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1925

680TH ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, S.W., ON MONDAY, JUNE 15TH, 1925,
AT 4.30 P.M.

DR. JAMES W. THIRTLE, M.R.A.S., F.R.G.S., IN THE CHAIR.

The Minutes of the previous Meeting were read, confirmed and signed, and the HONORARY SECRETARY announced the election of the following as Associates:—Prof. Howard Atwood Kelly, M.D., and H. Krause, Esq., M.D., D.D.S.

The CHAIRMAN then called on Dr. A. T. Schofield to read his paper on “The Capture of the Unconscious.”

ANNUAL ADDRESS.

THE CAPTURE OF THE UNCONSCIOUS.

By ALFRED T. SCHOFIELD, Esq., M.D.

THE capture of the Unconscious is the capture of the man, and to a considerable extent the loss of the power of choice.

It is the hidden master-factor in character, and determines the life and destiny of every individual. It is the foundation of all stability of character and consistency of life. Where the capture is only partial, the course of life is unstable as water (Reuben: Gen. xlix, 4).

The capture also may be temporary or permanent. Its absolute permanency throughout life is rare; though it is generally very persistent.

To understand the subject, I must ask my audience who are

familiar with the science of the Unconscious, to bear with me while I briefly touch on its chief characteristics, for the benefit of those who are not so familiar.

In the first place, it is now generally accepted that the Unconscious is a very important part of the mind and spirit. Between it and the conscious there is a small district—sometimes illumined by the search-light of introspection, and sometimes not—that may rightly be termed the Subconscious ; the Unconscious itself being always unscen by the eye of Consciousness.

If the Conscious be compared to land above water, and Unconscious to land below, the Subconscious would correspond to space between high and low water.

Kant remarks: "Only a few spots in the great chart of mind are illumined by consciousness." *Wünder* asserts that "the Unconscious prepares for us the most important foundations of cognition without the possibility of error." *G. H. Lewes* says: "Unconscious intellectual processes form the greater part of our intellectual life."

The *absence of error* in unconscious habits or artificial reflexes is in strong contrast with the many mistakes we make in our conscious actions. The Unconscious is the master, the Conscious the servant. The Unconscious is the hidden guide of life, being the home and seat of the *ego* and the spirit of man. The Unconscious is the captain of the ship of life, the Conscious is the crew.

The Unconscious, or the *ego*, or the "spirit" of man, may be captured gradually by siege, or suddenly by assault. We will examine these two methods, the first of which is continually operating on every human being ; hence the importance of my subject.

The three most usual and effectual forces for capture by siege are:—1. *Heredity*. 2. *Environment*. 3. *Habit*. All these three carry on their work silently, ceaselessly, and surely, mostly performing their task without observation ; so that, as a rule, the person is wholly unaware of the radical changes they effect. They can operate effectively from the very earliest years, and the capture of the Unconscious be practically completed before adult life is reached. We will briefly consider them.

1. *Heredity*.—This may be weak or strong ; but is very persistent though not all powerful in the region of the mind. Physically, it tends to last through life. The fact that it *can*

be overcome naturally avoids fatalism ; or the necessity of being captured by the " dead hand " of heredity, and remaining what one was born.

Before entering on the power that can, as a rule, overcome heredity, I must point out that in some few cases mental heredity seems supreme. I allude especially here to hereditary genius ; where an overwhelming volume of force, generally, but not always, in one of the arts or sciences, seems from birth so firmly to have captured the Unconscious, that the personality becomes world-famous without effort, and without the *ego* having any knowledge of the source of the power, and very little ability to stop its outflow. Cleverness is an attribute—natural or acquired—of the Conscious mind : Genius is always a natural attribute of the Unconscious, and is very persistent. Having noted this exceptional feature, we may proceed with our subject.

Personally, I always think that Herbert Spencer's dictum that "*a man becomes more like the company he keeps than that from which he is descended*" is the charter of our freedom in this respect.

With regard to the vexed question of the transmission of acquired characteristics to one's offspring, which has been vehemently asserted and still more vehemently denied, it seems to me that both are true in measure. So long as the acquired characteristic is only in Consciousness, it is not natural, but artificial, and is not transmitted. But when it is practised instinctively, it has captured the Unconscious to that extent, and become natural or part of myself—the *ego*. Such characteristics only, I believe, are transmitted to the offspring. This is of the greatest importance.

Medical statistics conclusively show that a bad physical heredity can be overcome in four generations by developing opposite habits. Gout, and the love of drink, &c., can thus be completely stamped out. Environment also is stronger than heredity, and can completely master mental heredity in one generation.

Let me briefly illustrate these two points—the transmission of new, and the overcoming of hereditary qualities. Suppose I am born a boor, and acquire courteous habits. So long as I practise these intentionally they are not, I believe, passed on. If I become courteous naturally and instinctively, they can be inherited.

With regard to the other point, it is proved that a tendency

successfully resisted through four generations is no longer inherited. As to environment, Mrs. Meredith's Prison Gate Mission showed that by this force it could in time make infants with a long heredity of crime into good and honest citizens. Children, therefore, need not die what they were born, and there is hope for all.

It will be remembered that I am discussing now the capture of the Unconscious by siege only. By assault it can suddenly be taken by a superior force as by the Spirit of God, in a moment. The "New Birth" is simply another word for this operation, and will be discussed later.

2. *Environment*.—We now come to the second force by which siege can be laid to the unconscious mind of a child by a parent, without its knowledge and with the utmost success; and which we have seen can successfully overcome the most evil tendencies of the first force—heredity—in a truly remarkable way. It is well to observe here that all these three forces have no moral bias; but can operate with the same power for evil in some cases as they do for good in others.

To Matthew Arnold, environment is the first and greatest of the three forces that constitute education as distinct from instruction. "Education," he says, "is an atmosphere, a discipline, and a life." The environment is what surrounds me, seen and unseen—what I live in, and what my mind breathes unconsciously. This atmosphere tends to mould and form my spirit. An Eton boy becomes such, not by his books or masters, but because he is unconsciously captured by his environment.

In early years especially, most of the qualities of character can thus be made parts of the *ego* at the will of the parents; later on we can make our own environment, and thus bring a great force to bear upon any bad habits we may wish to overcome. In Timothy's case St. Paul refers first to the forces of heredity (2 Tim. i, 5), "I call to remembrance the faith that is in thee which dwelt first in thy grandmother Lois, and thy mother Eunice," and then to those of environment or education (2 Tim. iii, 15), "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation," as forces that had captured him gradually by siege; Paul himself being captured supernaturally by sudden assault near Damascus.

It is by their environment that our soldiers and sailors are made. Their essential characters (wholly unconsciously to themselves) are formed sometimes partly by heredity ; but always by environment and by the third force—*habit*.

Of course, heredity and environment may pull the same way, which makes the capture of the Unconscious easy. Or the one may work for evil and the other for good, in opposition to each other, thus making for the victory of the stronger force—which in this case, if used effectively and soon enough, is always environment.

Environment includes all that can affect our body, mind or spirit, such as country, race, kindred, friends, towns, homes, schools, colleges, workshops, professions, circumstances, social life, religion, politics, recreations. Professor Sully, indeed, goes so far as to assert that character is the result of environment and heredity.

In illustration of the superior power of environment over heredity, I am told that in Père-la-Chaise Cemetery in Paris there is, on a tombstone, “He was born (heredity) a man ; he died a grocer (environment and habit).” On the other hand, over hundreds of Mrs. Meredith’s successes might be written : “They were born (heredity) thieves ; they died honest men (environment and habit).”

Observe here that environment must not be limited to the material ; for it is the mental and, above all, the spiritual atmosphere that changes us the most.

But we must carefully note that it is ONLY THAT PART THAT HE ASSIMILATES that changes the man. Environment outside a man effects nothing ; it is only that which enters his spirit, and thus captures the Unconscious, that changes him. Last autumn I saw a red cactus dahlia on which was a large green caterpillar. At night, on returning, half of it was dyed a lovely rose pink, showing that only that part of its environment which it had eaten and assimilated had any power to change its colour. This accounts for the fact that one may go through Eton and never imbibe its spirit, or through the Services and remain a boor. In both cases the environment never enters the man. “Crowds thronged and pressed Christ at Capernaum ; but only one touched Him (or assimilated her environment), and she was made perfectly whole !” We must also note that the occasional temporary nature of the “capture” is often due to change of environment. For though its work tends to persist it may be changed by a new environment of greater force. It is thus

that the capture of the Unconscious for good in early life may be eclipsed by the force of a later bad environment, or *vice versa*.

Finally, the power of environment over heredity is only personal: racially, in history, heredity is always triumphant.

3. *Habit*.—This is the third siege-force for the capture of the Unconscious. It is very gradual and very sure. At first every action is done consciously. After repeating it a certain number of times it begins to be performed subconsciously, with greater ease and accuracy, and eventually unconsciously being short-circuited in the mid-train. This is a secret of success in business life, and in mechanical labour. An illustration may help us here. You are at tea with a friend, and the door is ajar, it being very hot. You hear a loud ring and the front door being opened. "Who on earth is that?" you ask. Your friend replies, "I believe it's Uncle, but listen and we shall soon know." We listen and hear distinctly one, two, three, four, five, six vigorous scrapes on the mat, and Uncle Tom comes up. My friend nodded. When he had gone, dying with curiosity, I ask, "But how on earth did you know?" "Well," she said, "Uncle Tom was a very careless, dirty little boy, but he had a mother who knew the value of habit. So every time he came into the house with his muddy boots his mother said, 'Now, Tom,' *six times*," and he was made to wipe his boots every time for the exact number. In a year the act was performed unconsciously. It was a habit, and now he must do it always. "Train up a child in the way," &c., because *he* cannot.

No act forms a part of character or of the *ego* until it is unconsciously performed. No boy is cleanly so long as he has to think about washing; or truthful so long as he has to think whether he shall be so, as in Mark Twain's advice "When in doubt, tell the truth." It is only when both are instinctive, that they form part of himself. It is thus by habit that new qualities of character can be formed; and in childhood, by wise parents, with comparative ease. All men thus tend to become "recurring decimals."

These, then, are the three chief forces which, concurrently, or by the second and third in opposition to the first, capture the Unconscious gradually by siege.

It remains to consider briefly two other powers which can capture the Unconscious suddenly by assault. These are

(A) ideas or ideals, and (B) superhuman agencies. These two forces may operate gradually as do the three we have studied ; or, on the other hand, can (and do) capture the Unconscious in a moment, which the others cannot do.

The result in this case is startling ; for a new man appears. It is not a gradual change of character, but a sudden replacement of the old with something quite new.

(A)—The principal differences between ideas and ideals is that ideas generally attack the Unconscious directly ; so that the *ego* does not always know what has captured it ; whereas ideals reach the Unconscious through the Conscious, and the *ego* is well aware of the master-force. I consider ideals more powerful in forming character than ideas ; and it is needless to say that the loftier the ideal the nobler the character.

The history of the great body of Boy Scouts is a good illustration of the sudden power of ideas ; and as this is coupled with a great ideal in Gen. Sir Baden-Powell, the capture of the Unconscious is easy and well-nigh complete.

The story of Gideon is a wonderful psychological study in this connection. God's first test to the army was to their own conscious minds and 22,000 went home, while 10,000 were true soldiers so far as they knew. Now came the crucial test as to whether the Unconscious was really captured by the idea of fighting for God, and by the ideal captain that led them ; and out of the 10,000 but 300 showed they were soldiers in the depth of the unconscious mind, and had been captured by the ideal before them of Gideon ; who we may well know did not go down on his knees to drink before the enemy as did all but a few. It is always our Unconscious mind that gives us away ; consciously we can generally make a good show. As long as a boor acts consciously he is polite and mannerly ; it is only when he forgets himself that he unconsciously betrays that he is a boor at heart. It was the test of the Unconscious that here discovered the true soldier.

It is wonderful to note how widespread and powerful these ideals are. They pervade, and largely mould, the conduct of men throughout life. There is not a schoolboy but strives to live up to the standard of his school ; and no two are alike in detail. There is no man but seeks to live up to the ideal of his class. The army has one, the navy another ; merchants another, stockbrokers another ; doctors, lawyers, the clergy, the nobility, and even the lowest classes, all seek to live up to some definite

standard of their own. The workman and the capitalist each has his. The Christian's alone claims to be Divine, perfect, and universal.

(B)—I now come, with some diffidence, to the greatest of all powers to capture, and often in a moment and with overwhelming force, the unconscious Mind: for we must not forget that supernatural forces are incomparably more powerful than natural forces such as heredity and environment. Superhuman forces may capture the Unconscious by siege or assault, *i.e.*, gradually or suddenly; and the phenomena attending the latter are very remarkable. These may act when the Unconscious has been already captured by some inferior force. For the Unconscious may be captured more than once and the character thus changed. But the Divine is ever the more powerful. These forces may also be good or evil. Where the capture is gradual, the first stage is through consciousness, and obsession precedes possession; where sudden, it is direct and unconscious.

Very little is known of the power of evil supernatural forces; but the records of our asylums, of Spiritism, and of Holy Writ make it impossible to disregard them. This last, indeed, uses language of appalling intensity. "Our wrestling is . . . against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness" (Eph. vi, 12, R.V.)—words significant of superhuman power for evil.

In this connection I may allude to the well-known phenomena of possession by evil spirits; of which many asylums have past or present specimens. Although I have no direct connection with the insane, not being an alienist, I have had three cases of well-marked evil "possession": all of them unconscious of the evil. In one, especially, the possession was so horribly and unnaturally evil that the two trained male asylum nurses (a class inured by their calling to all human evil) both gave me notice; and no money would induce them to spend another night with the patient.

Two other cases were refined and pure-minded ladies of position, whose unconscious outbursts were of such rank obscenity and blasphemy that their friends did their best to have them certified; but in both cases they failed, as the patients were not insane, nor violent in any way. It is quite remarkable, and worthy of special note, how precisely such cases of possession

parallel in evil what we are told of the action of the Holy Spirit on the other side. In both cases there is possession, and in both it is unconscious; and what is more remarkable, the possessed are both said to be "twice-born." Those born of the Spirit, when He in-dwells them—and in Bible language the human body becomes His temple—are said to be born from above, or again; and in Central India the devil-possessed heathen priests, whose obscene rites cannot be described, are also known as the "twice-born."

I have already pointed out in this Institute that Spiritism itself is in many ways but a reflection on another and lower plane of the Spiritualism of the Bible; and is capable to some extent of capturing the Unconscious both by siege and assault.

But undoubtedly when we turn to the powers for good the supreme supernatural agency is the Spirit of God, which "blowing where it lists," and at times indicating its presence by sound, is untraceable in its course and power; and its force is often unrecognised till the capture of the man is complete, and in this case permanent. In the language that marks the capture of the Unconscious such an one is "born again." This is often called "conversion," and is so remarkable in its effects, that so far as I know it transcends the capture of the Unconscious by any other agency whatever. Sometimes the Unconscious is thus captured in earliest childhood and the results are very beautiful; at others the whole man, entirely obsessed in the pursuit of some inferior or evil object, is apparently captured for life. When on a sudden he is arrested by the lightning force of the Divine, and becomes in an instant and permanently an entirely new being. Readers of Begbie's *Broken Earthenware* will know what I mean. The man is emphatically a new creature, with a new life, new ideals, outlook, hopes, and springs of action. And yet, powerful and permanent as the in-dwelling of the Holy Spirit may be, His Presence cannot be discovered by introspection, however deep. Indeed, it was in reflecting on the fact of a positive Presence within any being that was absolutely undiscoverable, that I was led to see that, beyond all sub-consciousness, lay a vast tract of deeper mental powers, and this caused me to write, over twenty-five years ago, my monograph on *The Unconscious Mind*.

Although the in-dwelling of the Holy Spirit is untraceable in my spirit by any introspection, it is revealed from time to time by His action. To some extent, as one's senses are exercised

“to discern good and evil,” I can recognize thoughts that are not my own, and I use the phrase “A thought struck me”; when my own, I generally say, “I thought so and so.” It is well to have our senses thus able to discriminate between good and evil; and to distinguish (A) between our own and other voices, and (B) whether the thought be bad (to be rejected) or good (to be followed). The two voices are well described in Prov. ix.

Having thus spoken briefly of Heredity, Environment, Habit, Ideals, and Supernatural Forces, the five powers that capture the Unconscious, it only remains for me, in closing, to point out some of the effects of this capture on character.

Character is not a reasoned product of consciousness, but springs from Unconscious sources; and is more truly the result of the capture than is conduct, which can be modified consciously in a way that character cannot. Conduct is therefore the more artificial, while character is natural. Conduct can reveal or conceal the capture of the Unconscious, or what the man *is* according as one approves or disapproves.

One unconscious mind (and especially when consciousness is dormant, as in the trance of a medium, hypnotism, &c.) may read another unconscious mind, and thus not only reveal what one thought was only known to oneself, but also discover its capture, and thus become a discerner of spirits. The capture of the Unconscious is the capture of the spirit, and through it of mind and body, and thus of the entire man. “My son, give me thine heart”; “Out of the heart,” &c.; “Be filled with the Spirit”; all illustrate this. “To me to live is Christ” is still more expressive of complete capture.

When the Unconscious is captured by virtue the man feels free, if by vice he feels a slave, because Christianity has thus taught us. When, however, I am captured, I am really no longer free to choose in either case. *I have chosen*, and my will is governed by my choice, often unknown to myself. Thrice blessed is such a condition when rightly governed.

If there be no capture my will is free, but my character is unstable and uncertain, both for good and evil. If self has captured me I am a poor egoist. We are often unconscious that we have been captured; and only realize it when we find it no longer possible to do the things that we would.

I close with once more pointing out very emphatically that

my subject—"The Capture of the Unconscious"—surpasses for each one all other subjects; because what possesses me is the real "Captain of my soul," who directs and controls it—always, for time and possibly for eternity.

DISCUSSION.

The CHAIRMAN (Dr. Thirtle) moved a vote of thanks to the lecturer. He said:—Dr. Schofield has once more covered ground made familiar by the studies of long years; and once again we observe that his concern with psychological theory is eminently practical. With him the Unconscious is no mere airy ghost, but rather a moral and spiritual entity, with life and soul, if not furnished with flesh and bones. We must all have been struck with that early passage in which the Unconscious and the Conscious were contrasted. How true is the observation that, in the last analysis, "the Unconscious is the master, the Conscious the servant . . . the Unconscious is the captain of the ship of life, the Conscious is the crew." May we not proceed to develop other distinctions germane to the subject before us—"The Unconscious is the reality, the Conscious is the camouflage; the Unconscious discloses the person, the Conscious sets forth the material representation."

In studying the issues raised, we are brought face to face with the spiritual conflict of which so much is said in the New Testament revelation. In the world of moral action and spiritual interest we are ever in presence of developments that may be variously described, and, as conducted by Dr. Schofield, these discussions are in no case brought under unprofitable compromise by the application of untried theories. Accordingly, we find sure guidance afforded by the facts of life, as recalled by the great work of Mrs. Meredith, and further, by the operation of Gospel truth. Here, as we have found, we properly encounter such terms as the New Birth and Conversion, with the thought of surrender to the will of God, work in which we must recognize the operation of the Holy Spirit, by which the dead are made to live, and things natural are superseded by things spiritual.

Mr. WILLIAM C. EDWARDS said : We are all very glad to have again a paper from Dr. Schofield. His lectures are always interesting and sometimes excitingly so. In the paper before us this afternoon there are some phrases which are specially happy. One such is found on p. 237, where our lecturer says that when a man is captured by virtue he feels free, but when captured by vice he feels and knows that he is a slave. No truer words have ever been written on that subject. They are the echoes of our Lord's own words, "Who-soever committed sin is the servant (slave) of sin" (John viii, 34). and "If the Son shall make you free ye shall be free indeed" (verse 36). I hope to use this publicly again if I may do so.

There are, however, other phrases to which I cannot subscribe : *e.g.*, on p. 229 in two places it is suggested that the "Unconscious Mind" is the *ego*. Now what is the *ego*? Who knows? Surely it is quite impossible for any one to lay down such as a dogma. If we have thought about the matter at all we have, of course, been overwhelmed with the mystery not only of all things around us, but our own existence and mentality. All is a profound mystery, and I for one am willing to accept as life's only possible solution Gen. ii, 7: "God breathed into his (*i.e.*, Adam's) nostrils the breath of *lives*, and man became a living soul."

The *ego* in each one of us is therefore, in my humble judgment, one of those lives breathed into our first parents, plus, of course, memory and character and all the accretions which come with years.

Most of these discussions about the "Unconscious Mind" are to my way of thinking rather bewildering. I suggest that what some psychologists label as the "Unconscious Mind" is really only a sphere where the motions of the mind are so rapid that we cannot follow them.

"How fleet is a glance of the mind!
Compared with the speed of its flight,
The tempest itself lags behind
And the swift wingèd arrows of light."

Let me try and illustrate what I mean. I have a country cousin who comes up to London. I take him round to see "the sights." He has seen very little except small county towns and country villages. I take him into a moderately large church and he is amazed.

And why?—Because he has never seen such a place before, and says that it is the largest which he has ever seen. On the other hand I, who am used to large buildings in London and other places, can see nothing extraordinary about the places—indeed, I may even reply that we have many much larger.

Now I suggest what happens to him mentally is this: When the man for the first time sees such a building there immediately passes through his mind in a fraction of a second of time, as in a mental panorama, all the buildings which he has ever seen, and from the review of them he decides whether the place he now sees for the first time is large or small, fine, beautiful, or the reverse, and that is the same with every motion of the mind—they are so exceedingly rapid that we cannot realize the processes except on very rare occasions, like waking up from a dream or in such cases as are told of by those who have passed through the last stages of drowning.

Now there are several psychological points which it would be interesting to discuss further; for example, many times in my life I have been called upon to make important business decisions, and it has been quite a common custom for me to say, “Before coming to a final decision I will sleep over the matter,” and it is extraordinary how wonderfully a night of rest brings clarity of mind and helps to decide matters of the utmost importance to a business man. What is the cause? Does the mind work or travel in sleep? If so, sleep is different to what many regard it. On this point please read Job xxxiii, 14–18.

I should like to have said something about heredity and demoniacal possession and given some instances which I have known; but my time is gone, and I can only close by referring to p. 236, in which the lecturer alludes to Conversion or being born again. I will not criticize, but merely say this: Those who have had the happiness to know the joy and rapture of sudden conversion to God are not, I think, likely to be attracted to the theory or analysis given in this paper.

I wish that all present, and indeed all the members of our Society or Institute, who have known this felicity, would send in some details of their experiences. A consensus of such would furnish us with a wonderful subject for consideration at some future meeting.

Mr. PERCY O. RUOFF said : Professor J. Shaw Bolton, when delivering the Maudsley Lecture on "Mind and Brain," is recently reported by *The Times* newspaper to have said : "The myth of the Unconscious Mind deserves a little more consideration. Does anyone know what it is? . . . The Unconscious Mind must exist fully formed before sensori-psycho-motor experience has been acquired, and even before the necessary cerebral structure for such functions has been evolved, because analyses extending back into the days when the patient was in his mother's womb are a heroic undertaking. No one can analyse what is not." This quotation seems to me to represent the position as far as it goes, and Dr. Schofield's lecture does not throw much light upon the mysterious Unconscious, which, in my opinion, is as difficult to analyse in its unending complexities, and as easy to measure in its compass as it would be easy to analyse the heavens or measure them with a yard measure.

An American wag quoted in the preface of a book on 'Psychology,' written by a Professor of Columbia, puts forward a delicious *jeu d'esprit* which has some little justification. The wag says : "First Psychology lost its soul ; then it lost its mind ; next, it lost Consciousness : it still has behaviour—of a sort."

With great respect, I would call attention to a number of obvious contradictions in Dr. Schofield's paper. In the opening paragraph it is said, "The capture of the Unconscious is the capture of the man, and to a considerable extent the loss of the power of choice." In the third paragraph from the end of the lecture, the words occur, "When, however, I am captured, I am really no longer free to choose in either case." Both these statements cannot be true. If the capture of the Unconscious deprives a person of choice, the capture cannot at the same time deprive of the power of choice to a *considerable extent*.

Again, the lecturer says, p. 229, para. 1, that "it is now generally accepted that the Unconscious is a very important part of the mind and spirit," and, on the same page, para. 5, he speaks of "the Unconscious, or the *ego*, or the spirit of man." If the Unconscious is a part of the spirit it cannot at the same time be the spirit itself.

Then Dr. Schofield, in p. 229, para. 6, refers to "the three most

usual and effectual forces for capture by siege"—1. Heredity; 2. Environment; 3. Habit. How can such a capture take place? Over heredity a man has no control; over environment only a partial control; and, as for habit, a weak and ineffectual struggle must ensue if the Unconscious is "the hidden master factor in character," as Dr. Schofield affirms. Any of these forces working for the capture of the Unconscious would produce schism in the man, and the "Unconscious" divided against itself could not stand.

On p. 230, para. 1, the lecturer speaks of genius as being "a natural attribute of the Unconscious," and of hereditary genius capturing the Unconscious, and proceeds to quote with approval Herbert Spencer's dictum that "a man becomes more like the company he keeps than that from which he is descended." Which is correct of these two propositions? Is hereditary genius the stronger, or environment?

Dr. Schofield makes a claim of extraordinary interest on p. 231, para. 4, and says that "In Timothy's case St. Paul refers first to the forces of heredity (2 Tim. i, 5) and then to those of environment, or education (2 Tim. iii, 15), as forces that had captured him by siege." This is a matter of vital interest to Christian parents: Is there such a thing as faith being transmitted by heredity, or is it the case that Paul is recording a remarkable fact in a particular family. Faith is apparently elsewhere referred to in Holy Scripture as being exercised through grace and not being conveyed by heredity.

I cannot conclude without associating myself with Dr. Schofield's references to the agency of the Spirit of God in dominating the whole man, with the resultant beneficial spiritual effects.

Mr. AVARY H. FORBES said: Dr. Schofield locks up human nature in such watertight compartments that it is difficult to come at it at all. The mind, he tells us, is made up of the Conscious, the Subconscious and the Unconscious. The two latter conditions differ apparently in this, that the Subconscious part of the mind is that which can be reproduced by an effort of memory; and the Unconscious that which cannot. But is there not evidence to show that nothing that has once entered the mind is wholly lost to

conscious memory, but that it may, under certain circumstances, be recalled? Sir Wm. Hamilton—in his Lectures on Consciousness—tells of a servant girl who, in a high fever, became delirious; and in her delirium repeated long passages of Hebrew, of which she understood not a word, and of which, after her recovery, she could not repeat a syllable. This formed an insoluble mystery, until it came to light that, years before, this girl had been employed in the household of a clergyman who used to pace about the house reciting chapters from the Hebrew Bible. And does not this throw light, too, on the well-known fact that persons, on the point of drowning, have been able to perceive the whole of their past lives in a moment of time?

Cleverness and genius are, by Dr. Schofield, locked up in mutually exclusive compartments. "Cleverness is an attribute of the Conscious Mind: Genius is always a natural attribute of the Unconscious Mind" (p. 230). But where is the line to be drawn between cleverness and genius? And who is to draw it? We all know when it is day, and we all know when it is night; but can anyone fix a *moment* when day ends and night begins? So we can distinguish between lofty genius and mere cleverness; but does not cleverness exist in every degree, from the commonplace to the astonishing? And at what shade are we to draw the line? Is not genius a high degree of accumulated "cleverness" or (as I prefer to call it) talent? And are there not—in consequence of this insensible gradation—hundreds of persons, who by multitudes are labelled "men of talent," and, by an equal number, "men of genius"? Yet, according to the doctor, the two things are essentially different, for he tells us that the attributes of genius "are transmitted to the offspring," while the attributes of cleverness are not (p. 230).

A man who has inherited genius, he further declares, is so much in its power, that he is not a Conscious agent, but almost a passive instrument: "Hereditary genius seems from birth so firmly to have captured the Unconscious that the personality becomes world-famous without effort" (p. 230). One wishes that Dr. Schofield had named some of these geniuses who became world-famous without effort; and one is further led to ask from whom Homer, Virgil, Cæsar, Charlemagne, Dante, Luther, Shakespere, Milton, Newton,

Beethoven, Handel, Napoleon, Wellington, Bismarck, inherited their genius, or to whom they transmitted it.

Dr. Schofield further says that "no act forms a part of character or of the *ego*, until it is unconsciously performed. No boy is cleanly so long as he has to think about washing, or truthful as long as he has to think whether he shall be so" (p. 233). I have been washing with soap and water and taking morning baths for sixty years. As yet, however, I have never done so without thinking about it. I cannot, therefore, claim to be cleanly yet. Will the Doctor tell me when I may hope to be able to make the claim?

To be truthful, too, we must tell the truth "instinctively"—"unconsciously," and as a matter of "habit" merely. Is not this to make morality automatic, and independent of choice, and, therefore, of responsibility?

Mr. THEODORE ROBERTS felt Dr. Schofield's paper would stimulate lines of thought upon a subject which he considered was only beginning to be studied. He agreed with Mr. Ruoff that the "unfeigned faith" in the three generations of Timothy and his mother and grandmother was not due to heredity at all, but rather to environment and education. He pointed out that Dr. Schofield's statement that a bad physical heredity can be overcome in four generations accorded with the scriptural limitation of God's "visiting the iniquities of the fathers upon the children and upon the children's children" to the third and fourth generations (Exod. xxxiv, 7). He quite agreed that St Paul's conversion was a case of environment, as it was the vision he had of Christ that made Him the captain of his soul, which he thought was illustrated by David in the cave of Adullam, when the most disreputable members of the Israelitish nation "gathered themselves unto him and he became captain over them," not "a captain" as A.V. (1 Sam. xxii, 2). This captaincy turned them into perhaps the greatest heroes war has ever seen, as the account of their exploits, particularly in 2 Sam. xxiii, shows.

He quoted St. Paul's prayer in Phil. i, 9, 10, that "your love may abound yet more and more in knowledge and all discernment so that ye may distinguish the things that differ," and pointed out that our word "æsthetics" was derived from the Greek word

translated "discernment" in that passage. He held that the formation of habits, by relieving us from having to make decisions in elementary matters, set us free to exercise the function of choice in higher things, so that in the words of Tennyson we "rise on stepping-stones of our dead selves to higher things."

He would like to illustrate Dr. Schofield's references to the super-human action of the indwelling Holy Spirit upon our moral characters by referring to the Acts of the Apostles. In the earlier part of that Book, the Spirit was very prominent in leading the apostles in their testimony and service, but from the moment that the Apostle Paul determined to make his last visit to Jerusalem, the Spirit was not mentioned save as speaking in others to warn him against going. He was so immeasurably above us that we could not criticize, but he would rather suggest that in all the interesting incidents of Paul's career in the subsequent chapters of the Book, the Spirit of God as it were stood aside from direct action, in order that we might see what He had already accomplished in Paul, by showing a very human person morally superior to every one with whom he was brought into contact.

The Rev. CHARLES GARDNER, M.A. : The Unconscious Mind has been a subject of paramount interest for the last seventy years, and there have been various speculations concerning its nature. Some thinkers have declared that the Unconscious Mind knows everything, that it is perfectly holy and beautiful and true. Some, going to the other extreme, declare that it is the dust-bin of the Conscious Mind. To-day there are many who practise thought-holding exercises in order to dig treasures out of the Unconscious. For my part I deprecate these and other introspective methods. The Unconscious, to work healthily, must remain Unconscious. It can be reached and kept in healthy action by faith, which is a spiritual gift of God. Also, I think that the Unconscious Mind is a medley of good and evil; and too often the evil surprises us by its sudden emergence from the Unconscious field. Will Dr. Schofield tell us how we may be saved from the evil that lurks in our Unconsciousness ?

Rev. J. J. B. COLES writes : The many valuable points in Dr. Schofield's paper will be more fully appreciated when further

progress has been made in the study of Christian Psychology. At present as the discussion showed, there is no general agreement on the subject of the Unconscious Mind.

Some of us are of opinion that "the mind is the slayer of the real" "and that the true way to knowledge is to transcend the mind." This can be done when the *deeper* truths of Christianity are brought to bear on these important questions.

AUTHOR'S reply: Dr. Schofield thanked the audience for the way they had received a somewhat difficult subject, though one of extreme importance, and replied very briefly to the few criticisms that had been made. His most severe critic was Mr. Percy O. Ruoff. He finds a number of obvious contradictions in the paper. His first two illustrations prove with the trained accuracy of the legal mind that a part cannot be a whole, which I confess is perfectly true; and I much regret that the subject is in itself of such an abstruse and little-known nature that I have sometimes hesitated to make the assertion as full and strong as elsewhere. His third contradiction is not a contradiction at all, but the failure of Mr. Ruoff to see that the "capture" is not made by man but by forces which are often wholly or partially beyond his control; here, then, is no contradiction. His fourth "contradiction" depends on a quotation without the context. He quotes from p. 230: "Genius is always a natural attribute of the Unconscious," and, as a contradiction, "Hereditary genius captures the Unconscious," but *omits* "from birth," which takes away the contradiction. The Rev. Charles Gardner speaks of "introspective" methods in connection with the Unconscious Mind. He will see (p. 229) that all such introspection is impossible. It only avails in the Sub-conscious.

One may here remark that we have not (p. 229) two minds, still less three. We have but one. That part which is visible to the mental eye we call the Conscious, the partially-visible the Sub-conscious, and the invisible the Unconscious.

Our mind of course contains in all three parts good and evil. How to eliminate the latter is pointed out in "Whatsoever things are pure, of good report, etc., think on these things."

Mr. Avary H. Forbes complains of my locking up the Conscious,

Subconscious and Unconscious in water-tight compartments. Perhaps the above will show that I do not (p. 229) but regard all three as parts, not very clearly defined, of the one mind of man.

To be truthful, we are told, I regard as a "matter of habit merely." Such is not the case. What I pointed out is, that so long as one deliberates whether one will tell the truth or no, whether one will wash or no, one is not truthful or cleanly; one is so only as both become instinctive and "due to Unconscious impulses."