

THE DUAL NATURE OF MIND.

BY

L.B. JOLLEY.

OUTLINE.

Introduction.

A Double Consciousness.

Actions.

1. Independent.
2. Synchronous.

Functions.

1. Alternative.
2. Unison.
3. Independent.

Functions Compared.

Some Feats of Sonambulism.

Definition.

1. Objective Mind.
2. Subjective Mind.

Subjective Mind.

Suggestibility.

Memory.

Mind Cure.

Thoughts.

Controlling Power.

Conclusion.

That man is a trinity, made up of "body, soul and spirit", was a cardinal principle of the Ancient Greeks, showing that THEY clearly recognized the dual character of man's mental and spiritual organism. Plato said that man was a trinity of soul, soul-body, and earth-body. The Ancient Alchemists doubtless referred to him when they spoke of the salt, sulphur, and mercury. The writings of many of our fore-fathers show similar beliefs. As a matter of fact this truth was discussed and fixed in the minds of both christian and pagan philosophers.

We read that Swedenberg believed himself to be divinely inspired and declared that, "There appertain to every man, an internal man, a natural man, a rational man, and an external man", which to be proper is called the natural man. He later tells of three degrees in man, the natural; the spiritual; and the celestial.

This idea of man's being endowed with a duality of mind is far from new. Some of the modern writers who accept this theory are Professor Wigan, Doctor Brown-Séquard, Professor Proctor, and Thomas J. Hudson. Hudson is probably the greatest living authority. Numerous facts are given by these noted men demonstrating that there exists a duality in every mental organism.

It is only in recent years that this doctrine of "duality" has been clearly defined. It has become a cardinal principle with the advocates of the ^{new} psychology. That it has been divinely recognized as a truth by men of all civilized nations could be shown by thousands of examples taken from all conditions of life.

In our latest physiologies we find this duality of mind emphasized. Vincent in a chapter upon the "physiology of hypnosis" reached the conclusion that, "There seems to be in the human nervous organ-

ism a dual nervous action, one automatic and intuitive, and the other rationale, volitional and deliberative".

The idea that the mind possesses two distinctive characteristics is to day studied with renewed interest. The line of demarcation is clearly defined; their functions are unlike; their powers are separate; and they may be independent in their actions- not separate actions of the two hemispheres of the brain, but that the brain possesses two sets of functions, having a double consciousness acting more or less independently. We will call these two characteristics the objective and subjective phase of mind; known by some, perhaps, as conscious mind and ^{the} subconscious mind respectively; or by some, perchance, as the active and passive minds.

To some ACTIVE and PASSIVE would seem the most appropriate terms for the dual modes, since the former pertains to our awakened life and the latter is associated with our passive, sleeping state. Such people would say that the will of our active consciousness does not penetrate the door of sleep- does not carry its faculties of direction into connection with the passive state. That on the other hand, the passive consciousness does not present the experiences associated with its functioning to the active consciousness. Only the memories pertaining to the awakened state creep out, and rapidly fade away. That what we experience during the greater part of the time that we are asleep is unknown to our awakened selves.

Later we shall see that instead of the alternating active and passive consciousness an inter-connected functioning(i.e. the passive consciousness functions consentingly with the active consciousness and the experiences acquired under the direction and con-

trol of the latter, with the co-operation of the former), becomes the common property of both. Hence a union function of the dual modes.

We will look at an example given by Taine, to show what he calls, "the co-existence in the same individual of two wills"- the subject being conscious of one but not of the other. He said that he had seen a person while chatting and singing write complete sentences with out looking at the paper, with out being conscious of what she wrote. He strongly beleived in her sincerity. She declares from the beginning to the end of her paper that she had no idea of what she had written on the paper. When she reads it she is astonished and sometimes alarmed. The hand writing is quite different from her usual style. The movements of the pencil is stiff and seems auto-matic. The writing always ends with a particular signature-, that of a person already dead, and gives impression of conveying intimate thoughts; of having a mental back-ground which the writer would not wish to divulge. Here we find the simultaneous presence of the dual ego, each center of action working independently. This duality of egos might be compared to two moral persons working side by side in the same brain, each having a different work- one on the stage and the other behind the scenes.

Again the mind might be compared to an ice-berg. The consciousness to that part of an ice-berg that we can see and the subconscious or the subjective to the great bulk below the water line. Many of the subconscious phenomena never rise above the water line, thus the great bulk of human thought lies below the conscious mind. It is the instinctive,- the subconscious mind that supplies both the mass and momentum.

Then again we may liken the mind unto two circles, the larger including the smaller, both having a center in common. The smaller

representing the objective state, for the awakening or conscious is only a small part of the ENITY of the mind. The larger circle represents the subconscious- the subjective mind for it contains all that lies in the smaller circle and much more not included in the smaller circle, and much more not included by its circumference.

While the three examples given above may not exactly agree in every detail, they illustrate my point- that there are two minds, which shall be known in the remainder of this discussion strictly as the OBJECTIVE and SUBJECTIVE minds; and, that the functions of the subjective are more numerous than those of the objective.

Hudson in his "Law of Psychic Phenomena" in speaking of the dual character of man's mental organization says, that, "man has, or appears to have, two minds each endowed with separate and distinctive attributes and powers; each capable under certain conditions of independent action. He calls the two minds or the functions of the two minds the objective and subjective! The objective he says takes cognizance of the objective world. Its media of observation being the five special senses- the physical senses. That it is the outgrowth of man's physical necessities. That it is his guide in his struggle with his material environments. That its highest function is that of reasoning. He also says, that, "The subjective takes cognizance of its environments independent of the physical senses. It perceives by intuition. It is the seat of the emotions, and is the store-house of the memory. It performs its highest functions when in obedience with the objective senses. In a word it is the intelligence itself manifested in a hypnotic subject when in a state of sonambulism.

In this state many of the most wonderful feats of the subjective mind are performed. It sees without the natural organ of vision, and in this as in many grades or degrees of the hypnotic state it can be made, apparently, to leave the body, and travel to distant lands and bring back intelligence, oftentimes 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 known and designated as clairvoyant power, and the ability to apprehend the thoughts of others without the aid of the ordinary objective means of communication.

Psychological research has shown that the subjective mind never requires any rest while on the other hand the objective mind must have intermittent periods of rest. During sleep the objective mind is at rest, but is aroused the instant it begins to receive impressions thru the senses.

To define the objective mind is not a difficult matter. The objective mind- the reason aided by the five physical senses- enables man to battle with the material surroundings, is not controllable against reason, positive knowledge, or the evidences of his senses, by the suggestion of another.

In the awakened state man may reason properly upon conscious impressions, either inductively or deductively. With the objective mind active he is able to meet the battles of life and to a great measure control the subjective mind. The more the reason is developed, the greater becomes the control of the objective over the subjective mind.

Altho disagreeing with Hudson, somewhat it seems a proper statement to say that the objective mind was created to preform the function of man's physical necessities being perfectly adapted to his mental, moral and physical developement.

Hudson calls the subjective mind a distinctive entity. To me the following seems a very appropriate definition of the term: The subjective mind is the seat of the emotional nature and the storehouse of memory. It cannot reason inductively, and gains intelligence independent of the physical senses. It is the mind that guides the dreams of our sleep, the hypnotic subject and the sonambulist and reaches its highest sheres when the objective mind is dormant.

While the objective mind cannot be controlled against reason, the subjective mind is constantly liable to accept suggestion, and often the most absurd suggestion may be received by it. All impressions are stored in the subconscious mind. Many that we are not conscious of are registered there. Tho they are unconsciously received they undoubtedly have a positive effect upon the subjective mind, and when an impression is once regestered there it is never lost and under favorable conditions may be recalled. The most striking peculiarity of the mind is its memory. There seems to be good grounds for pronouncing the subjective mind as "perfect". Psycologists of all shades of beleif recognize this phenomenon and many have declared that the minutest details of acquired knowledge are recorded upon the tablets of the mind, where under favorable conditions they reveal their treasures.

Sir William Hamilton in his "Lectures on Metaphysics" designates the phenomena as "latent memory". This is what he says: "The

evidence on this point shows that the mind frequently contains whole systems of knowledge, which, altho in our normal state have faded into absolute oblivion, may, in certain abnormal states-as madness, febrile, delerium, sonambulism, catalepsy, etc.- flash out in luminous consciousness, and even throw into the shade of unconsciousness those other systems by which they had, for a long period, 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 conscious memory in the normal state".

Thousands of similar phenomena have been recorded by the most trustworthy investigators fully establishing the fact that an impression upon the subjective mind is ineffaceable.

We find that some people accept suggestion without any reasoning upon it. The suggestion is accepted whether it is true or not. Hence the most ridiculous statements are accepted by the highly suggestible subject. Such an individual is at any time more or less easily influenced, unconsciously by environments and by those with whom he comes in contact.

By this law of suggestion we come to the law of "psychic-therapeutics". Psychic research is making rapid progress and the whole world is waiting for every item of new data, especially upon the subject of the relation of the mind to the cure of disease.

In these investigations it has been found that to have the conditions of healthy activity there must be equilibrium in the nerve vibrations. That as soon as this equilibrium is lost or disturbed man becomes aware of it, not only by physical pain and illness but also by

mental and moral confusion. Just as the stomach developes erratic likes and dislikes the mind takes curious twists and turns." The man of amiable disposition becomes morose and irritable, the steady become fickle in affection. In some cases this may be secondarily a loss of muscular power as in paralysis but primarily the trouble lies in the failure of the nerves to carry the messages of the will. "The wires are crossed", so to speak. When a man's arm or leg refuses to move at his will it is because the messages are missent and do not reach headquarters- the will center.

Many instances are familiar to us of the sudden restoration to health of some persons under stress of some unusual emotion. A young woman who had not been able to move her lower limbs for seven years because of chronic rheumatism becomes frightened when she discovers her room on fire, leaps out of her bed in the night and runs for six blocks. Such remarkable cases are familiar to almost all of us. It is the sudden appeal to the emotions that restores the equilibrium.

The Doctor who practices Suggestive Therapeutics recognizes this law yet he does not burn down the house that he may appeal to the patient's emotions, neither is it guess work with him. His patient is put into a passive- suggestive state- is put at ease. All muscles are allowed to become relaxed and at rest. His attention becomes concentrated upon the suggestions unconsciously. The subjective mind is allowed to push the objective mind aside for the time being and perhaps becomes enrapport with the subjective mind of the Doctor. Since the subjective mind cannot reason inductively we can easily see how readily it would accept suggestions. By a SUGGESTION I mean an "idea of which an individual makes intelligent use". By suggestion the Doctor proceeds to restore the equilibrium of the thoughts.

Another fact that the Doctor of Suggestive Therapeutics recognizes is this, "As a man thinketh in his heart, so is he"- that proper conditions and actions must follow proper thoughts as day follows night. Budda tells us that, "All we are is the result of what we have thought. The scriptural phrase, "As a man believeth in his heart so is he" is literally true. When a person holds a belief continually in his mind the subjective mind builds the body to conform to it. Whatever belief is held by the ego becomes apart of the ego. "The word becomes flesh". So our beliefs become manifest in the body by being built into it. If you are afflicted with "disease ideas" the subjective mind will proceed to build disease in your body but when you can rise to a higher plain of consciousness where you can believe in health and deny disease health is your sure reward, diseases remembrances of the past.

We often hear the assertion that, "thoughts are things". They are more than things. They are entities that upon entering the mind of man germinate and develop consciousness- conscious activity.

Having reached this stage of growth the entity does not stop but proceeds on its way to provide the means of communication between human minds. Material objects do not obstruct it, neither does distance play any part. Freighted with its message it may speed its way over seas and continents, thru interstellar space reaching the mind receptive to it- becomes enrapport. It attracts only such minds as are congenial to its own character.

If a thought presents itself for admission and is refused it becomes lost to that mind. The other thoughts may come and be received it is gone forever, probably pending lodgement in a more receptive mind. Once absorbed its mission is ended.

Was not Plato right when he said, "Ideas rule the world"? Most certainly. Man's greatness and power lie in their receptiveness to

great and powerful ideas.

But this greatness does not come by a single entity; By either the objective or subjective alone. The all-wise Providence so constructed them in such relation that they may be of the utmost value to the human race in the struggle with environments. At first it might not seem possible that the subjective mind could be at the same time, the storehouse of memory, the source of inspiration, being limited in its methods of reasoning, be subject to the imperial control of the objective mind. But think for a moment and you will see that this is true. "A house divided against itself cannot stand". As in every ^{well} regulated household, nation, or any organization there must be a recognized controlling power. In our study of physics we learned of the positive and negative forces; In Botany and Zoology of the male and female. So philosophers are coming to recognize the male and female element in the duality of man's mental organization.

We do not ask ourselves why the objective mind, limited in resources and powers as it is, has been given this power. We accept the fact as a law of nature.

If you visit an asylum you will see for yourself all degrees of subjective control. There you will find the subjective mind on the throne. Where is the objective mind? It has been overpowered by the subjective mind which is in pursuit of one idea- the dominant impression pushes all else aside. These insane people are victims of false suggestion. The objective mind becomes distorted because of some disease consequently false impression reach the subjective mind.

Dr. Rush, a celebrated physician, shows the wisdom of this investing of power. He says, "The wit and cunning of madmen are numer-

ous in every country. Talents for eloquence, poetry, music, and painting are uncommon ingenuity in several of the mechanical arts, are often involved in the state of madness. A gentleman whom I attended in the hospital in the year 1810, often delighted as well as astonished the patients and officers of the hospital by his display of oratory in preaching from a table in the hospital yard every Sunday. A female patient of mine who became insane, after parturition, in the year 1807, sang hymns and songs of her own composition during the latter stage of her illness, with a tone of voice so soft and pleasant that I hung upon it with delight every time I visited her. She had never discovered a talent for poetry or music in any previous part of her life. Two instances of a talent for drawing evolved by madness, have occurred within my knowledge. And where is the hospital for mad people in which elegant and completely rigged ships and curious pieces of machinery have not been exhibited by persons who never discovered the least turn for a mechanical art previous to their derangement.

"Sometimes we observe in mad people unsuspected resuscitation of knowledge; hence we hear them describe past events, and speak in ancient or modern languages, or repeat long and interesting passages from books, none of which, we are sure, they are capable of recollecting in the natural and healthy state of mind". In these above cases the subjective mind has usurped complete control of the mental organization.

What part should the subjective mind play in the normal operation of our intellect? This can be answered in a general way by this statement: The most perfect intellectual work is done by the harmonious action of both the objective and subjective mind.

284

This done perfectly genius is the result. The mind in this condition has the benefit of the reasoning powers of the objective mind combined with the perfect memory of the subjective mind. Tho this is a normal condition it is rarely seen in its perfection. Probably the most noted examples in history are Napoleon Bonaparte and Shakespeare. An intelligent student of History will not fail to see in the study of their lives hundred of instances to prove the exquisite balance of their objective and subjective faculties.

Another class of individuals who can at will bring forth the powers of the subjective mind are the orators, as Patrick Henry, Henry Clay, Daniel Webster, and many others. One has but to read the life of Patrick Henry to see the illustration of what I have said.

We read of an instructive and interesting instance of Henry Clay, where he was unexpectedly called upon to reply to a speech made in the Senate. He felt too ill to speak but being hard pressed to say something he got his friend to promise that he would stop him at the end of ten minutes. When the ten minutes were up his friend pulled his coat gently, but Clay paid no attention to this hint. It was repeated with a little more emphasis but Clay did'ent notice it. This done repeatedly with no effect he brought into service a pin, but Clay was so aroused and pouring forth such torrents of eloquence that he did not notice the pin even when it was inserted deep into his leg. The friend then gave up. Not till Clay happened to glance at the clock and see that he had been talking two hours did he stop, only to drop back completely exhausted into his friend's arms, whom he reprimanded for not stopping him at the prescribed time.

The fact that this was one of the most able speeches of his

life proves the synchronous action of the two minds, and the control exercised by the subjective mind over the functions and sensations of the weak body.

Notice the perfect synchronous action of the two minds in Daniel Webster. When asked how he was able without preparation to make such a stand when he replied to Hayne said, "In the first place, I have made the constitution of the United States the study of my life, and on that occasion it seemed to me that all that I had ever read or heard ^{under discussion} on the subject, was passing like a panorama before me, arranged in perfectly logical order and sequence, and all that I had to do was to cull a thunderbolt and hurl it at him".

In this discussion two important conclusions are promulgated. First, that in every mental organism there are two minds, known as the objective and subjective minds. Second, and most important, is that these dual minds be cultivated harmoniously, that tho the objective mind does act in unison with the subjective mind it should never let the subjective mind usurp the controlling power, - progress and moral advancement - the upward movement of humanity consists mainly in the subjugation and control of the subjective mind by the objective mind.