The Slavery Idea.

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Pope has said, "that the proper study of man finds it man. It is certain that the highest and most important study of man is man."

From the beginning of learning, philosophy has speculated on the mind as such of man, its attributes, its processes, and its relation to the physical organism. Science, philosophy, and theology have all forth the same trinity. Plato's idea of mystical man was that he is a triunity, made up of "soul, soul, body, and soul-body." Socrates believed that he was at times directed by a spirit not dependent on itself. The "soul, soul and soul." of the ancient philosophers does not refer to the same idea.

Many experiences might be related which have led this mystery within man, yet which have seemed to come from exterior sources and being outside the commonly recognized forces of the human mind have been attributed to the supernatural.

This has been an enlightening force, one utilizing force in man which he has desired to be a part of himself, a force sometimes manifesting itself in harmony with, but at times in opposition to, his will and desire.

Investigating along this line has been meager. It was in 1882, the London Society for Psychological Research was formed and since then study progress has been made to the
present day. Among the most indefatigable workers in this field is Frederic Myers, whose great quest was the scientific demonstration of the immortality of the human soul. From evidence found in his research he made this statement that there is a 'stream of consciousness' beneath the normal consciousness which is capable of developing distinct and which has proved distinctly its own. It is with this phase of that wonderful mechanism mind, we shall attempt to deal.

Scientific investigation has not yet succeeded in defining clearly the nature of the two elements which constitute the mind, nor in discovering the division line between the conscious, normal, or objective mind, and its termed, and the sub-conscious or subjective element.

We may state the theory as Mr. Myers thus sums up the guess; 'I suggest, then, that the stream of consciousness in which we habitually live is not the only consciousness that exists in connection with our organism. Our habitual or empirical consciousness may consist of a mere collection from a multitude of thoughts and sensations of which some, at least, are equally conscious with those that we empirically know. I record no primary to any ordinary feeling self, except that among my partial selves, this one has shewn itself the fittest to
meet the needs of common life. I held that it had established no further claim, and that it is perfectly possible that certain thoughts, feelings, and memories, either isolated or with certain vague connexions, may now be acting ceaselessly as we say within us; in some sort of connection with my organism and forming some part of my total individuality.

The dual theory that each part of the mind is wholly distinct from the other has not yet been established but that each has powers at least some distinct powers is generally accepted. Hence we shall assume Aristotle's theory, that the objective mind is equivalent to the objective world and is, as by means of the five physical senses. It is the outgrowth of man's physical necessities, it is his guide in the struggle for material environment. Its highest function is reasoning. The subjective mind has knowledge of its environment by means independent of the physical senses: it perceives by intuition. It is the seat of the emotions and the tendencies of memory. It performs its highest functions when the objective faculties are in abeyance. Not the human mind does not consist of these distinct elements: that the subjective mind is a distinct and separate entity, having
independent powers and functions and a mental organization are its own, while the objective mind is merely the function of the physical brain, as functions which have yet to be definitely settled. Science will in time prove by more thorough and extensive investigation the truth of these suppositions. Most writers hold that the subjective mind is not a distinct mind, that it is merely a part of the whole mental process. It combines all that pertains to our mental life while these below the plane of consciousness, feeling, act, thought, word, and will or volition. Just as that part of the plant below the ground as truly is a part of the plant as a whole so is that part above the ground as is the end conscious truly as much the mind as is the consciousness. The difference exists merely as a difference in power.

The subjective mentality is accompanied by self-consciousness when the consciousness must fuse, it not only feels but knows what it feels; it is self-consciously aware of its thought and volitions. So an object before its eyes, it voluntarily turns its attention; thinks about it; then chooses some course of action in relation to and suggested by it. With the attention thus
concentration, it cannot give equal attention to any other object. Our activity conscious life is limited to a single object or idea. But can we say that this is our whole mind? While the concentration is fixed upon a certain object or idea, the subjective mind remains more or less distinctively other impressions, e.g. of the surrounding light and shade, intricate manners, or emotions, or thoughts arising from within. This is thus a gradual transition from the clear object of thought to the dimly perceived, the indistinct and for all the sub-conscious so that of which we are not at the time aware at all. One cannot say we are ever aware of our sub-conscious life. Only as it becomes conscious, can we know the sub-conscious; and for the knowledge of its presence can only be obtained by noting the results on the mind and body and by inference from these to certain facts. In ill health, the functions of the body are performed without the conscious guidance of our conscious mind; the sub-conscious mind becomes conscious, until the sense of decay or pain brings the knowledge that our consciousness has been disturbed; as the effects of mental changes upon the body are produced.
not consciously, as long as they are moderate and normal, we are unaware of them. In experiments when the heart beats violently and the blood runs fast, when by an effort of will the mental state becomes calm and natural, the body also responds, assuming its normal calm state. But what causes the change? One cannot feel that we are acting consciously upon the muscles, veins, and arteries, causing the laws of health to become slower. It is through the hidden activities of subconsciousness that the body yields to the command. A change which is health giving may be felt to be extraneous to the body, although consciously we are not aware of it.

It is a well known fact that if we retire at night with the same confidence that we shall awake at a certain time, a good restful sleep follows with the awakening at the appointed time. On the other hand, if we fall asleep in a state of worry and nervous fear that we shall fail to awaken, our rest is broken and troubled with many awakenings before the proper time. In the first instance we calm our minds and firmly make the impression upon the hidden center of subconsciousness and the command was executed via the same mood in which it was given.
In the second instance, in the same manner and condition in which we feel relief, we create. So the agent must be turned in the right direction; the commands will be effective and in proportion to the degree of confidence, and will be executed with respect to the same mental state in which the suggestions are made.

Let us consider the thought upon which we voluntarily concentrate our attention as the apex of a pyramid. The consecutive ideas related to it or the approach to the apex, gradually declining down with the base and the foundation upon which the base rests — the sub-consciousness. In this sub-conscious mind are registered every impression ever received since birth. We work, we think, we act. With the attention concentrated upon the apex of the "pyramid of thought," a constant stream of related ideas well up from below — consciousness, ideas which are accepted or rejected according as they are useful or not, as regards the apex thought. Some messages of whose准确性 and force of search in the structure of the sub-consciousness, the objective mind is unaware until the direct idea or hint of information comes with conciseness, it can instantly bring upon data on the subject upon which the consciousness attention is
In practical life, decisions must each day be made and problems solved. A question to which an answer must be given is placed before me; we ask for time to consider, then usually when that is granted, because the matter altogether from our minds. When it is again brought before me, the solution to the difficulty springs to our minds with the surprise that we named our love long troubled over it. As Dr. Carpenter says: "What is the nature of the process which causes us, if it were the result unconsciously to ourselves, when we have either taken belief or when we have been given new minds to some other train of thought in the interest? What is it that brings your temporarily to our consciousness a fact which we had almost to recede with all the force of our will, and yet could not succeed?"

Man derives all his knowledge from circumstances and learning from instruction. Writings of the different organs of sense, and conveyed to the brain by means of the connecting nerves. Modifications of these impressions cannot act the faculties of the apparatus of perception.
and transmission of the individual; as the difference in construction of the sense organs and variations in the conducting nerves and their functional energy primarily form the perception of impressions with the central organ. Baldesten says, "But in whatever degree or manner these perceptions have been received, they are permanently registered. They are never absolutely lost." Had we success at will, recall any impression ever received, does not prove their non-existence. Impressions revive during childhood, happen suddenly and when not searched for, then changing their original intensity at a period of life when no relative processes nor means for renewed living or forgetting existed possibly long been at work. This fact of permanent retention refers not alone to these impressions which strike the so-called higher senses but also to those recorded from the various organs of the body, as the organs of sensation and sensation itself. It is known by modern anatomical research that there is a direct nerve connection between these organs and the center...
of perception. Normal functioning of this organ excites corresponding and repeated impressions which are incorporated unconsciously into our memory. These impressions are repeated in such continuous monotony that it results in a tonic condition which remains under certain circumstances to the more powerful normal and active state of the mind.

In the case of disease or functional disturbance, the absence of this condition is noted. For example, so long as the stomach is supplied with food, the tonic condition is maintained, but when the stomach is empty, the sensation is felt in the direction of hunger. Thus we are active and relatable relative to the consciousness, precisely in respect to the sub consciousness impressions. The brain serves as the mechanism of new thoughts but there can be no greater if all that it works of itself, as it were, that it has an automatic power, in the same manner as the sensory centers and the special sense other
can sin this frame of this man. A very large part of our mental activity consists of the automatic action of the brain according to the mode in which we have trained it, and it is this automatic activity which we term the subconscious. Just as the impressions received in the brain from the five central organs in the tonic condition for all become reflex, so the subconscious activities do their normal work in their share of the mind's labor. wholly independent of the will. forever, until the idea is projected into the conscious mind. The will guides the the mindlike in the first instance, and the mind has all its thought which it can immediately lay hold of, or which reasoning suggests bears upon the subject. These thoughts do not immediately conduct to an issue, they require to work themselves out. This task is the task for the subconscious mind. Many, many cases have been recorded in which the mind has formerly worked more clearly and more successfully in the automatic condition when left entirely to itself, than when we have been endgiving our brains, as to speak, to.
obtain the solution in all these instances the result is owing to the mind being left alone without the disturbance of any emotion and it really does the work better than will can direct. The subjective mind must not be too purely concerned with external affairs or the prompting of the aesthetic mind cannot make themselves felt. The aesthetic mind has a received trend individuality, even if the subjective mind will listen to none of its expressions of wisdom, it does not mention them upon its more powerful complement. But again with can the subjective mind debate unnecessarily to the aesthetic. At the proper time and only then, when the reasoning process is fully completed, does the aesthetic mind give forth its result. We must wait the melting with consequences of the products of the enthusiastic activities under hurrying war misunderstanding the final result which is always expected spontaneously into active knowledge.

As yet psychical research has been unable to convey any
the attributes of the subjective mind. We have seen that its memory is practically perfect; that it has the power to register, retain, and even forewarn; but, too, it possesses synthetic and accumulative powers reconstructing thoughts and ideas and incorporating them into our individual life. Certain phenomena depend for their perfect development upon objective education; and certain other phenomena are exhibited in perfectness independent of objective education, or in other words, certain powers are inherent in the subjective intelligence.

Hindeaen tells us that all laws of Nature may be perceived intuitively by subjective consciousness. Under certain conditions, the subjective mind comprehends intuitively the laws of mathematics, of music, and of harmony of colors. The truth of this statement has been and again been demonstrated by mathematical and musical gradations.

Blind Tom, with his wonderful musical abilities, was an idiot. The memory for music was so perfect that he could reproduce after ten hearing,
long and difficult piece. He improvised without an effort, but was entirely incapable of objective education. The first fact of Blunt's Lecture furnishes complete illustrations. First, of the perfection of subjective memory: and second, of the inherent power of the subjective mind to grasp the laws of the harmony of sounds and that too, independently of objective education.

May and may neglect the music form, by telling him to write his own simple subject piece. I'm writing to a friend, I say: "All this lies in my soul, and presented itself, becomes methodical and definite, and the whole, though it be long, stands almost complete and finished in my mind, so that I can survey it like a fine picture or beautiful statue at a glance. How do I hear in my imagination the parts successively, but I hear them, as it were, all at once." Again I say: "If one has the spirit of a composer, one writes because one cannot help it."

Mathematical propositions have also been immense. One striking example is that
of Zerah Colburn, who before the age of six years exhibited great powers of mathematical calculation; as, for instance, when asked how many minutes in forty-eight years before the question could be written down, the answer was given correctly. When questioned as to the method of calculation, the child could not answer, but it was evident some process was taking place in the mind.

Thus, phenomena in sub-consciousness seem to precede all steps of measurement of time. This has already been demonstrated by the example of the mathematician and sub-consciousness to answer the objective mind at an appointed time. Animals possess this faculty to a marked degree.

Thus, by intuition and wholly independent and apart from any action of the objective mind, the subjective mind may form perfect conceptions of the laws of Nature. Our all subjects must governed by these first laws, it is dependent for knowledge upon objective education. Thus the sub-conscious mind cannot know by intuition the name of a person, a geographical location, or a fact in human history but it
may vary according to the law of the harmony of events.

Hudson declared that the two minds differ in reasoning capacity and process. He says, 'The objective mind is capable of reasoning by all methods; inductive and deductive; analytic and synthetic. The subjective mind is incapable of inductive reasoning.' The first of the two statements we admit immediately. The second he

concern. The purely subjective mind is limited in the mental process of praise and a profound sense of state of hypnotism. In this state it has often been demonstrated that the reasoning is egocentric or deductive. The deductive mind reasons from a series of known facts and reason from them up to general principles. But given a general principle to start with, it will reason deductively from it. If in this exaggerated condition of the hypnotic state the sub-conscious mind comes deductively and is incapable of inductive reasoning, then nowhere else it must return the same process. We might say that this peculiar
characteristic of the subjective mind. Argue its finiteness & God, that it is indeed the very soul of man. To reason, industry, the mind first to ignorance, a search of the knowledge, inquiry, and an effort to arrive at can elude most things not first for determined. God's mind is weighed of inductive reasoning. Can we conceive of God, the Omniscient, the manifestation of the highest wisdom, reasoning from premises to premises, seeking knowledge by finite presence? Our bearded god - his reason loves the cause of his god - pleasure. "For it is we that the mind - the subjective mind - will perform its normal functions, untrammeled by the physical form, which miissions it and binds it to earth, and ni its nature value of birth, uninfluenced by the teleological process of finite reasoning. It will mislead all birth from its Ethical Source."

Yet until recently we have come to man the hypothesis of the full
Realization that "as a man thinketh so is he," that he is a product of his
most habitual thoughts. An oft-repeated action or deeper its path in the brain
that it literally can never be effaced.
"Every smallest stroke of virtue or of vice
has its traces as little eves." The
Tendency of all living organisms
to the recurrence of an action once
done is a powerful agency in the
whole process of life and existence
involves influences in making us
what we are. Activity along a certain
line in the subliminal mind, generates
corresponding activity in the subjective
mind, as an act performed thus the
will power and consciousness, transmit
its activity to the sub-cerebrum mind.
If the action is oft repeated, the
same lines remain finally given as
attunements to its perform aces but releves
it wholly to the cerebrum mind; thus
it becomes reflex or automatic and
consequently, a habits. Although
The merely are modulated fitted by long
practice to perform the movement as
monuments, the reflex action cannot be considered as the result of a well trained sense alone. It is rather the response of the muscle to a certain stimulus given by the consciousness.Thus all habits are habit conscious activities. To change a habit an act conscious must must first be trained. The repetition of an act establishes a constant desire to continue until it is so great that the public impulse finally to exist is overcome.

In most cases, the drunkness Rip Van Winkle of Jefferson's play, is caused by the act of need by saying 'I won't cannot this twice.' Well to say I won't cannot this twice, and I must therefore not cannot it, and I must therefore not cannot it, but it is being cannot done the less. As one among his sensor cells and fibers the molecules are counting it, registering and storing it up to be used against those who the most illumination comes. Neither me nor do is it scientific literature "wiped out."

It is this change we desire of a person upon whom the habit of vice
so wake to those forces themselves, that determines its influence. This
device to continue becomes a sub-
ject of desire, one fixed and constant,
operating on the subconscious stratum of
mind. The tendency of subconsciousness
so to toward a stubborn conservatism, as
that when a desire for a habit has
become a part of it process, it
requires more than a weak and rely
preservation cannot desire to stay forever
and change the habit. Reason has
allowed the subjective mind to become
trained in a direction antagonistic
to itself and cannot successfully com-
trol the powerful appetit. Along
with the desire for the things of the
subjectic habit, go a vast array of ex-
periences as subjective memory, which
serve as material for the process
going on beneath the objective con-
sciences and independent of it. When
once trained, it takes but a limit
a small stimulus, to set the whole
subconscious power moving in the direction
of the subjective habit. This then un-
conscious activities which we have reason
to believe are going on all the time.
awake or asleep, that become the
James has great for the mental action.
If the subject mind is going constantly over the scenes and experiences of
memories and pleasures of the past, existing up these effects to the subject mind,
and coming in duly influencing it, how can it exercise a will or willion strong
enough to combat this subject force? And is it not the fact
constitutes the will? It
may be that such a one is not in
realies a will less strong than normally,
but a will unable successfully to combat
the successful development of the repeated
proceses, of the subject mind, along
lines which are finally recognized as
mutual activities to reason.
This fact must be considered as
one of vast importance in the study
of men, for it calls for principles
for the control and conduct. The
enterprise civic activities cannot be
started at will, they from some natural
must be supplied them. Hence let
new and unusual stimuli be given
until they also have rested upon the
subjective mind, and are thus fixed.
crumbling and not enclosing the place
of the processes nothing round the
habit.
If man is normal, reason will
grow all the active, especially if
his attention has been called to them.
If normal, he sees that nature
provision is such that he may easily
check an injury that needs correcting
by putting an operation a counter-nipple
what is then ready for use.

The explanation of the story of the
apparition of the cut carcinoma must
will calmly fairly explain many
these examples. Without explanation
I mean, that suggestion deals
almost totally with the subjective mind.
that it is the acting suggestion, health,
being thought much belligerently upon the
body: that it is because of the presence
of the subjective mind over the function
and can act upon of the body, that makes
any quiescent therapeutic possible.

Hypnosis and telepathy we can
envisaged almost in similar with the sub-
carcinoma solution of mind. Other-
this applies telepathy. Telepathy is a
rare peculiarity to the subjective mind.
It is the normal communication between subjective mind, independent of the
sensitive spirit. "

Accepting the kind of these state
ment of the subjective mind, its
existence as an essential and important
fact of man's mind, its attributes, and
influence upon the life of the indi-
vidual, then the training of the
activity of the consciousness becomes
of paramount importance.

"Consciousness is the source; it is
because of its habitual though sub-
conscious influence, upon the activity
of the body. It is not what we
think superficially and naively that
regulates our lives, but the habitual
state of our consciousness as center within
the source direct or subconscious
adjustment. It is the life under
current of life that brings us and
the in the synthesis of all re-
erone strength and the just, fit,
strong and the active mind.
continuously dynamic."

Drexler considers the subconscious.
mind is most important factor in spiritual life, and its elevation of it. says, 'The deeper self is evidently in immediate living contact with the inimicable Spirit and what it desires from that is limited only by the power of the desire or prayer which sets it into activity. The Spirit is wisdom, it knows what we think and right and good once it made known to the conscious self which for purposes in sumit the known intuition of

Dr. Carpenter remarks that 'common sense is the general foundation of the whole character, discipline, and practical action of our minds,' and Taylor adds that 'mind is the sum total of the mental process experienced in a life during.' Then I think we may consider our individual life, our character, as the general foundation of the whole 'character discipline and practical action of our minds,' can. include subjectivity and objectivity.

His faculties are trained in the proper training and development of
the subconscious mind cannot be
activated. The practical results obtained
in health, finance, concentration, pro-
cess, clearance, and consciousness in-
mental labor, owed of course to good.
But can we estimate the value to a
life of the subjective mind, having been
filled with noble thoughts and
beautiful ideals, new organic
and assimilative powers and propels
with conscious activity, the results in
the form of high aspirations and
propelling to acts of nobility and self
sacrifice? What a standpoint of new
leaving happiness would a subconscious
as filled leisure?

But if turned on the wrong channel,
the subconscious mind is an electric
a furnace for evil as it may be for
good. The objective mind should
always hold the controlling power,
which we must gain and hold
elements be developed simultaneously
of a perfect universe would be
attained.

Truly we agree with Thoreau
who said of the subconscious
mind; it is a hidden force to be dealt with and educated, for it is often found marred and in arthritic.

But let us also remember that, "Mind is of celestial birth; make me then a throne of earth."