositions with accuracy. Blind Joe was a similar character who appeared in vaudeville. As a matter of fact, cases of idiot-savants are rather numerous.¹ And most of us have at some time in our lives met up with mathematical and musical prodigies—"lightning calculators," musical improvisers, individuals with "perfect pitch," and the like. Undoubtedly these are all examples of the manifestations of powers which inhere in the Subconscious, power which, for aught we know, may be latent, though in varying degrees perhaps, in all men.

Creativity, no doubt, also has its roots in the subliminal self. Probably the "genius" of a William Shakespeare, of a Michelangelo, or of a Louis Pasteur, for example, should be placed in this category. Pasteur, writes R. J. Williams, the biochemist,

seemed to be able again and again to arrive at valid conceptions long before he had experimental proof. His creativeness lay in his ability to formulate hypotheses that turned out on the basis of his own hard work and enthusiasm to be tremendously productive.

The same author goes on to say:

1. See R. J. Williams, *The Human Frontier*, 152-156. Material on "idiot-savants" has been collected from several sources; an important source is D. C. Rife and L. S. Snyder, *Human Biology*, 3, 547, 1931.

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For the purposes of this discussion and avoiding all theological disputation, we may say that Jesus' teaching arose by intuition. . . . Even if we recognize and exaggerate the opportunities which he had for learning from his forebears and others, his selection and enunciation of the fundamental laws of life indicate an ability to draw upon a Universal Mind, which does not fall within the abilities previously considered. The universality is the feature which makes the ability of such outstanding importance—the fact that after many centuries, minds of the highest quality still pore over his words and obtain from them ideas that are applicable to modern life.¹

The late Gandhi, for example, admitted that he had gotten the inspiration for his sacrificial life from the Sermon on the Mount. We must not overlook the fact, however, that according to Scripture, Jesus was the Incarnate Word, the expression or revelation of Universal Mind Himself. His own testimony is: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

The power to transcend mathematical time—and perhaps even real time—seems also to exist in the highly-developed Subconsciousness alone. The only means available to the objective mind for the measurement of time, are the physical senses, in the observation of the movements of the heavenly bodies or of some mechanical instrument, such as a clock, which objective experience has proved to be an accurate device for such measurement. The subjective mind, on the other hand, possesses the inherent power of measuring time accurately, independently of objective aids or of the exercise of reason. The subliminal self, in fact, manifests inherent power not only to measure accurately the lapse of time, but even to transcend all such measurements by projecting itself either into the past or into the future. There can be little doubt, it seems to me, that the phenomenon of *prescience* (literally, "to know beforehand"), not infrequently exhibited by historical personages, is the result of the contact of the Subconscious within them with the Universal Mind, the Mind of God, to whom all the events of history are known from the beginning. (Cf. Isa. 46:9-10: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times things that are not yet done.") Obviously, these "prophetically illumined" persons who have appeared in history from time to time were persons who were subconsciously *en rapport* with the Universal Mind, and who were thus able to foreknow events, that is, to "know" those events prior to their occurrence in time as we measure it objectively. This is true of the Biblical prophets in a special sense,

1. *The Human Frontier*, 140.

for they were instrumentalities *divinely chosen and called* for the communication of *evidential* truth to mankind. However, as stated in a foregoing paragraph, it is now claimed that the Duke University experiments have provided conclusive evidence of the existence of the power of prescience, on a small scale at least, in the ordinary run of human individuals. Be that as it may—whether the power is common to all men or not—the very existence of the phenomenon affords a scientific explanation of the fact of prophecy.

Finally, this subconscious power of intuiting the fixed laws of nature is a clear intimation of the method by which the saints will apprehend eternal Truth in its fulness in their ultimate union with God,—the Beatific Vision. On this point Dr. Hudson sums up as follows:

We have seen that certain phenomena depend for their perfect development upon objective education, and that certain other phenomena are exhibited in perfection independently of objective education. In other words, certain powers are inherent in the subjective intelligence. These powers appear to pertain to the comprehension of the laws of Nature. We have seen that, under certain conditions, the subjective mind apprehends by intuition the laws of mathematics. It comprehends the laws of harmony of sounds, independently of objective education. By true artists the laws of the harmony of colors are also perceived intuitively. These facts have been again and again demonstrated. It would seem, therefore, to be a just conclusion that the subjective mind, untrammelled by its objective environment, will be able to comprehend all the laws of Nature, to perceive, to know all truth, independently of the slow, laborious process of induction. We are so accustomed to boast of the "god-like reason" with which man is endowed, that the proposition that the subjective mind of man is incapable of exercising that function, in what we regard as the highest form of reasoning, seems, at first glance, to be a limitation of the intellectual powers of the soul, and inconsistent with what we have been accustomed to regard as the highest attributes of human intelligence. But a moment's reflection will develop the fact that this apparent limitation of intellectual power is, in reality, a god-like attribute of the mind. God himself cannot reason inductively. Inductive reasoning presupposes an inquiry, a search after knowledge, an effort to arrive at correct conclusions regarding something of which we are ignorant. To suppose God to be an inquirer, a seeker after knowledge, by finite processes of reasoning, is a conception of the Deity which negatives his omniscience, and measures Infinite Intelligence by purely finite standards. For our boasted "god-like reason" is of the earth, earthy. It is the noblest attribute of the finite mind, it is true, but it is essentially finite. It is the outgrowth of our objective existence. It is our safest guide in the walks of earthly life. It is our faithful monitor and guardian in our daily struggle with our physical environment. It is our most reliable auxiliary in our efforts to penetrate the secrets of Nature, and wrest from her the means of subsistence. But its functions cease with the necessities which called it into existence; for it will be no longer useful when the physical form has perished, and the veil is lifted which hides from mortal eyes that world where all

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truth is revealed. Then it is that the soul [spirit?]-the subjective mind-will perform its normal functions, untrammelled by the physical form which imprisons it and binds it to earth; and in its native realm of truth, unimpeded by the laborious processes of finite reasoning, it will imbibe all truth from its Eternal Source.¹

In the well-known words of the Apostle Paul:

For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. . . . For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully even as also I was fully known [1 Cor. 13:9, 10, 12]. [Cf. 1 John 3:2]-Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.

This ultimate apprehension will surely be that of every form of Truth, not only of what we call "physical," "psychological," and "mathematical" truth, but of all moral and spiritual truth as well. In the presence of Absolute Holiness, all men will "see"—that is, *understand*—themselves exactly as they are, and each will know as a result of this vision what his proper destiny must be.

6. There also resides in the inner self a psychic power over the functions of the physical body, a power which can be invoked, under proper conditions, to alleviate the ravages of disease. The majority of persons, however, are unmindful of these inherent psychic powers which the Creator has endowed them with for their own use and benefit. The facts of suggestion and auto-suggestion are fairly conclusive proof that the "inner man"—the spirit—unifies and controls the physical organism. Thus the truth of the pre-eminence of Mind over Matter is well established.

The healing power of suggestion, either from an external source or from one's own mind, is now recognized by all reputable physicians and psychiatrists; mental therapeutics has, in fact, become a legitimate phase of scientific medicine. It is a matter of general agreement among scientists that nothing is so conducive to the general health of the organism as a healthy mental outlook on life. Indeed these general principles are now being successfully utilized in as important a function as child-birth.² Moreover, a proper mental outlook on life is more often provided by a genuine religious faith than by any other factor. As Dr. G. W. Allport writes:

1. *Op. cit.*, 72-74.

2. *Vide*, for example, Grantly Dick Read, *Childbirth Without Fear*, published in England under the title, *Revelation of Childbirth*.

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

Religion is the search for a value underlying *all* things, and as such is the most comprehensive of all the possible philosophies of life. A deeply moving religious experience is not readily forgotten, but is likely to remain as a focus of thought and desire. Many lives have no such focus; for them religion is an indifferent matter, or else a purely formal and compartmental interest. But the authentically religious personality unites the tangible present with some comprehensive view of the world that makes this tangible present intelligible and acceptable to him. Psychotherapy recognizes this integrative function of religion in personality, soundness of mind being aided by the possession of a completely embracing theory of life.¹

Dr. R. J. Williams writes in like vein:

While psychologists, psychiatrists, and students of mental hygiene could not unanimously endorse theology as a beneficent agent in human life, they would be practically unanimous in their endorsement of religion if they could specify that the religion must be the kind that engenders in human beings the triad of *faith, hope, and love*, of which the greatest is love. These three are probably the most important mental medicines, and their opposites—fear, despair, and hate—are among the worst mental poisons.²

From the viewpoint of psychic research, the fundamental principles which underlie the practice of mental therapeutics may be summarized as follows: 1. The subjective mind exercises a general control over the sensations and functions of the body. 2. The subjective mind is at all times amenable to control by suggestions of the objective mind. 3. These two propositions being true, the conclusion is obvious, namely, that the sensations and functions of the bodily organs are subject to control by suggestions from the objective mind. As a matter of fact, both trances and cures often occur as a result of *auto-suggestion*. 4. These suggestions, however, must be strongly and repeatedly willed, and decreed, either orally or mentally, in words. 5. In all cases, passivity on the part of the patient is necessary to favorable results.

That bodily sensations are subject to control by suggestion is proved by the phenomenon of catalepsy, a condition in which the subject is immunized to physical pain of any kind. It is further proved by the not infrequent use of hypnotism for anesthetic purposes in surgical operations. Again, with reference to the bodily functions, Bernheim, Moll,³ and others may be cited as authority for the fact that symptoms of disease (fever, rapid pulse, flushed cheeks, etc.), partial or total paralysis, pains

1. G. W. Allport, *Personality: A Psychological Interpretation*, 226.

2. *The Human Frontier*, 182.

3. *Vide* H. Bernheim, *Suggestive Therapeutics*, translated by Christian A. Herter, recently reprinted by the London Book Company, Woodside, New York. Also A. Moll, *Hypnotism*.

in the body, hemorrhages, bloody stigma, and even structural changes have been produced in various subjects by means of suggestion. This being true, how much easier it should be to alleviate the symptoms and ravages of disease by the same method: it is well known that Nature *per se* is constitutionally constructive and restorative. Hudson writes:

At the risk of repetition, the self-evident proposition will be repeated, that the instinct of self-preservation is the strongest instinct of our nature, and constitutes a most potent, ever-present, and constantly operative auto-suggestion, inherent in our very nature. It is obvious that any outside suggestion must operate with all the greater potentiality when it is directed on lines in harmony with instinctive auto-suggestion. It follows that normal conditions can be restored with greater ease and certainty, other things being equal, than abnormal conditions can be induced. And thus it is that by the practice of the various systems of psycho-therapeutics we find that the most marvelous cures are affected, and are again reminded of the words of Paracelsus: "Whether the objects of your faith be real or false, you will nevertheless obtain the same effects."

Again:

The faith required for therapeutic purposes is a purely subjective faith, and is attainable upon the cessation of active opposition on the part of the objective mind. And this is why it is that, under all systems of mental therapeutics, the perfect passivity of the patient is insisted upon as the first essential condition. Of course, it is desirable to secure the concurrent faith both of the objective and subjective minds; but it is not essential, if the patient will in good faith make the necessary auto-suggestion, either in words, or by submitting passively to the suggestions of the healer.²

Suggestion, it must be understood, supplemented by faith on the part of the recipient is the all-potent factor in the production of phenomena of this kind. Dr. Phineas P. Quimby, for example, a self-styled "free-thinker," by means of suggestion cured Mary Baker of neurotic disorders several years before she wrote and published her *Science and Health*. By means of suggestion and auto-suggestion, so-called "miracles of healing" have been effected in all ages and in all parts of the world, and not infrequently apart from any kind of a religious setting. As a matter of fact, these two phenomena have played an important role in the science of medicine from its earliest beginnings; indeed, they figured significantly in the art of healing developed under Asklepios (who later became the Greek god of medicine) several centuries before Christ. Undoubtedly, too, they play the determining role in present-day "miracles" of the kind, such as,

1. *Op. cit.*, 154-155.

2. *Ibid.*, 156.

for example, those wrought at Lourdes, France. In a word, the facts of suggestion and auto-suggestion account for the successes of "faith healers," "divine healers," "mental healers," "magnetic healers," "mesmerists," and the like, in all ages of the world's history. Christian Science practitioners are particularly efficacious in the exercise of these subconscious powers, the therapeutic values of which are available to all men. That all do not benefit therefrom is simply due to the fact that the vast majority of persons go through life totally unmindful of the existence of these natural powers and functions within them; hence, through ignorance, failing to develop or to utilize them, they suffer unnecessarily a multitude of ailments, both mental and physical. It is quite probable too that Jesus Himself made use of these powers of the Subconscious in performing many of His miracles, especially His miracles of healing. He, being Himself the Author of Nature—for "all things were made through him, and without him was not anything made that hath been made" (John 1:3)—certainly possessed complete knowledge and control of the operations of Nature's laws. In fact, in the *variety* of His miracles (miracles of healing and of exorcising demons—miracles of benevolence; miracles of raising the dead; miracles of judgment, as the blasting of the fig tree; miracles showing His control of the natural elements, as the stilling of the tempest; miracles of creation, as the feeding of the five thousand with a few loaves and fishes, etc.), He demonstrated His absolute control of Nature at every point and in every phase of her workings. One must not, however, positively identify the power by which the miracles of the Bible were wrought, with the powers of the Subconscious in man by which the "miracles" of strictly human agency have been performed. The latter are, to say the most, but feeble reflections of the former, even as man himself is—in the potencies of his person—but the image or likeness of God. The miracles of the Bible are to be distinguished from the "miracles" wrought exclusively by human agency, in three respects in particular: (1) in their *timeliness*, that is, in relation to the unfolding of the Divine Purpose; (2) in their essentially *evidential function*; and (3) in the fact that the Word of God itself entered, either directly or indirectly (in the form of a symbol of the Word, as, for example, Moses' rod), into the performance of them. Bible miracles are in a separate—and higher—category from any event wrought exclusively by human agency.

Finally, all this evidence with respect to the powers of the

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Subconscious proves, of course, that the "inner man," the subliminal self, the spirit, unifies, dominates and controls the physical organism in which it is temporarily domiciled, and that Mind is superior to, and exercises sovereignty over, Matter. Indeed, it is only through the avenue of Mind that we can even know Matter or know that Matter exists.

7. Psychokinesis (or, as it is sometimes called, telekinesis) is proof that *the thoughts of the Subconscious are capable of self-transmutation into "physical" energy.*

8. Ectoplasms, spirit materializations, phantasms, etc., are evidence that *the thoughts of the Subconscious are capable of embodying themselves in visible form.*

9. *Thoughts are entities which impress themselves upon their surroundings. Thoughts are indeed things.*

10. In the existence and exercise of these powers, man reveals the spark of the Infinite that is in him, and himself gives evidence of having been created in the image of God. *For, is not the Cosmos itself a constitution of the Divine Will, a projection of the Divine Spirit, an embodiment of the Divine Thought?*

Charles Richet writes as follows:

1. There is in us a faculty of cognition that differs radically from the usual sensorial faculties (cryptesthesia). 2. There are, even in full light, movements of objects without contact (telekinesis). 3. Hands, bodies, and objects seem to take shape in their entirety from a cloud and take all the semblance of life (ectoplasms). 4. There occur premonitions than can be explained neither by chance nor by perspicacity, and are sometimes verified in minute detail. Such are my first and explicit conclusions. I cannot go beyond them.¹

Hudson writes: "The subjective mind, or entity, possesses physical power; that is, the power to make itself heard and felt, and to move ponderable objects."²

Again:

There are several ways by which the operations of the subjective mind can be brought above the threshold of consciousness. When this is done by any one of the various methods, a phenomenon is produced. . . . The leading phenomena are clairvoyance, clairaudience, telepathy, mesmerism and hypnotism, automatic writing, percussive sound (spirit-rapping), movement of ponderable bodies (table-tipping), and phantasmic appearances.³

Clairvoyance is the power of discerning objects which are not

1. *Thirty Years of Psychical Research*, 596-597. Translated from the French by Stanley DeBrath.

2. *Op. cit.*, 208.

3. Hudson, *op. cit.*, 219.

present to the senses but which are regarded as having objective reality. Dr. Rhine says:

Clairvoyance perception is the awareness of objects or objective events without the use of the senses, whereas telepathy is the awareness of the thoughts of another person, similarly without sensory aid.¹

Clairaudience is defined as "the power of hearing the spoken words of a human soul." It is the faculty which enables a man's objective mind to receive communications from his own or another's subjective mind by means of intelligible words. *Automatic writing* consists in holding a pencil in one hand and letting it write; the subjective mind assumes control of the nerves and muscles of the arm and hand, and propels the pencil, the objective mind being perfectly quiescent, and often totally oblivious of what is being written. *Levitation* is not, as often defined, the *illusion* that a heavy object is suspended in the air without visible support: it is the actual thing. *Psychokinesis* is the designation now given to any form of movement of ponderable objects by thought power alone; attention has already been called to the positive results of the Duke University experiments in this field.

Ectoplasm is defined by Mr. Hamlin Garland as an elementary substance given off by the human body in varying degrees. He conceives it to be *ideoplastic*, that is, capable of being moulded into various shapes by the mind of the psychic or that of the sitter. "*Spirit materializations*" are said to be *thought projections* of the Subconscious. As Hudson puts it:

The power resides in the subjective mind of man to create phantasms perceptible to the objective senses of others. Again it seems to be well established by experiment that some persons have the power not only to create such phantasms but also to endow them with a certain degree of intelligence and power.²

Again:

The medium goes into a trance, or hypnotic state, and projects the shapes of various persons, generally of the deceased friends of some of those present. A good medium will produce any number of visions, of any number of persons, men and women, large and small.³

In fact it is thought that a good medium is capable of extracting any image (that is, of a loved one or friend) that may be in the mind of any sitter, and of projecting that image in a manner perceptible to the latter's physical senses.

1. *The Reach of the Mind*, 27.
2. *Op. cit.*, 289.
3. *Ibid.*, 291.

MATTER AND SPIRIT

From these facts it is fair to conclude: 1. That the power to create phantasms resides in and is inherent in the subjective mind, or personality, of man. 2. That the power becomes greater as the body approaches nearer to the condition of death; that is, the subjective, or hypnotic, condition becomes deeper, and the subjective personality in consequence becomes stronger in its sphere of activity. 3. That at the hour of death, or when the functions of the body are entirely suspended, the power is greatest. . . . All that we know is that phantasms are created by some power inherent in the subjective personality of man. They may be called "embodied thoughts," as man may be called the embodied thought of God. . . . It is fair to presume that that part of the Infinite which is embodied in each of us must partake, to a limited extent, of His power to create. Experimental psychology suggests that we have that power, and that it is thus that phantasms are produced.¹

Thoughts are entities which impress themselves on their surroundings. Truly, *thoughts are things*. All this is in perfect harmony with Scripture, which teaches clearly that the Will of God is the constitution of our universe both physical and moral, that is to say, the Will of God is that which constitutes it and *constitutes it to be what it is*. But the Will of God is expressed by the Word of God (which is the revelation of the Thought of God), and is realized through the activity of the Spirit of God. To God the Father, we are indebted for *faith*; to God the Word or Son, we are indebted for *doctrine*; and to God the Holy Spirit we are indebted for *evidence* or *proof*. The Father *originates*, the Son *executes*, the Spirit *applies* and *realizes*. Hence, the Cosmos is presented in Scripture as the creation or projection of the Divine Spirit and the embodiment or materialization of the Divine Word.

Psa. 33:6, 9—By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast. Heb. 11:3—By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. John 1:1-3: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. Cf. also v. 14—And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. Acts 17:24-25: The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things. Psa. 148:1-6: Praise ye Jehovah. Praise ye Jehovah from the heavens; Praise him in the heights. Praise ye him, all his angels; Praise ye him, all his host. Praise ye him, sun and moon; Praise him, all ye stars of light. Praise him, ye heavens of heavens, And ye waters that are above the heavens. Let them praise the name of Jehovah; For *he commanded*,

1. Hudson, *op. cit.*, 293-294.

and they were created. He hath also established them for ever and ever; He hath made a decree which shall not pass away.

Students of psychic phenomena also write of what they designate the Superconscious; Edith Lyttelton, for example, says that the Superconscious is a term used to designate the "enlarged faculties of intellect, perception, and intuition, of which the ordinary conscious mind is not aware."¹ She goes on to explain that the forms of superconscious power exhibiting knowledge which the conscious mind does not possess, are (1) knowledge of either past or current events or facts, which has not been acquired normally by the individual percipient; and (2) knowledge of future events, i.e., prescience. "Inspiration," she says, "is another word for a message from the superconscious part of mind, which has contact with a wider world than has the conscious mind."² Again:

The deduction to be drawn . . . may be that the superconscious part of a man's mind is in contact not only with the conscious and superconscious parts of other living minds, but also with another field of existence where time is different from our time, and is thus enabled now and then to see the future as if it were past, as if it were the inevitable scene of a drama in which we play our already destined and rehearsed role. . . . In the course of evolution the unconscious elements in our being have been largely despised and ignored. In primitive times men were ruled almost entirely by their instincts, passions, and terrors, and the path of progress has lain along the way of suppression of these unreasoning rulers. Probably this was a necessary process, for the conscious intellect of man needed time to develop. But just as the intellect in our early primitive history was subordinated to the instincts, so in our later development the instincts have been subordinated to the intellect; or, in other words, the conscious has ignored the unconscious. Then came the work of studying the subconscious, and the tendency was to believe that all the unconscious part of the mind was in that region. Now we are beginning to understand that we have a superconsciousness as well, and that within the compass of our own being we have powers of contact with a far greater and wider life than we know here.³

Along the same general line is Lecomte du Nouy's thesis, in his recent work, *Human Destiny*. Biological evolution, he contends, is giving way to higher moral and spiritual evolution, as the enlargement of man's powers, especially those of the brain (to which the conscious mind seems to be closely related) produces in him greater freedom of action and hence accelerated progress. All future "evolution," he holds, will be in the realm of the moral and spiritual. Similarly, L. Ron Hubbard, in his book, *Dianetics*, makes the point that men as a rule utilize only

1. *Our Superconscious Mind*, 5.
2. *Ibid.*, 36.
3. *Ibid.*, 257-258.

a small fraction of their individual brain power in their daily life and activity, and hence fail to make the advancement (by eliminating the unconscious impressions ("engrams") which hang over them from the past) of which they are inherently capable. One is reminded, in this connection, of those memorable words of St. Paul:

Now the Lord is the Spirit: and *where the Spirit of the Lord is, there is liberty*. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit (2 Cor. 3:17-18).

And the Apostle tells us elsewhere that it is God's eternal purpose that those who are called through the Gospel and justified by the obedience of faith in Jesus Christ, shall ultimately be glorified—i.e., redeemed both in spirit and in body—and thus conformed to the image of His Son (Rom. 8:29-30). May we not reasonably conclude, therefore, that the "far greater and wider life" alluded to in the foregoing excerpt, is in truth the life of the Being of our God, the life of the Spirit of God?

11. In a word, the phenomena of the Subconscious would seem to compel us to reject the notion that Spirit is but an "epiphenomenon" of Matter, and to conclude, rather, that Matter is a creation, or projection, of Spirit.

12. We conclude, in the second place, that the Subconscious aspect of the Self is identical ontologically with what we speak of as "spirit" in man. If so, the objective or conscious aspect of the Self must be identical with what we speak of as "mind." Mind is, then, the medium through which the spirit, the real being, relates itself to the environment in which the human organism, as it is presently constituted, dwells and functions.

13. We necessarily conclude, in the third place, that there is a personal life in man which is carried on even in this present world more or less independently of the physical organism and on a higher (metaphysical) order of being than the psychological life of the organism itself; in a word, that the body is, in the words of the Apostle, merely "the earthly house of our tabernacle" (2 Cor. 5:1) in which this real self—the ontological man—is temporarily domiciled. In view of the fact, then, that such a personal life is carried on here to some extent independently of the body—as we know from the phenomena of the Subconscious that it is—who is able to gainsay the conviction that this personal life will persist, and persist for ever, beyond the dissolution of the body; and, provided it shall have