



3 1761 04221 2191

The Culture  
of Personality

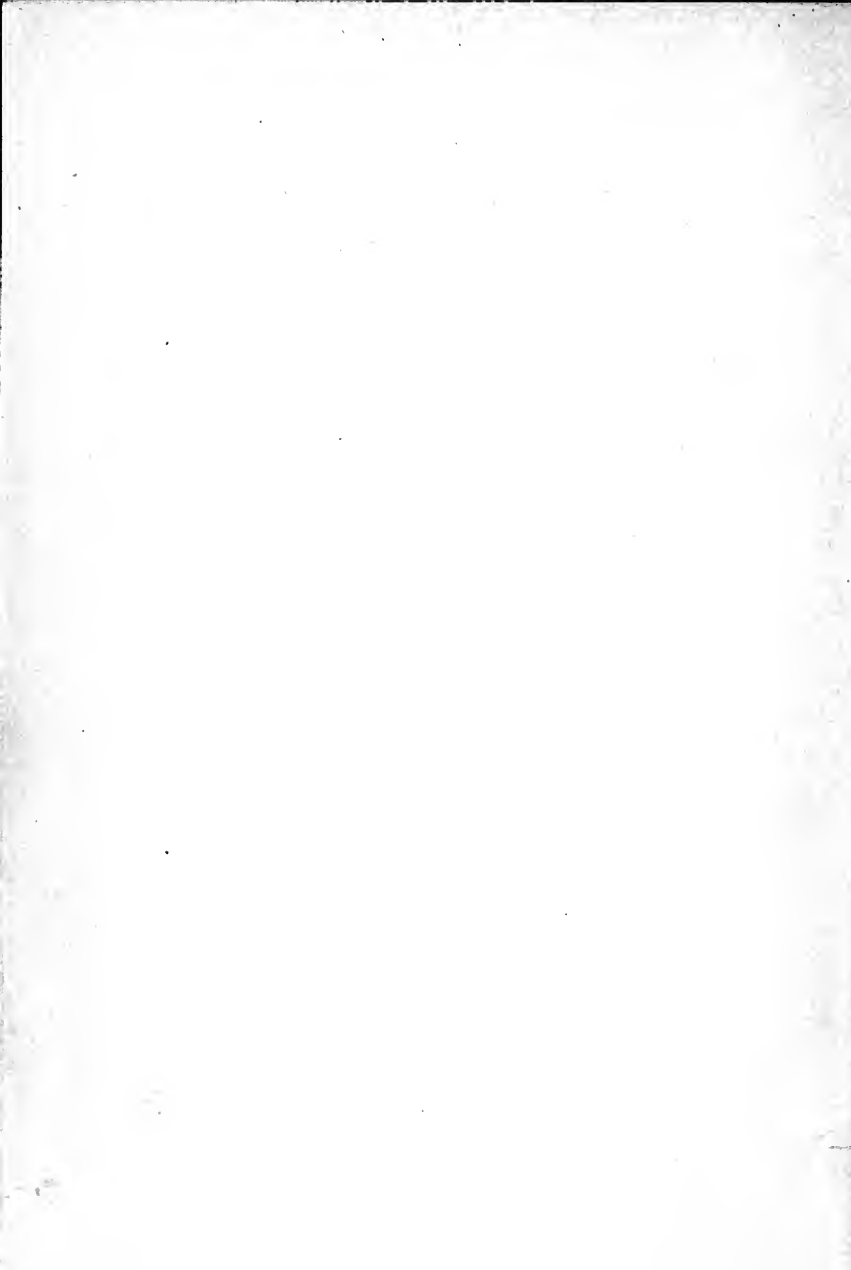
J. Herman Randall



Presented to  
The Library  
of the  
University of Toronto  
by

Mrs MacArthur







**THE CULTURE OF PERSONALITY**

Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation

The  
Culture  
of  
Personality

By  
John  
J. Herman Randall.



H. M. CALDWELL & CO.  
New York. Boston.



*Copyright, 1912*  
BY H. M. CALDWELL CO.

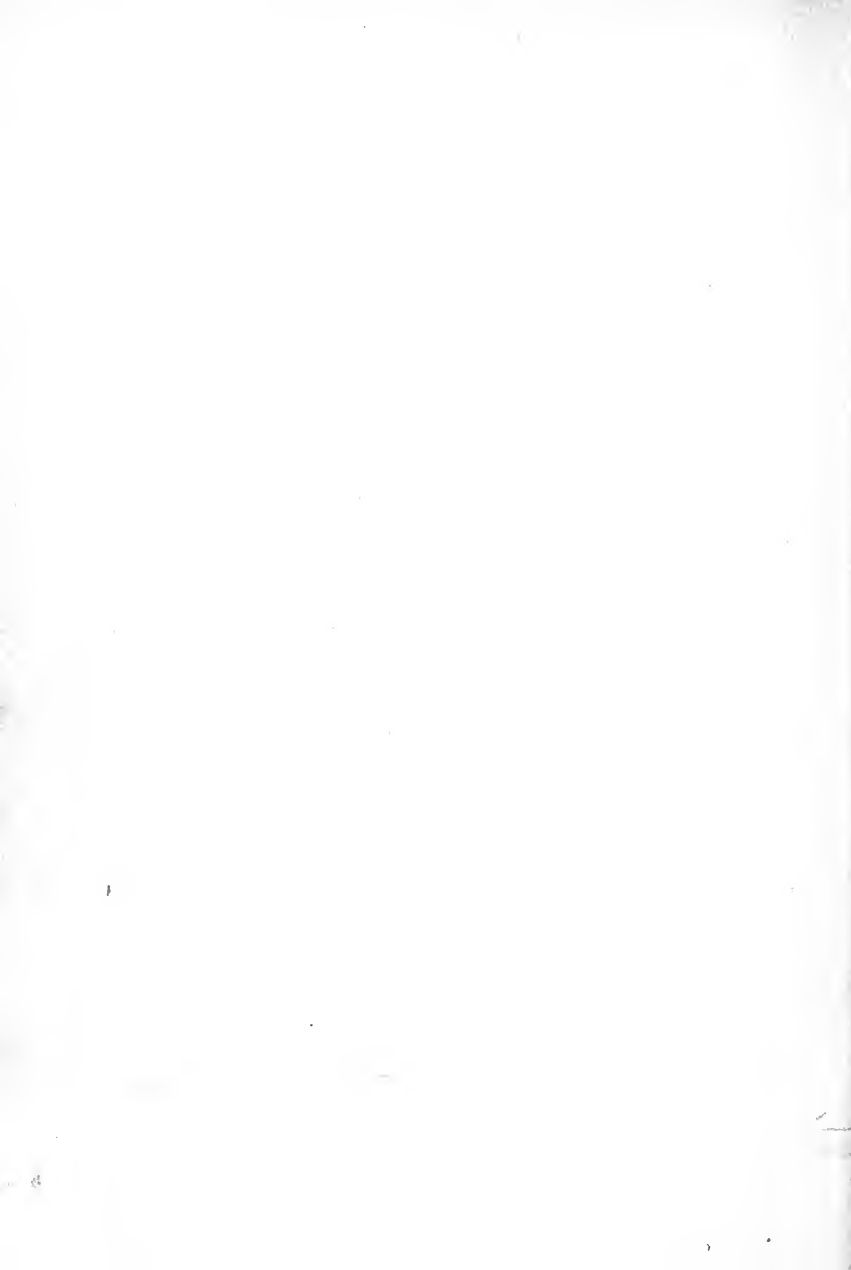
*All rights reserved*

614999  
14.7.55

THE COLONIAL PRESS  
C. H. SIMONDS & CO., BOSTON, U. S. A.

## CONTENTS

	PAGE
FOREWORD . . . . .	vii
THE STRUGGLE FOR PERSONAL FREEDOM	1
THE BEGINNINGS OF PERSONALITY . . . . .	35
WHAT PERSONALITY IS . . . . .	74
THE MASTERY OF THE AFFECTIONS . . . . .	107
THE TRAINING OF THE MIND . . . . .	139
THE EDUCATION OF THE WILL . . . . .	173
THE REALIZATION OF SELF - CONSCIOUS- NESS . . . . .	207
THE COST OF PERSONALITY . . . . .	247
THE GREAT PERSONALITY . . . . .	282
THE SUB - CONSCIOUS LIFE . . . . .	324
THROUGH MAN TO GOD . . . . .	358
THE INNER LIGHT . . . . .	394
THE DIVINE - HUMAN LIFE . . . . .	432
THE PERMANENCE OF PERSONALITY . . . . .	466



## FOREWORD

IT is true, wonderfully true, that "the moon is rising again and the tide of dreams once more floods the naked shingles of the world." The old starlit mystery of things is coming back and life is once more filled full of meaning and significance. It is all the more wonderful because, for so long now, such views might well have seemed incredible. But the very Science, that since the time of Charles Darwin has seemed to so many to be taking all the glory out of the sky and all the divineness out of life, is to-day becoming more and more mystical; or, if this term is objectionable to some, less and

## FOREWORD

less hostile towards the things of the spirit. Every day this Science is confirming more clearly man's ancient faith that he is a Spirit, that he does not live by bread alone, and that the meaning of his life is something mysteriously sacred, radiant and exalted beyond all mortal telling. On every hand the literature and art that is finding the widest acceptance is seen to be touched in some degree with this new transcendentalism, and we grow more and more indifferent to, and more and more impatient of the literature or the art that ignores the soul and places no emphasis on the life of the spirit. It is only a superficial observation that finds this age prosaic and materialistic. Actually, there has never been a time when the sense of the mysterious significance of man's destiny in the Universe has so widely permeated the world at large.



## FOREWORD

The decay of the outworn forms of religious belief does not signify spiritual decay, as so many timorous folk would have us believe. On the contrary, it is a sign of spiritual renaissance, of increased vigor of religious vitality, too potent to be longer confined in the old formulæ and so, forced to overflow into the larger moulds of science and philosophy, of literature and art, thus tending to spiritualize the general consciousness of men as, through purely ecclesiastical channels, it has never been able to do.

The ancient philosopher Diogenes is said to have spent his time in searching for a man. To-day, not the Philosopher alone but the average man is earnestly bent upon a search for *himself*. The modern man is not content to be lost in the labyrinth of nerves and nerve functions; he is not willing to be bound fast in the machinery of

## FOREWORD

habit; he will not consent to disappear in the ceaseless whirl of the automatic wheel of life. It is borne in upon him as never before that he is something greater than he knows, and he is earnestly bent on finding out what that "Something" is. A rapidly increasing number of men and women in these feverish, hurrying, distracting days, are no longer satisfied "just to go around with the crowd." They are asking themselves the old, yet always new questions: What am I? Why am I here? What is my destiny? And they realize that upon the answer to these questions hangs, for themselves at least, the truth, the beauty, the efficiency and the "worthwhileness" of life. It is because the hunger of the heart for clearer light on the meaning of human life and destiny, so clearly apparent to-day, is the universal hunger, that the study of human Person-

## FOREWORD

ality is claiming the earnest attention of all thoughtful minds.

Some twenty years ago many will remember the vivid impression made upon our minds by the publication of Henry Drummond's book, "Natural Law in the Spiritual World." It was during our student days, when we were hanging in mid-air between a Christianity on one side and a Science on the other, that "would not come together." In spite of the defects and limitations of the book, it showed us that the two worlds could go together after all; that science and religion were not two discordant languages, bringing irreconcilable accounts of the nature of things, and that all that we had learned or could learn by studying nature only added to the riches of the knowledge of God. When Drummond wrote his book the prevailing problems were biological. We were

## FOREWORD

asking how the old doctrines of sin and salvation and immortality could fit into a system of evolution. That problem no longer exists for most thoughtful persons to-day. Christianity has conquered again, though in the struggle its old forms have been profoundly transformed. Since Drummond's time the problem has shifted. It is no longer biological but rather psychological. We are discovering that every article of faith, every cherished conviction, all familiar ideals must finally submit themselves to a psychological test. Religion has survived modern geology, and later biology, and now the crucial question is, whether it can stand the scrutinizing test of modern psychology. It is because we believe most confidently that it can, and further, because we are convinced that the light thrown upon the meaning and destiny of man's life by modern psychology is leading

## FOREWORD

to clearer vision of, and stronger faith in the realities of the life of the spirit, that we are led to the consideration of this vital theme.

The greatest of all the sciences is the science of Psychology simply because it is the science of Man and not of things. All the wealth of thought and investigation and discovery that modern psychology has contributed to this supreme object of study finds its ultimate end and meaning in the word *Personality*. It is by far the greatest word in the history of the human mind. We shall not at this time attempt an analysis of the conception of personality, for that will come later. We need to be reminded, however, that Personality, whatever we may mean by it or however we define it, is the key that unlocks the deeper mysteries of Science and Philosophy, of History and Literature, of Art and Religion, of all

## FOREWORD

man's Ethical and Social relationships.

As we turn the pages of man's first Bible, the Book of Nature, we read the marvelous story of the evolutionary process which has been apparent from the beginning. We trace the development of solar systems and the formation of worlds from the original star-dust of the Infinite Spaces. We follow the beginnings of life on our planet in its simplest forms, step by step through the vegetable and animal kingdoms until that wonderful time when man first makes his appearance. With redoubled interest we trace the progress of "the romance of the ages" in human history. We see man climbing by slow, laborious steps out of barbarism and brutality, out of ignorance and superstition, out of subjection and limitations of every kind. We note the beginnings and spread of civilizations,

## FORÉWORD

the founding and development of governments, the creation of the arts and literature, the unfoldings of science and philosophy and religion, until at length we reach the full-fledged modern man, splendid in his attainments, glorious in his self-mastery, limitless in his possibilities, — the inheritor of all the past, the promise of all the future. As we read the page of Science to-day we find everywhere the tendency to lay the supremest emphasis upon human personality as the only clue to the meaning of this wonderful evolutionary process.

A generation or so ago the general trend of science was materialistic. It really taught the dethronement of personality; its tendency led to the belittling of the significance of individuals; the individual was nothing, the race was everything. According to the then prevalent view, there was no per-

## FOREWORD

manent significance in personality, there was no place for individual immortality. The individual lived his life and did his work and after a few brief fleeting years disappeared into nothingness while the race itself went on. But the study of human history and of psychology has tremendously altered this materialistic tendency, until today, living though we do in a scientific age, it is only now and then that we hear a voice raised in defence of the old materialistic hypothesis.

In that little book by John Fiske, entitled "The Destiny of Man," after describing in graphic terms the course of evolution from the lowest forms of life to its higher forms, he says:

"At length came a wonderful moment — silent and unnoticed as are the beginnings of all great revolutions. Silent and unnoticed, even as the day of the Lord which cometh like a thief



## FOREWORD

in the night, there arrived that wonderful moment at which psychical changes began to be of more use than physical changes to the brute ancestor of Man. Through further ages of ceaseless struggle the profitable variations in this creature occurred oftener and oftener in the brain, and less often in other parts of the organism, until by and by the size of his brain had been doubled and its complexity of structure increased a thousand-fold, while in other respects his appearance was not so very different from that of his brother apes. The creation of Man is still the goal toward which nature tended from the beginning. Not the production of any higher creature, but the perfecting of Humanity, is to be the glorious consummation of Nature's long and tedious work. Thus we suddenly arrive at the conclusion that Man seems now, much more clearly than ever, the chief

## FOREWORD

among God's creatures. On the primitive barbaric theory, which Mr. Darwin has swept away, Man was suddenly flung into the world by the miraculous act of some unseen and incalculable Power acting from without; and whatever theology might suppose, no scientific reason could be alleged why the same incalculable Power might not at some future moment, by a similar miracle, thrust upon the scene some mightier creature in whose presence Man would become like a sorry beast of burden. But he who has mastered the Darwinian theory, he who recognizes the slow and subtle process of evolution as the way in which God makes things come to pass, must take a far higher view. He sees that in the deadly struggle for existence which has raged throughout countless aeons of time, the whole creation has been groaning and travailing together in order to bring

## FOREWORD

forth that last consummate specimen of God's handiwork, the Human Soul. Thus in the long series of organic beings, Man is the last; the cosmic process, having once evolved this masterpiece, could thenceforth do nothing better than to perfect him."

What is this, in other words, but simply the statement that the ultimate goal of this stupendous evolutionary process, which has been at work in the Universe from the beginning, is the development of the whole man, the true and deeper self, the human-divine personality? It cannot be read otherwise. The total result of all the scientific research, of all the wonderful discoveries of the last hundred years respecting Man and his life here upon the earth, reveals as the goal and end of all evolution, the perfecting of the human personality.

If Personality is the ultimate goal

## FOREWORD

of evolution it is even more clearly apparent that it is likewise the key to the meaning of History. All the great movements of human history have revolved around its great personalities. The alpha and omega of every historical problem is to be found at last in the personal equation. Carlyle's "Hero Worship" is written to illustrate this fact. Its doctrine of great men as the real creators of history, the mighty forces that turn the tide of civilization, that fashion the channels through which human life finds newer and fresher and larger expression, is a doctrine that no number of Buckles, with their food and climate theories of human life, will ever be able to refute. The great personality is always the turning point in the progress of human history. How could one explain the history of nations and leave out the personalities of men like Julius Cæsar,

## FOREWORD

Attila the Hun, Charlemagne, Alfred the Great, Oliver Cromwell, George Washington, Thomas Jefferson or Abraham Lincoln? We are re-writing all our histories from this viewpoint: that the great personality gives the real clue to the deeper movements of history and to the progress of civilization. Without the pivotal personality in the critical events that have occurred in history, those events would be meaningless and inexplicable. What would the French Revolution mean and how could it be explained, apart from the personalities of Mirabeau, Marat, Danton and Robespierre? How can one explain the reform movements in England during the 19th century, without the personality of the Earl of Shaftsbury? In our own country, how could one account for the Civil War, or explain its course, apart from the personalities of Charles Sumner, Wendell

## FOREWORD

Phillips, William Lloyd Garrison, Harriet Beecher Stowe and Abraham Lincoln? How can we understand the arousing of American womanhood to a new sense of its rights and its duties in the preservation of the American home, without the personality of Frances Willard?

Human history, wherever one turns the page, revolves around its great personalities; and we understand the meaning of political revolutions, of social and economic changes, of moral reform movements of any period, in just the measure that we gain clear insight into the ideals, spirit and motives of the great personalities of that particular age.

Nowhere is the significance of personality so evident as in art, and nowhere are its finer possibilities displayed as in literature. Humanity makes a large contribution to every

## FOREWORD

piece of literature through several different channels. First of all, there is the mysterious influence of race; then there is the subtle influence of the spirit of the age in which the author lives; there is also the constant and penetrating power of nature or natural environment. But that which gives the work pre-eminently its stamp as literature, is the personality of the writer. Here we see that personality is the divinest thing in the world because it is the only creative thing, the only power that can bring to material already existent a new idea of form and order. Through personality a divine force continually flows into the world's great literature, through personality new revelations of human life are made and new aspects and forms of beauty disclosed. Every powerful personality is an open channel through which new truth comes among men. Nowhere do

## FOREWORD

we feel this more clearly than in literature. Behind every book that leaves its impress upon our lives stands the Personality, without whom the book and its message is inexplicable. This is why we select only a few volumes from the great libraries and set them apart by themselves, such as the works of Sophocles, Dante, Shakespeare, Goethe, Moliere. We call these the truly great books because they are the actual expression of great personalities; into these writings has been poured forth the whole man, his height of vision, his depth of insight, his breadth of sympathy, his symmetry of character. These ripe and powerful minds have not rested in the expression of any single emotion, passion or experience, but have compassed all experience and made it tributary to the development of their own natures and the interpretation of universal life.



## FOREWORD

This explains also the difference between the inspirational books and the books of mere knowledge. The inspirational books are those into which living personality has been breathed, while the books of knowledge are the text books to which we go for facts, but never for inspiration. The books we turn to when the light of aspiration shines but dimly, and hope has well-nigh died, and the fires of the heart are burning low, are these books into which has gone the wealth of some rich personality. The reason that so much of the current literature is of the ephemeral class, is simply because within the writing there is not revealed the commanding personality. As we are now speaking of personality, we are using the general term without attempting to define it, but we need to see and feel the deep instinct by which we all recognize the high place held by personality,

## FOREWORD

and the supreme influence it exerts in the world of thought and activity.

In the realm of Art, whether it be music or painting or sculpture or architecture, one finds again that he is everywhere reading the deeper meaning of personality. The great art anywhere, the thrilling music, the inspiring paintings, the awe-compelling architecture or sculpture, are simply the concrete instances where some great personality has found full and rich expression. This is the reason why, among the many pictures in the world's galleries, there are some few we would love to possess. For this reason, among all the world's painters, there are a few truly great artists like Phidias or Michael Angelo or Raphael or Millet, who have attained to unquestioned renown. The music that lives on generation after generation, forever interpreting to man the uninterpretable and express-

## FOREWORD

ing for him the inexpressible, is not the music that is simply faultless in its technique or harmony; it is rather the music that throbs and pulsates with the meaning and significance of the personality of the composer.

Personality is no less the supreme fact in the history of Religion. At the mention of the religion of the Chinese, one thinks instantly of Confucius, or of the religion of India, one thinks of Buddha, or of Africa, one thinks of Mohammed. When we come to our own Christianity the personality of Jesus stands forth supreme. We are told that while there are millions of enrolled Buddhists in the world, there are probably very few who understand or know anything about the doctrines of Buddhism. The tie which binds these millions to this Old-World faith is the tie formed by the personality of its founder — the gentle Buddha. It

## FOREWORD

can be shown beyond question that the distinctive contribution made by Christianity to religion, is the personality of Jesus. Not our doctrines or creeds, our rites or ceremonies, our ecclesiastical organizations or our ordinances, but *the real living Jesus*, is the center and source of the inspiration of Christianity. Would the Sermon on the Mount, or the Lord's Prayer, or the Golden Rule, or the matchless Parables of the Gospels furnish the inspiration or exert the influence they do over multitudes of lives, if they were not in-breathed by the personality of him "who spake as never man spake?"

Dr. Jowett has said that "in the future, morals will altogether be taught through biography." He doubtless means that it is not the ethical ideal, however high, taught in the abstract, it is not the moral principle, however vital, enunciated as a principle, but it

## FOREWORD

is the ideal or the principle incarnate in living personalities that becomes contagious and effective in building moral character. It is Brierley who says, "Doctrine and dogma, whether theology, social, or economic, left to its naked self, will moulder on the back shelves of libraries. To be powerful it must be incarnated. Create a living personality who incarnates the doctrines and he will preach them to millions."

All Social relationships testify also to the supreme significance of personality. It is personality that gives the key and furnishes the clue to the meaning and possibilities of our relationships in human society. To be a Personality is to be in relations. We can no more think of a personality in isolation, living its life apart, than we can think of life in a vacuum. Because we are intended to become Persons, in the deep,

## FOREWORD

true sense of the word, we cannot escape personal relationships as broad and as deep as humanity. In just the degree that we fulfill in ourselves the ideal meaning of personality, do we come into true and sympathetic relations with "all kinds and conditions of men."

Whence come our strongest convictions, our deepest faiths, our mightiest inspirations? From personal association. Personal contact and impression of character count more here than all argument. You find yourself responding like a vibrating chord to the note of your friend. His faith and life become the surest ground for yours. You catch his conviction, his spirit, his purpose. It is the only way by which the world will ever be saved from selfishness and low ideals.

Personality stands for two things, or reveals itself under two aspects, viz.,

## FOREWORD

the uniqueness of the individual, and his universality. It means distinction from the Universe, and at the same time conscious involvement with it. In a sense every individual stands alone, must stand apart, must be not another, but *himself*. In another sense no individual can stand alone, for "we are all members one of another." Everything is related to everything else. As Emerson used to say, "strike the rock with your hammer, and the jar is felt in Jupiter." Man is related to nature, to human society, to the Infinite; and every man knows it. But this conscious involvement with the Universe is alone made possible through man's personality, and is meaningless without it.

It is clear that into whatever region of thought we stray, whether it be philosophy or science or theology or literature or art or social theory, we find the universe spelling out one word as its

## FOREWORD

final meaning. It exists for persons. The personal life is the ultimate life. The personal interest is the ultimate interest. And that "far-off divine event to which the whole Creation moves" — the perfecting of human society, — is alone made possible as we, here and now, grow within ourselves this true personality.

If this conception of life and its deeper meaning be true then, beyond question, Personality is the greatest thing in the world; for the realization of Personality means the completion of the divine plan for which the Universe exists, the fulfillment of our God-appointed destiny, and the perfecting of human Society. Is there any subject that should attract us more deeply? Are there any interests that should concern us more vitally than the great questions which cluster around the real meaning of our personal life? What



## FOREWORD

is my life, after all? Whence has it proceeded? Whither is it tending? What are its possibilities? What is the meaning of consciousness? When we remember that all truth or revelation of any sort, that ever got into this world, came into it through human consciousness somewhere, do we not see how important it is that we should investigate this thing we call consciousness and find out really what it means? Has it any laws? Can we find through it any criterion of reality? Does it give us any basis of right and wrong, of truth and error? Does our personal consciousness spring out of a deeper, universal consciousness? Are mind and soul, anything more than comforting words and may not the entire inner life finally reduce itself to brain vibration, set going by ether vibrations? As we ask such questions we begin to realize that the thing of supremest importance

## FOREWORD

for every individual is to find out what it means to be a Person, what the inherent nature and possibilities of personality really are, and whether behind this physical body there is the deeper Self, the permanent personality?

A few years ago an old manuscript was discovered containing some sayings of Jesus that had never heretofore come to light. Among them were these words: "Jesus saith: Let not him who seeks, cease until he finds, and when he finds he shall wonder, and wondering, he shall reach the Kingdom, and having reached the Kingdom, he shall rest."

May these words express for us the spirit of earnest, honest, reverent inquiry in which we set forth on our search after the deeper Self, the true Personality!

## THE STRUGGLE FOR PERSONAL FREEDOM

**F**ROM the beginning of human history the world has been in the process of preparation for this present Psychological Age. At no other time in the past could the Science of Man have held the supreme place that it occupies to-day. Since the dawn of science, man's eager thought has been turned outward toward the objective world of external fact. The stars and stones, the flowers and animals, man's own physical body, the institutions of society — such objects have naturally claimed his chief attention. The so-called psychology of earlier times was purely speculative,

## THE CULTURE OF PERSONALITY

revolving around the theory of knowledge, and showing little or no interest in the psychic or spiritual man himself. It is only quite recently that psychology has begun to employ the experimental method, and give its attention to the deeper significance of man's personal life. That is why we speak of it to-day as "the new psychology." Such a book, for example, as Mr. F. W. H. Meyers' monumental work, entitled "Human Personality," could never have been written at any earlier period in man's development.

Let us first trace the slow growth of the sense of the value of the Person, bringing us at last to an age which finds the ultimate meaning of life and of the universe, in nothing less than the full and complete freedom of personality.

As we look back through the centuries, we find that the degree of clear-

## PERSONAL FREEDOM

ness and completeness with which the significance of the personal life has been comprehended by different ages and races, furnishes an infallible indication of their intellectual and moral development. Those races which have had but a partial grasp of it have halted in the march. Those ages which have failed to realize it clearly and decisively, have failed to make the highest use of the materials at hand. The sure test of an advancing civilization is the steadily deepening sense of the value of the individual person.

Nineteen hundred years ago Jesus, both in his personal attitude and throughout his teachings, proclaimed the sacred rights of man, merely as man. When he said that "the Sabbath was made for man and not man for the Sabbath," he set forth the principle that the State and the Church, the Constitution and the Bible, in fact society

## THE CULTURE OF PERSONALITY

itself, existed for the sake of man, not man for them. If it be true that "the individual withers and the race is more and more," it may turn out that the higher value set upon the race is solely to emphasize the value of the individual. The race has attained to new significance, only because of the deepened sense of the sacredness of the individuals who compose the race.

Think of the slight value placed upon persons, as such, in the early dawn of history. Stand in imagination beside the great pyramids of Ancient Egypt. Here are the tombs of Kings, stupendous monuments not of monarchical glory, but, to one who reflects at all, of the reckless waste of innumerable human lives. Myriad slaves dug deep in the sands for the sake of rearing these tremendous piles, ignorant of everything save the stern necessity of yielding every last bit of strength in

## PERSONAL FREEDOM

their bodies, and every least gleam of intelligence in their minds, to the inexorable demand of the King. Up from the sands it rises, that huge bulk of stone, unmistakable testimony to the greatness of a Pharaoh, but also the indestructible evidence of the cheapness and abundance of human lives. The whole is the tomb of a monarch, but every stone of it is the tombstone of thousands who perished that this pile might rise. For scores of years a hundred thousand men toiled every day, on the roads, in the quarries, about the machinery, on the walls, wageless, half fed, overworked, scourged with the lash, dizzy, sick and exhausted. Death was welcomed as a sweet relief from the tyranny under which they were oppressed.

From that day down until the dawn of the modern age, which we put at about the sixteenth century, two figures

## THE CULTURE OF PERSONALITY

have loomed large upon the background of humanity, — the man on horseback, or the King, representing the fighting and therefore the ruling class; and the man with the book, or the Priest, representing the religious class. These were the two leading personages until the close of the Middle Ages. The King demanded that all other men should work for him and fight for him; the Priest demanded that all men should think and believe as he dictated. For centuries man lived under the two-fold tyranny of a civil and a religious despotism. Men as persons with individual rights were not recognized. They had no right either to work for themselves or think for themselves. The King claimed his power by divine right. He demanded the absolute allegiance of man, woman and child. He owned not only the earth but its inhabitants as well. The people themselves, meanly



## PERSONAL FREEDOM

clad, bare-headed, oftentimes bare-footed, without any organization whatever, could do nothing. They were helplessly in his power, he owned them body and soul. To criticize the King, was treason, and that meant the dungeon and the headsman's axe.

There was only one man who was the equal or the rival of the King during all this period, and that was the Priest, or the man with the book. He professed to have access to sources of power and authority that the King understood but vaguely. He presumed to hold the keys to heaven and hell. In the name of the Kingdom of heaven he demanded allegiance from the Kings of earth, and even these Kings were afraid to disregard his mandates. It was clear at least that he knew more than other men, for he alone had access to books. Books in those days were rare and precious treasures. They were copied

## THE CULTURE OF PERSONALITY

page by page by the slow labor of scribes. The only books were in manuscript form and therefore few. The only libraries were in the monasteries, or some of the palaces. The most of the nobility could not read. Even the Bible was open only to priests and scholars. Men, accordingly, had no alternative; they were compelled to depend for instruction upon the man with the book, and what he said they must accept, since they did not know enough to ask questions or dispute his statements. He told them about religion, of the duty of obedience and unquestioning loyalty to the Church and State. Without books, because they did not know any better, they accepted it all as the word of God. It was the best they could do. To criticize the Priest or question the authority of the Church, was heresy, and that meant the dungeon and the fires of the stake.

## PERSONAL FREEDOM

The King and the Priest had many fierce disputes. As a matter of fact, most of the wars waged during the Middle Ages, were really wars waged between the Priest, represented by the Pope on one hand, and the King represented by the Emperor on the other. The chess-board gives us a map of the medieval world, whereon the people, the great mass of humanity, are the pawns, of little value and limited movement; the knights, the bishops, the castles, the kings and queens are the only important personages.

This was the condition of things until the discovery of gunpowder and the invention of the art of printing. Then the world was turned upside down, and the new and modern age was ushered in. The man on horseback found himself now confronted by the man with the gun, which was far more deadly than the old weapons and could pierce

## THE CULTURE OF PERSONALITY

even the stoutest armor ever worn by the soldier of earlier times. The man with the book found that other people now had access to books, that the art of printing had made possible the circulation not only of the Bible, but of all kinds of facts and information hitherto unknown by the people. Men who had formerly accepted without doubt whatever the Priest had said, were now beginning to ask questions. They found, as they read the pages of the Bible, that Jesus Christ was never on the side of the master, as the Priest had been telling them; that he was a poor man, a carpenter by trade; that he mingled with the poor people, shared their lives, sat down to meat and drink not in Kings' houses but with publicans and harlots, the very outcasts of society. As his words were studied in the freshness of that new day, and his meaning was understood, with all its implica-

## PERSONAL FREEDOM

tions of liberty and fraternity, the Bible became the placard of a revolution, the greatest the world had ever seen, and whose end is not yet.

The old regime of Church and State, the rule of Kings and Priests, made a hard fight of it, and the struggle is not yet over, but with the discovery of gunpowder and the invention of the art of printing, there came into conscious being, democracy, fraternity, the rights of man, the possibilities of individual liberty, the right to think one's own thoughts and to live one's own life apart from the Priest or King. No wonder the historian calls it "the dawning of a new era," for it marks the opening of the most momentous chapter in human history.

There were other forces that contributed their share to the inauguration of this new age. Columbus had sailed across the western sea and discovered a

## THE CULTURE OF PERSONALITY

new continent, and people began to realize that Europe was simply a narrow parish in the midst of a planet, which was far bigger than had ever been thought. It was about the same time that the studies of Copernicus taught men that even this whole earth suddenly grown so great, was as a bit of dust in the midst of a Universe whose vastness beggared all description. At first these new ideas seemed to belittle man and destroy religion. It certainly did destroy the old forms of religion, based on the Ptolemaic conception of the Universe, but after a time it began to occur to the more thoughtful that a living, thinking, loving human being is really greater than the whole material Universe. More generally than ever before it began to be seen that size and weight count for nothing in comparison with personality.

Thus, man found himself ushered not

## PERSONAL FREEDOM

only into a new world of warfare and of books, he also found himself living in a new and for the first time Infinite Universe that was pulsating throughout with new and revolutionary ideas. In the old days, individuality — the right and duty of a human being to live his own life, to think his own unhampered thought, to come to his own honest conclusion and to speak it out — had little or no place in either politics or religion. Even the philosophers treated it more as a theory, never dreaming what it could do once it became a realized fact. But when in the sixteenth century gunpowder and printing and Columbus and Copernicus were added together, the answer at the foot of the column was individuality, — the rights of man, the inviolable sacredness of the personal life.

The German Reformation followed, under the sturdy monk, Martin Luther.

## THE CULTURE OF PERSONALITY

During the fourteenth and fifteenth centuries there had been many signs of restlessness that gave promise of impending changes in religion, and when Luther, in his rugged strength, defied the ecclesiastical authorities of Rome, refusing to believe the things they had decreed, and claiming for himself and for every man the right to interpret the Bible according to the dictates of one's own mind and conscience regardless of Pope and Church, the old stagnation under which Europe had been lying for nearly a thousand years began to give way before the irresistible influences of such new ideas of liberty and personal freedom. The new learning spread like wild fire throughout this western world. There followed a series of revolutions; in Holland first, then in England, then our own American revolution, and later, the French revolution. The whole civilized world was being stirred



## PERSONAL FREEDOM

to its very foundation by this sense of new freedom. The true interpretation of this revolutionary spirit is only found in the steadily deepening sense of the worth and value of the individual life, the profound significance of the person simply as a person.

Our Declaration of Independence announced to the world one of the sublimest truths that ever had been uttered, that all power comes from the people. It was a magnificent denial, and the first denial ever made by a nation, of the old infamous doctrine that God confers the right upon one man to govern others. It was the first grand assertion of the dignity of the human race. It meant that the individual man was, in theory at least, coming into his own. The world can never forget the debt of gratitude it owes to those three men, Thomas Paine, Thomas Jefferson, and Benjamin Franklin, who,

## THE CULTURE OF PERSONALITY

more than all others, gave to the world its first human government.

There are few people who stop to realize the progress that has been made during the last century alone in the further deepening and extension of this sense of the value of the individual life. It was not until the year 1808 that Great Britain abolished the slave trade. Up to that time the judges on the bench, in the name of justice, and the ministers occupying their pulpits, in the name of religion, owned stock in the slave ships and luxuriated upon the profits of piracy and of murder. It was not until the same year that the United States abolished slave trade between this and other countries, carefully reserving to the States the right to exercise that trade among themselves. It was not until the 28th day of August, 1833, that Great Britain abolished human slavery in her colo-

## PERSONAL FREEDOM

nies; and it was not until January 1st, 1863, that Abraham Lincoln, sustained by the heroic North, "rendered our flag for the first time as pure as the sky in which it floats."

From the standpoint of the individual, the history of man is simply the history of slavery, of injustice, of brutality, together with the means by which man has slowly and painfully advanced toward freedom. He has been the sport and prey of King and Priest, the victim of superstition and cruel might. "His ignorance has been governed by fear. Hypocrisy and tyranny have fed upon the liberties of man. Upon the back of industry has been the whip. Upon the brains have been the fetters of ignorance and superstition. Every art and artifice, every cruelty and outrage has been practised and perpetrated to destroy the rights of man." The King said that mankind

## THE CULTURE OF PERSONALITY

must not work for themselves. The Priest said that mankind must not think for themselves. One forged chains for the hands, the other for the soul. But one by one the fetters are falling and the best days for humanity lie beyond, when the truly free man shall at length make his appearance.

A year ago I stood at the tomb of Napoleon, and as I gazed upon that magnificent sarcophagus of rare and priceless marble, I mused upon the career of this, the greatest soldier of modern times. I saw him as he stood on the banks of the Seine contemplating suicide. I saw him as he quelled the mob in the streets of Paris. I saw him at the head of the army of Italy. I saw him scaling the crags and peaks of the Alps. I saw him in Egypt in the shadow of the Pyramids. I saw him at Marengo, at Ulm, and at Austerlitz. I saw him in Russia, where the snow

## PERSONAL FREEDOM

and winds of winter scattered his legions like withered leaves. I saw him at Leipsic, overtaken by disaster and defeat, crowded back upon Paris by a million bayonets. I saw him in the courtyard at Fontainebleau as he bade farewell to his officers. I saw him banished to Elba. I saw him escape and retake an empire by force of his mighty genius. I saw him on that frightful field of Waterloo, when the fate of all Europe hung trembling in the balance. And I saw him once again, on the lonely island of St. Helena, his hands folded behind his back, as he looked out across the mournful sea, the expression of an infinite tragedy chiseled on his countenance. And I said to myself, "Thus passeth the former glory of the world; Kings and Queens may come and go in the future, but they will be kings and queens in name only; for at last the voice of the people is heard;

## THE CULTURE OF PERSONALITY

henceforth the King wherever he exists, is but the servant of the people, and the days of tyranny are ended. There will continue to be armies and navies until the nations learn the better way; there may be wars and battles in the years to come, but never again in human history will we witness the old false glamour and glory and prestige that once surrounded the career of the soldier, for the coming man is the man of peace."

And then I stood in the old castle at Nuremberg, and looked upon those diabolical instruments of torture that were used in the name of religion. I had read about them, I had seen pictures of them, but I never really appreciated what it meant until I stood in their actual presence; the tragedy of religious persecution had never burned itself into my soul before. Here was the thumb screw, two pieces of iron, with protuberances on the inner side,

## PERSONAL FREEDOM

so that they would not slip, with screws at either end. Here was the rack, here was the collar of torture, the iron boot, the Scavenger's Daughter, the Iron Maiden, and countless other forms of fiendish ingenuity, and as I looked upon these things I said to myself, "It is no wonder that many of these tortured victims of religious hatred recanted. Perhaps we would have done the same in their places." Because some man expressed a doubt as to the Doctrine of the Trinity, or was not quite sure about all the miracles of the Bible, or found that he could not accept the authority of the Church as more binding upon him than his own conscience, or perhaps doubted the saving efficacy of baptism, — for such reasons as these, thousands were tortured and thrown into dungeon cells and put to shameful death.

But I also remembered that now and

## THE CULTURE OF PERSONALITY

then there were brave men and women who would not swerve a hair's breadth, men and women who faced death heroically rather than utter the lie of the recantation; and I reflected that if it had not been for such sublime lives in every period of history, the men and women who have dared to think for themselves, who have denied the right of any institution or of any individual or class of individuals to dictate their thought and belief, — we would still be living in a state of savagery and dancing around some old snake fetich. Suppose that the astronomers had been able to control the science of astronomy; or the doctors had been able to control the science of medicine; or that the Kings had been able to fix finally the forms of government; or that our fathers had accepted unquestioned St. Paul's injunction, "be subject to the powers that be, because they are or-



## PERSONAL FREEDOM

daind of God;” or that the priests, at any period of history, had been able to control religion and to formulate beliefs binding on all, where would we be to-day, and what would we be to-day? We are where we are and what we are in the upward movement of humanity, simply because all along the pathway there has never been a time when there were not souls brave enough, noble enough and independent enough, to step aside from the crowd, to do their own thinking, to formulate their own opinions, to be true to themselves. Herein lies the supreme tragedy of human history, but at the same time, it is here we see revealed the chief glory of humanity.

But we are no longer living in the past. Ours is an age that is reaping the splendid harvest of all the blood and tears and sufferings of other days. In many of its aspects, man’s age-long

## THE CULTURE OF PERSONALITY

struggle has been won, though many battles must yet be fought. We have won in the struggle for political freedom, at least here in our own glorious land, except as it applies to idiots, criminals, and women, and the end is not yet. We have won in the struggle for religious liberty. We no longer burn heretics, we only brand them, and let them go. We have not yet triumphed in the struggle for economic freedom, but the ultimate victory is assured.

The story of woman's struggle for recognition is full of deepest pathos for her, and of disgrace for man. In some religions it has been taught that woman had no soul, that she was not a person, merely a thing. She has been man's slave, his dependent, his satellite, his play-thing, his drudge, — everything but what she is, the mate and equal of man. He has hunted her and captured her, bought and sold her, denied her the

## PERSONAL FREEDOM

privileges of the higher education, refused her the right to have any voice in making laws, in determining her own status, or in creating for herself opportunities. And yet during the past few years women have carried off the highest honors in almost every department of human thought, winning their right and demonstrating their ability to stand as equal persons by the side of men.

It is not strange with man's emergence into this new sense of freedom, after all the centuries of tyranny and oppression under which he had suffered, when his thought had been suppressed and his activities curbed, that there should have grown up among men pretty generally, — let us admit it frankly — a kind of blind, narrow, selfish individualism. Especially in this new world, where man was confronted by greater and more numerous opportunities than the old world afforded,

## THE CULTURE OF PERSONALITY

have we witnessed man's love of acquisition blinding him to the solemn obligations resting upon the free individual. The criticisms of individualism, as we hear them uttered to-day, so far as they apply to that form of selfish individualism, are richly deserved. In our political life, selfish individualism means that while statesmen founded our government, we are quite content to-day to let the politicians run it, so that we can be free to make money; it means that while great men founded our Cities we are quite satisfied to turn over the management of the City to the saloonkeepers. In religion, it means that we are content to place the emphasis on minor things, like denominational differences, while the Kingdom of God is demanding a solid front, and a unity of the spirit. In our economic life, it means "every man for himself and the devil take the hindermost."

## PERSONAL FREEDOM

But there is coming a higher individualism that finds its best expression in the new conception of Personality. There is no reason in the world why we should surrender one iota of the sense of personal liberty, which is the priceless heritage of the ages, purchased by the blood of all the martyrs, and not be in the truest sense every man's brother. "To thine own self be true; and it doth follow as the night the day, thou canst not then be false to any man." The selfish individual anywhere is the one who is not true to his real self. He is responding to the call of but part of his nature, while the whole, all-around man demands a hearing. The hands on the great dial of history can never be turned back. We have won forever the right to live our own lives, to think our own thoughts, to come to our own conclusions. But in just the degree that we value the

## THE CULTURE OF PERSONALITY

sacred rights of the personal life for ourselves, must we not only grant to every other being the same rights, but still more, must we dedicate our lives to the high task of securing for every other being, all the rights and privileges we enjoy. It is only thus that our priceless liberties can be preserved.

Mr. M. D. O'Brien in the Introduction to his "Socialism Tested by Facts," says: "Nature has endowed man with such a spirit that he can never permanently become the slave of men. This is the spirit of individual liberty, the deepest and mightiest fact in existence, which plants the root of his life in a substance that cannot perish. Through this spirit works the Infinite and while the heavens bend above, it can never break or fail. The spirit of individual liberty, of non-conformity, of social and political and religious heresy, is the sword which nature

## PERSONAL FREEDOM

forges while despots sleep, and just when they dream themselves insured in an eternity of comfortable stagnation, it suddenly flashes before them, scattering their plans, circumventing their cunning, and breaking all their pet idols in pieces. This spirit opens the enslaved shell of custom, throws it aside, and allows the inner life to grow." The chief greatness of our age lies in the discovery of the undreamed-of resources of an individualism, which is not synonymous with selfishness, but which welcomes and seeks to foster everywhere the spirit of altruism, of cooperation, of brotherly love. This new spirit is finding expression in a thousand forms,—the better housing of the poor, the care of the sick in our hospitals, the work for the prevention of disease, the efforts directed against child labor and in favor of playgrounds in our cities, the more humane

## THE CULTURE OF PERSONALITY

treatment of criminals, the movements looking toward a more just system of taxation, a more equal distribution of the products of labor, and a more intelligent sympathy for the wage-earner. All these and many other signs of the times point to the coming age of unselfish individualism.

Mr. H. G. Wells, one of the most brilliant of modern Socialistic writers, defines Socialism, in a recent book, as "the growing realization of constructive needs." I presume on that definition, we are all socialists. We are free to admit that things are in pretty much of a muddle, politically, economically and religiously, and that the supreme need of the hour is for constructive thinking, for real leadership, for men and women who are able to see clearly amid all the uncertainties, and hear clearly amid all the babel of voices; who shall be able to marshall the di-



## PERSONAL FREEDOM

vided and dispirited hosts, and lead us on into the promised land that lies before us. If by socialism we mean co-operation, as opposed to the former spirit of fierce, cut-throat competition; if we mean the securing to every man, woman and child the equal opportunity for the fullest physical, mental and moral development; if we mean the insistence that there shall be no idle class, among either rich or poor, and that no one need be overworked; if we mean the safe-guarding and protecting of childhood so that every boy and girl coming into this world shall have at least an equal chance with every other boy and girl, then are we all socialists. But if we mean by socialism, or by any other economic theory we hold, a mechanical system that would tend toward reducing all lives to the dead level of existence, the destroying of initiative, the infringement of per-

## THE CULTURE OF PERSONALITY

sonal liberty, save as that liberty works injury to another, the limiting of the individual so that he cannot develop or live out to the full his God-bestowed personality, if our social theories would mean the foisting from without upon human society with all its turmoil and struggle and strife, any mechanical system, as one would put a cover over the boiling, seething contents of a kettle on the stove, then we will do well to pause and remember the countless struggles that have been waged, and the precious blood that has been shed in all the ages, to win for us the priceless possession of personal liberty, the sacred right of growing one's own personality. *Tommaso*

Surely every human being ought to attain to the dignity of the *unit*. Surely it is worth something to be *one*, and to feel that the census of the Universe would be incomplete, if you were

## PERSONAL FREEDOM

not counted. Surely there is grandeur in knowing that in the realm of thought, you are without a chain; that you have the right to explore all heights and all depths; that there are no walls or fences, nor prohibited places, nor sacred corners, in all the vast expanse of thought; that your intellect owes allegiance to no other being or Institution. Surely there is inspiration in the thought that you are free to find your true and deeper self, and having found it, to realize more fully day by day all its wondrous capacities and powers, till at length you stand complete in your true Selfhood.

To be the true Personality means all this, but it also means the never-tiring endeavor to secure for every man, woman and child the same glorious privileges, for we have learned to understand with Herbert Spencer, "that

## THE CULTURE OF PERSONALITY

no one can be perfectly happy till all are happy, no one can be perfectly moral till all are moral; no one can be perfectly free till all are free.”

## THE BEGINNINGS OF PERSONALITY



**W**HETHER we believe it practically or not, our sublime faith in human nature is bound up in the thought that every child is a child of God, and therefore that all men are, or should be, born free and equal; and the hope of human progress lies in the fact that all men share in the possibilities of a common destiny. This destiny, as we have already seen, lies in the direction of the development of personality. If you deny that the black man or the yellow man is capable of such development, if you hold that the Caucasian or the Anglo-Saxon is alone able to achieve

## THE CULTURE OF PERSONALITY

personality; if you despise the others as being only beasts of burden, or kill them outright as hindrances in the way of civilization, then it is only a question of time when the logic of such treatment will inevitably undermine the boasted dignities of the most elect race or the most select class. To deny the divine possibilities of personality for any other human being, is to fall just that far short oneself, of becoming a true personality.

If we were to attempt to trace all the influences that contribute to the formation of the individual personality, we should have to begin with the parents of the child, and behind them with their parents, and so be led back into the complex, mysterious and subtle influences of ancestry. Here we confront a field so vast as to naturally require separate treatment. The newest of the sciences and the one least understood

## BEGINNINGS OF PERSONALITY

to-day is the science of Eugenics, or the science of being well-born. Our children's children will profit from this new knowledge as we cannot. Our wisest men, however, have come to see that all improvements of the race are only provisional, until we come to understand and apply the laws that make for race improvement. Nowhere is more lamentable ignorance displayed than in the laws of human mating, both physical and mental. The real crime against society, in spite of opinions to the contrary, is not divorce; it is rather the crime of hasty and unintelligent marriages that lead inevitably towards divorce; while the monstrous crime against childhood in an age that calls itself civilized, is the thoughtless assumption of the solemn obligations of parenthood by husbands and wives who have not the slightest conception of the physical or mental laws that make for

## THE CULTURE OF PERSONALITY

the all around well-being of their children. True child culture must begin with father and mother culture, and this is the reason that the science of Eugenics is necessarily the coming science. But we are now to trace the beginnings of personality as we see them in the individual life.

The time up to the twenty-fourth or twenty-fifth year of the life of the individual, when one may be said to have attained maturity, falls roughly into two periods of about twelve years each. The first is the period of childhood; and the second, the period of youth, or adolescence. Childhood is the period of preparation for the great changes that take place during adolescence. We are accustomed to speak of personality as if it were a natural endowment given to every child by virtue of his birth into the world. As a matter of fact, the child's conscious existence



## BEGINNINGS OF PERSONALITY

begins long before the emergence of personality. Even though "poets are born and not made," nobody is born "a person." Personality is not an original possession; it is a slow and gradual achievement. The babe is a "candidate for humanity;" it is to be regarded as "eligible for personality." The most that can be said is that this little Being possesses in himself the potentiality, the latent powers and abilities, which, in due course of time, may be unfolded or developed into what we recognize as personality. "No mortal knows how Personality begins to be, any more than one can conceive the beginning of the Universe. Nor can we put our finger on the exact moment when a given individual begins to be a person." It is just as easy to decide when man arrived in the long evolutionary process, as it is to say when one who "comes from out the

THE CULTURE OF PERSONALITY  
boundless deep," begins to be actually  
"a person."

The beginnings of consciousness in the life of the babe consist of a dim awareness of certain organic states. There is a succession of sensations, pleasures, pains, desires, passions, appetites, like so many glass beads strung together on a string. There is no unity at first, except that made by a somewhat vague memory, but this is not real or constructive unity. The child is moved by impulses from within and by many different influences from without, visible and invisible. He gives expression to will, but it is like a blind force. There is no free will as yet. Mothers and poets alike have noticed that "babies new to earth and sky," have no consciousness of self. They do not say "I," but speak of themselves in the third person. Apparently for some time they do not differentiate

## BEGINNINGS OF PERSONALITY

themselves from the things about them.

If we ask how, out of this mass of primitive sensations which mark the twilight period of consciousness, does clear self-consciousness arise, we discover at the outset that it never would arise apart from social influence. It would be as impossible to develop a personality without human society, as it would be to maintain life without atmosphere. Without a human environment the child would never get beyond the awareness of those "warm and intimate feelings which give him the sense of 'at homeness' in the body," and which are probably shared by most animals. Almost from the first, as if by pure instinct, the child reacts towards persons differently than toward anything else in its environment. In the second month of life, he distinguishes the touch of his mother

## THE CULTURE OF PERSONALITY

in the dark, and in various ways behaves in a peculiar way toward persons. By the end of the sixth month, the imitative powers are well advanced. The child is the most imitative of beings, and this function of imitation is one of his most effective means, not only of mastering the world, but also of attaining to self-hood.

Slowly and yet surely, the facts are compelling us to admit that the range and scope of inheritance have been over-emphasized. Very much which was formerly thought to have been transmitted by heredity, we now know has been gained by imitation, both conscious and unconscious. From the first the child imitates persons. The mother's smile makes him smile, while the sad face and drooping lip are as quickly imitated. A little later he begins to imitate not only the actions, but the deeds of the persons he knows, and this

## BEGINNINGS OF PERSONALITY

gives the child an experience out of which it gathers constantly new material for enriching his own mental life and also for understanding the actions of other persons. Then there begins the long, slow mastery of human language, through which his mental life is immeasurably widened and he himself is brought into closer and more intelligent relations with those about him. This, again, is due to his ability to imitate the sounds that he hears others express.

The chief characteristic of the child's mental life is his dependency on others. The child does not think for himself. He accepts the statements of parents or teacher without question; he takes their word for granted. We do not expect him to be a logician or reasoner. The child does not look within, but without; he is not interested in that which is remote, but in that which is

## THE CULTURE OF PERSONALITY

near; he is not concerned with universal or abstract propositions or ideals, but with particular things that have a direct and immediate bearing upon his own life, his own comfort, his own pleasure. The child is simple, natural, credulous, wide-eyed and open-eared, drinking in impressions of all kinds and from every source, and thus storing away material to be used in wondrous ways when mental life shall awaken to independence.

The child is instinctively and essentially selfish. He is neither moral nor immoral. He is simply as yet unmoral. We do not blame the child for his selfishness. It is perfectly natural at this stage of his development. The child is selfish because his life of necessity revolves around himself. His selfishness in any form is really the vague dumb assertion of his little individuality. It is the only way he knows how

## BEGINNINGS OF PERSONALITY

to express himself as a distinct being apart from others. It is the unconscious, childish beginning of man's struggle for personal liberty. He feels very naturally that the world exists for him, and therefore everything in the world ought to belong to him. This is to be expected in the child. It becomes a wrong only when this childish thought is allowed to continue into later life. Religion for the child is chiefly the natural reflection of the religious ideas given it by parents and friends. The childish imagination projects the image of Father and Mother into the sky and calls it God. God is real to the child in the sense that he does not think of questioning His existence, but not real in the sense that he understands the vital relationship between his life and the life of the Infinite. He says his prayers, and performs his other religious duties in the same way

## THE CULTURE OF PERSONALITY

that he learns his lessons or goes through his calisthenics at school, as something to be done, without recognition of the deeper significance of these things.

The child carries no load of regrets for past disappointments and failures, or of apprehensions for future ills. He suffers no pains of a divided will, at war within himself. If he expresses sorrow for wrong-doing, there is always the suspicion that the sorrow proceeds from the punishment rather than from the sense of having done wrong. He does not pretend to be anything else than a child. "In his simplicity, in his docility, in his capacity for complete joy or rest, in the fact that he lives not in the past, or the future, but in the present and by the hour, taking things as they come and giving himself absolutely to the life of the hour, — the child, so completely a child of nature,



## BEGINNINGS OF PERSONALITY

is the eternal parable of that higher moral and spiritual state to which the man is at last destined to come."

Is it true that childhood is the happiest period of life, and would we choose, if we could, "to pass out of life through the gateway of birth and not of death?" This would be to confess human life a gigantic failure. Nevertheless there comes the long period into which childhood imperceptibly passes, during which the charm, the ease, the grace and the care-free joyousness of childhood largely disappear; and yet it is as necessary to the development of personality as was the preceding state. It is like the period in plant life that follows the beauty of the tender leaf and the blossoming flower. The fruit has now set, and it grows toward maturity, but as yet it is small and acid to the taste.

Now there takes place that won-

## THE CULTURE OF PERSONALITY

drous miracle, whereby consciousness passes into self-consciousness, and the youth whispers to himself, "I am I," or perhaps with Descartes, "I think, therefore I am." It does not always come with sudden, startling clearness. In many lives it is a gradual growth, but there are many who can lay their finger on the day and the hour, or recall most vividly the experience, when the conscious child awakened to the meaning of self-conscious youth.

Jean Paul Richter, the great German writer, tells us of the experience as it came to him, in these words, "Never shall I forget that inward occurrence, till now narrated to no mortal, wherein I witnessed the birth of my self-consciousness, of which I can still give the time and place. One forenoon I was standing, a very young child, in the outer door, and looking leftward at the stack of the fuel-wood,

## BEGINNINGS OF PERSONALITY

when all at once the internal vision, 'I am a me' (Ich bin ein Ich), came like a flash from heaven before me, and in gleaming light ever afterward continued."

With the dawning of self-consciousness, whether it be slow or sudden, come the first premonitions of that profound change, the greatest that takes place in the life of the individual between birth and death. During the next few years there is to come a transformation of the mental and moral, as well as of the physical organism, that has no parallel in previous experience. It is during this adolescent period that there come into life new sensations, new emotions, new ideas, new views of life, new problems of duty, new temptations, new attitudes of will, new mysteries of religion. All these new forces now come sweeping like a flood over the boy or girl, just emerging from

## THE CULTURE OF PERSONALITY

childhood. We are greatly indebted to men like President G. Stanley Hall, Drs. Lancaster, Burnham, Leuba, Starbuck, Coe, and others, for their recent studies in this hitherto quite neglected field of human development.

Some one has described this adolescent period as being nothing less than a new birth. Perhaps this experience was in the mind of Jesus when he said, "Ye must be born again." Certain it is, that in the normally unfolding life, this is the period when the true life of the spirit should come into conscious being and the new Self begin to make its appearance.

The welling-up of new life forces on to the plane of the higher consciousness is the central fact in this adolescent period; but when this new life breaks at the surface it manifests itself with as great variety as there is diversity, on the one hand, of temperament, and

## BEGINNINGS OF PERSONALITY

on the other, of environmental conditions. Beyond question, and I am only stating what we all know but for the most part ignore, this is by far the most critical and crucial period in the development of the individual life. It is pre-eminently so for our present purpose, because it is during this period that we are able to trace clearly the emergence of what later we come to recognize as human personality. This being the case, we should expect that the training of the child as he approaches adolescence, should be so organized and guided as to prepare him for this singular experience in his physical, mental and moral nature. To lessen the shock of the physical awakening, one would suppose that parents and teachers would impart, long before the new knowledge became a disturbing factor, at least the essential facts concerning the nature of sex. There can

## THE CULTURE OF PERSONALITY

be no greater wrong against youth, whether boy or girl, than to allow them to meet and deal with this profoundest fact of life, without ever having received from any pure or authoritative source a single item of information regarding it. It is the time above all other times when every guide the child has, — parent, teacher or friend — should stand in closest sympathy with him, letting him know that he is understood so that he may freely and frankly ask advice. We should expect that the life of the youth in the home, the school, the church, his tasks, his plays, his social life, would all be carefully and intelligently planned and supervised with special reference to this stage of growth. “To ask whether the church and the school and the home meet and satisfy these reasonable expectations, is less the putting of a question than the proclamation of an indict-

## BEGINNINGS OF PERSONALITY

ment. For the most part we have not so much as taken the trouble to understand the period of youth, how then can we expect to conserve and promote its physical, mental, moral and spiritual values?" Altogether too often the boy or girl is left to struggle through the years of adolescence alone and unaided. Is it any wonder that many of them stumble and make mistakes? Is it strange that so many fail to find themselves, — the true selves? This should be the practical result of this period of development in every individual life, and yet multitudes go forth into the years of maturity, weak, puny, crippled or only partially awakened persons.

Let us think of some of the mental characteristics of this period in the life of the growing individual, and their bearing on the emergence of personality. This is the period of the divided

## THE CULTURE OF PERSONALITY

will. We see now no longer merely a stream of sensations, blindly following one another. The materials of consciousness are arraying themselves constructively into the lines of habits, good or bad, while impulses are settling into principles, helpful or harmful. Appetites, desires, passions, aspirations, unnoticed before, now fall into their separate classes. Some belong to the lower self, others are the expression of the higher self. Elemental passions seem to rise and sway one's life as if it were "a log, caught by the waves." Or again, music sounds in his ears and lofty visions appear in his soul, letting him into the secrets of another and holier realm. Strange, mighty opposing forces seem to be struggling for the possession of his soul. This inner struggle becomes the most real thing in life for the time being. It is the "storm and stress" period; again and



## BEGINNINGS OF PERSONALITY

again the soul cries out with Paul, "For that which I do, I would not; and what I would not, that I do."

The old, unthinking, irresponsible self-centred self of childhood, finds itself confronted by a newer self dimly perceived as yet, — a larger self, with wider outlook, broader sympathies, and loftier purposes, that is nothing less than the child of the Spirit, struggling for its rightful place in the life. But the old self dies hard, and the higher self is as yet not clearly recognized; hence the inner struggle and the divided will.

But it is none the less the time of storm and stress in the mental life of youth. In many different ways this finds expression. It may be experienced in a sense of incompleteness and imperfection, never realized before. Underneath the surface there has been a real, though vague and but half-

THE CULTURE OF PERSONALITY

conscious moving on toward an ideal, but the ideal has not yet assumed definite outlines, and one is haunted by the sense of the gulf that divides the illimitable ideal from the lagging real. The boy who has been careless in school, now begins to awaken to his intellectual limitations, and, with the coming of new ambitions there comes also the keen sense of shortcomings. In some natures this takes the form of an intense feeling of sin and guilt, accompanied with earnest efforts to "find salvation." Sometimes, owing to temperament or early teaching, there is the fear of eternal punishment. The thought of death, says Dr. Scott, even when completely dissociated from religion, is most pronounced during adolescence. It is the period of moral as well as physical awkwardness. The child has no regrets, but let no one imagine that the youth escapes the pain and suffering conse-

## BEGINNINGS OF PERSONALITY

quent upon regrets and remorse for mistakes made or sins committed. Perhaps at no other time is remorse for wrong-doing so poignant as when one is facing for the first time the high ideals of character, and realizes how great the distance to be traversed before the heights are reached.

It is the time when the youth begins to dream dreams and catch visions and look beyond the realm of self; when one formulates ambitions to do something great in the world, to attain the heights of heroic purpose, to fail, if need be, but to go down if one must, with the flag still flying. It is the biographies of great men and women that now appeal most of all to the boy or girl, the stories of heroic enterprise that stir the latent ambition to become likewise great, or do the heroic thing. Who of us cannot recall with more swiftly beating heart, the days of youth with

## THE CULTURE OF PERSONALITY

their long bright dreams of coming greatness and glory?

This is the time also of lonely brooding, of periods of depression with frequent moods of melancholy and much morbid introspection. Prof. Starbuck has gathered many hundreds of letters from men and women, all bearing testimony to this striking characteristic of adolescence in their own experience. It is due not merely to a momentary discouragement with self, but rather to a pessimistic attitude toward Life in general, and the possibility of achieving anything really worth while. As we grow older, we laugh at the boy or girl who talks pessimistically or cynically about life, and wonders sadly if life is worth living, but we need to remember that it is all tremendously real to the growing youth. He must find out for himself if there is any real meaning in Life, before he can truly begin to live

## BEGINNINGS OF PERSONALITY

the real and earnest life. It is also the period of introspection, and introspection, if prolonged, leads almost inevitably to morbidness. Metaphorically speaking, the youth spends many hours looking down his spiritual throat, or feeling his spiritual pulse, when he should be busy at other things. The best motto to offset this tendency is that of Edward Everett Hale's,

“Look up, not down,  
Look out, not in,  
Look forward and not backward  
And lend a hand.”

Another very common and well-nigh universal characteristic of adolescence is the tendency to doubt or question. The child asks “Why?” but does not question the answer given. Parents or teachers are sufficient authorities for the child. But now the youth begins to question the old authority. He is

## THE CULTURE OF PERSONALITY

no longer satisfied to take things for granted. The youth is not content to accept what parents or teachers have said simply because they said it. He wants to know beyond the shadow of a doubt if the statement is true. Everything must be proven and demonstrated to his satisfaction before he will accept it. Childish credulity now gives place to intellectual doubt. This questioning is applied to about everything. In religious things, it is usually the doubt of the inspiration of the Bible, or of some doctrine, like the Divinity of Christ, or eternal punishment, or of the authenticity of the miracles. A little later may arise the doubt of even the existence of God. There is great need of clearer thinking in regard to the meaning of doubt as a stage in human development. We have scarcely outgrown the conception, especially in ecclesiastical circles and also in many

## BEGINNINGS OF PERSONALITY

Christian homes, that doubt is sin. Here lies the pathos and even the tragedy in many a Christian home to-day. The boy or girl has come to this adolescent period of life, when the perfectly natural and inevitable thing for the growing mind is to question and doubt until one finds for himself the solution of the problem; and multitudes of well-meaning and devoted parents are so blind to the real significance of this period in their children's development that their entire effort is given to suppressing the doubt, to stopping the child from thinking for himself, which is the law of his being, to making the child feel that it is doing wrong to harbor any such questions for a moment.

James Lane Allen in "The Reign of Law," tells the story of the struggle between the boy who had come home from college with his doubts and mis-

## THE CULTURE OF PERSONALITY

givings, and the father and the mother who did not understand, and whose attitude toward their son seemed to shut him out from the pale of religion and make him even an outcast from God and men. The unfortunate thing is, that the story is so true to life and can be paralleled by many a personal experience. What we need to recognize as parents and teachers is that the doubts are a part of a development, which, given certain temperaments, is inevitable, and which is natural and normal if the personality is to attain its highest possibilities. If the full significance of this development is appreciated, we shall not be surprised to find that the higher life-purposes develop and intensify simultaneously with the growth of doubt. And when parents or teachers take the attitude that doubt is wrong and must be suppressed they will do one of two things: either force



## BEGINNINGS OF PERSONALITY

that doubt into open unbelief, or else make a weakling, a dependent, a mere echo, of their boy or girl.

Let me give a personal experience, simply because it is so typical. When I entered college at seventeen years of age, I had never in my life known a single doubt in religion. I believed the Bible from cover to cover and I had never seen any reason to question anything in the faith of my fathers. As I began my college course I naturally came into contact with a new set of associates. I lived my life in a new atmosphere, I read new books, I listened to new teachers, I became familiar for the first time with the natural sciences. It was perfectly natural and quite inevitable that I should begin to question many of the things I previously believed. I began to ask how much of this was true, and how much of it was not true, for me. As I went on in my

## THE CULTURE OF PERSONALITY

intellectual development the time came when I abandoned the idea of entering the Christian ministry, the purpose I had when entering college, simply because I felt I no longer believed what the church would expect me to preach. Some of my friends said it was due to the fact that I had lost my religion and sinfully trampled on my faith. No one, save those who have gone through a similar experience, can know what it meant to me. And yet I understand that experience to-day as I did not then. There never had been a time in my whole life when I was so honestly and deeply and intensely religious as during that period of darkness and uncertainty. There never was a time when my faith was more profound and vital than during those years of questioning and doubt.

I have learned in my experience, as every normal man and woman learns,

## BEGINNINGS OF PERSONALITY

that the doubt that is not an end in itself is the greatest instrument in the discovery of truth. Every real doubt that has ever come to me or that comes to me to-day, is always the precursor — and I have learned to respect the doubt as such — of new discoveries of Truth, just beyond. If parents and teachers could but see that doubt is God's method for leading toward clearer and fuller light, and that the new self just emerging, must do its own thinking if it is to find its real place in the world of thought and ideas; if instead of suppressing doubt, they would wisely, frankly and sympathetically help the youth to use the doubt as the means of the discovery of truth, how many spiritual tragedies might be averted!

Still another characteristic of this period of development, is the sense of estrangement, or the feeling of loneli-

## THE CULTURE OF PERSONALITY

ness and aloofness. How many young people have said to me, "You know, in some way I am different than others, I think differently than other people on so many matters." The individual and his surroundings come into antagonism. There is a clash. In the inability of the youth to harmonize himself with his environment, he feels that his integrity is being threatened and can only be preserved by pitting himself against his surroundings. Charles Kingsley, at twenty years of age, wrote to an aunt of his: "For some reason, while I am no cleverer or wiser than other people, yet in my heart and mind I am totally different from every one else." This is the time when we feel most strongly that nobody understands us, that even our parents fail to understand us; and, unfortunately, this is many times true. The true meaning of such experiences is again to be found

## BEGINNINGS OF PERSONALITY

in the newly emerging personality. All of life is new and strange. One has not yet become acquainted with the true Self; he is not yet at home in the new world just opening before him, why should he not feel a stranger and alone? Wise indeed was the mother of Phillips Brooks, who when this time came to her son, bravely said, "I'll not bother him now. I'll not let him know I miss his confidences, I'll not reprove him for drawing apart from me. He is working out his manhood, and I'll just keep still and give him my sympathy and prayers."

It is during adolescence that the religious awakening is most apt to take place. Prof. Starbuck, after a wide range of investigation, finds that by far the great majority of men and women who profess religious conversion, met this experience during the period from fifteen to twenty years of age. It is

## THE CULTURE OF PERSONALITY

not only true of the Christian religion, it is true of all religions. Prof. Daniels has given a long list of religious practices signalizing the simultaneous initiation of youths into manhood and into the mysteries of religion, to which Prof. Coe adds one of the most beautiful examples from the North American Indians. Among many tribes when the Indian boy approaches this adolescent period he is sent out into the wilderness to fast four days and nights alone. He is given a bow and arrow, but, in order to teach him self-control, he is forbidden to kill any creature. When alone on the mountains, he lifts up his voice to the Great Spirit in these words, "Oh God! here, poor and needy, I stand." The melody of the song, — which has been sung under such circumstances from before the time that the white man first set foot on this soil, — the beseeching prayerfulness of it, is so beautiful

## BEGINNINGS OF PERSONALITY

that one marvels how it could have had a barbarous origin. What is it but a prayer for some vision direct, for light that will show him whether he should become the warrior or the hunter or the medicine man? There is not so much difference between the savage and the civilized boy. It is at this period that there come deep stirrings of mind and conscience, the inner awakening of the spirit, that, if wisely directed, lead the youth naturally to seek some personal relations with the Infinite, and to come into sympathetic and helpful relationship with his fellows.

All these characteristics of the adolescent period are to be interpreted in only one way. Whether we regard it from the physiological, the psychological or the spiritual viewpoint, this storm and stress period of youth, this period of instability, this struggle between selfishness and unselfishness,

## THE CULTURE OF PERSONALITY

these doubts and questionings and fears, these moral inconsistencies and oftentimes moral lapses, the desire, hunger and aspiration toward the ideal — all this but signifies the birth of the new and larger self. It is the emergence of personality. The tragedy is that there are so many men and women who go through this adolescent period and reach the years of maturity without ever having found themselves, who are not entitled, in the true sense of the word, to the name of "Person." At the time when they should normally have attained to Personality, at least in its true beginnings, they did not understand; and those who stood nearest to them did not know how best to help; so they have gone on into the midstream of Life still waging the inner struggle, still restlessly seeking the secret of peace and happiness and power. The ancients supposed that



## BEGINNINGS OF PERSONALITY

when one reached the age of twenty-five he was a mature man; but we understand to-day that maturity, if it means anything at all, means freedom, self-control, self-poise, sweetness and joy; it means most of all inward unity. No man who has failed of finding inward unity can rightfully call himself a personality.

If we are at all correct in this attempt to describe the adolescent period of life, when the larger self is born and the personality first begins to emerge, do we not see how tremendously critical a time it is? There is no more crucial period in all of life. It is now that personality is germinating, poised between an infinite variety of possibilities. It is here that all the tendencies of childhood converge and interplay with the racial tendencies, to determine the direction of the later development. It is the period of the formation of habits, right

## THE CULTURE OF PERSONALITY

or wrong, of the fixing of principles, helpful or harmful. It is the time when the youth should find himself, should discover his real place, his real standing, his real purpose, his real worth in the world.

To all young people especially, the great message is one of confidence and hope. Do not grow discouraged. It is not an easy period of life. In many respects it is the very hardest. But to achieve the true personality, which is the real purpose of adolescence, is worth all its struggles and baffling doubts, its heartaches and its pain, its discouragements and loneliness. See what all this costly discipline is bringing you to! It is lifting you in the path of spiritual evolution. The nearer you grow to true personality, the greater is the inner unrest in reconciling the claims of the lower self with your dawning ideals as the child of the Spirit.

## BEGINNINGS OF PERSONALITY

Let us catch the spirit of Browning's message, where he says:

“Then, welcome each rebuff  
That turns earth's smoothness rough,  
Each sting that bids nor sit nor stand  
    but go!  
Be our joys three-parts pain!  
Strive and hold cheap the strain;  
Learn, nor account the pangs; dare,  
    never grudge the throe!”

## WHAT PERSONALITY IS

**T**HERE are many things that we think we know until we are asked about them. Our beliefs of various kinds are for most of us quite satisfactory, until there comes along some insistent questioner, or the child in our home begins to assail us with a string of "Whys?" and after we have attempted to answer such questions, we never feel quite so sure as before.

We all know well enough what a "person" is until we begin to really think about the matter, and then we discover that it is not so easy to define a "person," and when we make the attempt we are not quite sure as to what

## WHAT PERSONALITY IS

we mean by our definition. We have set out in the serious quest after the true Self. We have seen that the greatest thing in the world is human personality, — the goal and end of the whole evolutionary process. We have followed the struggle of humanity through the ages, as it has sought to free itself from the tyranny of both civil and religious despotism, and attain to personal liberty and the opportunity for achieving the true, symmetrical personality. We have traced the beginnings of real personality in the crucial and critical adolescent period of youth; and now we are ready to attempt a definition, to answer the question, "What is Personality?" In our present endeavor to analyze the conception of Personality, we need to do some clear and careful thinking. It will not hurt us to do a little real thinking about ourselves. Perhaps our partially developed and

## THE CULTURE OF PERSONALITY

unsatisfactory personalities, are due to the lack of such thinking in the past. At any rate our analysis of the meaning of Personality is not for the sake of the analysis, but rather, of what it may yield us of clearer light and nobler incentive as we proceed in our search for the ultimate meaning of life and the true significance of human destiny.

We all instinctively split the Universe into a self and a not-self, and this division seems to satisfy until we ask where the line of cleavage is to be drawn. Then we discover that there is some of "self" in everything with which we have to do. "Is the body the self or the not-self? Is the house I have built, the book I have written, the child who is born to me, mine, or rather *me?*" Everybody knows how a fire that sweeps away long familiar personal possessions, or a financial crisis that leaves us beggared in this world's

## WHAT PERSONALITY IS

goods, or the separation through death from those who have been the life of our lives, leaves us shrunken beings, less than we were, because something of our very self has gone. This means that we cannot draw the hard and fast line between the self and the not-self. For all practical purposes, however, the contrast between a person and a thing is clear enough. Let us keep in mind that all we know about Personality we have to learn from human persons. Whatever knowledge we profess to have of the personality of God comes to us solely through our knowledge of human personality. We do not call any sub-human being a person. The higher animals, like the dog and the horse, possess powers of the same nature as our own. Some of the dogs, who have been in our homes for years, seem almost personal; and yet we do not regard them as fully so. So far as

## THE CULTURE OF PERSONALITY

we can judge, they do not possess these powers that we find in human Personality to that degree or in that combination, that would warrant us in ascribing Personality to them. Something is lacking.

The fundamental contrast between the person and the thing lies in the fact that the person is possessed of *self-consciousness*. This is the first thing to be noted in our analysis of the meaning of Personality. But what do we mean by self-consciousness? What is the Self that is conscious? What is it for a Self to be conscious? Here we must take pains to make some definite psychological distinctions that will prove invaluable in our study of the Self.

The first essential in every form of mental activity, is that there shall be the individual consciousness of the "I" or the Ego, who is always the Thinker of the thought, the Feeler of the feel-



## WHAT PERSONALITY IS

ing, the Actor of the act. We cannot go through any mental operation without the consciousness of this "I." Every form of mental activity, whether it be thinking or feeling or willing, revolves around the "I." You cannot escape the "I am." It is always "I think," or "I feel," or "I will." You cannot separate the "I" from the thinking process, or from the feeling process, or from the willing process. There is always the "I" behind every mental state, to which everything is referred, which participates in every thought and from which proceeds every effort of the will. But as soon as we begin to ask what this "I" is, this Something that is always present in every conscious mental activity and from which we never escape, we find ourselves baffled. All attempts to define or explain the nature of this "I," must fail. It is a Something that can-

## THE CULTURE OF PERSONALITY

not be explained, and is known only by its presence in consciousness. Think as we will, we are inevitably brought back to our starting-point — “I am.” The “I” *is* — and nothing more. This “I” which *is*, is the knower, the thinker, the actor, the seer, the doer. It is the essence of every mental state.

The next fact to be noted in all mental activity is the presence in consciousness of the secondary “I,” the alter-ego, or the “Me,” as Prof. James calls it. The distinction may seem somewhat subtle, but a little consideration will make it plain. The essential difference is that the “I” is the Something that knows, feels and wills, while the “Me” is that part of the Self that is known to the “I,” as mental states, feelings, thoughts and will-impulses. A man’s body, with its physical sensations, is a part of his “Me,” which may be examined, analyzed and ruled by his “I.”

## WHAT PERSONALITY IS

His feelings, pains, pleasures, opinions, prejudices, inclinations and the rest of the mental things that he considers as a part of himself, are all portions of the "Me," for all of them may be considered, examined, changed and ruled by the "I." The "Me" in all its parts and phases is always the "object" of contemplation by the "I," and the "I" is always the "subject" that contemplates the things of the "Me." You can never truly separate the two.

In order to understand this distinction a little more clearly, let us consider a few examples: You see a thing. There are always three phases of the seeing — namely: (1) the thing seen, which is something outside both the "I" and the "Me;" (2) the mental operation known as "sight," which belongs to the "Me;" and (3) the Something that sees, which is the "I." This applies in the same way to all of the

## THE CULTURE OF PERSONALITY

senses. We experience a "feeling," arising from some emotional activity. There are three phases of this feeling — namely: (1) the outside thing from which the emotion arises; (2) the emotion felt, which belongs to the "Me," for it comes from within our being; and (3) the Feeler of the emotion — that Something that experiences the feeling, which is the "I." Or we think a thought. There are three phases to this also — namely: (1) the outer object of the thought; (2) the thought itself, which belongs to the "Me;" (3) the Thinker, which is the "I."

Leaving out of consideration the outside thing which arouses the feeling or thought, we always have two aspects of mental activity to deal with — (1) The mental activity or the "Me," and (2) The "I," which is always the Knower of the mental activity. The mental activity is the object, and the "I" is the

## WHAT PERSONALITY IS

subject of consciousness. These two elements are always present in all conscious mental activity.

We have found then, a final, ultimate *Something* within ourselves that defies our powers of analysis. This "I" is what psychologists have called the "pure ego." It is the Something that is always present in consciousness, as *that which is conscious*, while the "Me" is simply a bundle of states of consciousness, or things of which the "I" is conscious. The "I" is always the same, — always the "I," for other than itself it cannot be. The "Me" is constantly changing and never the same. The "Me" of to-day is different from the "Me" of yesterday. Whether you define this "I," or Ego, as "the soul," or as "a center of conscious energy in the World-Soul," or with John Fiske, as "an emanation from the Infinite," it matters not for our present consider-

## THE CULTURE OF PERSONALITY

ation; the all-important thing about it in psychology, is that it *is*, and further, that it may be recognized, realized and manifested to a degree undreamed of by most of us.

There are several important things, however, that we may learn about the "I" by a negative process of exclusion. You can never think of your "I" as not-being. You can never say, "I am not," nor can you even imagine yourself as not-being. So long as you think of yourself — the "I" — at all, you must accompany the thought with the consciousness of being. Nor can you imagine yourself as being any other "I" than it is. You may think of it surrounded with other "Me" aspects or objects, but you can never think of your "I" as being another "I." There are other vital facts bearing upon the "Ego," which we shall consider later.

It may be objected that it makes no

## WHAT PERSONALITY IS

material difference to the individual whether he is able to distinguish thus between the "I" and the "Me," or not, — that he must live his life according to his nature in either case. As a matter of fact, it is upon the clear realization of this distinction that the whole question of the development of Personality really turns. The realization of the "Ego," at once causes the individual to know that *he* is not merely what he thinks or feels or wills, but is rather the Something that thinks, feels or wills, and therefore may govern and master these mental activities, instead of being governed and mastered by them. According to the old idea, a man is the slave and creature of his mental states, while under the new idea he may assume his rightful place on the mental throne, and make his own choice as to what feelings he may wish to feel, what emotions he may wish to experience,

## THE CULTURE OF PERSONALITY

what thoughts he may wish to think, what things he may wish to do.

The true Personality, therefore, is first of all the Egoist. He has entered into the realization of the "I" to such a degree that he becomes the Master, not the Slave. He realizes that the sovereign will of the individual resides in the Ego, and that all his mental states must obey its mandates. There is all the difference in the world between egoism and egotism. Although many people confuse the two words, they are as far apart as the poles. The egoist is the man who has learned to value and respect himself so deeply, that he is bound to value and respect the Ego of every other person. The egotist is the man who is so blinded to his true Ego by his own selfish thoughts and false pride, that he has no knowledge of, nor reverence for the rights and privileges of other people. We shall not get very



## WHAT PERSONALITY IS

far in the development of the true personality within us until we make this distinction, and come to see that self-consciousness means the deep realization of the Ego. Such realization reveals the truth that the " I " in you has at its command a wonderful array of mental instruments which, if properly used, may create for you any kind of a personality you desire. *You* are the Master Workman who may make of yourself what you will. But before you can appreciate this truth and make it your own, you must enter into a deeper recognition of this wonderful Ego that you are. *You* are more than body, senses, or mind; you are that wonderful Something, master of all these things, of which the profoundest thing you can say, is, " I am."

But this Ego, which is the primary fact in personality and the essence of every mental state, expresses itself

## THE CULTURE OF PERSONALITY

through various channels. These channels of expression we may call secondary marks of personality, and as such, they are inseparable parts of personality. There is Mind, or the intellectual nature of man; Feeling, or the emotional nature of man; and Willing, or the volitional nature of man. It is by these means, or through these instruments, that the Ego finds expression. If any one of these were absent you would not have a real personality. But while, for convenience in thinking, we divide personality into these three modes of manifestation, we need constantly to remember that they are not three separate things. You can draw no clear line between them. There is no such thing as feeling without some thought or volition; no such thing as thought without some feeling or volition; no such thing as volition without some thought or feeling. They are all bound

## WHAT PERSONALITY IS

up together in the unity of the Ego. Let us now seek to indicate in outline the breadth of the realms covered by Mind, Feeling and Will. Later we will consider them separately and more in detail.

What powers do we include under the Mind of man? We have been led during recent years to new heights and depths of significance in man's mental life, of which our fathers never dreamed. The average person would be surprised if he were told that probably ninety-five per cent. of our mental activities are performed on planes either above or below the plane of our conscious life. In perhaps no other branch, has the New Psychology made such rapid strides as in this bringing into recognition of the vast area of the mind of man beyond the conscious field. Just as there are degrees of heat and cold not reached by our instruments; just

## THE CULTURE OF PERSONALITY

as there are light vibrations above and below the visible spectrum; just as there are sounds below and above our present capacity for registering them, so there are mental operations constantly being performed outside the narrow field of consciousness.

There is the great realm of the Sub-conscious, which modern psychology is but just beginning to explore, and whose tremendous meaning we are only dimly beginning to grasp. In our own physical bodies, whether one calls the processes, in themselves, psychical, or whether one regards them as physical processes but having their direct and immediate bearing on mental life, just think of the range of activity: digestion and assimilation, aeration and circulation, catabolism and anabolism, the million changing neuroses, the physical side of habit, association, memory, sickness and health, etc. All these marvel-

## WHAT PERSONALITY IS

ous processes are performed in our bodies, sleeping or waking, of which we are entirely unconscious; processes that we do not consciously direct or control, and yet that are directed and controlled by some power, certainly not less than mental.

It would be impossible to catalogue all the influences that well up out of the sub-conscious realm and have their direct bearing on our conscious life, such as race, nationality, community, parents, temperament, sex, age; influences of heredity, instincts, aptitudes, habits, etc., besides many other forces, all pointing to man's complex nature and reminding us of how many of the sources of our life lie beneath the conscious plane.

In the realm of Conscious mental activities we seldom pause to reflect how broad and complex is the field covered. Here dwell the powers of Sensation and

## THE CULTURE OF PERSONALITY

Association. Endless is the variety of sensations entering our mental life at every waking moment through the channels of our five senses. Numberless are the threads of association by which we examine, classify and pigeon-hole in our mental library of knowledge every sensation we experience. Here are the powers of Ideation and Perception, by which we translate the knowledge of the outer world into permanent ideas or perceptions of thought, making them our actual possessions. Here are the manifold powers of Memory, and all the infinite variety of Imagination. Without memory, past experiences would be annihilated for consciousness, and present experiences utterly transformed. Education is alone made possible by and through the powers of memory. Without imagination conscious life would be hopelessly narrowed and shut up within the shrunken

## WHAT PERSONALITY IS

and contracted self. A deeper-going psychology is now revealing how great is the just domain of imagination. If memory binds us to the past and makes possible the education of the self, it is imagination that leaps into the future and beckons the self onward and upward. Imagination is the power by which we create ideals, enabling us to see the self that is to be as potentially resident in the self that is. Another group of conscious mental powers includes conception, thinking, judging, knowing, reasoning. These in their order are like five cylinders of the telescope, each succeeding larger term including all the preceding. It is obvious that they are not severally independent. We come at last to the final group of conscious powers, including æsthetic construction, appreciation and faith. This last permeates all of life. Faith is the mightiest power we possess.

## THE CULTURE OF PERSONALITY

Faith, not as synonymous with any belief, but Faith as a tremendous vital force that energizes thought and feeling and will, is as yet but little understood. To the one who has entered into its deeper meaning all things are possible.

Then there is the Super-conscious plane of mental activities, about which the great mass of men is still in ignorance but which is winning a fuller and clearer recognition from our foremost thinkers to-day. To some favored ones of earth there come flashes from this wonderful region of the mind which we call "genius," "inspiration," "intuition," "revelation," terms denoting higher and uncommon mental activities and states. This whole realm of the super-conscious belongs, as yet, in large part to the stage of experiment and investigation, and yet we have gone far enough to arrive at some tentative con-



## WHAT PERSONALITY IS

clusions. We know that the human race has been, and is, in the process of unfolding. In each individual there is stored this great reservoir of future mental development. We speak of the "geniuses of the race," meaning by that, the men and women who have seen farther or deeper than others. We speak of prophets, meaning those who possess an insight, a moral or spiritual vision not possessed by their contemporaries. We are all conscious at times of the flash of insight into life's meaning or problems that illuminates our whole pathway. We are coming to believe to-day that these flashes of genius, or of intuition, or of prophetic insight, as they come to men and women are simply the manifestations in our mental life from this higher plane of a super-conscious mental activity. These flashes do not come from below; they must come from above, from that plane

## THE CULTURE OF PERSONALITY

toward which the unfolding mental life of humanity is tending. There are many who are talking about the sixth sense. Professor James and other psychologists recognize as scientifically proven, the phenomena of clairvoyance, clairaudience and telepathy or thought transference. What does this mean, if not, that in some individuals there seems to have been developed a sense or a faculty for seeing at a distance, or hearing at a distance, or receiving thought waves from a distance? It is not at all improbable that the time may come when, either by the development of new senses or by the refinement and still higher development of old powers, men generally will be able to receive waves of electricity, or waves of magnetism or thought waves, even as now they receive waves of light or heat or sound.

But there is a second channel of ex-

## WHAT PERSONALITY IS

pression for the Ego, this essence of personality, that is found in Feeling or the Emotional nature of man's life. Desire is really the essence of all feeling. Before we can love or hate, there must be desire. Before we can have ambition or aspiration, there must be desire. Before we can manifest courage or energy of any kind, there must be desire. Desire is the great motive power of life. A man is largely what the quality and degree of his desires have led him to be. The Ego can and should control all desires, but all too often the desires control the Ego. The quality of desire determines what mental path we shall travel, but the degree determines how far we shall travel. If desire "lies at the bottom of all feeling" in the emotional nature, love lies at the top. The truest and noblest type of desire is that which finds expression in the spirit of love, unselfishness, al-

## THE CULTURE OF PERSONALITY

truism. To unify all the manifold and complex expressions of one's emotional life under the supreme passion of disinterested love, is to make Good-Will the dominant motive power of life. This is the ideal toward which we strive in our endeavors to win the mastery over our affections.

There is still the third channel of expression through which the Ego manifests itself, in the Willing or Volitional nature of man. Some have thought that Will was simply another phase of desire or feeling. In its first aspect, one's deed or act is so closely blended with the primitive desire or impulse that it is hard to separate the two. In its second phase, the will manifests itself in what we call "choice" — the ability to select and choose between objects of desire. It is the act of determining, deciding, choosing, etc. This making a choice is a complex thing. It

## WHAT PERSONALITY IS

means weighing conflicting desires, and judging these opposing desires in the light of reason, and making a final decision between them.

The third phase of the will is that of volition or action. It is seen when the determination is put into action, when we actually begin to do the thing that we have chosen, when we translate our determination into the concrete act. Here again, we are ushered into a realm as wide as life itself, necessarily requiring separate treatment. The mastery of self by the Ego is attained when one learns how to control not merely the desire, which is the motive power of life, but also the mighty instrument that carries the desire into execution. Everywhere are the men and women whose desires are right enough, for the most part, but whose Wills are too weak to translate desire into conduct and character. On the other hand, if the Will

## THE CULTURE OF PERSONALITY

be educated and strong, it is able to dismiss certain desires as wrong, and put other desires in their place; it can banish discordant and destructive thoughts and substitute for them harmonious and constructive thinking. The Will is the mighty instrument by which the Ego, that Something that thinks and feels and acts, is able to direct the issues of life toward highest and noblest ends.

Now let us attempt to gather into a definition the results of our analysis of the conception of Personality. Personality is Reason, Love and Will, bound together in Self-conscious unity. These three are not separate entities, not divided fragments of one individual, but they are bound together in self-conscious unity. This is what Psychology means when it speaks of Personality. This is what we have in mind when we describe the Evolutionary process as

## WHAT PERSONALITY IS

tending towards the goal of Personality. This is our thought when we find in Personality the end and meaning of human destiny.

May we suggest, in addition to this general definition, a tentative statement of what we mean by the all-around, fully developed and true Personality? The true Personality is one who has become clearly and profoundly Self-conscious; who differentiates between the Ego and the Me of his mental life; who has entered into the realization of the truth that *he* is not what he thinks or feels or wills, but that he is the Something that thinks and feels and wills, and so, need never be the slave of his thoughts or emotions or acts but always the Master. This at least must be true of the all-around and fully developed Personality. With this true Self-consciousness will be found a fine balance between the intellectual and

## THE CULTURE OF PERSONALITY

emotional and volitional natures. There are people who are predominately intellectual; there are others, who are predominately emotional; there are others who are predominately active. The true, all-around, fully developed Personality is the one whose Ego finds expression in a beautiful symmetry of powers, where the intellect and the feeling and the will work together in harmonious and perfect accord, where there is no "divided will" or "split personality" but rather a deep, abiding inward unity. In such a Personality, the feeling of good-will leads on inevitably to the right or harmonious thought, and the thought is translated instantly into the worthy action, or loving deed. The True Personality is the one whose Ego, so deeply and truly self-conscious, has learned how to make the largest use of the wondrous instruments of the mental life with which God



## WHAT PERSONALITY IS

has endowed us. He will not be content simply with a superficial or clumsy handling of memory or imagination, of sensation or association, of perception or conception, of knowing, or thinking or reasoning, but will have so come to understand himself and the right use of these abilities that his mind becomes symmetrically and thoroughly developed. And not simply in his conscious mental activities will he attain to undreamed of efficiency, but he will also have learned how to draw upon the storehouse of the sub-conscious, and how to keep himself open and responsive to the higher influences that come from the super-conscious, — the flashes of intuition, or insight, or inspiration from above. He will be so “in tune with the Infinite mind,” that in every experience of his life, every phase of his complex being, he will be open to light and guidance and truth. In his emo-

## THE CULTURE OF PERSONALITY

tional life, all selfish desires, all low and unworthy impulses will be subordinated to the one great principle of good-will; so that the motive power of all thoughts and actions, resident in our emotional natures, shall give expression continually to this principle of good-will, the spirit of disinterested love. Then will he be the Master of his will, able not only to control his feelings and bring his mind to attention, but to hold them in earnest concentration upon the thought, the task, the ideal or the enterprise in which he is engaged.

Is there any greater need in our lives than the attainment of such true Personality? Does not the world need, above all things else, this type of manhood and womanhood? Can the "salvation of the soul" mean any less, or could it mean any more, than this full realization of our true Selves? Does the ideal seem too lofty? Are the

## WHAT PERSONALITY IS

heights of Personality too far away to ever be reached? Does the attainment of true Personality seem too great "an adventure" for our lives?

It cannot be accomplished all at once. As we have already seen, it is only the beginnings of Personality that we find emerging during the adolescent, the storm and stress period of youth. As we who have reached the mature years of manhood and womanhood study our own selves, as we look clearly into our inner lives, how deeply conscious we are that only the first faint beginnings of Personality are as yet manifest in us! Far beyond stretch the great heights of attainment. We see but dimly the "promised land." We are, as yet, dwellers in the valley, and the lofty peaks tower far above us. Let us remember that Personality is a growing thing, that it is never completed. *We* are not all here when we are born into

## THE CULTURE OF PERSONALITY

this world; *we* are not all here in our manhood and womanhood now; *we* are in the constant and continual process of becoming; *we* are growing up into "the perfect man." The one essential thing is that we shall come to understand who we are, and what powers and capacities we possess; and then, if we intelligently and persistently give ourselves to the developing of this wondrous life within, we shall one day fulfill all the rich meaning of human destiny.

"Man knows partly but conceives beside,  
Creeps ever on from fancies to the fact,  
And in this striving, this converting air  
Into a solid he may grasp and use,  
Finds progress, man's distinctive mark alone,  
Not God's and not the beasts: God is, they  
are,  
Man partly is, and wholly hopes to be."

## THE MASTERY OF THE AFFECTIONS

**I**N our analysis of the conception of Personality, we have found it to consist of Heart, Mind and Will bound together in self-conscious unity; or, the Emotional nature, the Intellectual nature, and the Volitional nature finding their unity in the self-conscious Ego. We need to remember that these are not three separate psychic entities but rather three modes of expression of the "Ego," that Something that stands behind all mental states as the Feeler, the Thinker, the Willer.

We are now ready to consider more in detail the powers and possibilities of

## THE CULTURE OF PERSONALITY

each of these aspects of our mental life. At this time we shall confine our attention to man's Emotional nature. As is clearly evident, the field is so vast that the most we can do is to select the more salient facts and seek to show their bearing on the development of Personality.

The first thing to be noted is the primary place that the Emotions hold in life. The natural history of every act, deed, or word of our lives, is first, the impulse or feeling; secondly, the thought; and thirdly, the expression of the feeling or thought in the concrete act or word. All actions can be traced back ultimately to the primary impulse or feeling. What we do depends upon our desires, either controlled and transformed, or else accentuated and hastened by our thoughts. The first step in all mental activity is a certain feeling, impulse or desire, that, if allowed to continue, is immediately translated into

## MASTERY OF THE AFFECTIONS

kindred thoughts; as thoughts mingle with this feeling, it becomes steadily more pronounced and tends inevitably toward the appropriate expression in word or deed. This is not only good psychology, it is true religion. The ancient writers, who, in our Old and New Testaments, use the word "Heart" as the symbol of man's emotional nature, may have been totally ignorant of the principles of modern psychology, nevertheless, they grasped this great truth that psychology is expressing so clearly to-day, viz., that it is the primary feelings or emotions that find expression ultimately in the actions of our lives. If we paraphrase the words, "Keep thy heart with all diligence, for out of it are the issues of life," they really mean, "Guard zealously your impulses, feelings and desires, because out of these primary emotions spring ultimately the decisive actions of your life." The fa-

## THE CULTURE OF PERSONALITY

miliar verse, "As a man thinketh in his heart, so is he," may be translated to read, "As a man thinks, not in cold blood apart from his feelings, but in conjunction with them, — his thoughts moulded and fired by his feelings, — so *is* that man in his true character." According to these thinkers, the essence of real religion is identical with the essence of true psychology, viz., in the mastery of the Emotional Nature and the proper direction of the Feelings which constitute the motive power of life.

It is very difficult to define Emotion, and yet every one recognizes just what is meant by the word. Emotion is the term employed to describe the "feeling" side of our mental activities as distinguished from sensation, thought or volition. When we speak of the mental state known as "feeling," we do not mean sensation. A sensation is the result produced upon our mentality



## MASTERY OF THE AFFECTIONS

by some internal or external physical substance. A "feeling" is a mental state producing an experience of pleasure or pain in some degree or combination. There is but little difference between what we call "feeling," as used in this sense, and what we call "emotion." The difference is largely one of degree. Feeling is the simple form of Emotion, or Emotion is the more complex form of Feeling. "An emotion is a mental state composed of a number of feelings — a complex state of feeling."

Whence arise these primary emotions of life? For the average person who thinks at all about it, the matter of the origin of desires and feeling is veiled in mystery. He knows that they are not evolved from his reason, for they seem to spring unbidden into consciousness, as it were, from nowhere. But the psychologist knows that every mental state

## THE CULTURE OF PERSONALITY

has its preceding cause. There is but one answer to the question — all feelings emerge from the subconscious region of our lives. Emotion may arise from the consciousness of some object outside one's-self, or from the memory of some occurrence, or from imagination in which some thing or some occurrence is pictured to the mind.

Emotion is not a matter of reason or will — it belongs to the subconscious region of mentation. Like all other subconscious mentation, it has its relation to something in the past — something that has been put into the subconscious mind. These past impressions may have been recorded in the subconscious mind during the life of the individual, in which case their emergence into the field of consciousness is caused by an involuntary call upon the memory. Or the past impression may be one of those remarkable race-mem-

## MASTERY OF THE AFFECTIONS

ories, coming to us down the passage of time according to the law of heredity and recalled involuntarily. In either case the result is the same — an emergence from the subconscious region of some impression or series of impressions from the past, arousing in us strong feelings and mental excitement. The elemental feelings, pain and pleasure, are the result of impressions produced by certain objects throughout the ages, which have registered themselves on the subconscious mind, and are transmitted through the subconscious from generation to generation.

Think of your own life, for a moment. You find in yourself certain emotional tendencies which have always been there. It may be a tendency toward melancholy or else toward cheerfulness, toward impatience and the exhibition of temper or toward

## THE CULTURE OF PERSONALITY

good-nature, toward suspicion and distrust or toward trust and confidence in people and things, toward the lower forms of sensual excitement or else toward the higher pleasures of your rational or æsthetic nature. Whence come these tendencies so characteristic of your life, and known to you if not to others? You say you were born with them, they are a part of yourself. If it were possible to clearly trace them, we should find that the great majority of these emotional tendencies of our lives are due to prenatal influences which registered themselves on the subconscious mind of the unborn child, and find expression later in the characteristic emotional traits of the individual. It is to these hidden sources that we are tracing more and more clearly all abnormal tendencies in the life of the child which parents often find so inexplicable.

## MASTERY OF THE AFFECTIONS

It is self-evident that we are not responsible, in the sense of being blameworthy, for the tendencies with which we are born. We had no voice in the matter whatever. But it is profoundly true that we are responsible for what we do with these inborn tendencies of our lives. We can take the fatalistic position, as most people do, and say "This is my nature. I was born with these tendencies. I have inherited them. I cannot change them." This is to abdicate the throne of our true Selfhood and become the slave of our emotions. It is the surest and most common way of depersonalizing one-self and thus becoming a mere nobody. Or, we can recognize the supreme authority of the "Ego" in our lives, and ascending the throne of our Selfhood we can master every tendency of our nature, and so control our impulses and feelings as to make them our obedient serv-

## THE CULTURE OF PERSONALITY

ants. It is the truth of the old proverb — “We may not prevent the birds from alighting in our hair, but we can certainly keep them from building their nests there.” We are not born into this world just to accept ourselves as we are, weaknesses and all. We are here to grow the true Personality, and that means the mastering of every tendency, the controlling and directing to highest ends of all forms of Emotion.

The varieties of Emotion are innumerable. Psychologists have attempted to classify them under a great many different names. It is not necessary for our purpose to attempt a complete enumeration of all forms of feeling. It is only necessary to differentiate between the emotions which are injurious to life and character, and those which are helpful. We may divide all forms of Emotion into two classes: the Destructive or Negative emotions, and the

## MASTERY OF THE AFFECTIONS

Constructive or Positive emotions. Under Destructive emotions would naturally come all forms of anger, hate, greed, lust, envy, jealousy, pride, and all similar malign feelings; also, excessive grief, regret, remorse, discouragement, disappointment; all forms of fear, doubt and uncertainty; the undue feeling of responsibility, anxiety, worry and despair; the feeling of condemnation of all kinds, especially self-condemnation, with its morbid self-consciousness, self-abasement and shame. These names do not include all forms of destructive emotions but they serve to suggest the general forms of injurious feelings to which our natures are most susceptible.

Under Constructive emotions, we would include naturally, all feelings that are the opposites of those just named. All forms of love, including kindness, thoughtfulness, considera-

## THE CULTURE OF PERSONALITY

tion, sympathy, helpfulness, gentleness, tenderness, charitableness; also courage, patience, cheerfulness, hope, peace, confidence, faith, trust. These are terms used to describe certain mental moods in which the feeling element may be intense or subdued, may find outward expression or be restrained, and yet they are all the manifestation of our emotional life. They are all positive and tend inevitably toward the upbuilding of life and the development of Personality.

We are indebted to modern Psychology for demonstrating the extent of the influence of these different forms of Emotion on the physical, mental and moral life of man. Prof. Elmer T. Gates, of the Smithsonian Institute, has given many years of his life to this particular field of investigation. His conclusions are very definite and are shared by all our leading psychologists.



## MASTERY OF THE AFFECTIONS

“Every mental activity creates a definite chemical change and a definite anatomical structure in the animal which exercises the mental activity. The mind can, if properly directed, produce measurable changes in the chemistry of the secretions and excretions.” He also says: “If mind activities create chemical and anatomical changes in the cells and tissues of the physical body, it follows that all physiological processes of health or disease are psychologic processes, and that the only way to inhibit, accelerate or change these processes is by changing the psychologic or mental processes.” His conclusions as to the injurious effects of the destructive emotions are most emphatic: “Every emotion of a false or disagreeable nature produces a poison in the blood and cell tissue. My experiments show that irascible, malevolent and depressing emotions generate in the system injuri-

## THE CULTURE OF PERSONALITY.

ous compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value which stimulate the cells to manufacture new energy.”

Dr. Richard Cabot, of the Harvard Medical School, in a recent address on the Progress of Medical Science, spoke of the tendency to-day in Medicine to recognize the psycho-physical man in all diagnosis and treatment of disease. If we could know how to regulate mind processes, then we could most successfully cure disease. Behind every form of physical disorder there are mental conditions that either cause or contribute largely to the physical conditions. All intelligent physicians, whether they profess belief in psychotherapeutics or not, frankly admit that there is nothing so helpful in the restoration of the body to normal conditions,

## MASTERY OF THE AFFECTIONS

as to induce in the mind of the individual the feelings described as constructive and positive. If you can bring the patient into the hopeful and courageous mood, if you can awaken in the heart and mind the faith attitude, if you can change any discordant feeling into its opposite, if you can fill the life with good cheer, kindness and love, you have created the chief conditions making for physical harmony and health.

It is rather humiliating to be told that in every single instance of our lives we do the things that we want to do, and yet this is the strictly scientific truth. How many times we hear people say, "I never meant to speak as I did. I spoke in a moment of impatience. I forgot myself!" How many times we hear the pathetic words, "I never intended to do that thing. I did not stop to think what it involved. I

## THE CULTURE OF PERSONALITY

did not want to commit such an act!" How many such sad regrets there are in every life! As a matter of fact, the thing we do or the thing we say is the thing that at that particular moment we want to do or say, above everything else. A moment later when reason has asserted itself and we begin to think, then we see the folly or the wickedness of allowing the impulse or emotion to rush into its natural and logical expression; but the fact remains that the things we do and say are the things that at the particular moment we "desire" to do and say. Let us face it frankly:— we all do the things we *desire* to do. It is just here that the real tragedy of human lives takes place. We are all doing and saying things that are not the true expression of the real Self. They proceed from the uncontrolled impulse or emotion that for the time being mas-

## MASTERY OF THE AFFECTIONS

ters the Ego, and thus humiliates or disgraces the real Self. As we have seen, the essence of all feeling is desire. We could not experience love or hatred without desire. We could not know courage or ambition without desire. At the bottom of all "feeling" is desire. And so the impulses or feelings out of which our actions proceed represent, at the time, our actual desires. Herein lies the fundamental weakness of manhood and womanhood. We go on day after day, so completely the victims of our emotions, our feelings and our impulses, so ignorant of the principles by which this source of Life's real motive power may be controlled and directed in the direction of giving expression to the true Self, that we are constantly doing and saying things that cause regret and sorrow and shame.

Thus the problem for every life

## THE CULTURE OF PERSONALITY

stands forth clear and definite: How can I gain the mastery over myself, not only as respects the ultimate actions of life, but, what is far more fundamental, as respects the primary feelings and impulses out of which all thoughts and actions proceed? How can I gain the control over my emotions and enlist them in the service of the highest and noblest ends? What is the true method of winning the victory over the sources of Life's true motive power? It is here that we realize the profound debt we owe to modern Psychology, which has thrown such a tremendous light upon the meaning and possibilities of the true Self.

As the first practical suggestion: We need above all things to study our own selves from the view-point of our emotional natures. It is unfortunately true that very few have done this in any earnest and thorough-going way.

## MASTERY OF THE AFFECTIONS

We all know that we have certain emotional tendencies which are constantly leading us into trouble. We are conscious that our impulses are every day getting the best of us in various ways. We realize, when we stop to reflect, that our feelings rule *us* far more often than we rule them. But beyond these general facts most of us have not stopped to inquire. Perhaps we have not understood the real cause of our frequent failures, and so our efforts to overcome the weakness have been fruitless. Suppose you sit down, face to face with your emotional nature and endeavor to analyze it in its real sources. Seek to discover where you are strong emotionally and where you are weak. Find out which of these destructive emotions seem to be specially characteristic of your life, or to which of them you are most prone to yield. Find out also which of the constructive

## THE CULTURE OF PERSONALITY

emotions seem to be the natural tendencies of your life. It will be of tremendous help, first of all, to state to yourself in clear and definite terms just what the problem of self-mastery in your life really involves. Remember, you are not responsible for the presence of these "natural tendencies" in your life, but you certainly are responsible for controlling and regulating them. Lay your finger boldly on the impulse that should be mastered or directed, and look gratefully upon those impulses and tendencies that are positive and upbuilding in their nature. *Know yourself.*

In the next place: Remember that all emotions are subject to the Law of Habit. Habit has been the greatest blessing and, at the same time, the greatest curse of man's life. If habits are desirable they serve to direct one's life in the right direction. As the habit



## MASTERY OF THE AFFECTIONS

continues, it becomes easier and easier to do the right thing until, by and by, it is done habitually and automatically, so that we say it has become "second nature" to do the right. But if the habits are undesirable, their influence is just as strong in the wrong direction until we find ourselves habitually doing the wrong thing. What is the psychology of habit? There is a tendency of the mind to travel the beaten paths of mental activity. If you think a certain thought once, it is easier to think that same thought a second time. If you feel a certain feeling or give expression to a certain emotion once, it is always easier to feel the same emotion again. If you do a certain thing to-day, it is easier to do the thing to-morrow. Our mental states seem to carve out certain beaten paths, and the mind, in accordance with a profound law, follows the path of least resistance. It does again

## THE CULTURE OF PERSONALITY

the things that it has done before, because it is easier and requires less effort.

The mental path is a part of the subconscious mind, and therefore it is that this region dominates the greater part of our mental life. Instead of attacking the habit by sheer will power, which is often a long and heart-breaking task, seek to neutralize the old habitual impressions by building up in the subconscious a new set of impressions directly opposed to the old ones you wish to be rid of. In other words, kill out the old habits by building up new ones, or still more specifically — make new mental paths, and travel over them as often as possible. The fundamental law of habit is *Repetition*.

Therefore if you wish to cultivate any one of the constructive emotions, repeat it by careful and constant practice and exercise until it becomes habitual. If you wish to restrain or over-

## MASTERY OF THE AFFECTIONS

come any one of the destructive emotions, refuse to allow it to manifest itself, as much as possible; confine it to as little outward expression as possible when it does manifest itself; prevent the corresponding physical expression as much as possible; and above all, cultivate the emotion exactly opposite to the one you wish to restrain. This method, if faithfully pursued, will result in neutralizing the power of emotional habits where the Will alone has utterly failed.

In the third place: Remember the Law of Physical Expression as related to Emotions. That is, when you indulge the physical expression of an emotion you tend to produce the emotion itself; and conversely, if you restrain the physical expression of an emotion you tend to check the emotion itself. There is constant action and reaction between all mental states and

## THE CULTURE OF PERSONALITY

the physical organism, and so every form of emotion has its corresponding physical expression. For instance, you are feeling cheerful and happy, the corners of your mouth unconsciously go up and little wrinkles appear around your eyes, and you are smiling. Or, you are sad and depressed, the corners of the mouth unconsciously droop, and your face takes on an entirely different expression and your whole attitude is changed. These are the physical expressions of these particular forms of feeling, and every form of feeling has its corresponding physical expression. This truth has never been so well or so authoritatively stated as by Professor Wm. James in his "Psychology," where he says: "Refuse to express a passion, and it dies. Count ten before venting your anger, and its occasion will seem ridiculous. Whistling to keep up your courage is no mere figure of

## MASTERY OF THE AFFECTIONS

speech. If you keep on whistling long enough your courage will come back. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. If we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously and in the first instance cold-bloodedly, go through the outward movement of these contrary dispositions which we prefer to cultivate. The reward of persistence will infallibly come, in the fading out of the sullenness or depression, and the advent of real cheerfulness and kindness in their stead. Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, speak in a major key, pass the genial compliment, and your heart must be frigid indeed if it does not gradually thaw."

How weak we are, how easily we give

## THE CULTURE OF PERSONALITY

way to our moods, how constantly we excuse ourselves for these emotional tendencies on the ground that it is our "nature," that we "inherited" such a temperament! But we can control these emotions if we want to. It may not be easy at first, it may take great perseverance and patience on our part, but anything that is worth achieving requires effort. It is simply a question of whether we desire to develop in ourselves the full, complete, symmetrical personality, or whether we prefer to go through life the helpless victims of our emotions.

A third practical suggestion is this: Use your Imagination in the direction of reproducing the emotions or feelings that you desire to cultivate. Go over the constructive emotions in your imagination often, framing a vivid mental picture of the outward circumstances or conditions calculated to arouse the de-

## MASTERY OF THE AFFECTIONS

sired feelings. With each repetition you will strengthen the impression upon the records of your subconscious mentality and tend to establish the habit of the emotion you desire. To those who do not understand the creative power of the Imagination all this may appear absurd or a waste of time. But when one realizes that the Imagination is not mere fancy, but an active, potent faculty of the mind, it will be seen that this exercise of the imagination means nothing less than the building of new emotional paths in the subconscious region, over which the impulses and feelings will soon grow accustomed to tread.

The last suggestion is this: Do not lose sight of the importance of employing the Will, that mighty instrument of the Ego for the accomplishment of its definite desires. It is not necessary to make frantic or violent use of the Will in this connection. But hold the Will

## THE CULTURE OF PERSONALITY

firmly to the task of imaging to the mind the desired emotion. Or, if an undesirable emotion is to be restrained, use the Will to say "No!" to it. The use of the Will in the direction of the mastering of all emotional tendencies is one of its noblest uses. By the Will, attention and interest can be turned away from the undesirable feeling that has arisen, and in thus shutting off all mental nourishment, the feeling is bound to quickly die.

We have seen that Desire is at the bottom of all forms of feeling, and Desire is the psychological term for "affection." The things we desire, are the things we really love. So we see that this Emotional nature of ours becomes psychologically, the Affectional nature, and we can sum up all the various complex forms of emotion or feeling, as respects their higher manifestations, in the great word "Love." Ultimately,



## MASTERY OF THE AFFECTIONS

we do the things we desire, or love. And further, *we* become like what we desire or love.

It is tremendously significant to find that Jesus, "who spake as never man spake," sums up all religion and all of life in this one word "Love." The Law and the Prophets, he says, are included in love to God and love to man. He is not much concerned about other principles, he cares nothing for dogmas as such, but he taught that if Love ruled at the center of life, and the spirit of love was the motive power of all thoughts and actions, everything else of beauty and worth would follow as a matter of course.

In that wonderful Poem of Love, the 13th chapter of 1st Corinthians, Paul gives expression to the same truth when he says, "And now abideth Faith, Hope and Love, but the greatest of these is Love." No more wonderful

## THE CULTURE OF PERSONALITY

analysis of Love's breadth and power has ever been written.

Do you not see how, in this conception of the place and function of the emotional nature in man's life, we find Science and Religion clasping hands in perfect agreement as to the true method of realizing the highest and noblest Personality? For centuries, Religion has taught that out of the heart, or the emotional nature, are the real issues of life. And Jesus proclaimed the final truth of religion when he taught that the highest life is the one whose whole thought and purpose proceed from the motive power of disinterested Love. Science, through modern psychology, arrives at the same conclusion as it teaches us how to fill the life with the constructive emotions that alone up-build, and how to put out of life all forms of destructive emotion. Psychology tells us that if we would *be* right, we

## MASTERY OF THE AFFECTIONS

must make right our emotional natures. If you would become the great personality, master yourself back there in the hidden sources whence all emotions spring. Let life proceed from Love as its source, and life's problem is solved. This is just as truly the great conclusion of Religion. It is solemnly true, that people are largely what their emotions have made them. All about us are men and women who would be strong characters but for some defect or flaw or weakness. In every instance, these weaknesses can be traced back to their source in the emotional nature, — some lack of control or regulation or development of the primary impulses and feelings of the life. But we become hopeful when we remember, that if we *are* largely what our motions have made us, every individual can make his emotions what he will. There is no limit to the powers of the Ego to control and

## THE CULTURE OF PERSONALITY

master, to educate and direct, to ennoble and refine all forms of emotion so that they shall at length become the servants of the Ego, and can be trusted to discharge its high behests.

Uncontrolled feelings in human life are like the horses that have run away with the stagecoach, while the driver sits helpless on the box unable to check their speed. But the driver — the Ego — once awakened to a sense of his power, grasps the reins firmly and intelligently, and little by little succeeds in bringing these “ flying steeds ” under perfect control. It may be the task of a lifetime, but that is what we are here for; and we shall never make real headway in the attainment of character and the development of true Personality, until we gain the mastery, in that place whence arises the great motive power of all Life’s thoughts and words and deeds — the Emotional nature of our lives.

## THE TRAINING OF THE MIND

**T**HE power of the Mind on its “thinking side” is the grandest fact, and at the same time, the mightiest force in human existence; and yet there is no power that is so little understood or so unintelligently used. Thought is the great building power but with most of us it works to no plan or specification. The thinking of the great mass of people is like the work of a crazy carpenter, who, though always busy, keeps on pounding nails and sawing planks or planing boards at random, without definite purpose.

Just in proportion as we divine the

## THE CULTURE OF PERSONALITY

laws of anything, we harness it for service. Electricity as a force has been in the world since the beginning of the material universe, but until quite recently it was useless because men did not understand the laws which controlled and governed its expression. So, as respects the power of thought, it is only quite recently that men have come to understand clearly the laws that make for the highest mental development, and the method of applying these laws in the cultivation of true personality. This is in no sense to belittle the wonderful manifestations of thought which have been finding expression since the beginning of human history. Whatever we know to-day of truth or worth or beauty, is due to the power of man's thought in the past.

Nevertheless, the distinguishing feature of our age is the more intelligent appreciation of the power of thought,

## THE TRAINING OF THE MIND

not simply in achieving results outside, but especially in its influence upon the development of the inner life and character of man. Geologists tell us that ages ago, before the British Isles became separated from the mainland, England was inhabited by vast numbers of wild and ferocious beasts — bears, tigers, lions, elephants, etc. Contemporaneous with these animals there was another being, very much weaker physically, without the claws, the tusks, the strength, or the speed which the others possessed. This human being was almost defenseless. Had a being from a neighboring planet been asked to prophesy, he would undoubtedly have said that this helpless animal would be the first to be exterminated. But the ferocious beasts were denied one thing that the human being possessed — *the power of progressive thought*. And as time went on every

## THE CULTURE OF PERSONALITY

one of these fierce creatures succumbed either to the change of climate or else to man's inferior strength. The land sank, the sea cut England off from the mainland, the climate changed, and even the strongest animals were helpless. But man changed his clothing with the changing climate. He made fires; he built huts for protection, he thought out means to kill or else subdue the strongest animals, and so he laid the foundations for human civilization. Had the wild animals possessed the power of progressive thought they could have combined, and it would have easily been possible for them to exterminate man before he reached the civilized stage.

Herein lies the difference between the mind of man and the rudimentary mental processes as we find them in the animals. The animals of this generation repeat over again, in the same way, the things which their ancestors have done



## THE TRAINING OF THE MIND

for generations before them. Birds build their nests, beavers their huts, bees their honey-combs, foxes their holes, just as they have done for ages. It is as if their mental processes have become set or crystallized. Man alone is capable of progressive thought. He makes new discoveries, widens his horizon, adapts himself to changes, draws new conclusions from old facts, looks at everything continually from new viewpoints. Man no longer sleeps in caves, or lives in smoke-filled huts, or eats raw flesh, or travels on his feet, or even by horses. All the wondrous wealth of comfort and convenience and luxury that make modern civilization what it is, have alone been made possible through the progressive thinking of man.

There is no lack of thought activity in the world to-day. This is pre-eminently a thinking as well as an active

## THE CULTURE OF PERSONALITY

age, keen, busy and intense. There never was a time when there was so much *outward* research and investigation of every kind. There is scarcely a subject, — the obscure chapters of history, the hidden secrets of the natural sciences, the mysterious forces at work in the social organism, nothing so small or so great, so high or so low, — but is being explored to-day by the mind of man. Man's thought centers itself upon every known subject except its *own* wonderful potency and ability. It knows about everything but *itself*. For this reason we should welcome with gratitude, the increasing number of those who are seeking to discover the wide range and the limitless possibilities of our mental powers.

We are all giving expression daily to many different forms of thought activity, but when we pause to reflect, who of us is not keenly conscious of a woeful

## THE TRAINING OF THE MIND

lack of mental efficiency? We know that we possess, in our mind, a wonderfully complex instrument. We realize, somewhat vaguely to be sure, that the different faculties of the mind can be trained to perform their special tasks with ease, precision and efficiency. We meet from time to time men and women, whose high mental development make us feel what can be done by and through these powers. At the same time we realize that we do not know how to use this mental apparatus, that we are not beginning to get out of our mental equipment all that we might. It is not only the consciousness that our fund of information is so limited, that we know so little about anything, or that the storehouse of memory is so meagrely filled with things that are worth while; there is also the realization that in our daily work, as we confront the emergencies or problems of life, we are help-

## THE CULTURE OF PERSONALITY

lessly inefficient to achieve the best results.

One of the striking characteristics of our day is the new appreciation of the value and need of physical culture. To judge from the advertisements of physical culture teachers or establishments, there must be a vast multitude of people whose interest is turning in the direction of increasing the efficiency of the physical body, and bringing a greater degree of symmetry and health into the physical life. This is a step in the right direction. It is one of the hopeful signs of our time, for a sound and efficient body certainly constitutes the physical basis for a sound and efficient mind. But the question arises, how many of these same people who are giving the extra time every day to some form of physical culture, or who have gone into some one of the various forms of out-door exercise for the sake of in-

## THE TRAINING OF THE MIND

creasing the efficiency of their bodies, have ever stopped to ask seriously whether there is not something that they might do to increase the efficiency of their minds? "The average physical body is a very complicated affair, it is sadly out of order, and happily, it is susceptible to culture. But the average mind is a still more complicated affair, it is certainly none the less sadly out of order, and perhaps, it is a great deal more susceptible to culture. The enthusiasm for developing the muscles of the body is to be commended, but it does not occur to us that the mind has its flabby muscles as well as the body, that our mental apparatus is far less efficient than it ought to be, that some of our faculties are atrophied, some starved and others misshapen. Is it not time that we awoke to the realization that our minds are like the liver of the patent medicine advertisement, — slug-

## THE CULTURE OF PERSONALITY

gish, and for the sluggishness of our minds there is the excuse neither of incompetence, nor of lack of time, nor of lack of opportunity, nor of lack of means." Mr. Arnold Bennett recently sent out a number of letters to various men and women, asking as to their experience in this matter of mental efficiency. In summing up the replies received, he concludes that there is a vast number of people who are keenly conscious of their mental shortcomings, and who desire more or less strongly to attain to greater mental power, but who, for the most part, seem to be at a loss as to how best to go about it. These letters furnish suggestions as to the cause of mental inefficiency. One says, "The trouble is the lack of will-power." Another finds the cause in "The inability to concentrate my mind." Another says, "I do not know how to begin in this matter of mental culture."

## THE TRAINING OF THE MIND

Still another writes, "My mental apparatus is out of order to start with, and I do not know how to get it straight." But few of the writers suggest a program that would be generally practical or helpful. Do we realize the real force of the situation?

A man of sedentary habits feels that he has been too closely confined of late, and when Sunday comes he goes for a long walk, and comes home at night so utterly exhausted he can scarcely eat. He wakes up suddenly to the inefficiency of his body, and determines to try remedial measures at once. Forthwith he decides to walk to his office, or play golf, or begin some systematic form of physical culture. Imagine the same man, after the usual diet of newspapers and magazines and light novels, taking his mind out some day for a stiff climb among the rocks of a scientific or philosophical or literary or artistic sub-

## THE CULTURE OF PERSONALITY

ject. What will be the result? In nine cases out of ten, he will find himself after fifteen minutes of such reading, so out of breath mentally that he will toss the book aside with the feeling that it is not interesting, it is too heavy, or at least, that he is not equal to it. Would such an experience with his mind arouse him as did the experience with his body, so that he would say, "This is a serious matter, and I must immediately take steps to see what can be done to increase the efficiency of my mind; I find I am not able to read consecutively for half an hour a serious piece of writing; my mental apparatus must be attended to?" Unfortunately, in the great majority of cases he will form no such resolve; he never opens that book again; he is quite content to leave his mental machinery in *status quo*; he is not even ashamed, and feels no keen regret for his mental ineffi-



## THE TRAINING OF THE MIND

ciency. Is not this to a large degree true of every one of us? We can be tremendously interested and aroused when we begin to feel that there is something lacking in the efficiency of our bodies; and yet, we are comparatively unmoved when the fact of our mental sluggishness and the slow decay of our mental powers is forced upon us. All about us are men and women who are alive mentally, keen, alert and thoughtful, as we are not. They are no less busy than we are, but they are gleaning knowledge from a thousand sources, while we are content to merely skim life's surface in the narrow path we tread. They are growing, while we are stagnating. And yet every one knows that the years are swiftly passing, that there are just twenty-four hours in the day, and that we can and actually do, do the things we really want to do. The simple fact is, we do

## THE CULTURE OF PERSONALITY

not strongly enough desire to increase our mental efficiency; if we did, we would surely find some way.

It is clearly evident, however, that there are many people who are truly ashamed of their lack of mental ability and who realize that under proper and intelligent instruction they might become vastly more efficient than they are. They are eager for any practical suggestions that would guide them in their task of mental culture. It is in this class of people that we are just now especially interested, for if the Desire be only strong enough, the results can be attained.

As we have seen, true personality demands the highest possible degree of mental efficiency. The achievement of personality involves the full recognition and understanding of all the mental faculties with which we have been endowed. It also implies the balance and

## THE TRAINING OF THE MIND

symmetry of these powers; so that no one who aspires to Personality can ignore the principles that make for complete and well-rounded mental development.

The first thing to remember, in a preliminary way, is the fact that the Brain centers of thought can be developed by exercise. This has been demonstrated again and again. This is not to say that the mind and the brain are identical. The old theory that the brain produces thought just as the liver produces bile, is no longer held by scholars. But it is to say, that the physical brain is the organ of our conscious mind and that one of the first requisites for a good mind is a good brain. The operations of our conscious mind are accompanied by certain molecular changes in the gray matter of the Brain. We see the two working together. This is all that science can say. Science has not proved nor

## THE CULTURE OF PERSONALITY

does it affirm that the Mind depends on the Brain for its existence. But it has been proven by experiment that the brain-cells concerned with the exercise of special mental faculties, are greatly multiplied by the active use of those particular faculties. It has also been proven that disuse, or neglect of special mental faculties tends to cause a process akin to atrophy in the brain-cells concerned in those particular forms of mental activity. It has been ascertained that the education of a child is accompanied by an increase and development of the brain-cells connected with the particular fields of thought in which the child is exercised.

In view of the above, there is no question but that the various thought centers in the brain can be tremendously developed by the exercise of our mental faculties. There is a close analogy between the exercise of the brain-cells and

## THE TRAINING OF THE MIND

the exercise of the muscles of the body. Both respond to reasonable exercise; both are injured by overwork; both degenerate by disuse. If you put your arm in a sling and carry it there for a time, the muscle will lose its vigor and skill. Inaction means death to the muscle. An inactive mind loses tone and strength like an unused muscle; the mental powers go to rust through idleness and inaction. To develop the faculties of the mind and secure their highest efficiency, there must be the constant and judicious exercise of these faculties. Mental exercise is thus the first law of mental development. This is the reason, after neglect of certain mental faculties, that one finds it so difficult to bring them into active use again. The brain centers for these particular activities have lost vigor and do not respond as formerly. Charles Darwin tells us, in a pathetic passage, of

## THE CULTURE OF PERSONALITY

how for years he allowed himself to become so absorbed in the observation and classification of physical phenomena, that when he took up again the study of literature, poetry, the drama and music, he found he had lost, through atrophy, the faculties for appreciating such things.

Another thing to be remembered, is the fact that our minds seem in some real sense to be actually nourished by the raw materials of knowledge that we take in from the outside world. There is a close parallel here to the physiological process. The raw material of thought is taken into the mind through the senses, and there, is digested by the thought processes and is afterward actually assimilated by the mind until it becomes a part of the mind's permanent possessions, and is given out again in countless forms. This means that as we go through the experiences of every

## THE TRAINING OF THE MIND

day, we can, by the powers of observation gather much or little of the raw material out of which thinking is made. Not only is the quantity of the raw material that goes into our mental storehouse dependent upon our observation, but its quality as well. It is inconceivable that a person possessed of none of these avenues of sense, could go very far in his mental development. It becomes of vital importance, therefore, how we observe and what we observe, as we go through life.

It is not our purpose to enter into a technical examination of the various processes of thinking — these things are very important but the ordinary text book furnishes the necessary details regarding them. Each different faculty of our mental life requires its own special kind of exercise. The faculty of perception requires objects of perception; if you want to develop memory,

## THE CULTURE OF PERSONALITY

there must be objects of memory; if you want to develop imagination, there must be objects of imagination; if you want to develop the reasoning faculty, there must be objects of reasoning; and so on, each requiring objects of exercise and nourishment of its own kind. It follows, that the weaker faculties should be developed through exercise first, and brought up to the general standard. Then a further general development may be undertaken.

Because there is a real and widespread need of some sort of simple program, by means of which the average person may begin in some definite way the work of mental culture, let us consider the following practical suggestions: First: Begin at once to do *something* to increase your mental efficiency. You have had the desire long enough; now express that desire in action. Do not attempt too elaborate a program.



## THE TRAINING OF THE MIND

It is the elaborateness of our programs, oftentimes, that paralyzes our good resolutions. Don't tell anybody what you intend doing. It is the sarcastic smile of some skeptical friend whom we inform of our good intentions, that throws the first discouraging obstacle in our path. Wait until you have won a few victories, then you can speak not of hopes but of achievements.

It makes little difference on what you begin, if only you do begin. Suppose you say to yourself, "Within one month from this date, I will read twice Herbert Spencer's little book on 'Education,' and will make notes in the back of the book of the things that particularly strike me." Or you can take a volume of Emerson's Essays, or Hamilton Wright Mabie's Essays, — it makes no difference what, if only it be real literature. You say that that is easy. Well, do it. You will at least have the satis-

## THE CULTURE OF PERSONALITY.

faction of knowing that you have made a resolution and kept it. You will also have immensely enriched your own mental life with new ideas, principles and thoughts, and added to your storehouse of raw material, out of which your future thinking will be done. After the month's experience you will be justified in laying out a simple program for three months, and you will have acquired some general principles by which to construct that program.

Second: If you are really in earnest in increasing your mental efficiency, you will soon find that you will have to rearrange your day. I do not care how much we are doing every twenty-four hours, — even the busiest of us — if we are honest with ourselves we must admit at the close of the day or the end of the week that we are all idlers and time-wasters. There is no exception. The

## THE TRAINING OF THE MIND

only difference is that some of us waste more time than others. We start out every morning with the idea that there are going to be twenty-six hours in this particular day, whereas there never are but twenty-four. Somewhere out of the jungle of the day's experience we must carve some time, an hour or half an hour, which we can devote specifically to mental culture. If you ask where you are going to find the time, or from what present occupation you shall take the time, I would answer at once: Take it out of the time you now give to pleasure and recreation. A large amount of every day's time is not at our disposal. It belongs to other people. But there is a considerable portion of each day that is at our own disposal, and we all know how much of that time is spent in some form of pleasure or recreation, or else in inexcusable idleness. These things in which we find

## THE CULTURE OF PERSONALITY

pleasure may be, in themselves, perfectly harmless; but they become dangerous and work injury when they so completely absorb our leisure as to keep us from doing the things we might do to increase our mental efficiency. If we do not think that a higher degree of mental efficiency is worth the taking of some time away from pleasure, then we will not do it.

**Third:** Remember that the Law of Mental Development is Mental Exercise. It seems strange that the musician will spend hours and hours in practising simple exercises for the sake of developing the wrist and the fingers, and is not ashamed to do it; that the great singer will go over and over again the music, in which she is seeking the perfect artistic expression, and is not ashamed of her work; that no artist anywhere, ever attained to high efficiency in anything without the long and laborious effort;

## THE TRAINING OF THE MIND

and yet the average man or woman seems half ashamed to spend time in exercising the mental faculties in the only way in which higher mental efficiency can be attained. One of the simplest, and at the same time most helpful forms of exercise is the daily committing to memory of portions of great poetry or prose. If you have never tried it, you do not know what a delightful form of mental exercise this is. Twenty lines a day for six months, would alone tremendously enrich and arouse your sluggish mental life. In addition, you would have cultivated, in this form of mental exercise, the art of concentration as nothing else could do. This also would surprisingly increase your efficiency in all other forms of mental activity. It might be hard at first but every day it would become easier. And every day your mental outlook would be widened and the quality

## THE CULTURE OF PERSONALITY

of your thinking enriched by all the truths and beauty and ideals you have memorized. Best of all, you will have developed a new joy and confidence in going forward in all that makes for mental culture. Another form of mental calisthenics is to read a page or chapter from any good book, and when you have finished write down as much as you can remember either in your own words or in the words of the author. You will be surprised how your facility for concentrating attention as you read, and remembering what you read, will be increased.

Fourth: The importance of writing, in any scheme of mental training, cannot be overestimated. Once again, it does not make so much difference what you write so long as you compose sentences and achieve continuity. Let it be a diary or, better still, a journal. The diary inclines to be too personal. A

## THE TRAINING OF THE MIND

journal is much broader in its scope. It may be a book in which you record the good stories or the epigrams of apt quotations you hear, or the unusual experiences you meet in the course of the day. I read of a man recently, who started out to write in his journal all cases of current superstition which he actually encountered. He had no idea there would be anything of especial interest or scientific value in his book, but it turned out to be of real scientific worth. I know a man who, every time he comes from a walk, sits down and writes a description of the walk as carefully and minutely and in as well-constructed sentences as possible. It takes time, to be sure, but nothing will more help to increase mental efficiency and to awaken sluggish mental powers and develop latent mental faculties, than this very act of forcing oneself to reduce to writing and put into finished sentences, the

## THE CULTURE OF PERSONALITY

things that one has observed or experienced or read or heard.

Fifth: The direct practice of the art of Thinking. How large a proportion of mankind go through life without ever doing any real thinking for themselves! As a matter of fact, most of us are the mere echoes of somebody's else thought. We read the opinion in the papers, or we hear it from some other lips, and we proceed forthwith to voice it as if it were our own. It is perfectly possible for us to agree in our opinions with other people, but if we possess a personality of our own, if we have ceased to be a "nobody" and have become "some one," we must work out that opinion or form that conclusion by means of our own mental processes. The mass of men and women to-day, in their political views, in their social opinions, in their religious convictions, are but echoing and re-echoing the things



## THE TRAINING OF THE MIND

they have been taught from childhood without ever seriously investigating their truth. They are reflecting the opinions of those with whom they habitually associate, without ever honestly examining the foundations for such opinions. How few there are who, in the depths and silence of their own mental life, do their own thinking on these vital subjects! This may seem at first the most difficult form of mental exercise thus far suggested. But if you will persistently continue the practice of going apart for, say, ten minutes a day, and earnestly thinking of the highest things of which you are capable, you will marvel at the result. You will make failures, you will get discouraged, but if you persevere the time will come when you will look back in wonder at the increase of mental power in your life. When we say, "think or meditate for ten minutes a day," we do not mean that

## THE CULTURE OF PERSONALITY

one must just look blankly at some particular subject and try to hold the mind fixedly on that one thing. This is not the way to think. But confront the subject about which you want to think, walk around it, look at it from every possible view-point, ask questions of it and about it, analyze it, call to your mind all that you have ever read or heard or seen with reference to it. This is the only way to truly think about anything. I have heard people say, "I wish I knew how to think; I find that when I sit down and try to think about a subject, my mind is a perfect blank." It is no wonder. If you were seated in a room and tried to concentrate your attention on a certain spot in the wall paper, it would only be a moment before you would find your gaze wandering or the spot becoming blurred; you could not hold your gaze directly and steadily on the spot. So with our minds. To

## THE TRAINING OF THE MIND

think, means to think around your subject and about it and through it, to analyze it, to ask questions about it and of it, and before you realize it, you will find a wealth of ideas revolving around that subject in your mind.

Sixth: The last thing to be mentioned is that which plays a vital part in the use of all our faculties, — the power of the Will in holding the mind steadily in concentration upon the subject in hand. We shall consider this in detail later. Some one has said, that the real difference between minds lies not in any different powers of abstract reasoning, but rather in the difference in the power of concentration; and the one we call the great thinker is simply the man who is able to concentrate his mind as others cannot. Whether this is an extreme statement or not, nevertheless, we are all conscious that where we fail again and again in our efforts to in-

## THE CULTURE OF PERSONALITY

crease mental efficiency, to follow some train of thought, to memorize some piece of writing, is chiefly because of our inability to concentrate the mind.

But the greatest and most marvelous power of the mind, on its thinking side, is not found in the increased efficiency of any special faculty, nor of all of them. It is revealed rather in character and personality. "As a man thinketh — so *is he*." This applies not only to the range, but what is still more important to the quality, of his thinking. Thoughts are living things. No man is made by his environment or by his associates, except as he allows his environment or associates to make his thinking.

If our thinking is low and impure, though we may never utter the word, our characters are impure; if our thinking is hateful and revengeful, though we may never do the overt act, our characters are hateful and revengeful; if

## THE TRAINING OF THE MIND

our thinking is selfish, our lives are selfish. On the other hand, if our thinking is kind and considerate and loving and helpful, if it is courageous, hopeful and trustful, our characters partake of the very essence of these thoughts. We, slowly but surely, become like the habitual thoughts which fill the mind. When Paul writes, "Finally, Brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, *think* on these things," he is revealing for all time the secret of the true symmetrical Personality. For as we think on "these things," we are sending down to the sub-conscious region of our lives the right quality of the raw material of thought, which gives back again in a thousand forms the influences that work their transforming miracle in life

## THE CULTURE OF PERSONALITY

and character, and lead us at length to the highest attainments.

If we could but realize that the time is coming to each one of us when the physical body will be laid aside and forgotten, and the only thing that we shall take into that great Eternity will be *Ourselves*, and what our thinking has made us! If we can be so interested in the efficiency of the transitory body, how much more concerned should we be to increase our mental efficiency and develop to the full our mental powers, when we know that this is the only essential part of our lives that we shall carry with us across the Great Divide!

## THE EDUCATION OF THE WILL

**T**HE one chief cause of our constant failures and numerous misfortunes in the task of Self-development is the weakness of the Will, that reveals itself in a well-nigh universal distaste for sustained and persistent effort along any line. We may not relish the fact, but nevertheless it is true, that our passiveness, our thoughtlessness, our superficiality, our dissipation of energy in so many unprofitable channels, are simply terms to designate the depths of laziness to which we are all prone to descend. We may deceive ourselves, but the real reason that we are not accomplishing

## THE CULTURE OF PERSONALITY

more in the development of our higher moral and mental powers is that ever-present state of mind which may be called effeminacy, apathy or idleness. To arouse oneself constantly to fresh efforts, and to renew daily the struggle against this natural state of mind, is the only possible way in which we may dare to hope for victory.

We call this state of mind "natural," in the sense that any continued effort is not kept up long by man except under the pressure of necessity. Travelers are unanimous in their statements, that among uncivilized races there is an absolute incapacity for all persevering effort. M. Ribot thoughtfully remarks, that in all probability the first efforts of voluntary attention were performed by women, who were constrained by fear of blows to regular labor, while their masters rested or slept. Herbert Spencer concludes "that it really seems as if



## THE EDUCATION OF THE WILL

the aim of the great majority was to get through life with the least possible expenditure of thought or energy." After all the centuries of education and development along so many lines, it is rather humiliating, to say the least, to realize that in this fundamental tendency to sheer mental laziness the most of us are still in the state of our savage ancestors. Like them, we are capable of occasional outbursts of energy, but for the most part, we really think and seriously work only when forced by the pressure of circumstances. What is so distasteful is that voluntary, persistent labor of mind or body, without which the highest achievements are impossible. Most people are exceedingly busy about many things, but real energy of the Will expresses itself less by multiple and various efforts than by the direction of all the forces of the mind down to hard work along certain definite lines.

## THE CULTURE OF PERSONALITY

Strange to say, everybody knows the truth of these statements. The universal neglect of the Will has long attracted the attention especially of physicians and teachers. Parents, generally, are utterly helpless or inexcusably incompetent in the supreme task of training the Will in their children. Everybody feels the disproportion that exists between the general culture of the mind and the weakness of the will. Apparently, our chief aim is to cram the mind with all sorts of information, useful or otherwise, while in most instances we utterly neglect to train the great instrument that alone can make the best use of the information and direct the totality of life's powers toward highest ends. But few books have yet appeared telling just how the education of the will should be conducted, and we hardly know how to begin by ourselves upon this work, which parents and teachers

THE EDUCATION OF THE WILL  
have not even outlined for us. Paul is simply giving expression to the universal human experience when he says: "To will is present with me," that is, the desire to will, "but how to perform . . . I find not."

Our stock excuse for not making greater progress in the development of the true Self is, invariably, the lack of time. People are saying constantly, "This is all very true, and unquestionably we ought to be giving more attention to the things that make for higher mental and moral efficiency, but how is it possible when every day is crowded full with other duties?" How many times we say, when we are reminded of some weakness or glaring need of our lives, "Yes, I am going to attend to that just as soon as I find the time." This is the excuse we all make, and it is the first and greatest obstacle in the pathway to higher attainments. With

## THE CULTURE OF PERSONALITY

all possible emphasis and in the face of every objection, let me maintain that it is never a question of time, but only of Will.

Mr. Arnold Bennett has recently published a suggestive little book, entitled, "How to Live on Twenty-four Hours a Day." The title was brought to his mind by the articles which frequently appear in the daily paper on "How to Live on a Certain Income of Money a Week." He expresses surprise that none of the editors have yet written on the subject "How to Live on Twenty-four Hours a Day." We all accept the proverb that time is money. But time is vastly more than money, for though you possess the wealth of Croesus you cannot buy yourself a minute more of time than has the poorest man. Time is the inexplicable raw material of everything. With it, all is possible; without it, nothing. Most beautifully

THE EDUCATION OF THE WILL  
he describes this "daily miracle of life."

You wake up every morning, and as if by magic, you find your purse filled with twenty-four hours of time, the wondrous tissue out of which you must weave health, wealth, pleasure, content and the evolution of your immortal soul. Moreover, you cannot draw on the future. It is impossible to go into debt for time. You cannot waste to-morrow, for to-morrow is mercifully kept in reserve. You cannot waste the next hour, it is kept for you. You can only waste the present passing moment, and then, immediately you are face to face with the new hour, constantly bringing its fresh opportunities. Mr. Bennett asks: "Who of us lives on twenty-four hours a day? And when I say 'lives,' I do not mean exists, nor 'muddles through.' Who of us is free from that uneasy feeling that the great spending depart-

## THE CULTURE OF PERSONALITY

ments of his daily life are not managed as they ought to be? Who of us has not been saying to himself all his life, 'I shall alter that when I have a little more time?'” The profound fact is, we never shall have any more time. Truism though it is, we have and we have always had all the time there is. What we are accomplishing in our mental, moral or spiritual development does not depend upon the “time we have,” but upon the use that our wills make of the time.

Examine for a moment your budget of time. The twenty-four hours of every day fall into three general divisions for the average life: Eight hours is given to sleep, eight hours to our daily work, and eight hours for ourselves. One of our leading physicians has recently said that we “sleep ourselves stupid;” that nine out of ten people could get along with much less

THE EDUCATION OF THE WILL

sleep than they do; that if we spent less time in bed we would not only enjoy better health, but would get a great deal more out of life. I venture to affirm that it would be impossible, on the spur of the moment, for you to state just how you spend the eight spare hours of every day. You would have to think some time in order to figure it out. Beside the spare hours of every day, most of us have from Saturday noon until Monday morning of every week, at least twenty-four to thirty additional hours which we are free to devote to things really worth while, if we choose. Do not stultify yourself any longer, by making the old and dishonest excuse. "Where there is a will, there is a way." Only seek to enter into a deeper appreciation of this daily miracle of your life, that each morning thrusts anew into your keeping, the twenty-four fresh hours to be used as you will.

## THE CULTURE OF PERSONALITY

Professor Paulsen, of Berlin University, says: "Of late Psychology tends more and more to consider Will as the primary and constitutive function of the mind." The old psychology said that "a man does what he is at the time." This the new psychology affirms, but adds with still greater emphasis: "a man is, at the time, what he does." Not feelings, not sentiments, not good resolutions, even, but only actions, born of the will, truly reveal us. Life has its reality, its meaning, its interest, its end, in the will-attitudes which we take. We must *will*, not merely think or feel. To live is now to act. The training of the will thus becomes the most vital of all problems.

As Fichte taught, the most original thing in human life is the impulse to action; it is given before the consciousness of the world and cannot be derived from it. As we have already seen, the nat-



THE EDUCATION OF THE WILL

ural history of every act consists, first, of the primitive impulse or feeling, next, the thought or idea aroused by the feeling, and lastly, the completion of the primary impulse in the concrete act. This is the psychologic development of every action. It is born back in the impulse; it may speedily express itself as action, or it may linger for a time, intensified or changed by the thought; but at last it must manifest itself in some form of activity. Despite the fact of the universal tendency to laziness, nothing can be clearer from the fundamental organization of body and mind than that we were created for action. This is what human development involves — the overcoming of passivity and apathy, and the training of all the forces of our complex being to sustained activity and persevering effort. Anything less than this, is to fail of attaining true Personality.

## THE CULTURE OF PERSONALITY

The body is organized for action. The circulation of the blood looks to action. As a distinguished psychologist has said: "The blood has at once both a nourishing and a stimulating effect." As James points out, the nervous system is, psychologically considered, simply a machine for converting stimuli into reactions. The muscular system tells a similar story. Stanley Hall concludes that the number of muscles in the human anatomy is significant when we remember that the life of the muscle lies in its action. But it is no more true of the body than of the mind. The mind is organized for action. Every idea tends to pass into action and would always do so, if it were not hindered by the presence of other counteracting ideas. We do not begin to realize, as yet, the wide sweep of this principle. It means that the doing of anything, follows from simple concentration of

THE EDUCATION OF THE WILL  
attention upon it. Filled with this one idea we go forward, almost as if moved from without, sometimes in a kind of daze, into the performance of the act to which the idea looks. The idea tends of itself to pass into the act, and only needs the exclusive field to do so. It is the idea that finds an otherwise vacant mind that is sure to get done. It is the engrossing temptation that conquers.

The Will reveals itself most directly in Attention. Attention is not a separate faculty of the mind, in the same sense as perception, abstraction, etc., but is rather in the nature of an act of Will concerned in the focusing of the consciousness upon some definite object of thought. This is where the weakness of the Will betrays itself first of all. Hamilton says: "Consciousness may be compared to a telescope; Attention is the pulling out and pressing in of the

## THE CULTURE OF PERSONALITY

tubes in accommodating the focus of the eye. An act of attention seems thus necessary to every exertion of consciousness, as a certain contraction of pupil is requisite to every exertion of vision. It constitutes the better half of all intellectual power." Butler says: "The most important intellectual habit that I know of is the habit of attending exclusively to the matter in hand. This power of concentrated attention is unquestionably capable of almost indefinite augmentation by resolute practice." It is impossible to exaggerate the importance of concentration in every phase of mental activity. To have learned this one lesson will be to have more than half solved the problem of Self-development. The lack of this one power in our lives is the chief cause of our meagre attainments along every line. Brooks says: "Attention is one of the principle elements of genius."

## THE EDUCATION OF THE WILL

Hamilton says: "Genius is simply a higher capacity of attention." Chesterfield says: "The power of applying our attention steady and undissipated, to a single object, is a sure mark of superior genius." In view of such undisputed opinions it becomes our first duty, if we are truly desirous of educating the Will, to cultivate the powers of Attention.

To this end we must remember that Attention like all other mental powers, can be developed by exercise and nourishment; that is, by using it frequently and employing it actively, and by furnishing it with the proper materials with which to feed its strength. The first step is to carefully acquire the habit of thinking of, or doing, but one thing at a time. Attention consists of a two-fold activity: (1) the concentration upon some one object of thought; and (2) the shutting out of all outside ob-

## THE CULTURE OF PERSONALITY

jects. Thus it has its positive and negative sides.

How shall we go about acquiring this habit? Let me suggest that the best place to form the habit of attention is in the everyday experiences of life, on the street or in the car, in the office or at the dinner table. No special tools are necessary, not even a book. For example, you start out in the morning to walk from your house to the car. Decide, as you leave your home, that during the walk you will center your attention on some one subject, — it makes no difference what it is. Probably you will not have gone ten yards before your mind will have darted leagues away and you will find yourself thinking about something you saw in the newspaper. But go after it and bring it back and set it at work again, thinking along the lines you first selected. Keep doing this, if you have to do it forty times over. But you

## THE EDUCATION OF THE WILL

say "I cannot control my thinking, I only wish I could; but it is utterly impossible for me to concentrate my mind like that." No greater sophistry could be expressed. Reflect a moment. Within an hour you are in your office, and are dictating letters; your mind now is all attention; you are not distracted; your thoughts are no longer rambling over all creation; you have yourself in hand and find no difficulty in replying to your letters. By the force of circumstances, as you take your seat in your office chair, there is aroused in you a mental vitality, a vigor, a tone, that enables you now to bring your mental powers to attention on the task that lies immediately before you. Now, the fact that you can do this in the office, or in the schoolroom, or in the home when conditions force you to make the effort, ought to prove that it is perfectly possible for you to do it anywhere at

## THE CULTURE OF PERSONALITY

any time, if you will. The mind has a habit of wandering unless held in attention by the will. There are times when we all do concentrate. Our failures to concentrate at other times, are simply the result of not rousing ourselves to put forth the required effort of will. But every time the effort is made, the path of habit becomes beaten down more firmly, and the next time less effort will be required in holding the attention of the mind.

You sit down with the open book before you. How hard it is to read a single page consecutively! Somebody shuts a window, or slams the door, or comes into the room, or goes out. Every noise in the street disturbs you and distracts your mind. After a feeble effort you throw the book down in disgust — you practically admit your inability to concentrate your mind. In college I had a friend who possessed the



THE EDUCATION OF THE WILL

power of concentration to an unusual degree. After he had settled himself to his studies, you could go into the room, walk around, take books from the shelves, make any kind of an ordinary noise, and he would be perfectly oblivious of your presence. In preparing his lessons, in writing a thesis, or in serious reading, he became deaf, dumb and blind, apparently, to all surrounding conditions. This may be an extreme case, but nevertheless, it reveals the possibilities of what can be attained by the persistency of one's effort in the exercise of the powers of Attention. Or, take the dinner table conversation. If you have never tried this, it will be a revelation of the rambling proclivities of the mind. After the dinner is over, try to jot down on paper the many different subjects which came up in the course of the conversation, subjects that had no possible bearing on one another, crea-

## THE CULTURE OF PERSONALITY

ting altogether a general hodge-podge of ideas. Of course, there is nothing wrong in spending the hour in such a disconnected jumble of ideas, if we choose. But there is no better opportunity for practising the art of concentration than in this everyday experience. Suppose, at least occasionally, as we sit down to the dinner table with the members of our household, we decide to spend the time in discussing some one subject, shutting out of our minds, for the time being, everything else. We would be surprised to discover either how much, or how little we knew about that particular subject—but better still, we should have gained in our powers of attention. Another excellent form of exercise, is to force oneself each day to do some really hard reading, requiring one's absolute mental attention, simply for the sake of acquiring a greater degree of efficiency

THE EDUCATION OF THE WILL  
in concentrating the powers of the  
mind.

As we realize that the acquiring of the habit of sustained and protracted Attention is the first and largest part of the task of educating the Will, let us now proceed to consider some practical suggestions as to how the power of the Will may be still further developed.

First: There must be the clear recognition of the Ego as the Master of the will. This recognition must be more than an abstract, intellectual assent to the idea of the Ego, as that which stands behind all mental states, as the Feeler, the Thinker, and the Willer. It must consist of a conscious, intuitional feeling of the presence and reality of the " I " as the centre of the mental field, and the master of all the faculties, feelings, desires, imaginations, thoughts and acts. Remember, the highest thing about you is not your thoughts, nor your feelings,

## THE CULTURE OF PERSONALITY

nor even your deeds. The highest thing about you is *Yourself*, — it is this true Self in our lives, whose presence we have scarcely begun to recognize, whose powers we do not appreciate, whose meaning we but dimly understand. We shall never make much headway in the increase of will-power until we come to a deeper realization of the reality of the Ego in our lives. When you have forced yourself to do something contrary to your inclinations, when you have conquered some desire or impulse of your nature, just stop long enough to say to yourself, “It is ‘I’ who did this; my feelings would have led me in another path; my inclinations would have taken me in a contrary direction; but *I* did not follow; it was my Ego, the ‘I’ in me, the true Self, who proved to be the real master.” Every time you stop and realize that there is such a power in you, that is capable of master-

THE EDUCATION OF THE WILL  
ing all impulses and emotions, all thoughts and ideas, all deeds and actions, you will find yourself becoming immensely stronger in your consciousness of the meaning and power of this mighty Ego that should reign supreme in your life.

Second: Practise the control of the other portions of the mind, under the direction of the Ego. *Will to will.* Decide that whatever else comes into the day's experience, you are going to exercise your volitional faculty by giving expression to the power of your will. Resolve that for this day, at least, you will not be governed by your moods or feelings, but will govern them. Then take some idea. Let it be consistent with your highest ideal of what life ought to be. You will find in yourself — as we all do when we stand in the presence of our ideals — certain desires, inclinations, or thoughts that are not in

## THE CULTURE OF PERSONALITY

harmony with your ideals. Say to yourself, determinedly, "I am going to will the opposite of these unworthy desires; *I will* to bring my desires into conformity with my highest ideals." Then let your Ego command your Will. The desire or feeling will struggle and rebel; it will make a strong fight for continuance, but you must oppose to it the deadly cold steel of your will as directed by the pure Ego. Persevere and yield not an inch; assert your mastery of your own mental domain. And as surely as to-morrow's sun will rise, so surely must your will triumph. Or, you may find in yourself certain thoughts which you know are not consistent with your highest ideals. Determine that you shall think the opposite of such thoughts. Again you will have to fight; but just for the sheer joy of the struggle with yourself, just for the satisfaction of knowing that *you* are not the

THE EDUCATION OF THE WILL  
slave of your thoughts but the Master, put your will to the test and force yourself into a different mental atmosphere. It can be done, and new strength comes in the doing.

Third: Cultivate the faculty of deliberation and consideration. Look before you leap. Pause and reflect. In the clear light of reason and in the presence of cool judgment, take time to think over the step that your impulse prompts you to take. Test every impulse by the touch-stone: "Will this make me stronger? Does this tend toward attainment? Is this conducive to my highest good?" The actions of which we are most ashamed and which cause us most regret are invariably the actions that we have not carefully considered first. The hasty word, the unkind act, the impure deed, the dishonest transaction spring, as a rule, out of the impulse of the moment and are not the

## THE CULTURE OF PERSONALITY

results of cool deliberation. This is one of the finest forms of exercise for the strengthening of will-power in your life. Force yourself, before you take any step, to think the thing over, to deliberate. I do not mean by that, to form the habit of hesitancy or irresoluteness before taking any step. Deliberation is often accomplished in the twinkling of an eye. The thing is, to be sure that you have deliberated, sure that you have turned the light of understanding upon the impulse, sure that you have subjected the mental state to the conscious scrutiny of the Ego, instead of merely acted from habit or impulse.

Fourth: We need to acquire the habit of controlling ourselves by our will. When we have once acquired this habit half the battle is over, for the rest of the mind will have learned to respond to the guiding hand of the Ego. Do we real-



THE EDUCATION OF THE WILL

ize that the thing that differentiates us from the animals is our power of self-control? Do we realize that that which marks us as sane in comparison with those we call insane is simply the higher degree of self-control we possess? Do we stop to think that the secret of efficiency in some lives and inefficiency in others, is either the presence or absence of self-control? Do we appreciate the fact that the great characters in history have never been the men and women of feeble passions, of weak appetites, or few temptations; they have always been the men and women who have faced passion and appetite and temptation in every form, and won the victory through their powers of self-control? The shame of our lives and the deepest tragedies of human experience — where do they lie if not in this: that we were not strong enough at the time, to control ourselves; that we

## THE CULTURE OF PERSONALITY

weakly surrendered our inalienable, God-given right of Self-control to other hands. If for no other reason but the sheer joy of knowing that we *can* control ourselves in every temptation, in every crisis, in every emergency of our lives, we should seek most earnestly to acquire this habit of making the Ego speak the commanding word, and thus hold the dominating power within us.

Fifth: We need to train the mental steeds by driving them in directions contrary to those in which they want to go. Not because the directions they would take are in themselves bad or injurious, but simply for the sake of training them to do your bidding, and bringing them under the absolute domination of your Ego. One of the best ways to administer this kind of training is deliberately to make yourself perform some disagreeable task, something irksome, distasteful, or something that you do not

THE EDUCATION OF THE WILL  
wish to do or feel like doing. Do this simply because you know that when you force yourself to go contrary to your inclinations, desires, and thoughts, you are strengthening your power of self-control. One writer tells of a man whom he found reading a dry book on political economy. He said to him, "I did not know you had any interest in such subjects." His friend replied, "I have not, but every night I force myself to read on this subject that I am not at all interested in, simply because I want to feel the satisfaction of knowing that I can make my mind do anything I want it to do." There are many things we can do that we do not want to do. On Sunday afternoon, your inclination may be to lie down and sleep. Now, exercise your will and prove that you are the master, by saying, "I want to sleep but I am not in special need of sleep, so I will go out for a walk instead,

## THE CULTURE OF PERSONALITY

or I will spend the afternoon in reading, or I will make this call that I ought to have made long ago." Or, you have a spare evening, and the inclination is to spend the time with friends. As you stop to reflect, you say, "Here is a splendid chance to read a few chapters of that new book, and thus get some real mental exercise." But your inclination is not to stay at home. Simply as a matter of will-exercise, make yourself from time to time, do the thing that your inclinations do not prompt. Every time you do a disagreeable or irksome thing for that reason, you are convincing yourself that you hold the reins of your life and that these various mental steeds, unruly and obstreperous as they are, can be controlled by you; and that it is possible for you to reach at length, that plane of Self-poise where you will become in very truth the Master of your life.

## THE EDUCATION OF THE WILL

I imagine there are those who would say, with a shrug of the shoulder, to such suggestions as the above: "Platitudes; that is all very nice; it sounds good, and looks well in print, but it is all so impracticable." I only wish it were possible to arrest your attention and make you feel the solemn emphasis these suggestions contain. There is nothing in all the world so absolutely important to our lives than that we should just take these simple suggestions and honestly put them into practice. Try them for a month, and I predict that you will be grateful all your life long; for there will come into your being a new sense of power, you will become nothing less than a new man or woman, you will realize as never before what you are capable of doing with yourself. The practice of these principles will not only lead you into new paths of power; it will also lead you

## THE CULTURE OF PERSONALITY

into new paths of pleasure. For there is no joy in all of life like the joy that comes to one who has awakened to the great realization that he is his own master, that he can control his forces, that he can make himself do the things that in his better moments he knows he ought to do. The joy of the victor, in the conflict with self, more than repays one for the struggle. The man who masters himself is well on his way to master the things outside.

We may disregard these suggestions if we choose. They are not my suggestions; they come from the most sensible and practical and level-headed minds of our day. I am simply giving them to you second-hand. But we need to be reminded, once again, that if we care anything about the development of our higher natures, if we are at all concerned with the fact that we are here to grow the true Personality and that true

## THE EDUCATION OF THE WILL

Personality means true self-control in every one of life's activities, if we are at all interested in rising above the plane of the mediocre and proving our right to be called "a child of God" — then the least we can do will be to test the utility and the practical value of these principles that make for the education of the will.

The supreme task of self-mastery is no easy task. There is no royal road to the victory over self. Persistent work, persevering effort, indomitable courage, patience and hope, — these are the chief requisites in the slow but sure process of Self-development. But as the years multiply and old age creeps on, gradually extinguishing the pleasures of the senses and bringing the downfall of all purely selfish satisfactions, the life that has learned its own deep meaning, and how to use its own wondrous powers in the attainment of

## THE CULTURE OF PERSONALITY

true Personality will find that the joys of living have constantly multiplied. Not one of the true sources of happiness or satisfaction can fail such a Personality, with the progress of the years. Rather can he say with Quinet: "When old age had come, I found it much less bitter than you made it out to be. The years which you said would be full of misery and distress have been even sweeter to me than those of youth. I expected it to be like an icy peak, narrow and deserted and wrapt in fog; and I saw, on the contrary, opened up before me, a vast horizon which my eyes had hitherto never seen. I realized *myself* more completely, and also the deep significance of every act I did."



## THE REALIZATION OF SELF- CONSCIOUSNESS

**I**N our consideration of the latent possibilities of man's emotional, intellectual and volitional powers, and the practical method for attaining their highest development, we need to remember, according to our definition of Personality, that these three are bound together in Self-conscious unity. This last fact constitutes the fundamental essence of Personality; and the degree of self-consciousness attained, reveals how far one has traveled in the path that leads to true Personality. Without this conscious unity there could be no such thing as an intelligent individual. So that all

## THE CULTURE OF PERSONALITY

we have said about the place of feeling, thought and will, in human life, has reality and significance only because of the Self or Ego who stands behind, and eventually must become the master of all mental states.

It now remains for us to consider more at length the meaning and function of Self-consciousness in human life, and the supreme part it must play in our higher development. We have seen that the great goal of the evolutionary process is the development in man of the true Personality. But this process is still in progress and man is to-day far from being complete. In one of his poems, Browning uses the rather startling expression, "Man's self is not yet man;" he then goes on to describe in his vivid way, the time when not only here and there will a star of genius rise to dispel the darkness, when not occasionally will a man tower head and

## SELF - CONSCIOUSNESS

shoulders in mental and moral attainments above his fellows, but when all mankind will be alike perfected and "equal in full-blown powers." And not till that time comes, declares Browning, will "man's general infancy begin." Translating the poetry into prose, Mr. Browning simply saw in prophetic vision that coming day when, in the evolution of humanity, no man would be confined to any single narrow range of activity, but when liberal education combined with broad culture would be so general that in business life, in professional life, everywhere, there would be found writers, historians, scientists, inventors, carrying on the great work of the world as it deals with material things, and yet when the day's work is over, repairing to their own libraries, laboratories, or studios, to continue their labors along other lines, even as Lord Beaconsfield, Gladstone, Bulwer, Will-

## THE CULTURE OF PERSONALITY

iam Morris, John Hay and many others have done. When this condition becomes general among men and women, then will "man's infancy begin." The poet's vision stirs our deepest souls with the limitless prospects which lie before our unfolding humanity.

It is not necessary, however, for us to put man's infancy into so remote a future. With increasing intelligence among all classes and the widespread dissemination of knowledge through a multitude of popular channels of education we may, for all practical purposes, assume that man's infancy has at least begun.

Familiar as is the term, it is doubtful if any of us have as yet begun to realize how tremendously revolutionary in man's thinking has been the Doctrine of Evolution, and how wonderful its implications for the unfolding of man's

## SELF - CONSCIOUSNESS

higher possibilities. This new philosophy has proved to be a universal clue; but though we may follow it faithfully, we shall never arrive at its end. Only in its light can all phenomena be truly interpreted, whether organic, inorganic, vegetal, animal, human, intellectual, or spiritual. It is the new mental telescope, through whose lenses alone can be correctly discerned the universal trend of the mighty cosmic forces. As we have seen, the end and purpose of the Universe — that “for which the whole creation groaneth and travaileth together” — is the bringing forth of the complete man, the symmetrical Personality. Evolution has literally created for us a new heaven and a new earth, and it has given us a new and loftier conception of humanity. All the sciences, astronomy, geology, botany, zoology, biology, anthropology, psychology, etc., are for us veritably new

## THE CULTURE OF PERSONALITY

creations. Every theory, system, text-book, that has been formulated without the light of this all-inclusive philosophy, is but so much worthless material, as incongruous to our day as the Ptolemaic system of astronomy. It is not strange, that for a time after Darwin published his "Origin of Species" in 1857, men should have been absorbed in the application of the principle of evolution to material things. It was declared that "All potency is contained in matter." As first set forth Evolution was materialistic, and many scholars since Darwin's time have not escaped this materialistic tendency.

Evolution, as conventionally set forth, has dealt with mere figures rather than the numbers which they represent, with sensuous forms instead of the moulding force which shapes and rules them, with the complex changes in matter rather than in the life principle

## SELF - CONSCIOUSNESS

that dwells within all matter. Visible forms are only symptomatic of the moulding reality that is back of them. It was admitted that forms are endowed with a quality called life or soul, but this was regarded as an incidental property resulting from the organization of matter. Mere fortuitous combination of atoms was thus looked upon as a creator of life. Cause was mistaken for effect, and it was assumed that matter evolves itself, or that it was both actor and material acted upon.

There has been, however, an evolution of Evolution. Sir William Crookes, speaking a few years ago for Modern Science, said, "To-day we find the potency of matter and of the entire universe to be in Life." Lifted from its blind materialism Evolution is seen to be the divine method of continuous creation; or in more specific terms, as God's way of making

## THE CULTURE OF PERSONALITY

the complete and fully perfected man.

True Evolution, in its essence, is the name of the law of inner progress, rather than of a series of visible forms. The life, mind, or soul, at whatever point in the ascending scale, is always the cause, and not the result, of the organization of matter. The real progression is in the ascending quality of mind or life within the organism. It is not matter, *per se*, that progresses. The same physical material appears, disappears and reappears again in higher or lower combinations. The elements which to-day make up the trunk of a tree or the body of a dog may at some earlier time have had their place in the physical organism of a seer, or philosopher. We know that progress is not in the thing, the matter, the material; it is rather in the mind or life principle that lies within the matter or the



## SELF - CONSCIOUSNESS

thing. All progress is in the unseen. There is no ascent or descent in the material but only in its user.

This rather lengthy digression is for the sake of setting forth clearly the essence of the true Doctrine of Evolution which is gradually displacing the old materialism, and which makes the future radiant with promise. According to this modern view, in the great cycle of creative development, the divine life, first involved in the lowest conditions and forms, is at length through a series of gradual steps, gathered, organized, individuated and evolved into "sons of God." What interminable struggles and efforts, and evolutions upon evolutions, all working for "that one, far off, divine event to which the whole creation moves"! What an upward leap was that from the inorganic to the organic! But the same omnipresent divine life binds the rock into form, that thrills in

## THE CULTURE OF PERSONALITY

the mind of a Shakespeare, or the soul of a Phillips Brooks. Mollusk, fish, reptile, and mammal, with their many subdivisions, — all these form the rounds of the ladder upon which we have been climbing toward perfect manhood. “The road to a spiritual self-consciousness has been hewn through a great forest of expressive forms, each of which has in turn been pushed aside for its more fitting successor.” The movement has ever been through the clod to the vegetable, through the vegetable to the animal, through the animal to man, through man to the self-conscious individual and through the self-conscious individual to the true Personality, the “son of God.”

Applying this conception of evolution to the inner essence or life principle resident in all forms, we find, that in the last analysis, the evolutionary process must be stated in terms of the unfolding

## SELF - CONSCIOUSNESS

of Consciousness. This, after all, is the true evolution. Important and necessary as it is to know the changes taking place in the external forms, all such changes are but incidental to the changes taking place in the inner life principle, — the reality that moulds all forms. The stage we have reached in our personal evolution does not depend upon the form of our physical bodies, but rather upon the degree and kind of consciousness we possess.

Before attempting to trace the unfolding of consciousness in life, from the first hints of a coming consciousness in the lowest forms to the highest type of spiritual consciousness in man, let us ask what we mean by Consciousness, and what part it plays in our lives. While individual Consciousness is, perhaps, as profound a mystery as there is in all the universe, it is, nevertheless, the essential foundation of all our individual

## THE CULTURE OF PERSONALITY

efforts and all our individual progress. Let us see if this is true. Everything that we know comes through personal consciousness. We only *know* the things of which we are personally "conscious." We cannot strictly say that we "know" anything else. We may believe many other things because of what we read or what people have said, but we only truly *know* the things which have entered into our personal consciousness. So that it is clear that all our knowledge, not only of lower but of higher things, depends upon consciousness. No real knowledge of the universe, no knowledge of human life past or present, no knowledge of ourselves, no knowledge whatsoever of God can come to us except it comes through our consciousness. Without consciousness there can be no such thing as knowledge.

Let us take a step further. We know that personal responsibility and moral

## SELF - CONSCIOUSNESS

accountability, these essential characteristics of every intelligent being, are dependent upon knowledge. It is one of the well-established principles of ethics that there can be no personal responsibility or moral accountability without knowledge, and that the degree of responsibility and accountability depends upon the degree of knowledge possessed. Take the simple illustration of a child who appropriates something that does not belong to him. We do not call the child a criminal and we do not punish him as such. We say the child is not personally responsible, simply because he does not know any better. But the man who has arrived at years of maturity and who, in the possession of all his faculties, takes something that does not belong to him, becomes at once a thief and is punished as a criminal, simply because we say he *knows* better. So we see that personal responsibility

THE CULTURE OF PERSONALITY  
and moral accountability, these inseparable accompaniments of all intelligent beings, are dependent upon knowledge; and all knowledge is dependent upon consciousness, so consciousness is fundamental to personal responsibility and moral accountability.

Or, still further. Moral accountability is the foundation of all true spiritual development. No man or woman ever climbs toward the highest things in character who does not possess the strong, clear-cut conviction of personal responsibility and the keen sense of moral accountability. Thus, Spiritual Growth, the term we use to describe the highest development of which humanity is capable, depends upon the sense of personal responsibility and moral accountability; these, in turn, depend upon knowledge, and knowledge depends upon consciousness. Ergo: Consciousness, in its final analysis, is the

## SELF - CONSCIOUSNESS

sure and only foundation of all Spiritual Growth, Independence and Master-ship. So that the whole question of self-development and unfolding resolves itself into a question of consciousness. The supreme problem of life is the problem of Consciousness.

To fathom the depths of consciousness and understand all that it is, all that it means, all that it involves and all of which it is capable, would be to know all there is to be known in all the universe. So far as is known, the limits of possibility in the unfolding of the individual consciousness have never yet been determined. Practically, there are no limits.

In our effort to formulate some sort of a definition let us seek to clearly understand the essential function of consciousness in human life. For this purpose let us approach it, first, along the line of the physical senses. This is the

## THE CULTURE OF PERSONALITY

field of operation with which we are most familiar. Let us analyze the process involved in the experience we call "sound," and see what takes place. The physical atmosphere is set in vibratory motion at a sufficient number of vibrations per second and of sufficient force to make an impression upon the physical organ of hearing. These vibrations travel in radiating circles from the point of their inception, until they strike upon the outer ear of the individual. There they are gathered and thence communicated to the tympanic membrane. This, in turn, carries the vibrations through the chain of bones of the inner ear, until they reach the fluid in which are floating filaments of the outer end of the auditory nerve. These filaments take up the vibrations, transmitting them to the auditory nerve, by which they are carried to the brain center. Now, just what occurs



## SELF - CONSCIOUSNESS

when the vibrations reach the inner end of the auditory nerve, no one can say. All we know is that then and there something does occur that makes an impression on the consciousness, which is recognized by the Ego as "sound." The process we call "sight," may be traced in the same way. Similar processes convey vibrations of touch, taste or smell, to the inner extremities of the special nerves which convey them. At the inner extremities of these special nerves, that same "unknown thing" always occurs, as the physical sensation translates itself into the psychic experience of "sound" or "sight" or "taste," etc. All our knowledge of the physical world comes into personal consciousness in this way.

But we are living in a spiritual as well as a physical world. The longer we live and the more deeply we reflect, the more clearly we come to see that this

## THE CULTURE OF PERSONALITY

spiritual world, the invisible behind the visible, is the "real" world after all, of which all physical manifestations are but the "appearances."

The only thinkable conception of this spiritual world is that it also is a material world, though almost inconceivably finer in particle and higher in vibratory activity than is the physical world we know. It is becoming more clear that man also possesses a spiritual body within this physical body. It, too, is made up of "material," but of such fine particles and such high vibratory activity that most of us are altogether unconscious of its presence in us. This spiritual body of man has its own spiritual senses, capable of receiving, as his physical senses are not, the higher vibrations from the spiritual world. When this conception is known and appreciated as a fact of science as well as religion, it becomes possible to understand

## SELF - CONSCIOUSNESS

that the process by which the "Ego" receives impressions from the spiritual world, through the action of its spiritual senses, is so closely analogous to that by which it receives impressions from the physical world through the physical senses, as virtually to be identical. Both are vibratory processes. Both convey vibrations from their own particular worlds to the individual consciousness.

This view at least furnishes an explanation for those experiences common to all, which we describe as "new visions of Truth," "a new sense of power," "a revelation of Duty," "an inspiration," "a flash of intuitive light on life's problems," etc., etc., — all of them experiences in Consciousness, which do not come to us through the physical senses, and yet, which constitute the great realities of our lives.

But whatever our theory may be as to our relation to the spiritual world,

## THE CULTURE OF PERSONALITY

we know that the Ego in man is conscious. We know that it is capable of receiving "impressions." We know that these impressions result in what we call "experiences." We know that these experiences constitute our personal "knowledge." We also know that the impressions we receive come to us through both our physical senses and our spiritual senses. And we know that our physical and spiritual "experiences" taken together, constitute the substance of what we mean by Consciousness. We have seen that the problem of life is the problem of Consciousness; we begin to realize now that the problem of Consciousness consists in extending the Individual Consciousness and thus enlarging the field of its operations.

How may I take into consciousness ever widening experiences and ever increasing knowledge? This is my prob-

## SELF - CONSCIOUSNESS

lem and yours. The limitations of every life are the limitations of that life's consciousness, but the only limits to consciousness are self-imposed.

We now see the meaning of the definition that Consciousness is "The Sensorium of the Soul." It is the great "Receiver" of all impressions from both physical and spiritual worlds. It is more a capacity of the "Ego," than a faculty. It is, indeed, so fundamental in its nature that it constitutes the background for all other faculties and capacities of the Self.

Consciousness, like everything else in the universe, is subject to the law of Evolution. We are now prepared to see that the essential evolution that has been going on from the beginning, amid all the changes in external forms, has been the evolution or unfoldment of consciousness within the forms. Here we must begin with the inorganic king-

## THE CULTURE OF PERSONALITY

dom. Until quite recently the line was drawn hard and fast between the inorganic and the organic, and the scientists said, "On this side the line is dead matter, on the other side living matter." This line has been well-nigh obliterated to-day, and few of our scientists would now use the term "dead matter." The "vital" conception of the universe in all its parts, is steadily gaining ground, — that there is no such thing as "dead" matter anywhere. Professor Paulsen tells us, "Wherever you find the physical process, there you will find the psychic or mental process." In other words, even the mineral that seems to our eyes so absolutely lifeless and inert, nevertheless, does obey the law of its own life. The life principle in the mineral may seem to be almost smothered by the density of matter that surrounds it, but nevertheless, according to this newer conception of science, the life

## SELF - CONSCIOUSNESS

principle is always there. As we come a step higher and study the lower forms of plant life, we find everywhere in nature an instinctive tendency in living organisms to perform certain actions, to seek that which will satisfy the wants of the particular organism. We call it instinct, but it is really a simple form of mental effort, apparently wholly along sub-conscious lines. As we rise higher in the world of plant life this tendency becomes more clearly discernible. It is this which is often spoken of as the "life force" in plants. In some of the higher forms of plant life, however, there appears a suggestion of independent "life action" which furnishes a first faint hint of consciousness, or at least, of what becomes consciousness further on.

In the lower animal kingdom, we find a much higher grade of consciousness, varying in degree in the several families and species, from the almost plant-like

## THE CULTURE OF PERSONALITY

activities of the lowest animal forms to the almost human intelligence of the highest forms. The degree of consciousness in the highest animals almost approaches that of the lower forms of the human race, and certainly reaches that of the young child.

As we enter the human kingdom we find still more clearly that from the very beginning the evolution of the human individual consists in the constant unfolding of consciousness. The baby for the first two or three years is but dimly, vaguely conscious of the outside world; as time goes on this feeling of awareness of outside conditions continues to develop, until at length the mind begins to turn its gaze inward upon itself, and we say self-consciousness has dawned for the boy or girl. It is here that we recognize the chief distinguishing trait between the animal and the human being. The child rises out of its animal



## SELF - CONSCIOUSNESS

existence as his simple consciousness unfolds into self-consciousness, bringing more or less clearly the conception of the "I." The great majority of people, however, scarcely know what self-consciousness is. They are in the habit of taking themselves as a matter of course, and never inquire further.

Thus it is, after man has reached the state of self-consciousness, we still find in him different degrees of development. Many persons whom we call self-conscious beings, are only self-conscious on the physical plane, as yet. There are many of us still living on the physical plane. We think of ourselves, if we stop to think at all, as physical beings. The most real thing about us is the body. Such an one speaks of "my mind" or "my soul" as things belonging to him (the Body) and which he uses sometimes, but which are not *him*. Self-consciousness for people

## THE CULTURE OF PERSONALITY

living on the physical plane is nothing more nor less than physical consciousness. They eat and drink, sleep and wake, work and rest; they go through all the physical activities necessary to life; they think, just enough to do the work that falls to their lot; but they rarely make any serious effort to think, outside of the little sphere to which their daily duties call them. They expend just as little mental energy upon life, its tasks and problems, as possible. They enjoy the life of physical sensation; it may be a life of gross appetite or passion, or it may be simply a life of harmless animal sensation, but they have not learned to think of themselves apart from the body. It is surprising how many there are who have not yet unfolded beyond this first stage of self-consciousness.

There is a higher degree of self-consciousness, as men and women reach the

## SELF - CONSCIOUSNESS

mental plane where they think of themselves chiefly as represented by the intellect or the mind. To them the real Self, the only Self they know, is the Intellect. It makes little difference whether they define the intellect as being dependent upon the physical brain, as does the materialist, or whether they regard it as an intangible something working through the brain. Either view is a matter of intellectual opinion with them, in either case they feel that the center of their consciousness is in their Intellect. They may, more or less clearly, realize the wondrous mental powers with which they are endowed. They may work along various lines of mental activity; they may become inventors or discoverers; they may use their creative powers as writers or poets or artists; and yet they have never dissociated the Self from the thought of their minds or their intellects. If you

## THE CULTURE OF PERSONALITY

ask them about life beyond the grave, they will tell you that they believe in immortality or, perhaps, hope for immortality, but they know nothing about it. They have never entered into anything like a consciousness of immortality. They have not yet experienced anything of the reality of the "life eternal" in themselves. This is all right and perhaps necessary, as a stage of development. It is never a finality.

There is a still higher plane of self-consciousness. It is experienced when men and women come to recognize that they are not the body, that they are not the intellect, but that they are the soul, the ego, the Self that stands behind, or within the body and intellect, using both, commanding both, mastering all the complex forces of life, never mastered by them.

We have elsewhere spoken of the fundamental distinction between the

## SELF - CONSCIOUSNESS

“ I ” and the “ me. ” Until this is realized, so that it becomes the habitual working conviction of daily life, always present to the mind, never forgotten, we need not expect to know the deeper meaning of self-consciousness. Have you never looked into the eyes of some friend or loved one and said to yourself: “ What is the thing that sits just back of those eyes, looking out at me? It is intelligent. It knows things. It thinks. It calls itself ‘ I. ’ But it does not really see ‘ me. ’ It sees only my body. ” And have you not sometimes said to yourself, “ What is the thing I call ‘ I ’? What is this ‘ I ’ that sits within this physical body I call ‘ mine ’ and looks out at other things that call themselves ‘ I ’? This body is mine, but it is not ‘ I. ’ Some day it will cease to respond to my commands, and then ‘ I ’ shall creep out of it, and others who call themselves ‘ I ’ will bury it, while ‘ I ’

## THE CULTURE OF PERSONALITY

shall go on my way in a world of new conditions." It is the frequent reflection in this way upon the distinction between the "I" as the real Self and the body, that leads to deeper realization of true self-consciousness.

It must be clear that no one can become in any true sense a real Personality, until he has arrived at this stage of true self-consciousness, until he has *realized himself* as the true Ego within the body, and Master of all mental states. Such a self-conscious individual realizes that he can and must be the master of all his emotional states; that his feelings, of whatever nature, need not govern him unless he chooses to let them; that all feelings are things that he can control if he will. In the realm of thought, he recognizes that he must honestly and fearlessly do his own thinking. Most of us are simply the echoes of somebody else's thought; we

## SELF - CONSCIOUSNESS

have not yet become self-conscious to the degree that we have determined to do our own thinking; and this applies not only to matters which belong to our personal lives, but in the larger realm, to the things of government, the problems of society, the profound questions of ethics and religion: Only here and there, as we look back through the centuries, do we find the individual who dared to do his own thinking, who was thus truly self-conscious in his intellectual life; but it is to these few that Humanity is most deeply indebted. The real leaders are always few; the crowd follows. The multitudes get their politics, or their religion, or their social philosophy from the columns of the daily newspapers or from their neighbors or those who talk most frequently in their presence; but the truly self-conscious individual, the man who realizes that he is the master of his

## THE CULTURE OF PERSONALITY

powers of thought, is the man who dares to do his own thinking and is not afraid to reach conclusions for himself, even if they do differ from the conclusions of the majority. This self-conscious individual is the man who makes his own choices; he is not content to "go round with the crowd;" he does not do the things he sees other people doing, simply because other people are doing them; he is not a slave to the dictates of fashion; he is quite willing to be considered different from others if need be, in order that he may be true to himself in all matters of conduct. Whenever we come into the presence of this truly self-conscious individual, we recognize instinctively that his power in business, in society, in all relations of life, is the power born of self-reverence and self-realization.

But is this the final stage of man's development? Is there nothing be-



## SELF - CONSCIOUSNESS

yond? Yes, there is much that lies beyond. This self-conscious individual is not yet a true Personality. In tracing the development of consciousness we have come step by step through the clod, the vegetable, the lower forms of animal life, the higher forms of animal life, through the dim awareness state of the baby to the self-consciousness of the youth, to the higher self-consciousness on the intellectual plane, and finally to the still higher self-consciousness of the man who realizes that he is the Spiritual being who stands behind all mental states as their master. But there is still something more. This Self-conscious individual has not yet reached the highest plane of true Personality, simply because he has not yet come to see himself in his relationships. We never truly know anything, until we know it in its relation to other things; and so we can never know ourselves

## THE CULTURE OF PERSONALITY

truly or realize ourselves fully, until we understand and realize the relations in which we stand to all Reality.

The self-conscious individual, if he is nothing more, may be strong and independent, the master of himself, thinking his own thoughts, doing what he believes is right regardless of others, and yet, he may be self-centered, exclusive, conceited and unsympathetic. He has not necessarily entered into the great conception that his individuality is a part of the greater whole; that his independent life is joined inextricably with all other lives; that his self-consciousness, which must be achieved before he can go on to true Personality, is really a part of the greater Consciousness of the Universe. How few there are, comparatively, who have reached that higher plane where they see themselves as part and parcel of the great consciousness of the Infinite God, their

## SELF - CONSCIOUSNESS

self-consciousness merging not only into the universal consciousness of God, but also into the universal consciousness of humanity! It is this still higher unfolding of consciousness that we have yet to consider.

But the indispensable step to this higher God-consciousness is found in the realization, first, of true self-consciousness. Have we ever stopped to realize that the limitations on our lives are limitations largely of our own placing? If the problem of human life consists in the widening of the field of consciousness, it rests with each individual to decide just what he shall take into that field, and make a permanent part of his conscious being. The law that applies here is the old, simple law of Attention. The things to which I give attention are the things that inevitably become a part of my consciousness. There was a time when you knew

## THE CULTURE OF PERSONALITY

little or nothing about business; you were a boy at home, and later on, at school; and then you entered business life, ignorant and inexperienced; to-day you are successful and your whole life is absorbed in your business. Why? Because you have given attention to that one kind of activity. You say: "I have no interest in reading." Why? Because you have given little or no attention to reading. You say: "I wish I knew something about music; I should like to enjoy music as I see other people enjoying it, but I have no interest in it." Why? You have never given serious attention to music. You say: "I wish I could find the inspiration and help that other people find in social life, but for me it is quite meaningless." Why? You have never given attention to cultivating your social instincts. You say: "Religion is to me a sealed book. Men talk about God and

## SELF - CONSCIOUSNESS

the spiritual life; it is very beautiful, but after all I know nothing about it, and have no real interest in it." Why? You have never given the subject serious attention. These experiences, which are realities in the consciousness of others, have no real place in your consciousness simply because you have never given them real attention. It stands to reason. If the devoted business man should give some real time and attention to seeking an appreciation for music, music would have its place in his consciousness; if he should give some real time or interest to the study of poetry or the great literature that is now a sealed book, he would find the beauty and truth of poetry and literature taking a real place in his consciousness. If he should give even a fraction of time to the things of his higher nature, the life of the Spirit would be realized in his consciousness

## THE CULTURE OF PERSONALITY

with undreamed of power. Only that comes into our consciousness and becomes a part of us, to which we give attention. It is simple, and yet it is the profound law that makes for the unfolding of consciousness.

It is practical fatalism that keeps most of us from the highest. We are saying constantly: "I would do this, or, I would be that, if only I had been born differently, or if I were in another line of business, or if I had more leisure, or if I had received a different inheritance from my parents." The new light that is shining for us to-day is helping to clearly prove that the limitations upon our lives are mostly self-imposed; that in the main, we can make our lives what we will; that the fundamental thing in our personal development is the unfoldment of consciousness, and that we can take into consciousness whatever experiences and knowledge we choose

## SELF - CONSCIOUSNESS

by simply centering our attention along those lines.

The following lines by Mr. J. A. Edgerton are not only beautiful, they are profoundly true.

“ Back of the deed is the doer,  
Back of the doer the dream,  
Back of the world as we see it,  
Science of things as they seem,  
Waits the invisible Spirit  
Weaving an infinite scheme.

We are but outward expressions  
Of an interior thought,  
Gleams of the light everlasting  
Through the material caught;  
Parts of the purpose eternal  
Into humanity wrought.

Mind is the monarch of matter,  
Will is the master of fate;  
Whatever the soul may determine,  
That can it reach soon or late.  
Thoughts have the gift and the power  
That which we think to create.

## THE CULTURE OF PERSONALITY

Man is the image in little  
Type of the cosmical whole;  
And to be conscious of all things,  
This is his ultimate goal. —  
God and the thought universal  
Seen by the eye of the soul.

All that is yours, you shall garner;  
All that you earn you shall gain;  
After the toil of the sowing  
There shall be bounties of grain;  
When in your spirit you ripen  
And to your kingdom attain.

More than the tongue ever uttered,  
More than the eye ever saw,  
Out of the uttermost glory  
Unto yourself you may draw.  
In you are all things potential,  
When you discover the law.”



## THE COST OF PERSONALITY

**I**T is clear that the goal of personal life is Self-realization. Wherever there is life, there is always evident the strain, the effort, the struggle to be. The law of Life, older than any law that appears on the tables of Sinai, is found in the inner voice that proclaims unceasingly, "Thou shalt strive to be." We have traced the unfoldings of consciousness from its first faint beginnings far down the scale, up to the intelligent consciousness of the higher animals; we have watched the budding self-affirmation in the child, and followed its development into physical self-consciousness, then

## THE CULTURE OF PERSONALITY

into the still higher form of intellectual self-consciousness, finally reaching the still higher plane of spiritual self-consciousness, where the individual comes to see that *He* is the Ego who dwells within or behind all mental states, and possesses the potential power of complete Self-mastery. Without in any sense lessening the emphasis placed upon the necessity for strong individual Self-consciousness in man's progress toward Personality, we must now pause to note that the Self-conscious Individual can never become the true Personality until he has paid a great price.

Taken by itself, the principle of self-assertion would lead inevitably to self-destruction. Elevated into a universal law, it would produce monsters — bare, isolated, unrelated individuals. “No amount of planing or shaving ever gets a board so thin that it has but one side. A board with only one side is an ab-

## THE COST OF PERSONALITY

surdity. But that is no more absurd than an isolated individual who has solely and exclusively asserted himself, who has aimed at solitary Self-realization." The simple fact is, that involved in the very heart of life is another principle as fundamental as self-assertion. It may be called self-surrender, or self-sacrifice. Whatever it is named, it is the altruistic attitude and purpose as opposed to the egotistic. It is not a late reversal of nature's primary law, the struggle for existence, as some have supposed. It is not an "after-thought," in creation, it is as structural as the other principle.

Throughout the universe there are two great counteracting forces: the Centripetal and the Centrifugal, the forces that tend to drive everything to the center; and those that would drive everything away from the center. If either force should disappear, chaos

## THE CULTURE OF PERSONALITY

would ensue. Without gravitation, says Professor James, the world would be "an insane sand-heap;" but without centrifugal force, the world would be an insane, undifferentiated lump, a meaningless mass, without variety or significance. Just as in the universe we find order maintained and chaos prevented by virtue of the constant presence of the two mighty forces, the centripetal and the centrifugal, so we find in human life, the "self-ward" and the "other-ward" tendencies, the one constantly moving toward the self-center, and the other moving away from the self-center. Both tendencies are essential to the completed individual. Without either, human life would become chaotic.

There have been those, influenced by a shallow philosophy, who have called all forms of self-sacrifice, "glorious madness;" but it only requires a little reflection to perceive that all forms of

## THE COST OF PERSONALITY

undeviating self-assertion or selfishness, are certainly inglorious madness.

Either of these tendencies left to itself would lead to annihilation. It is as impossible to conceive of a being living its own self-centered, isolated and exclusive life, as it is to conceive of a being without any Self as center, having a sort of diffused or impersonal existence. It is here that we approach the profoundest paradox of Life. To become a Person, one must both affirm and deny himself. Let us put this truth in other words. When in the unfolding of his life, one has come to individual self-consciousness, what is the next step he must take? He must now seek to develop from self-consciousness into consciousness of the All; from self-relationship into relationship to the All; and from self-service into service of the All. He has come to know himself as a particular individual, now he must

## THE CULTURE OF PERSONALITY

come to know himself as a part of the Whole, as a member of the Universal, as the child of God, if he is to attain unto the larger life of a true Personality.

He must turn and deliberately face the great World-All of which he is a part. He must shift the center of his interest. The World-All has, to be sure, been present in his consciousness to a degree all the time. Without a certain awareness of the not-self, he never could have arrived at such high Self-consciousness. But now he must pass beyond this to a still higher objective consciousness that shall become permanent. He must know Life's great Backgrounds. He must become adequately aware of the vast divine Environment. He must see himself in Humanity, and realize Humanity in himself. In a word, he must know God. And knowing God, in a constantly un-

## THE COST OF PERSONALITY

folded God-consciousness, he must relate himself richly and freely to God and to all His worlds, thus shifting his interest and becoming God-centered. For a human being to change his life center, for him to pass from self-consciousness to God-consciousness, is like passing out of his egotistic prison house into the vast and spacious world of life, where he no longer merely revolves upon his own private axis, but discovers his true orbit about the central life of God and flings himself confidently out upon it, and determines forevermore to fulfill himself in light and law and love. In this supreme experience man says his "Everlasting Yea" to God, even as he utters his "Everlasting Nay" to self. It is his great new birth into larger and higher worlds.

Jesus called it a new birth of the Spirit, and what name could be more expressive or fit? As though, in Jesus'

## THE CULTURE OF PERSONALITY

thought, all life grew and unfolded toward that spiritual natal day. As though all creation waited for the revealing of this son of God. Then for the first time he really begins to live. Then for the first time he really discovers the infinite, divine Environment to which he belongs. Before, he was like Plato's cave-dweller, living in his narrow house, receiving only fragmentary beams from a mysterious Universe of light. Now, he has come forth unto the great world, and his eyes are greeted by the boundless spaces of light, and he stands amazed, but at home, in his Father's house.

The Doctrine of Self-Sacrifice has nowhere been better stated than in the words of Jesus, "Whosoever will save his life shall lose it, and whosoever will lose his life shall find it." This has been called "the great paradox of Jesus;" but it not only contains the essence of



## THE COST OF PERSONALITY

His Gospel, it is the fundamental truth of Life. This doctrine of self-sacrifice as taught by Jesus has many times been misinterpreted and misapplied. In its popular presentation, the chief stress has been laid upon the sacrifice of self, as if that were the sole end to be gained; whereas Jesus places the emphasis upon the finding of a higher Self, made possible through the sacrifice of the lower. No one ever taught a loftier conception of the Self than Jesus when he told men they were children of God. No one ever sought to inculcate deeper reverence for the true Self. To think that Jesus intended to belittle the Self, or that he taught men to hold it in light esteem, is to totally reverse his real teachings. To him the Self was the thing of supremest worth in human life, and for that reason he sought to lift it out of all isolation, narrowness, exclusiveness and selfishness, and bring it into vital relation with

## THE CULTURE OF PERSONALITY

the Infinite Life. Thus every real self-sacrifice is made in the consciousness of the Self's true relation to the person or the object for which the sacrifice is made. The man who gives money to the poor, carelessly and indifferently, makes no real self-sacrifice, because he does not appreciate the oneness of his life with all lives. Many who are engaged in various kinds of altruistic work are making no genuine self-sacrifice, because they are impelled by no strong sense of the "inter-relatedness" of human lives. They have leisure and do not know what else to do with their time; other people are working in these ways; it is quite the popular thing to do; and so they take up some form of philanthropy more as a fad, or through sentimental reasons, than for any real desire to give themselves to others.

Far from teaching that Self-Sacrifice meant carelessness or indifference to,

## THE COST OF PERSONALITY

much less contempt for, the true Self, Jesus taught self-sacrifice as the only way to find the true and permanent Self. "Whosoever will lose his life, shall find it," means that the only method by which to discover the real Self, or attain to that larger, higher and fuller Selfhood, is to sacrifice this isolated, narrow, shrunken, exclusive self. But the sacrifice of self as Jesus views it, is always for the sake of finding the larger life, the truer Self, the more symmetrical Personality. Sacrifice is never an end in itself. Are we not all conscious, whatever expression our altruism may take, that we would be tremendously more efficient as workers, and that our message would be wonderfully enriched as teachers, if we gave more serious attention to the development of the Self that stands behind our message or our task? The paradox of Jesus means that we die in order to live; that

## THE CULTURE OF PERSONALITY

to get we must also give, to gain we must lose, to advance we must surrender, to attain we must resign. And this principle is not true because Jesus states it. He teaches it because it is so profoundly true, in the very nature of things.

We all realize how life, at every step of the journey, involves the making of choices; and every time we make a positive choice we are obliged to close the door on the vast range of all other possibilities, thus giving up these possibilities, perhaps, forever. If I go north I am limiting myself against going south. If I am planning for a holiday, I may look over the list of the various places I should like to visit, but sooner or later I am obliged to select some one place. When I make that choice I am shutting out all the other possible places, at least for the time being; I am making the sacrifice of all other plans in order

## THE COST OF PERSONALITY

to enjoy the one that seems to me just now most desirable. As the young man who is preparing for his lifework continues his college course year after year, becoming more and more familiar with his abilities and possibilities, he sees that there are a hundred different careers open to him, in any one of which he might probably be equally successful; but the time comes sooner or later when he must decide between them all, and at last he chooses to specialize in biology. In making that decision he closes the door deliberately on all the other ninety-nine possibilities that were previously open to him. In the same way, every choice runs a line of cleavage through the entire Universe. If I take *this*, I must give up *that*. Now in all our choices we doubtless get what we want, but at the same time we often give up what we also want. Our choice, in other words, entails a real loss. "This

## THE CULTURE OF PERSONALITY

hard fact, that each choice strips off a whole world of possibilities, has often figured in the pessimistic list of woes. Whether it shall be reckoned among the evils or the goods of life will depend on the further question, whether we fix our thoughts on what we are getting or on what we are losing, — on our Self-realization, or on the things which it forces us to leave behind.”

The more deeply we reflect upon life the more clearly we see that every life is a vast bundle of relationships. When we reach the plane of self-consciousness we find, if we have not already discovered it long before, that our lives are inextricably bound up with a thousand and one other lives, forces and influences, that cannot be ignored. In every human life there is at the outset something personal, private and unique, the germ that lives in what we call the Selfhood, or the Ego, or the latent Person-

## THE COST OF PERSONALITY

ality. This certainly is not created by our environment. We start with so much at least. But having the original Selfhood to start with, we find that practically everything else we discover in our lives has been received from other sources. Nebuchadnezzar in his conceit could say of himself, "See this great person that I have builded." But no honest and thoughtful man can speak in that way about himself. The self-made man is as hard to find as the missing link. There simply cannot be such a "creature." What you are and what I am depends upon the vast and intricate environment in which we live our lives. We are all surrounded constantly by countless worlds of mighty influence. There is the world of Nature, with its physical atmosphere, its light and heat, and all the complex sources of physical sensation; there is the world of Humanity, with all its

## THE CULTURE OF PERSONALITY

struggles and aspirations, its discoveries and inventions, its sentiments, its morals and its religion; the world of Beauty with all its manifold revealings and inspirations; the world of Law, with all its warnings and encouragements; the world of Ideals with their uplifting and transforming power; the world of Spirit, in which "we live and move and have our being," and from which there come continually into our lives, intimations of the unseen realities. These worlds surround and press closely upon us every moment, waking or sleeping. We are none of us self-made. We are all the constant recipients of countless truths and powers and inspirations. The only credit we can take to ourselves is in the use we make of the things which we are daily receiving, of all that has come into our lives from these sources. This being true, we have one supreme duty. If our lives are



## THE COST OF PERSONALITY

bound up with all the past and all the present, if we are related in this real sense to all these ensphering worlds that constitute our Environment, if all that has gone to enrich our Selfhood and make possible our Self-development has come to us from Life, through all these wondrous sources, then in simple gratitude and appreciation it remains for us to recognize the manifold relationships binding us to Life, and to seek to discharge the obligation that every relationship always imposes, to the fullest possible degree. This is only another way of stating the principle of self-sacrifice. When we arrive at the place where we became conscious of all the influences that have contributed to make us what we are, we can no longer continue living in the narrow sphere of mere self-assertion; we must now subordinate this narrow, isolated self to the larger humanity of which it is a vital member,

## THE CULTURE OF PERSONALITY

we must merge our individual selves in the world of beauty, in the world of ideals, in the world of truth and in the world of the spirit.

To live for the isolated, individual self, would be to lose the larger Self, but at the same time, to lose the isolated self too. We lose our self to save another and more permanent Self. Illustrations of this principle abound on every hand. The mother eagerly sacrifices herself for her child. But why is she continually making this sacrifice? She is not her true self, with the child gone. The sacrifice that saves the child is for her the only path by which she can realize the Self she prefers. You may recall at the time of the burning of the "General Slocum," the story of the boy who was picked up in the river. They asked him how he came to be saved. "My mother gave me the life preserver, that is how I got saved," said

## THE COST OF PERSONALITY

the boy. Then he added, "I guess she didn't have any herself, 'cause they can't find her." It is the mother-love, giving up its own life for the sake of the child. Like every true mother since the world began, she would rather preserve the Self, the ideal Self, in the child alive, than to be her narrow, isolated self, without the child. The patriot leads us a step farther. He finds his real Self in a free and united country. Without this his isolated self is of little worth. He dies to the one, to win the other. The martyr cares nothing about his own life apart from the truth he loves. He would rather die and save his truth to society, than preserve his isolated self in a society that spurned his truth. All sympathetic natures enter into this experience, at least to a degree, when they look upon human suffering. To one who feels the deep ties of humanity binding us all into One, there is a sense

## THE CULTURE OF PERSONALITY

in which every child is one's *own* child. We cannot see children growing up in ignorance or poverty or viciousness, without somehow feeling that our real Self is losing by just so much. It touches us personally, and so we resolve to give up money or time or strength to the work of changing the conditions under which these children are living. We give up the isolated self for the sake of saving the larger Self represented in them. The true citizen is always the man who feels that everything that makes for the welfare of the city or state or nation, touches him vitally; and so he would rather make sacrifices of his own personal time, ease and comfort, and thus seek the larger Self that is identified with the state or nation, than keep the narrow, shrunken, and isolated self. In every age there is always going on the immemorial conflict between the "old systems and the new

## THE COST OF PERSONALITY

light" that dawns from generation to generation. Each of us must side with truth as he sees it, each one must make his own choice, but for every free soul who thus makes his choice there is always involved something of martyrdom, of suffering or sacrifice. But in every generation men and women are making such sacrifices because they would rather preserve the Self plus the new light, than keep the old narrow, restricted self without the new truth.

The same principle applies to all genuine friendship. "Love smites the chord of self," but it passes out of sight only to reappear in a new and nobler Self. There is no genuine friend who is not willing to surrender self in his friendship. He who jealously guards the "my" and the "me" in friendship, is the one whose life is forever closed to the highest blessings and the richest inspirations that come through friendship.

## THE CULTURE OF PERSONALITY

True friendship always involves the self-giving, if it would find the largest returns in its friendship.

So all work demands self-sacrifice. There is nothing that we honestly seek to produce that does not carry with it something of our very self. No one labors — whether it be in the shop, or in the factory, or in the office, or in the store, or in the schoolroom, or in the home, without coming to recognize that he cannot be capricious, that he cannot follow his own likes or his dislikes, he cannot consult his own tastes or inclinations merely. He must painfully learn from others. He must make what the world can use or what the world regards as beautiful. He must study the tastes and the demands of others. He must literally become an organ for humanity, and personal ideals must be subordinated to the humanity for whom he labors. This is one way in which real

## THE COST OF PERSONALITY

self-sacrifice goes into every man's honest, faithful work. How true it is for every one of us, that we spend half a lifetime in learning how to do a day's work! We make the surrender, the sacrifice of self, for the sake of gaining the skill and efficiency whereby the larger and more experienced Self may do its work in the few years that remain. Yet in the surrender of the inexperienced self there is found the more efficient Self of mature manhood.

Nowhere is this principle so clear as in the search for Truth. The Truth-seeker cannot think anything he happens to like or fancy. He cannot "hold his own views." He must surrender his prejudices, sacrifice his pet ideas, put aside his precious theories. All forms of self-interest must be abandoned. He must find out what is *there*, in the world beyond him or within him, and then without fear or favor must conform his

## THE CULTURE OF PERSONALITY

view and his theories to *that*. "The comfortable arm-chair thinker who spins his theories of philosophy out of his own head, soon discovers how absolutely the real world ignores him." The truth-seeker dedicates himself fearlessly and unswervingly to the one task of finding out the facts. And we all realize that where there is one man who really knows the facts of the question at issue, ten thousand men are ready to give their theories, in ignorance of the real facts. Every inch of advance in Truth's realm is won by self-surrender and patient sacrifice. The truth-seeker in any realm must come out of his self-kingdom, and by some door must enter into the universal life. He dies to his own self-opinions and theories in order to find the Truth.

The august demands of our moral nature also find clearer interpretation in this same principle. In the voice of



## THE COST OF PERSONALITY

Conscience, which Kant called the "great Categorical Imperative" of man's life, we discover a will that seems other than our own, an authoritative call that seems to come from beyond ourselves. The sense of Duty defies analysis. We have never been able to discover its origin either in the race or the individual. All attempts to explain it from the viewpoint of either race or individual, have broken down when the facts were marshalled. All we know is that every self-conscious being always manifests a marked sense of difference between rightness and wrongness. The sense of "oughtness" seems as original as the forms of space and time. But Conscience does not direct all men alike. Our actual, concrete conscience which we obey or disobey, is the product of our organic social life. It is the higher Will of the Whole that speaks in individual Conscience; and to obey Con-

## THE CULTURE OF PERSONALITY

science is, once again, to surrender the isolated self for the sake of harmony with the larger Self of the Whole.

It is here also that the profoundest truth of Religion finds clear illustration. "The deepest note of the Gospel — that God suffers with us and for us — is also the deepest fact of Life. The prophets hinted at the truth, Jesus revealed it fully in His life and death, and now our modern social ethics has discovered the same truth by the independent path of scientific study." God is not contained in any exclusive or isolated selfhood but has passed out of His selfhood into the lives of humanity and become the universal Life of the Whole. Indeed this is the central message of Christianity. There can be no spiritual being, whether it be the immature soul of Man struggling from afar towards the completion of Personality, or the Infinite Father, who must not sooner or later pass out

## THE COST OF PERSONALITY

of his isolated selfhood into the lives of others, and thus become *one* with the larger Life of the Whole. If this be the meaning of life and religion, then our salvation is accomplished when we recognize this law of self-sacrifice as the law of the Universe, and cheerfully surrender the isolated, narrow, exclusive self to the larger Universal Life of God. We cannot live to ourselves, we cannot die to ourselves, we cannot sin to ourselves, nor cleanse our lives from sin all to ourselves. Life cannot escape the principle of vicariousness which is woven into all its strands. The higher the Person in the unfolding of Spiritual life, the clearer will be the recognition of life's relationships and the more insistent the calls to self-sacrifice, — the perpetual surrender of the lower for the higher.

But doubtless there are those who are saying, "Is not this principle of self-

## THE CULTURE OF PERSONALITY

sacrifice, of dying to live, of surrender for the sake of gaining the larger Self, simply a higher form of selfishness? To lose in order to gain, to give up in order to get, to surrender in order to achieve, is not this simply a refined kind of self-seeking?" As we use these terms, "Egotism," and its opposite, "Altruism," they usually refer to external manifestations, and in this sense are always relative terms. Whether an action is really egotistic and selfish, or altruistic and unselfish, depends upon the end that is sought. Some of the people whom we have called egotists because of certain actions, have really been altruists, because their motives were unselfish. And many a saint who has been canonized for his altruism has at heart been an egotist. It all depends upon the motive that lies behind the act. If we are making the sacrifice or the surrender primarily or merely for the

## THE COST OF PERSONALITY

sake of the gain, then we are selfish; if we are doing it for the sake of the thing itself, we are unselfish. You resolve to espouse some great cause; you are willing to do the hard thing, to live, if need be to die, for the sake of some principle or truth. Why? Not to have men say "he did it," but to do the deed, because your life is inseparably one with those whose lives benefit by the deed.

When Chief Walsh went into that burning building recently to rescue human lives in danger, do you imagine he stopped to say, "This is an act of heroism on my part; it will get into the papers, and I will be the recipient of many honors and much praise. It will mean promotion for me?" Not at all. There was no thought in his mind except of the human need, the opportunity to save human lives, and his sense of duty as a man and a Fireman to surrender his isolated self for the sake of

## THE CULTURE OF PERSONALITY

others. "The deed is sufficient in itself, and for the moment absorbs the doer of it. We lose thought of self in the end which we seek to realize. We do not think of its rebound upon us. We are not remotely calculating the cubits which this will add to our self-realization. Two things only fill our thought, — what we are losing and what we are giving somebody else. In every case where we obey the call of the Whole and make the surrender of the isolated self, we do find the larger Self, but we did not aim at it at the time."

So we see why it is not enough, simply to become a self-conscious individual. Individualism, when consistent, is strictly self-centered. It is occupied solely with its own Ego. It ignores everything outside of its own circle. It never can succeed. The mills of the Universe will grind it to powder first. This is why the self must be sacrificed,

## THE COST OF PERSONALITY

the individualistic Ego surrendered, the particular raised up into the Universal. This is the only true thing to do with the self. It must not act as though it was not a part of the whole. It must not attempt to unfasten its innumerable fastenings. It must not try to set at naught the Universe. Rather it must live as a part ever must, in the mutuality and harmony of God's universal laws. Individualism as a stage of development is absolutely indispensable. As a finality, it is arrested development, and becomes, in a cosmos of mutualities and reciprocities, a sheer monstrosity.

The only way to save a seed is to plant it, and the only way to save physical strength is to use it, and the only way to save love is to give it away, and the only way to save our youth is to pass the finer soul of it on into manhood and womanhood. So the only way to save the self, in the true sense, is to merge it

## THE CULTURE OF PERSONALITY

in the larger life of humanity and bring it into sympathetic relationship with all surrounding worlds which make up our Divine Environment. The negative word "self-sacrifice" is hardly adequate to describe the splendid positive experience we have been considering. Dedication or consecration are better words. To truly save the Self is to dedicate it to the service of all life, the truth of all worlds, the God of all the Universe.

If our eyes were only open to see and our hearts sympathetic to understand, we would discover the workings of this spirit of self-sacrifice or consecration on every hand. The street-sweeper who cleans carefully in some dark corner where he knows the inspector will never look, simply because he realizes that it is his duty to clean the street, is actuated by the spirit of sacrifice or consecration. He is cleaning the streets for the common good. The humble shoemaker in



## THE COST OF PERSONALITY

some inland town who makes his honest shoes, knowing nothing about the larger affairs of business, or who is going to buy his shoe or wear it in the days to come, yet putting his best ability into it and his best workmanship upon it, is filled with the spirit of consecration; he is merging his personal life in the life of the whole; he is making shoes for humanity. His daily prayer is, "Let me do my best, let me give my utmost, let me surrender all that I have to my work for humanity." The daughter who puts away the dreams of youth and shuts the door of opportunity for the sake of ministering to an invalid mother or aged father, is filled with the spirit of consecration; she is dying to one self, and yet, she is finding the larger and nobler Self. The slum-worker who spends his days studying conditions in order that the slums one day may no longer exist, is actuated by the spirit of consecration.

## THE CULTURE OF PERSONALITY

The Christian worker who goes forth in the endeavor to bring other lives into fellowship with the Christ of Love, is guided by the spirit of consecration. All these are but examples of consecration that we may find wherever we really look for it. This spirit, wherever you find it, is the real essence of religion, is the very life of God, and marks the unfolding of the lower, isolated self into the higher God-consciousness. For love and unselfishness and devotion are born of God, and lead to God.

The only way to really save the individual self is to dedicate it; the only way to eternalize the self is to surrender it to the Highest. It is the young Sir Galahad in the splendor of young manhood consciously kneeling, for the consecration of his strong individuality to all noble causes. When the young poet solemnly dedicates himself to the service of the beautiful, the true, the

## THE COST OF PERSONALITY

good, and gives back in great poems what they first gave him in lofty vision, then he becomes a poet. When the citizen gathers up his energies and talents and reverently lays them on the altar of his country, giving back in disinterested service the gifts he has received, then he becomes a patriot. And when the human individual in the kingliness of strong individuality stands face to face with God and His Universe, and reverently gathering up the total powers of his life, solemnly and joyously dedicates them to God and Man, giving back in high and enduring service the talents with which he had been entrusted, then he takes his true place as a human being, then he completes the full idea of a Man, then, and only then, does he attain to true Personality.

## THE GREAT PERSONALITY

**T**HE question arises, whether in our discussion of Personality we have not been describing an unattainable Ideal? Is it not an abstract conception, very noble and beautiful to be sure, but impossible of realization in life and character? Or, as we look back through history, do we find anywhere the practical object lesson? Among the many great ones of earth is there any life that illustrates and seems to fulfill the high Ideal that we have attempted to set forth? Every one will admit that there is in history such an object lesson. We have not been describing an ideal that belongs to the thought-world only, but one that

## THE GREAT PERSONALITY

has been lived. Personality, as defined by modern psychology, has been enshrined in the life of at least one character in history.

In Jesus of Nazareth we find the actual illustration of the meaning of true and complete Personality. Jesus stands out in history with a distinction that is unsurpassed in the case of any of the other heroes of antiquity. It makes no difference, for our immediate purpose, whether we call him human or divine, the fact remains that no individual in all the range of the centuries has so deeply impressed his Personality upon the page of history. In His name more deeds of kindness have been wrought and, strange though it seems, more cruelties have been practised, than in the name of any other single individual. More literature has grown up around this Life, dealing with its story, the problems suggested, His teachings, His

## THE CULTURE OF PERSONALITY

religious and ethical ideas, than in the case of any other single character in history. During the last seventy-five years, when Man's thought has been most of all absorbed in scientific pursuits, more biographies of this Life have been written than in all the preceding centuries taken together. With the passing of the centuries the interest in His life and personality grows steadily wider and deeper.

There are many different approaches to this Life — historical, theological, ethical, spiritual, etc., but now we are to draw near to Him along the modern pathway of psychology. Let us reverently attempt to analyze His Personality, and ask if indeed it does realize and fulfill the high ideal that we have set before us.

Like every one of us, Jesus learned the fundamental lessons of life in the great school of unfolding consciousness.

## THE GREAT PERSONALITY

The appetite for the marvelous in the early life of great men is almost instinctive. In this spirit the fathers of the early Church collected legends of the early life of Jesus, stories of super-human infancy, of what the child said and did. Many of these legends are most absurd; all of them, as resting on no authority, are rejected. Very different from this is the Bible narrative. It records no marvelous stories of infantine sagacity or miraculous powers. Both in what it tells and in what it does not tell, one thing is plain, that the life of Jesus was natural. There was first the blade, then the ear, then the full corn in the ear. One verse in the gospel narrative is most luminous: "The child grew, and increased in strength and wisdom, and in favor with God and man." He was a child, and a child that grew in heart, in intellect, in spirit, in favor with God; not a man in child's

## THE CULTURE OF PERSONALITY

years; no full-fledged powers at the outset. We know that He was child-like as other children, for in after years His brethren thought His fame strange and His townsmen rejected Him. We know Him in a picture at once, by the halo around His brow, but the halo belongs to the picture. There was no such glory in His real life to mark Him out among men. He was in the world and the world knew Him not. His life unfolded naturally as our lives unfold.

Gradually and gently Jesus awoke to the consciousness of life and its manifold meaning; little by little He opened His eyes upon this outer world and became conscious of His relations to other objects; slowly He found His life in possession of a Self; by degrees He came to an appreciation of the beauties of nature and of life. Gradually, and not at once, He embraced the sphere of human duties and awoke to His earthly



## THE GREAT PERSONALITY

relationships, one by one, — the son, the brother, the citizen, the master.

One event is recorded of His early boyhood experience that gives us another clue to the naturalness of the unfolding of the conscious life within Him. With His parents He had gone for a visit to Jerusalem. After His father and mother had started home they missed the boy, and turning back discovered Him in the Temple in conversation with the religious teachers, both asking and answering questions. When they expressed annoyance at the anxiety He had caused them, you recall His significant reply: "How is it that ye sought me, wist ye not that I must be about my Father's business?" He was then twelve years of age. What was this experience but the dawning of the wider consciousness which we have seen begins to make its presence felt during the adolescent period of youth,

## THE CULTURE OF PERSONALITY

when the self, already awakened to consciousness, begins to feel, dimly and vaguely perhaps, that it is a real part of the larger Self and is related vitally to the Whole.

Then He returns with His parents to the Nazareth home. There follows the period of eighteen years concerning which no record has been preserved. Our narrative is completely silent as to the experiences of those long years, but from our knowledge of life's unfolding we can fill in the general outlines of what must have taken place in His inner life. In its main features it must have closely resembled our experiences in these years of storm and stress. He must have felt within Himself the struggle of the vague transition time between the age of the child and the age of the man. He must have experienced the inner struggle between the flesh and the spirit. He must have known the real

## THE GREAT PERSONALITY

meaning of the temptations, the discouragements, the loneliness, the heart hunger, so characteristic of this period of growth. What does that strange story of "the temptation in the desert" mean, except that Jesus faced the phantoms of egotism, pride and selfishness, and heard all the siren voices which are constantly urging a man to get and enjoy for himself? He too, like all other men, stood at the point where the universe appears to revolve around the planet of one's little life. I do not think we are justified in believing that the temptations in Jesus' life were crowded into this one single experience of forty days just prior to His public ministry. He was tempted "in all points like as we are;" and for us, all of life involves the temptation in some form. The parabolic story of "the temptation" simply gives us a glimpse into the essence of the inner struggle

## THE CULTURE OF PERSONALITY

that was not completely ended till He cried, "It is finished."

All that we know from the narrative is that finally He emerges from obscurity and begins His public ministry. He is thirty years of age; He has reached the time of mature manhood. And now we see that He has not only stepped out of the early home and the carpenter shop and the apparent silence of all these eighteen years, but He has also emerged from the secondary or transitional period of life in which most men are still content to remain, into the higher and permanent stage of true Personality. His self-consciousness has now fully unfolded into God-consciousness. This is the fundamental and distinguishing characteristic of His personality. This is why Jesus holds the unique place He does in human history. This is the secret of the wondrous influence that has flowed forth from His

## THE GREAT PERSONALITY

life through all these centuries. We find henceforth that the self-consciousness of this man is a God-consciousness. Out of all the storm and stress period of His early life He has reached the point where He has made the great surrender. His previous self-consciousness has lost itself, or merged itself, or become one, with the larger consciousness of God. So we hear Jesus speaking words like these: "My meat and my drink is to do the will of my Father which is in Heaven." And again, "My Father and I are one;" not thereby identifying His personality with that of God, because in another place He says, "My Father is greater than I;" but one in spirit, in feeling, in thought and will, even as He prayed that we might "all be one." When one comes to Him, and calls Him "good master," He replies, "Why callest thou me good? There is none good save One, that is God." And

## THE CULTURE OF PERSONALITY

yet while making this distinction between God and Himself, it was as if the consciousness of God had so flooded His life as to absorb into Itself His isolated consciousness, so that He lived continually in the realization that it was God's life within Him. He has surrendered the isolated, individual self, and has found His larger Self in the consciousness of God. Sometimes this consciousness of God takes form in the glad sense of fellowship with Him. Sometimes He finds in God the ideal of human living. Sometimes He bows before His unapproachable perfection. Sometimes it finds expression in His sense of complete dependence upon God, as when He prays all night alone. Under one form or other the thought of God seems always present to Him.

Whatever the subject on which He speaks, this thought of the ever-present God mingles in the discourse. Many

## THE GREAT PERSONALITY

Christian teachers have spoken of the "Sermon on the Mount" as if it contained something less than religion. They have regarded it as Jesus' statement of "the ethics" of Christianity, but they have said that we must look elsewhere to find the real gospel, the true religion of Christianity. But I defy anybody to read the "Sermon on the Mount" thoughtfully, without feeling the "sense of God" that breathes and pulsates through every phrase of those wondrous sayings of Jesus. The deep meaning of these profound principles, their true significance, and their mighty inspiration are all due to the God-consciousness out of which Jesus speaks. His thoughts, His ruling ideas, His plans, He feels are given Him. He has no "original thoughts;" He dares do nothing of Himself. He even feels that His love is not His own; it flows from the perennial fountain of Being.

## THE CULTURE OF PERSONALITY

And yet we feel that His personality is fullest and richest when He yields Himself completely to the domination of the Infinite Life. Even the God-like powers which He arrogates to Himself, are assumed and exercised by Him only in this same deep sense of the oneness of His life with God's life. Herein lies the power of His words: that He feels He is speaking not for Himself, for the historical Jesus, but rather, for that richer, deeper, larger Self, the God who lives in Him and lives in us. This is the real reason that men have called Him divine; not because of miracles; the ability to work miracles, taken by itself, makes no man divine. It was what He *was* in His deep God-consciousness, it was the truth that came welling up out of His God-consciousness and that finds a response in the God-consciousness that dwells in all men, to a greater or lesser degree, —



## THE GREAT PERSONALITY

it is this that constitutes the divinity of His Life.

Another remarkable fact is found in the unity of His consciousness. In the period of self-conscious struggle no man makes any sense or unity out of the checkered experiences of his own life. What harmony is there between success and reverses, pleasure and pain, sorrow and joy, love and enmity, the death of the body and the life of the soul? It is the beauty of Jesus' life that all the material of this tangled web of human experience is taken up, used, assimilated and wrought out into harmony and unity. "The scenes of the hard peasant life, the mother's songs over her child, the pictures drawn from the shop, the synagogue, the wilderness, the stormy lake, the ancient Hebrew history, every childish disappointment, words of love and friendship, the hospitable home at Bethany, the harsh

## THE CULTURE OF PERSONALITY

taunting voices of the Pharisees, the fickleness of the crowds, the hatred of the leaders, the Roman soldiers on the march, the shallow faith of His disciples, the betrayal, the scene in Pilate's judgment hall, the crucifixion — what detail or incident can be left out?" And yet what discord is there that fails to be resolved into the higher harmony? As we have seen, this is the test of Personality: that one's entire life becomes a Unity, like the life of God.

He is not optimistic one day and pessimistic the next. He is not confident as to the coming of the kingdom of God one day and utterly discouraged about its coming the next. He is not friendly in spirit one day and at enmity with people the next. He does not subordinate material things to the life of the Spirit one day and become grasping and absorbed in "things" the next. Men have described two personalities

## THE GREAT PERSONALITY

in Him, the human and the Divine. But that would be to destroy the unity of His life and make Him an unreal being. The record discloses no divided will, no dual or "split personality," or separate aspects of a man's life, claiming to be independent of each other. But throughout, there is the splendid unity of one who has found Himself in the larger consciousness of the God in whom He believes He lives, and Who, He believes, lives through Him.

So far then, Jesus does fulfill in Himself our ideal of the true Personality. He begins life as a child. He grows. The consciousness in Him unfolds naturally and normally if we can trust the Scripture narrative. He enters the "struggle" period of life and faces temptations of every kind, and beats them back and overcomes the lower self. "He was perfected through suffering" we read. If these words mean

## THE CULTURE OF PERSONALITY

anything, they mean that there was a time when He was less perfect than He afterward became. His life was like your life and mine in its natural unfolding. But there came the day when we see Him step forth in the splendid unity of His mature manhood, His self-consciousness lost in the God-consciousness within. Henceforth, as He moves among men, He is living not from His individual, isolated or exclusive self as a center, but, to employ language we have already used, He has dedicated and consecrated Himself, His whole individuality, strong as it is, to the larger life of God and Man. Do you ask how Jesus, alone of all men, attained to this supreme height of spiritual unfolding? I do not know, any more than I know how Shakespeare attained the height of his dramatic genius, or Raphael, his artistic genius, or Tennyson, his poetic genius. It is the mystery of

## THE GREAT PERSONALITY

our unfolding life. I only know that the same God dwells to a degree in all men, and that He dwelt in Jesus of Nazareth so supremely, that the human heart that has really come to know Him, instinctively calls Him divine.

But we have seen that Personality consists of the emotional, intellectual, and volitional natures bound together in self-conscious unity, and that in its higher stage, — in the true Personality, — this self-consciousness becomes God-consciousness. In the fundamentals, we have seen how completely Jesus fulfills the ideal of Personality. Let us now apply the other phases of our definition to His life.

What do we know about His emotional nature? No one can deny that Jesus was possessed of strong feelings? Thinking, first, of His own subjective feelings, we may ask whether jealousy, pride, envy, strife, hatred and the other

## THE CULTURE OF PERSONALITY

forms of malign feeling to which we all are more or less prone, had any place in His emotional life. To ask the question is to answer it. So far as the record discloses we do not find that Jesus is actuated by any of the baser feelings. He evidently mastered all temptations to such expression of his emotional nature. How is it with that other class of feelings which includes fear, worry, anxiety and doubt? You recall how Jesus speaks about the needlessness of worry. If any one ever had cause for fear or anxiety about his future life, or the success of his mission in the world, surely Jesus had. But He did not simply teach the sin of worry and fear; He lived what He taught. So He moves among men, many of whom, perhaps, could not understand Him and many who did not want to understand Him, undismayed and unaffrighted. Calmly, steadily and serenely He pur-

## THE GREAT PERSONALITY

sues His way towards the great tragic end. In all His thought and conversations with the disciples there breathed an implicit trust in His Father, as though He felt that nothing could come to Him, or to any other life, but what would work out for the best. His love for God and man was so perfect that it had cast out all basis for fear and anxiety. Or, take another manifestation of our emotional life, in the form of sorrow, grief, despair, regret or remorse. We read how Jesus weeps with those who weep; how when death took from Him as well as from the two sisters, the loved friend Lazarus, Jesus shed genuine tears; and how, as He stands in the presence of human suffering or misery, He expresses again and again the feeling of sorrow. But it is only momentary; He never lets it control Him, it never wholly darkens His sky or shadows His pathway; He

## THE CULTURE OF PERSONALITY

never lets it bring into His life the depression that lingers until it poisons all the sources of joy. He was no stranger to the natural feelings of human sorrow but He was never mastered by them.

No one will gainsay that Jesus, more fully and completely than any other person in history, gathered up all these splendid forces of the emotional nature and gave them true and unified expression in the supreme passion of Love. We cannot analyze any phase of the emotional life of Jesus without realizing that all the deep, strong feeling of His rich nature proceeds from and finds its completion in love, sympathy, kindness, and brotherliness. These are the words that best describe His emotional nature. But what do we mean by Love? This, in turn, needs analysis. His was a love, purely disinterested, that did not hesitate because of any form of self-interest. He loved simply



## THE GREAT PERSONALITY

for the sake of loving, not because of any return that He might receive. So He spent the hours of the days and nights in ministering to the poor, the halt, the lame, the blind, the outcast, simply because His heart overflowed spontaneously and naturally with disinterested love. His love found constant expression in compassion for human needs. Other great teachers have described in an abstract way the ideal of love, and held up the principle of love for men to follow. Jesus did more than that. He not only taught the doctrine of love to God and love to men, as the alpha and omega of religion, but he lived the life of love. His love was more than an ideal, more than a sentiment; it was the inevitable outflowing of His nature, in which all forms of feeling had been focused in the supreme passion of His life. In the presence of such all-mastering love, all forms of dis-

## THE CULTURE OF PERSONALITY

cordant feeling naturally disappeared forever.

How shall we analyze His intellectual nature and expect to do more than hint at the sources of His mental strength? Jesus possessed the inquiring mind, which is the secret of all mental growth. One of the few things told us of his boyhood, is of how He was found asking questions of the "Doctors." During His public ministry, we read repeatedly of His conversations with all kinds and conditions of men and women and how He "questioned them." Jesus lived in close and constant communion with nature. When we recall that the great majority of His illustrations and parables were drawn from nature, — the mountains, or the sky, or the sea, or the tiny seed, or the flowers, or the birds, or the little child, does it not seem that Jesus was, par excellence, the scientific teacher? If He were alive

## THE GREAT PERSONALITY

to-day, with his deep insight into the soul of nature, Jesus would doubtless talk as Henry Drummond used to talk to the college students, drawing His illustrations as well as His inspiration from modern science and its marvelous disclosures. His was the inquiring mind, without which He never could have "increased in wisdom."

Another clue to the sources of His mental strength is found in the supreme emphasis He put upon the place and value of Truth. No one, in all the range of history, has ever paid a higher compliment to Truth or defined more profoundly its function in human life than Jesus, when He uttered those words, "Ye shall know the Truth and the Truth shall make you free." We have scarcely begun to enter into the deeper meaning of these words. The world has been saying for centuries, "it is force that will make you free, or strat-

## THE CULTURE OF PERSONALITY

egy, or shrewdness, or fame, or social power, or money," or something else proceeding from selfishness. Jesus brushes aside as utterly false all these conceptions, when He says "the Truth alone makes men free." In the Gospel of John especially, Jesus is constantly expressing His supreme estimate of, and profound reverence for the Truth. And when He is about to leave the disciples, His final word of comfort to them is this: "When I am gone the spirit of Truth will come and He shall guide you into all Truth." He lived for Truth; He died for Truth; and His deepest desire for men was that they might come to know the Truth, not merely the truth about things, but the Truth that lies hidden within things — the essential Truth of life.

But let us analyze the intellect of Jesus more specifically. His was the intellect of one who "spake with au-

## THE GREAT PERSONALITY

thority and not as the scribes." The scribes were the teachers of the time. They were learned in the letter of the law, but they could not discern its spirit. So their interpretations were superficial, technical, trivial, heartless. They were slavish traditionalists forever quoting as authorities the earlier Rabbins. Jesus teaches as if He were the first who had ever spoken, as if the authority for His statements of Truth resided in Himself, not in teachers dead and gone. So far as men were concerned He did His own thinking, in the conviction that He had immediate access to the source of all Truth. No teaching was ever more fresh and vital than His, and so men listened, as they always will listen to the man who dares to think for himself. Jesus' mind dealt only with the elementals of Truth. This is always a characteristic of the great thinker in contrast with the "lit-

## THE CULTURE OF PERSONALITY

tle thinker." Of necessity He teaches not incidentals but essentials, not ephemerals but eternal, not facts merely but truths. Such only are the subjects that Jesus is interested in. Such alone are the themes about which His mind revolves. We have heard people say, "Why did He not tell us what to do in each instance; why did He not formulate a creed for us to believe; why did He not tell us how often we should go to church, or indicate which church we should join; why did He not lay down a set of rules or leave the world an explicit program; why did He leave us so free?" Simply because His mind was so great, and also, because He had too much respect for our minds. Jesus cared nothing about beliefs as such. He enunciated great principles; not so many of them either, but the few are tremendously profound and universal. Jesus dealt only with the elemental

## THE GREAT PERSONALITY

things of life and religion, and the thousand and one things that belong to the mere fringe of religion, the mere circumference of life, about which the theologians have quarreled, and the ministers have preached much too often, were apparently matters about which Jesus never even thought and in which He had no vital interest. Here looms large the greatness of His Intellect. He dwelt continually in the presence of the elementals, the essentials, the eternal things of life.

Have you never marveled how Jesus, living 1900 years before the new psychology was known, gave expression to truths and enunciated principles that are in exact harmony and accord with the latest findings of Psychology? In the "Sermon on the Mount" Jesus is seeking to lay His finger on the real source of sin, and the true method of overcoming evil. One by one, He takes

## THE CULTURE OF PERSONALITY

the different forms of sin — murder, stealing, impurity, etc., and in each instance traces it back to its source in the wrong *thinking*. The real sin, He says, is not in the overt act of killing somebody, but back there in the murderous thought, — the anger or hatred or jealousy or envy. The sin of impurity is in the impure thought out of which, at length, the impure act inevitably proceeds. So that the real place to free one's life from sin, says Jesus, is at the source, in the mind that harbors the wrong thoughts. Change your thinking; substitute for all these discordant forms of thought the harmonious thoughts of Love, “and ye shall be perfect, even as your Father in Heaven is perfect.” Could anything be more modern? Could any teaching be in closer harmony with our Psychological teaching as to the real source of wrong-doing and the true method of



## THE GREAT PERSONALITY

overcoming all evil tendencies in our lives?

This suggests that another source of the intellectual strength of Jesus lay in His intuitional powers. This same "Sermon on the Mount" is utterly wanting on the surface in every sign of formal logic; and yet it is profoundly logical. But it is the logic of instinct, the argument of insight, the demonstration of intuition. Jesus does not start from a premise, and then reason step by step to a conclusion. But one after another, the clear, simple statements fall from His lips, carrying their own conviction unaided by logic. His is the teaching of one in whom intuition is the ultimate source of Truth. This is also true of all thinkers of the highest rank, like Emerson or Browning or Abraham Lincoln. This is the secret of the power of most of the greater writers in prose or poetry. They cannot explain just

## THE CULTURE OF PERSONALITY

how or why they express the truths they 'do. They simply write what "they feel they know." So Jesus, in the pre-eminent command of His mental forces, had somehow learned the supreme art of getting into direct communication with the infinite source of Truth through His intuitional powers, so that the Truth of the Universal Mind welled up in His consciousness and was given by Him to the world.

We might continue indefinitely the consideration of the different phases of the intellectual life of Jesus, but enough has been said to warrant us in feeling, that in this respect also, the Personality of Jesus conforms to our highest ideal. He is the master of His intellectual powers. He has learned how to make them His servants so that they respond readily and freely to His commands. No wonder His words remain as the

## THE GREAT PERSONALITY

permanent source of blessing to all mankind.

No one can question the volitional powers of Jesus. It would be strangely incongruous if He could have impressed the pages of history as He has, and yet been a man of weak will. His will was the splendid power by which His whole life becomes consistent. He might have known love as a sentiment but not as the central principle of character. He might have thought nobly but not lived nobly. The greatness of His Will is revealed in the fact that His whole life is a unity; in all its parts it coheres and goes together. The noble thoughts and the unselfish feelings are taken by His will and habitually translated into the deeds, into the perfect character, into the symmetrical manhood.

How can we better describe the Will of Jesus in a single phrase, than to say that it was throughout "good-will."

## THE CULTURE OF PERSONALITY

His unique consciousness of the divine forces within, the infinite life constantly welling up in Him anew, the emotions concentrated in love, the mind in vital communion with the universal mind, — all these are given back again to Life, to God and Humanity in countless forms of good-will. To Him good-will was God's will. So it was the only natural and consistent thing, as He sought to do the will of God, to live out the spirit of good-will to all men. Thus He preached and taught, and healed the sick, and comforted the sorrowing, and ever sought to awaken the spiritual aspiration and arouse the latent germ of the divine life in men and women.

It seems clear, with our scientific conception of true Personality, that Jesus above all other characters in history deserves to be called "The Great Personality," the One in whom Feeling and Thought and Will were bound to-

## THE GREAT PERSONALITY

gether in a splendid self-conscious unity, in which the self has become one with God. Most people will admit that Jesus stands out in history as "The Great Personality;" but we may ask, "Is He any more than a beautiful picture, an impossible ideal, between whom and humanity there lies an impassable gulf? Have there ever been any others who have, in any sense, approached to His likeness?" If we could not find, elsewhere in history, other men and women who were walking the same way, and who were approaching to, or at least approximating the personality of Jesus, then it would be quite useless to spend time in painting the picture or holding up the impossible ideal, and all that has been said would but plunge us into hopeless discouragement.

Take St. Francis of Assisi, who lived during the darkest period in mediæval Italy. Here is the same type of Per-

## THE CULTURE OF PERSONALITY

sonality that Jesus exhibited. A man who went everywhere unafraid, who felt himself one with nature and the God who was the Soul of nature, who preached great truths to thousands of listeners, and who was beloved by all because the one supreme motive of his life was good-will. Disinterested love, sympathy and kindness flowed richly through his life. Certainly Francis of Assisi, the great Roman Catholic saint, stands out as one man who approximated the Personality of Jesus.

Or, take Henry Drummond, the Christian scientist. All who knew him and worked with him, including many of the greatest men in this country and Europe, bear the same witness: "Henry Drummond was the most Christ-like man I ever knew." His personality approximated the Personality of Jesus. There was splendid control of feeling and intellect and will, and

## THE GREAT PERSONALITY

these were bound together not only in self-conscious unity, but a unity that had merged itself into the consciousness of God's life within.

Or, take Phillips Brooks. Some of us may have heard him personally, but all have felt something of the secret of his wondrous influence. Can anybody question that the personality of Phillips Brooks approached the Personality of Jesus, or that God's own life dwelt most richly in him?

But you say, "these were all religious workers." Let us take another personality in a different field. Think of Abraham Lincoln. We have come to know his life even to its minutest details. Think of the principles that actuated him. Think of his wealth of feeling, finding expression in love and good-will. Think of his splendid, independent, intuitional mind. Think of his wonderful control of will. Think of

## THE CULTURE OF PERSONALITY

the unity of his manhood and his consciousness of God within. More than once he said that he believed God was using him and working through him for the redemption of the black race. He was not a preacher of religion in the technical sense, but nevertheless, does not the personality of Lincoln approximate the Personality of Jesus? If Jesus' Personality stood alone, and the general trend of the average human life in the normal unfolding of its powers was in some other direction, beyond question, He would soon cease to exert any vital influence in the world. We all instinctively feel that the greatest men and women are those who most nearly resemble Jesus; the men and women who have gained control of feeling, thought and will; the men and women through whom the spirit of good-will flows continually; the men and women who somehow feel that their



## THE GREAT PERSONALITY

little isolated self-consciousness is but part of the larger Universal Consciousness of God. The Personality of Jesus stands as the ideal for human personality. It is the goal towards which all human life is unfolding and into which all spiritual natures are developing. It is not somewhere mid-air between heaven and earth, an ideal that leaves us hopeless and which we can never expect to realize, but in Jesus we see the ideal realized, and this helps us to know that, one day, we shall be like Him.

There are two views of Jesus Christ that stand out in somewhat striking contrast. The older view, which has come down through the centuries, may be stated thus: Because of "the emergency" created in the world by Adam's sin, a plan was formed in the councils of God for the redemption of the world, and Christ volunteered to undertake the

## THE CULTURE OF PERSONALITY

mission. He came from a far-away heaven and substituted His righteousness for the sinfulness of man, thereby paying the penalty for the broken law, satisfying the demands of God's justice and releasing man from punishment. Does it not sound to our ears dogmatic and mechanical in the extreme? The other view, which we call modern, also goes back, at least, to the author of John's Gospel. His conception of Jesus is quite different. In substance, he says: God has always been in the world; God has always been in human life, coming gradually to fuller and richer consciousness in man. God is the light, that lighteth every man that cometh into this world, only man has not known and recognized God in Himself, even as he does not now. At last Jesus was born, and the life of God in Him was revealed still more fully, clearly and completely as His conscious-

## THE GREAT PERSONALITY

ness unfolded. As we read on in John's Gospel we find Jesus saying: "I am the way, the truth and the life," or as President Harper used to put it, "I am the way to Truth and Life." Jesus says nothing about satisfying the justice of God, or paying the penalty of broken law, least of all, of appeasing the wrath of God. He does not mention Adam's sin, or the "total depravity" resulting from Adam's fall. Jesus stands before men and affirms as clearly as could be put into words: You are children of God because you came forth from God, and His life is in every one of you. But you are not yet conscious of the oneness of your life with God. The divine life slumbers in you, and I am come, and am living the true life of the awakened Son of God in order to show you the pathway to truth and life. What I am, you shall become, as you let the divine life in you unfold

## THE CULTURE OF PERSONALITY

more and more freely. Then shall your self-consciousness become God-consciousness. "And as the Father sent me, just so, send I you" — and "greater works than these shall ye do, because I go unto the Father." Surely Jesus taught that we could be like Him.

Does not this conception of the author of John's Gospel satisfy our minds to-day as the older conception of the theologians can no longer satisfy? The distinct contribution of Christianity to the other great World-Faiths, is the Personality of Jesus. The great fact is not, that Christianity has brought a new philosophy into the world, or that it has created new organizations, or given man a new system of ethics. The distinctly new thing that Christianity has brought into the world is the Personality of Jesus. No other religion has furnished a Personality that seems to fulfill so completely our ideal

## THE GREAT PERSONALITY

of the highest that is possible to human life. As the "Son of Man," He stands as the normal type of the possibilities of human nature in its gradual unfolding. As the "Son of God," He reveals the completion of human life in true Personality, which is nothing less than the attainment of the Divine life that is one with the Father.

"If Jesus Christ is a man, —  
And only a man, — I say  
That of all mankind I cleave to Him,  
And to Him will I cleave always.

"If Jesus is a God, —  
And the only God, — I swear  
I will follow Him through heaven and hell,  
The earth, the sea, and the air."

## THE SUB - CONSCIOUS LIFE

**I**S there any scientific basis for the view we have expressed more than once, that our personal self-consciousness is only a mere fragment of a larger and still more inclusive Consciousness? The answer to this question leads us into the realm of man's sub-conscious and super-conscious life. In perhaps no other branch of investigation has the New Psychology made such rapid strides as in this bringing into recognition of the vast area of the mind of man beyond the conscious field. We have only to compare the accepted ideas which are entertained on this subject by leading psychologists of to-day, with the ideas

## THE SUB - CONSCIOUS LIFE

held by the psychologists of only a few decades back, to realize how rapid has been the advance in this particular field of inquiry. Leibnitz was the first great thinker of the western world to call attention to the fact of the extent and importance of the out-of-conscious mental planes. After Leibnitz's time, whatever may have been the cause, the progress of the idea was very slow, and it is only within the last twenty years that the text-books on psychology have given the subject the attention it deserved. To-day it is fully recognized by the best authorities.

Many of us may be surprised at the following statements of some of the best authorities. Lewes says: "The teaching of most modern psychologists is that consciousness forms but a small item in the total of psychical processes." Hamilton says: "The sphere of our consciousness is only a small circle in a

## THE CULTURE OF PERSONALITY

center of a far wider sphere of action and passion, of which we are only conscious through its effects." Maudsley says: "Consciousness has not one-tenth part of the function which it is commonly assumed to have in the ordinary mental operations of daily life. In every conscious state there are at work, conscious, sub-conscious and infra-conscious energies, the last as indispensable as the first." Prof. Elmer T. Gates has said: "At least ninety per cent. of our mental life is sub-conscious."

So that it has become a truism with psychologists that our personal self is at every moment wider than we know and larger than any manifestation of itself. "Our clear consciousness is always a selection from an enormously wider stream of sub-conscious material for thought. The experiences of every life prove that the margins of the Self sweep out indefinitely beyond the hori-



## THE SUB - CONSCIOUS LIFE

zon which our consciousness illumines.”  
We can truthfully say with Matthew  
Arnold:

“ Beneath the stream, shallow and light, of  
what we say we feel,  
Beneath the stream, as light, of what we think  
we feel,  
There flows with noiseless current, obscure and  
deep,  
The central stream of what we feel indeed.”

The ice-berg that lifts its peak of blue ice toward the sky carries with it an enormously greater mass of ice, eleven-twelfths of its total bulk, submerged beneath the surface. Beneath the lava that is thrown up from the volcano there is a molten core of earth which presses upwards from unexplored depths. Around the warm water of the Gulf Stream is a whole ocean of cold water which has no current of its own. In some such way our conscious life is sur-

## THE CULTURE OF PERSONALITY

rounded by a larger life, related to the Self, and yet lying below the margin of our primary consciousness.

It has also been likened to the color band of the spectrum. Beyond the lower end with its red color and the upper end with its violet color, we know there are vibrations which give to our eyes no colors. At the red end the vibrations are too slow, at the violet end, too rapid, for the retina of our eyes to translate them into colors. And yet we know the colors are there though we do not see them. So too we have come to see that there are mental phenomena beyond our conscious horizon, as unmistakably as within this horizon. Around this limited field of our immediate consciousness there is a vast margin or outer fringe that stretches away, no one can say how far, and that is in some sense vitally related to the conscious Self. There are two ways in

## THE SUB - CONSCIOUS LIFE

which we may study the phenomena of Man's sub-conscious life: (1) through the normal experiences of the average person; and (2) through what have been called the abnormal or super-normal experiences of particular individuals. Let us consider, first, the normal experiences of every-day life.

We all know that "every time we definitely perceive any object we are simply bringing this special object into the immediate field of consciousness, and that behind or beyond this object there is a vast range of other objects, dimly perceived, and yet not in our consciousness. In other words, we do not *see* all that we know is in our field of vision. In centering attention on one object, we apparently drive out of consciousness into this marginal region all other objects." Many objects or circumstances, which do not come clearly into consciousness, make their influence

## THE CULTURE OF PERSONALITY

felt, though their presence is not acknowledged. A cloudy sky or heavy atmosphere is present in the background of consciousness throughout the day; and though we may not once make the weather the subject of conversation or even the definite object of thought, it will contribute to our mood and become a real influence in all we do or think.

The phenomena of crystal-gazing have thrown much light on this interesting field. There is nothing uncanny or especially mysterious about this experiment. Most of the pictures which the gazer sees in the crystal ball are objects which were, or had been, in the field of vision, but had escaped notice or were too dim to attract attention.

Professor Jones tells of an English lady who has had great success in experiments with crystal-gazing. On one occasion she saw in the crystal the picture of a young girl, a well-known

## THE SUB - CONSCIOUS LIFE

friend of hers, and she observed that the girl's hair which had always hung down her back was now put up in young lady fashion. The next day she met this girl, who reproached her for having passed her in the street without noticing her, particularly because she had put up her hair for the first time and wanted to call attention to it. The crystal-gazing simply brought into the immediate foreground of consciousness the thing that this lady did see the day before when passing her friend, but without sufficient force of attention to fix it at the time in her consciousness.

On another occasion she saw in her crystal the words, "The Valley of Lilies," which was meaningless to her until afterwards, when she found a book with this title which some friend, unknown to her, had laid upon her table but too far distant from where she sat for her to see the words with her normal vision.

## THE CULTURE OF PERSONALITY

This is only one way of proving that our eyes see more than our conscious minds take count of.

The same is true of all the other senses. A thousand different noises reach our ears at the same time that we are listening to one particular sound. You have often been in a room filled with people, where there was the confused buzz of conversation. While talking to some particular person, and paying no attention to what was being said by the others, suddenly you have heard your own name pronounced clearly by some one at a distance. You have really been listening to all these sounds or you could not have distinguished your own name; and if you were put into a hypnotic trance, you would be surprised to find how much of the conversation, to which you had apparently paid no attention, you would be able to repeat verbatim.

## THE SUB - CONSCIOUS LIFE

The sleeping mother beautifully illustrates the same phenomenon. She will sleep peacefully through the noises of the street, the wind howling outside, the rattling of the windows, and even the movements of persons about the house. But the moment her child, who may be sleeping even in another room, turns over, or sighs, or coughs, instantly the mother is aware of it. She is asleep to all other sounds and yet awake to her child. In order to distinguish between the other noises and the sounds made by her child she must be hearing them all. These other sounds simply do not become fixed in her consciousness.

The wonderful power that odors possess of bringing back with vividness the memories of the past has long been recognized. Coming into a room permeated by the odor of certain flowers, the peculiar fragrance will suddenly call to mind scenes and faces and buried expe-

## THE CULTURE OF PERSONALITY

riences long since forgotten, a striking suggestion of the wider realm in which we all live, and yet, in which our conscious life is only a tiny center.

All organic functions of the body also depend upon this same sub-conscious life. The beating of the heart, over which we have no conscious control whatsoever and about which we never think, is controlled by our sub-conscious life. All the complex processes of the body, the circulation of the blood, the digestion and assimilation of food, even the respiratory process, depend upon this sub-conscious life. While we may control to a degree our breathing, check it for a little, breathe slower or faster, yet, by far the greater part of the work of respiration is performed sub-consciously. It is only when something goes wrong or some of the organs of the body become diseased, that the conscious mind becomes aware that the in-



## THE SUB - CONSCIOUS LIFE

ternal organs are there. But remember this, that in the course of evolution each of these automatic and involuntary movements and actions was learned by experience, and after being mastered by our earlier progenitors was then passed on to the region of the sub-conscious as race memories. The sub-consciousness is a hive of industry. It is filled with active, working faculties and mental machinery.

There is no clearer illustration of the fact that our conscious life, at any moment of time, is only a bubble in a larger sea of consciousness than in the phenomena of Memory. We ordinarily apply the word "memory" simply to those things we are able to recall. But in reality, there is practically no limit to what may be recalled. The sub-conscious life has become the synonym for Memory in this larger sense. It is the great storehouse where all the experi-

## THE CULTURE OF PERSONALITY

ences of the past have been put away and from which, under certain conditions, everything in the past can be brought once again into the conscious life. The entire process of memory lies below consciousness. Every image which comes into thought comes by the law of Association. We pass from one topic of conversation to another, from one thought to a new one, by a connection deeper than consciousness. Again and again we find ourselves asking, "How did I come to be thinking of this?" "It is as though some invisible being had carried us over from one peak of thought to another."

The experience of hunting for a forgotten name or a lost word is most interesting. We know perfectly well that the lost name is somewhere within the boundary of what we call *ourselves*. But we know equally well that it is not in our present consciousness. It is a very

## THE SUB - CONSCIOUS LIFE

curious way in which we go in search for it. "We are hunting for some definite thing which we know we know, but which at the same time we know we do not know now. The self of narrow horizon is appealing to the Self of wider horizon." In some submerged stratum of this very Self of ours, the name lurks and must be brought up. How do we set about the search? Not by directly centering our thought upon the lost name; but we begin to associate other ideas with it; we throw out, as it were, many different "feelers," trusting that one of these feelers will lead us in the right direction. If it is the name of a person, we try to think where we last met that person, how he looked or what he said. Or we remember the page on which we have seen the word written. Then, suddenly, as we follow these round-about paths, almost by magic the name leaps into consciousness. Not by

## THE CULTURE OF PERSONALITY

direct demand but through the law of association, we are enabled to tap this reservoir of memory, to open the door to this storehouse of past experiences and find again that which apparently has gone from us forever.

Oliver Wendell Holmes tells of an experience that came under his special attention, as follows: A loaned B several hundred dollars, and took his note for it. When the note came due, A hunted everywhere for the note but could not find it. He went to B and reminded him of the indebtedness, but B repudiated the loan, denied the note and charged A with fraudulent design, and so A had to stand the loss. Some years after, A was bathing in the Charles River when he was seized with cramp and nearly drowned. Immediately after regaining his senses he hurried to his home, went into the library, opened a particular bookcase, took

## THE SUB - CONSCIOUS LIFE

down a certain book from the shelf and from between its pages took the missing note. He told his friends afterwards that within those few moments when he felt life slipping from him forever, his whole past life rose before him and he saw himself as he stood on the day when he took the book from the shelf and placed the note for safe-keeping between its pages. This is only one of many verified experiences, illustrating the fact that under certain conditions it is possible, through the law of association, to call up memories of the past and bring into the immediate foreground of conscious life, experiences which had apparently been lost forever.

In the volitional realm of life, the ordinary activities of every day, we are again reminded of how small a part is played by our conscious life as compared with the sub-conscious. The great mass of our activities have become

## THE CULTURE OF PERSONALITY

habitual and now require of us no voluntary attention. As you sit down at your desk, if you direct your consciousness toward the hand that guides the pen, your writing loses all its grace and easy flow and looks like the writing of a child. If you are a musician, and direct your conscious thought to the fingers that touch the keys or the strings, your playing becomes ridiculous. Center attention upon your movements at the social function or in public speaking, and you become an exhibition of awkwardness. In the common experience of walking, if you become conscious of your limbs, note the steps you are taking, and the distance between your feet, you will soon find serious difficulty in moving at all. The piano-player, the operator of the typewriter or the sewing machine, the telegrapher, the typesetter, and all of us to a large degree, know that while at first we had to watch

## THE SUB - CONSCIOUS LIFE

each step of our work and guard every motion, we have gradually become more expert until at last we are able to perform our tasks with a minimum of attention, and often, while a portion of the mind is occupied in thinking of something entirely different. The sub-consciousness has taken over the task and performs it almost automatically. If men and women went about their daily tasks with conscious, voluntary effort, the greater part of the world's work could never be done. We all pass from the stage of unconsciousness to conscious effort, and finally to activities performed sub-consciously.

Herein lies the true philosophy of Habit. We are finally able to do habitually, with ease and readiness, the thing which at the outset we did laboriously and most imperfectly, because we turn the doing over to the "effortless custody" of the sub-conscious which

## THE CULTURE OF PERSONALITY

guides the action swiftly and surely. Happy indeed is the man who in his higher moral nature learns how to apply the law of Habit. It may require effort at first to be always truthful, always pure, and cheerful, and sympathetic, but little by little the conscious effort disappears, until one finds that truthfulness, purity, cheerfulness, kindness and all the other virtues have for him become second nature; and henceforth the sub-conscious life guides habitually to highest ends all the expressions of his manhood.

The study of Genius also throws tremendous light on this question of the wider consciousness. The genius is the man who sees what the ordinary eyes do not see; he hears what the ordinary ears do not hear; he feels what the ordinary life does not feel. He is more than ordinarily acute, impressionable, responsive and absorbent. His conscious



## THE SUB - CONSCIOUS LIFE

life seems to impinge very closely on the sub-conscious life. The wall between the conscious and the sub-conscious in him, is extremely thin. "He is a person with extraordinary power of appropriating the sub-conscious material. All he has is at his service, while the rest of us feel that we too have something of distinction if we only knew how to get at it." In his highest moments of creative activity, whether in writing poetry, or painting pictures, or carving statues, or conceiving inventions, or producing the great play or novel, — whatever form his creative activity may take, — we find, on his own statement, that there are uprushes from below, inspirations from above, invasions from regions beyond the ordinary self. At such times he works without effort, scarcely realizing that he is taking time to think out thoughts, or frame sentences, or put colors together on his can-

## THE CULTURE OF PERSONALITY

vas. It is as if the gates of his self-hood were, for the time being, thrown wide open and a great flood of thought and feeling and beauty were rushing in upon him. These inrushes seem to bring something deeper, something more universally and permanently worthwhile than are the products of voluntary thought. This is the experience of all genius in its highest moments of activity. What does it mean if not this: "That the Self that thinks, is the highly active center of a much wider life, which under certain conditions, crowds its contributions upon the thinking Self? So that the genius is right in thinking that he receives what he uses. There is no explanation for such persons, unless we recognize that they have a spiritual universe for their environment and with which they co-operate."

All of us, whether we belong in the class of geniuses or not, know to some

## THE SUB - CONSCIOUS LIFE

degree the meaning of such experiences. There are times when you take up your task with a feeling that nothing can thwart your purpose, with a sense of confidence that is the guarantee of success. There are days when you work with ease, efficiency and rapidity, when you are able to discharge your task with the minimum of effort. Then there are other days when everything is laborious and you search in vain for the solution of your problem, until you wonder where your powers of mind and will have vanished. There are times in all our lives when we seem to be able to cooperate with, or bring ourselves into a finer atunement or harmony with the great spiritual forces about us and within us. These are the moments when we do our best work, when we attain the greatest heights of character, when we catch the visions of Truth, when we really discover the solution to

## THE CULTURE OF PERSONALITY

life's deeper problems. The case of the genius is more clear and striking, but these experiences common to every life, in some degree, certainly suggest the thought that we are all living our lives in a larger Self, that we are all surrounded by an environment of life and beauty and truth, that some of us seem to be able to draw on this larger Life for power and inspiration, but that all of us at times, become conscious of our vital relation to the wider consciousness in which we live.

Dreams also open for us a door into the sub-conscious. Since man began to dream he has believed that the dream stuff came from beyond himself. Now he got messages from distant friends, now from dead ancestors, and now from his god. Even yet there are many who hold that genuine communications come in dreams. Whether this be true, we know that dreams bring to us much

## THE SUB - CONSCIOUS LIFE

that in waking life had no part in our conscious experience. "Many of our dreams take their rise from bodily stimuli, which in waking life are ignored and which are too faint to wake us from sleep. The sensation may come from a faint noise in the room, or from the condition of some internal organ, or from a cramped position in bed. Given the simple sense-fact, the mind has to account for it, and quick as a flash it invents the pictorial story. In the train of hallucinations which makes up the imagery of dreams, almost any fact of experience from the time of birth may figure." Almost every dream bears witness to a vast subliminal realm which, though ours, is scarcely "us."

The phenomena of Hypnotism furnish a most fruitful means for exploring the sub-conscious realm. While usually classed under abnormal types it is, strictly speaking, perfectly normal.

## THE CULTURE OF PERSONALITY

Hypnosis is simply an artificially induced, sleep-like condition of both mind and body, during which the subject is extremely responsive to suggestions of all kinds. We are all familiar with illustrations of hypnotism. During the trance condition the normal consciousness of the subject no longer guides action. Tell a hypnotized man that he is George Washington, and immediately he personifies the Father of his Country. All that he knows of Washington will come to his service and he will play the part as well as his previous training will allow. It is wonderful how under hypnotic influence the mind is able to get control of the organic processes of the body. Tell him that ammonia is a perfume and he will inhale it with seeming pleasure. Put a postage stamp on the back of the hand and tell him it is a fly-blister and the blister appears. Suggest that his nose

## THE SUB - CONSCIOUS LIFE

is bleeding and blood may come from it. Tell him that he will not feel the amputation of his arm and he does not feel it. Many cases of surgery have recently been accomplished with wonderful success, under hypnotic influence. All experiments in Hypnotism serve to strengthen the conviction that our self-consciousness is only a fragment in a vast ocean of consciousness. The impulse to perform the suggestion made, seems to rush up from below and invade the normal waking consciousness.

Another abnormal type which is recognized by psychology, is the disease to which we give the generic name Hysteria. Here we have startling revelations of the subterranean depths of Consciousness. It is assuredly a disease and generally tends towards disorganization of personality, but even so, it reveals the fact that the territory of the Self is deeper and wider than common

## THE CULTURE OF PERSONALITY

experience or even psychology had formerly allowed. The hysteric who seems only a shattered wreck will often manifest almost unbelievable power and acuteness of perception, and control over organic processes.

Or, there are the strange cases of dual personality, such as the story told by Prof. Wm. James of the minister in a certain New England town who went to the bank one day, drew out five hundred dollars, boarded the train, and that was the last he remembered. Six months afterwards he came to consciousness — that is, to his consciousness as a minister — in a little town in Pennsylvania and found himself the proprietor of a successful drug store. No one can say, as yet, all that such cases of double personality may signify. It only makes us feel that there are mysteries in this thing we call human consciousness that have not yet been



## THE SUB - CONSCIOUS LIFE

explained, and that the human consciousness is greater and more wonderful than we know.

As a result of its investigations in this most interesting field of man's sub-conscious life, what is the clear conclusion of modern Psychology? Simply this: That every form of sub-conscious activity gives hints that no circle can be drawn to mark the limits or the boundaries of the self. This is the latest conclusion of Science. But we have not considered these illustrations simply because of their psychological interest, or because they contain much that is wonderful and mysterious; but rather, because of their implications as to the greatness of human life and its real and vital relation to the Infinite Life of God. The question asked at the beginning, "Is there any scientific basis for the view that our personal self-consciousness is but a mere fragment of a larger

THE CULTURE OF PERSONALITY  
and more inclusive consciousness?" finds its conclusive answer in the disclosures of modern psychology. All the facts of the sub-conscious life point in one direction. Every conscious life is a highly active center of a larger Consciousness, whose limits no science can determine.

Will you recall for the moment, our modern conception of God? To our thinking He is not a Being dwelling afar in the Heavens, localized somewhere in Infinite space. God is the Soul of the universe even as you are the soul of your body. The universe is God's body, and He Himself, is its Soul. Try to get clearly in mind this conception of the immanency of God. He is the Life of all life, the Reality behind all appearances, the Power that creates and sustains everything that exists. There is no place where God is not, for He is the Infinite Mind, the

## THE SUB - CONSCIOUS LIFE

Infinite Heart, the Infinite Will, the Universal Consciousness of the Whole. And then remember, that this same God who is immanent throughout the universe must also be immanent in every human life. God sleeping in the atom, partially awakening to consciousness in the plant, more fully conscious in the animal, most of all conscious in man. Remember that this is not only the teaching of modern philosophy but the teaching of the Bible as well. "God has not left Himself without a witness among any people." "The light that lighteth every man coming into the world." All men are "the children of God," as Jesus loved to put it. If this means anything, it must mean that God's own life has been imparted to us and that we possess in ourselves, in our essential natures, that which is a very part of God, the divine life itself.

With this thought of God in our

## THE CULTURE OF PERSONALITY

minds, what does it mean when Science states that the Self that dwells within is unlimited, and that human consciousness seems to be a highly developed center of activity in a vast ocean of consciousness? Let me quote for you the words of scientific men as suggesting what this deeper knowledge of the Self means to them. Oliver Wendell Holmes wrote, many years ago, in his "Mechanism of Thought and Morals": "Our definite ideas are stepping stones; how we get from one to the other we do not know; something carries us; we (i. e. our conscious selves) do not take the step. A creating and informing spirit which is with us, and not of us, is recognized everywhere in real and in storied life. It comes to the least of us as a voice that will be heard; it tells us what we must believe; it frames our sentences; it lends a sudden gleam of sense or eloquence to the dull-

## THE SUB - CONSCIOUS LIFE

est of us all; we wonder at ourselves, or rather not at ourselves, but at this divine visitor, who chooses our consciousness as his dwelling place, and invests our naked thought with the purple of the kings of speech and song."

Listen to William James, one of the foremost psychologists of our age, "There is actually and literally more life in our total soul, than we are at any time aware of. The conscious person is continuous with a wider Self."

Listen once again to Sir Oliver Lodge, one of the leading physicists of our day. "No science maintains that the whole of our personality is incarnate here and now. It is beginning to surmise the contrary, and to suspect the existence of a larger transcendental Personality, with which men of genius are in vital touch more than ordinary men. We may all be partial incarnations of a larger Self."

## THE CULTURE OF PERSONALITY

Science and Religion are at last clasping hands. The profoundest truth about human life is growing clear. Our lives in the limited consciousness we call our own, really rest upon the bosom of the Universal Consciousness of God. Does it not help to bring Him more near, to make His life more real, and to make our relation to God more actual and vital? Does it not help us to understand how men of old, as well as men of to-day, are inspired of God, and how revelations of His truth have come and are constantly coming to open and responsive minds everywhere? Does it not help us understand that great personality, the Jesus Christ of history, as One in whom the God-consciousness had unfolded, even as it waits to unfold in us in ever richer and fuller degree? What wondrous incentives and glorious inspirations come to us in this conception of our lives! For

## THE SUB - CONSCIOUS LIFE

God is not far from every one of us. Nay! He is in us, the very life of our lives. Our human consciousness is an actual part of God's consciousness; it rests upon God, it proceeds from God, it is God, incarnate in us.

Some such thought must have been in the mind of the Apostle when he said, "For in Him we live, and move, and have our being." I do not suppose that Paul knew anything about the newer psychology as such, I only know that when he uttered these words nineteen hundred years ago, he gave prophetic expression to the profoundest truth about human life, a truth with which our most modern thought is in fullest agreement.

## THROUGH MAN TO GOD

**T**OWARDS the close of his life, Tennyson said to a friend: "My chief desire is to have a new vision of God." In these words the great poet has voiced the deepest desire of all serious men and women. If we are ever to regain the lost sense of God, which Tolstoi says is the great need of our Age, it will only be as, in some way, we catch a fresh vision of God. What is the Ultimate Reality? How shall we define the Absolute? Who is God? All other human questionings at last gather themselves up in this supreme question. There are, ultimately, but two ways of approach to the character of the Infinite



## THROUGH MAN TO GOD

— through nature and through man. These are not two opposite pathways for the simple reason that man is a part of nature. They rather stand to each other as higher and lower, and they speak a different, though not a conflicting word concerning the mystery that is within them and behind them. Some years ago, John Fiske published his interesting book entitled "Through Nature to God." For many of us it put new meaning into the idea of God in relation to Nature. The Doctrine of Evolution has indeed brought a new vision of God and we shall never cease to be grateful to Mr. Fiske for making so indubitably clear the immanency of God in His Universe. But that little book did not answer the most pressing question as to the character of God. The path that leads us closest to God is not through Nature, but through human nature, not through the lower

## THE CULTURE OF PERSONALITY

expression of the creative Power, but through man, its highest expression.

We know that our finite lives are bounded by the Infinite, as some island might know itself bounded by the shoreless sea. We know that we live our lives in the infinite, as this planet might know itself as living in the infinite stretches of space. We have seen that our individual consciousness is but a fragment of a larger and still more inclusive consciousness, a highly developed center in the great ocean of the Universal Consciousness. All men admit the fact of an Ultimate Reality. They may call it God, or First Cause, or Force, or The Absolute, or The Infinite, but regardless of the name we use, the fact remains the same. But we are not content with the bare fact. We long to be able to reach and read, at least in part, the character of the Eternal. We study all things, all forms of

## THROUGH MAN TO GOD

life, and we see in them all, the expression of the Eternal. But we see in man the highest expression. Shall we construe the character of the Eternal by what is lowest or by what is highest, by the beast of prey or by the prophet of love, by cosmic hostilities to man or by the human heart, by the mystery of pain and death or by the devotion and joy of self-sacrifice, by what is darkest or by what is most luminous? If we read God's character in the light of the lowest order of life and the mysteries yet unsolved, then we have nothing in Him to account for man; if we read God wholly by the highest order of life, we fail to reconcile the seeming cruelties with His character. But in the latter case we have an explanation for man, and future light may make plain the remaining dark places of existence.

The greatest thing that we know is man; the greatest man we know is

## THE CULTURE OF PERSONALITY

Jesus Christ; and the secret of the greatness of Jesus is in His personality. When, therefore, we hear Him say, "He that hath seen Me hath seen the Father," have we a real clue to the heart of the Eternal? Does the Personality of Jesus give us any definite guide to an Infinite Personality? These words are usually employed to prove the divinity of Jesus Christ, but may we not rightly use them to indicate the humanity of God? This is not to create God in man's image, but it is to realize that man is created in God's image, and that therefore man, at his highest and best, must give us some genuine clue to the character of the Infinite. There is no place for dogmatism in dealing with the subject of God. We are but humble seekers after truth, and as finite beings, we realize at the outset that we must be agnostics about very much that belongs to the mystery of

## THROUGH MAN TO GOD

the Infinite. But is there any sense in which we can approach God, and learn aught about His character? Do these words of Jesus furnish any real basis for the idea of the Personality of God?

We have tried to show that the ultimate goal of human development is the complete Personality. We have seen that Jesus stands out in history as the highest type of human life, because in Him, Personality is seen in its symmetry and fullness. Can we, looking through the Personality of Jesus, become assured of an Infinite Personality? Is there any basis in "the nature of things," in the scientific conception of the Universe, to justify the affirmation of Religion, that God is a Person?

At the outset, as we look forth into the Universe and reflect upon what we see, we find that the Ultimate Reality is the Great Thinker. If this seems too

## THE CULTURE OF PERSONALITY

bold a statement, let us consider the alternative. The Universe has either been thought through, or it has not. If it has not, then there is nothing to give it meaning and consistency. But it has meaning and consistency and we are constantly gaining fresh evidence that the Universe is permeated throughout by mind. God is the great Thinker. His thinking must differ from ours in method, but it is the same in kind, or else we could not read in any sense the meaning of the Universe.

Suppose no evidence of Mind is manifest in the universe, then there would be no Science. We should find ourselves in a world in which science is abnormal; a world that does not yield itself to science, or offer any material for it, in which there is nothing to make science of. For science implies that there is some mind other than myself that has expressed itself in the things

## THROUGH MAN TO GOD

I observe, and expressed through them meanings that can be apprehended by my mind. "Science implies two minds — one weaving intellectual conceptions into the web of existence, and the other studying out the figure that has been inwoven; two intellects, one producing what the other can read and understand, and the other understanding what the first has produced." The basic assumption of all science is that everything in the universe has meaning, that the human mind can investigate and interpret that meaning. But meaning always implies mind. No Astronomer would ever turn his telescope towards the heavens, no Biologist would ever spend a moment in his Laboratory, no Geologist would ever delve in the rocks, if he did not believe that this universe in which we live is an intelligible universe. But an intelligible universe must be the product of intelligence. It is clear that

## THE CULTURE OF PERSONALITY

nothing but a mind can apprehend and appreciate the expressions of a mind. But it is equally true that a mind can apprehend and find meaning only in that which is the expression of a mind of its own nature and kindred. Rational powers can only apprehend rational expressions. Every fact in the outer world whose meaning we know, every generalization from such facts, every formulation of scientific law, — the law of gravitation, the law of cause and effect, the law of evolution, etc., — all our great body of scientific knowledge in accordance with which we live our lives every day, goes back to the fundamental principle that this is an intelligible universe, and if intelligible, then permeated throughout with intelligence. So that Kepler was literally correct when he said, "Oh! God, I am thinking Thy thoughts after Thee." A world in which Science is impossible



## THROUGH MAN TO GOD

would be an unthinkable world. But the only world in which Science is possible, is a world of mind.

But this is not all. If there is no mind in the universe, if the Ultimate Reality is not the Great Thinker, then human thought is the highest thought, and human knowledge the completest knowledge that exists. Think for a moment what this statement implies. Nothing more than men know has ever been known anywhere. We know how to think to a degree, we are able to follow mental processes and reach certain conclusions, we can read books, we can investigate phenomena, we are able to make discoveries in a limited field, each for himself. We also know that all about us to-day and throughout all past centuries, there are and have been countless other men and women possessed of these same mental powers who have done similar thinking in their

## THE CULTURE OF PERSONALITY

limited fields. But if there is no Great Thinker, then your thought and mine, similar to the thought of all other human minds, stands forth as the highest type of thought in existence. Many minds have gone further in their range of thinking, have been able to amass a larger number of facts, have succeeded in solving more of the problems of life than have we, and yet, the knowledge attained by the greatest mind, nay, all the knowledge possessed by all human minds, represents the completest knowledge that there is. I would in no sense disparage the wondrous powers of the human mind or in any wise belittle the splendid body of knowledge to which it has attained, but every intelligent man knows that all the truths and knowledge we possess, as compared with the sum-total of Truth and the Universal knowledge, is but pitiable ignorance. The human mind is at the summit, if there

## THROUGH MAN TO GOD

is no Great Thinker. Then there is no all-embracing mind, no well-balanced understanding, no comprehensive knowledge, no knowledge higher or larger than that human ignorance of which we are so profoundly conscious. Nothing broader than our narrowness, nothing deeper than our shallowness! It is inconceivable.

But there is a still deeper question. If there is no Great Thinker, how can I trust my mental powers? What validity have my mental processes and how do I know that my conclusions are true? The trouble with trusting my mental powers in a world where there is no Great Thinker, is this: My mental powers stand alone. The powers of all other human minds are just like mine, and I have nothing with which to compare my powers except others of the same order. "If there is about me a world of order, off-spring of an intelli-

## THE CULTURE OF PERSONALITY

gent mind, with its far-reaching illustration of intellectual operations, such a world would serve as a support to my intelligence, a confirmation of my instinctive confidence in my own thinking, and a proof of the validity of my normal intellectual powers and processes. If there were a larger mind than mine putting forth similar activity, doing in the large what I do in the small, giving evidence that it possessed in full, what I possess in rudiments, clearly such a mind would stand in comparison with mine and I could learn to estimate the value of my own processes in the light of larger processes." But if my mind in its operations is not tested and supported by a larger mind, present in "the nature of things," how do I know that this whole method of activity that I call rational, is not a mere passing freak of life, as transient and unimportant as it is solitary and unsupported?

## THROUGH MAN TO GOD

My powers may in every thought be misleading me. I can never be sure that I have arrived at truth. I can never hope to solve with certainty any problem.

Simply to indicate, as we have done, what would be involved in the conception of a mindless world, is to send us back with unspeakable joy to the good old world of science with its warm and fruitful soil of intelligibility, bearing witness to the rich subsoil of mind. The one great fact that modern science has taught us is, that the universe is infinitely richer in meaning than we had ever imagined. Materialism as the philosophy of existence is dead and gone. Brute force and dead matter are no longer mentioned. The tendency of our best science and philosophy to-day is all toward the conception of Panpsychism — a psychical universe, in which every physical process is always

## THE CULTURE OF PERSONALITY

accompanied by its corresponding psychological process. Meaning is everywhere. But meaning and mind are inseparable. Thought is the product of a thinker. A Universe impressed throughout with intelligible meanings is nothing less than the work of an Infinite Mind. The tiny cell, the unit of all organisms, is an embodied bit of mind. Professor Gates says, "In short, the life of a cell must consist of its mental activities. . . What has hitherto been called the vital or physiological processes are in reality psychological processes, and the life of a cell is nothing more than its mind." We are living in "an honest world," in a universe that does not delude us nor leave our mental powers unsupported and unconfirmed. The whole order of things amid which we stand is not false, but true and trustworthy. And Martineau, the great spiritual seer, is quite in accord with modern science when he

## THROUGH MAN TO GOD

says, "The Universe which includes and enfolds us round is the life dwelling of an Eternal Mind." We are justified then in affirming that the Ultimate Reality, or God, is the Great Thinker, or the Infinite Mind.

If the Universe reveals God as the Great Thinker there is good reason for taking the next step and affirming also that He is the Great Willer. This must be true because we know nothing about thinkers that are not also willers. Psychologically, we have come to see how every thought must inevitably translate itself into some action. We know that the mental life of the primary cell, for example, is inevitably manifested in the activities of that cell. Thought, so far as we know anything about it, is always accompanied by volition. Wherever we turn in nature we find ourselves in the presence of force, energy and power. Many have been willing to

## THE CULTURE OF PERSONALITY

stop here. They trace all phenomena back to what they call Ultimate Force, and then have said, "Beyond this we cannot go." But what is the source of the Force, the Energy and Power manifested everywhere in the universe? The Universe, physical and psychical, is an orderly system which we have found to be expressive of an Infinite Mind; what else can be so probable as that the Mind willed the system? How else shall we think of the energy and force of the universe, if not, that all exertion or exercise of energy in all forms whatever, proceeds through the direct and continuous action of the will of the immanent God; so that the sum-total of force throughout the Universe is simply God's energy put forth in incessant activity in obedience to His Will? It is not necessary to theorize in detail about God's Willing. There are mysteries here that the human mind cannot



## THROUGH MAN TO GOD

fathom, but the overwhelming probability is, that the mind that thought the system willed it. Or else, we face the unknown alternative of a mind without volition.

It is also true that purpose implies volition as well as mind; mind to conceive, and volition to execute the purpose. The old argument from Design is no longer as effective as it used to be. Paley's simile of the watch has given place to the simile of the flower. The universe is not a machine which God made as the mechanic makes a watch. It is a living organism which has grown, even as the flower grows. The skillful adjustment of details in which, formerly, men saw the purposed design of the Great worker, has well-nigh been forgotten in the presence of that stupendous purpose, which "through all the ages rolls," as revealed in the mighty evolutionary process. From

## THE CULTURE OF PERSONALITY

the beginning the movement is apparent, as life evolves ever from the lower to the higher, from the simple to the more complex, from the physical to the psychical, from the material to the spiritual. The region in which the Infinite executes His purposes has been vastly enlarged by modern thought, but the master minds in both science and philosophy are showing more and more clearly, that the theory of Evolution demands for its completion nothing less than an Infinite Mind to conceive, and an Infinite Will to execute the Universal Evolutionary Scheme.

Let us take the next step and affirm that God is not only the Great Thinker, and the Great Willer, but also the Great Lover. I use the word "love" because it best expresses all that we mean by "Goodness." The highest expression of man's emotional or affectional nature is in the goodness that

## THROUGH MAN TO GOD

proceeds from disinterested love. Have we any right to claim that the Ultimate Reality is good, that God is the Great Lover? There may be many who are willing to admit our first two contentions, that God is the Great Thinker and the Great Willer, but who hesitate to affirm this last, that He is likewise the Great Lover. Let us see what is involved in the alternative once again. Suppose God is not good, then what follows? In the first place, there is no possible basis for any Religion. There might be religions, for there is no telling what follies man might not commit; but they would have no right to exist. Religion would be abnormal in such a world. What is the essence of religion? It is reverence, it is trust, it is love for God, and to reverence or trust or love a Being who is not good, would not only be degrading to the individual, but would be immoral and wicked in the

## THE CULTURE OF PERSONALITY

extreme. If religions did spring up, it would be the duty of every honest man to do his utmost to destroy them. This would apply not only to the lower forms of religion in which superstition runs riot, it would apply equally well to the highest form of religion that we know anything about, for it would be fundamentally wrong for men to look up and worship if there were not some One worthy to be looked up to; and man would be false to himself until he had shaken off the whole system and idea of religion, whether in its lowest form or in its highest. A world without God as Mind, is a world in which Science is impossible. A world without God as Goodness, is a world in which Religion, in any form, is likewise impossible. Humanity would not be adapted to religion, nor religion to humanity. All religion would be a hideous mistake in such a world.

## THROUGH MAN TO GOD

But whence sprang our religions? Not from the sky, nor from Bibles, nor from churches, but from man. Religion existed long before the first sentence of the Bible was penned, or the first priest ordained, or the first church consecrated. It depends on none of these, although it uses all of them. Religion is as old as man. It grew out of human experience, with its hopes and fears, its joys and sorrows, its spiritual hunger and thirst, its longings and aspirations. Even in the early twilight days of primitive man, we find him reaching out dumb hands towards the Infinite; and beneath all that is crude and superstitious and even degrading in the early forms of religion, we discern the same impulse Godward that characterizes religion in its higher forms. So that if God is not good and worthy of Man's worship, we are forced to conclude that all man's higher life, as we

## THE CULTURE OF PERSONALITY

have called it, is only a bitter mockery, that the aspirations which have ennobled man through the centuries have merely been a fruitless dream, the longing after the goodness of God has been only a futile search, the instinctive turning to the God of comfort in the hour of trouble or sorrow has been a vain and useless act, and the fancied help received, only a base deception. All the deepest instincts of the human heart that lead man to pray, to aspire to a divine fellowship, to cry out after righteousness, to look for manifestations of divine goodness in his own soul or in the lives of his fellows — all that makes up man's moral and spiritual nature — finds no response in the Infinite and has no reality in fact. All that the world has recognized as highest and best, and which has furnished the chief inspiration in guiding humanity forward along lines of truest progress

## THROUGH MAN TO GOD

is without foundation. But this is not all. If the Ultimate Reality is not good, if we cannot predicate Love of the Infinite, then it follows that man's goodness, the goodness of the human heart, makes man a nobler being than God. As we look about us, we know that such a thing as goodness exists; we know that purity and unselfishness and honesty and fidelity and patience and loyalty to duty are realities in human lives. We see these virtues being expressed on every side; we know that multitudes of men and women are daily forgetting themselves and making great sacrifices for the sake of a pure and unselfish love; we know that the brightest spots in human history are those places where men and women have put aside their own interests for the sake of some great principle, some mighty truth, some wondrous cause. If the Ultimate Reality

## THE CULTURE OF PERSONALITY

is not good, if God is not the Great Lover, then men and women are greater in character than God. In spite of all its imperfections and weaknesses and inconsistencies, human nature has reached greater heights of character than God. It is simply unthinkable.

There is one other thing involved in the alternative, that God is not good. It follows, then, that Man's goodness stands alone, untested and unsupported by any larger Goodness outside of himself. Why should we strive against temptations to impurity, or dishonesty, or selfishness? If in "the nature of things" there are no eternal principles of righteousness, why should we reach up toward the high ideals and cling to them in spite of all discouraging failures? Why, when we fail to-day, do we strive again to-morrow, and failing then, continue through all our lives the



## THROUGH MAN TO GOD

striving to reach the heights of symmetrical manhood and womanhood? Simply because we instinctively believe that in the universe about us there is the counterpart of these great ideals that emerge within us; that Righteousness, and Truth and Goodness and Love are Eternal principles, rooted and grounded in the Ultimate Reality; and so we seek to bring our lives into ever closer harmony with these eternal principles. But if we are mistaken, if our moral instincts deceive us, if the Ultimate Reality is not good, then there is no real basis for morality, no reason why we should struggle and strive toward the unattainable, which voices itself in us as the ideal but which finds no response in the universe and no support in the character of the Infinite. If God is not good, we cannot be sure of anything, and our own inner lives become chaotic and meaningless.

## THE CULTURE OF PERSONALITY

Alfred Russell Wallace, in his interesting book, "The Wonderful Century," shows how science is gradually explaining many things that have hitherto been filled with mystery. He says that quite recently it has been proved that the white corpuscles of the blood whose function was previously unknown, are really independent living organisms produced in large numbers by the spleen. Their mission is life-saving, viz.: to devour and destroy the bacteria or germs of disease which may gain an entrance to the blood or tissues, and which, when their increase is unchecked, produce various disorders and often death. He also points out that many of the bacteria formerly regarded as hostile to life, also have as their function the tearing down of dead or dying organisms in the body, and thus prepare the raw material out of which new organisms may be grown.

## THROUGH MAN TO GOD

This simply suggests the fact, that the further we go in our scientific investigations and the nearer we come to the full disclosure of all the facts, the more we shall come to see that there is beneficence as well as wisdom, goodness as well as will at the heart of all mysteries. In our personal lives we take the single experience, or think of our lives as separate and apart from all other lives, and we say Life is cruel, Life is bitter and hard, God cannot be good to allow such experiences. But the thoughtful person, the really broad-minded man, looks at the single experience in connection with all the other experiences, and seeks to think of his life in relation with all other human lives, before he makes up his mind as to the goodness of God. If this be our attitude toward Life, sooner or later we come to see how, in the long run, the great processes that go on in the world

## THE CULTURE OF PERSONALITY

about us and within us, are beneficent and kind, the manifestations of an Infinite goodness and love.

We have made three statements about the Ultimate Reality, or God. He is the Great Thinker, the Great Willer, the Great Lover. Can we still go a step further and say that these three, Infinite Mind, Infinite Heart and Infinite Will are bound together in conscious Unity? In casting about for some proof of this last statement, I confess I find none, save simply this, that it is utterly impossible to conceive of Mind, Heart and Will, except as bound together in conscious unity. We cannot think of Mind apart from Feeling and Will; we cannot think of Will apart from Feeling and Intelligence; we cannot think of Feeling apart from Intelligence and Will. Nowhere in life do we find Feeling existing alone. Nowhere in the world do we find Will-

## THROUGH MAN TO GOD

power existing in isolation. So far as we know anything about them, Thought, Feeling and Will are always bound together in conscious unity. It is impossible to think of them, except as bound together in unity. Not to think of them in this way, would also be rank disloyalty to that axiomatic modern idea, the idea of Unity. If modern science has convinced us of anything it is that we are living in a Universe, where law and order and unity prevail from center to circumference. If there were not unity here, we should be living in a Chaos. We are compelled by the laws of thought as well as by the disclosures of science to think of the Infinite Mind, Heart, and Will in terms of Unity.

So we see to what conclusion this practical train of reasoning has led us: we find that the Ultimate Reality, or God, must be Infinite Mind, Infinite

## THE CULTURE OF PERSONALITY

Heart, Infinite Will, and that these three must be bound together in some sort of conscious unity. But this conforms to our psychological definition of Personality. Thus our modern thought of God's Personality grows out of our scientific understanding of human personality; and the statement of Jesus, "He that hath seen Me, hath seen the Father," finds actual corroboration in our modern conception of the Universe.

So we must call God "personal." The highest that has been evolved in human life is personality; and what is evolved must have been first of all involved. The Infinite must include the finite, and since the finite knows personality as its highest expression, so the Infinite must, at least, include Personality in Itself, whatever else it may contain. And yet, while the word "personal" may be true as applied to

## THROUGH MAN TO GOD

God, it may be inadequate to explain the heights and depths of Infinite Personality. As Herbert Spencer has said, "For aught we know the Eternal Power dwelling in this universe may be as much greater and grander in Personality than we are, as we are greater and grander in Personality than the flower or the animal." The tendency of recent philosophic thought is in the direction of the conception of a Personal Universe, or in other words, the feeling is growing in many minds that the ultimate reading of the Universe must be not in impersonal, but in personal terms.

People repeatedly ask me, "Do you believe in the Personality of God?" I usually reply by asking a question in return, "What do you mean by the Personality of God?" Almost invariably the answer is, in substance, this: "I mean, a great magnified sort of

## THE CULTURE OF PERSONALITY

man, dwelling apart somewhere in the heavens, localized somewhere in space, perhaps sitting on a great white throne." "When I was a child, I thought as a child, but when I became a man I put away childish things," and this conception of God as a great magnified man, dwelling apart somewhere in space, was put away with many other childish conceptions of truth.

Frankly, I do not believe in that kind of a Personal God, and I do not think that to-day, any intelligent person does. But I do believe in a Personal God as we have sought to define Personality. Personality is a spiritual, not a physical thing. It consists of Heart, Mind and Will bound together in self-conscious Unity; not in form, or figure, or feature. The deeper meaning of the Infinite, the Eternal, the Absolute, the Ultimate Reality, the



## THROUGH MAN TO GOD

Universal Consciousness, upon whose bosom our individual consciousness always rests, can most truly, though in no sense fully, be construed in terms of Infinite Mind, Infinite Goodness and Infinite Will; and these three are bound together in Conscious Unity, of which Consciousness we are all individual parts.

Sir Oliver Lodge, who not only speaks with scientific authority, but who is also doing splendid work in the field of the newer, constructive religious thought, uses these significant words in a recent article: "We are rising to the conviction that we are a part of Nature, and so a part of God; that the whole creation, the One and the Many, is travelling together toward some great end; and that now after ages of development, we have at length become conscious portions of the great scheme and can co-operate in it with

## THE CULTURE OF PERSONALITY

knowledge and with joy. We are no aliens in a strange universe, governed by an outside God; we are all parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we too sometimes experience the joy too deep for words. We may all be partial incarnations of a larger Personality.”

This is the expressed conviction not of a theologian, but of a scientist, and a great scientist too, who has been seeking to read the deeper meaning of life and the universe, who has been trying to construe in some real and satisfying terms the Ultimate Reality behind all “appearances.” He finds that while the old conception of the God who governs from outside, is gone forever, that the newer conception of the immanent God, as the Life of our lives, the Soul of the Universe, is not inconsistent with the spiritual conception of Personality,

THROUGH MAN TO GOD

and that we may hold in a deeper sense  
than ever before, that

“ Spirit with spirit can meet,  
Closer is He than breathing,  
Nearer than hands and feet.”

## THE INNER LIGHT

**T**WO great tendencies are clearly manifest in the course of the history of religion. One tendency is to regard religion as something permanent and unchangeable; and the other equally fundamental tendency is to revivify and re-interpret religion through fresh and spontaneous experiences of the soul. It is natural and inevitable that both tendencies should appear, for religion is both an eternal and a temporal thing. It possesses in itself elements both of permanence and of change. A religion that has any power, in a changing and evolving world, must of necessity constantly change and continually read-

## THE INNER LIGHT

just itself to its environment. On the other hand, no religion can truly minister to the deepest needs of men unless it reveals and emphasizes the Realities which are permanent and timeless.

Religion has been shorn again and again of its power because it has ignored one of these two tendencies, and allowed the other to be carried to an absurd extreme. We all realize the advantages, not only in religion but in all of life, of habit, custom, order and system. We know that the permanent gains of the race come through these channels. The conservative spirit in any age may conserve worthless things, but it is also the spirit that binds the ages together and makes possible one humanity. It constitutes the very basis of our social morality and the ground of all our corporate activities.

But, on the other hand, when religion

## THE CULTURE OF PERSONALITY

closes up "the east window of divine surprise," and becomes a mechanical and formal system of beliefs and practices, it ceases to be a living religion. A religion thus grown mechanical, either in its ecclesiasticism or in its theology, may continue to exert a certain disciplinary function in Society, or linger on as a superstition from some by-gone age, but it has ceased to be Religion in any real or primary sense. A living religion cannot be mechanical, it must be spontaneous. It must proceed out of a first-hand experience with Reality. It must possess the steadily deepening faith, the daring courage, the live enthusiasm and the joy too deep for words. So that the constant problem consists in keeping the proper balance between what is good and true, and therefore worth preserving in the past, and what is new and true and that must be preserved in the present, if

## THE INNER LIGHT

Religion is to be kept a living force in human lives.

The truly great, creative moments in the progress of Religion have always been those times when the mechanism of Religion, either in its ecclesiasticism or its theology, has felt the impact of great personalities, who were capable of fresh and original experiences, who have brought new energies into play, or shifted the perspective of Truth, simply because they have themselves caught new visions or gained new insights. It has never been "the system" of organized religion that has made for religious progress, but ever and always the individual, either within or without the Church, in whose soul has dawned the new vision and who has sought to lead humanity to new and higher vantage ground. I suppose there has never been a time when the Church has quite sunk to the low level of tradition,

## THE CULTURE OF PERSONALITY

for the reason that there has always been beneath its system of organization and dogma a current, more or less hidden, of vital, inward, spiritual religion, dependent for its true power not on Bibles, councils, hierarchies or creeds, but on the soul's living experience of eternal Realities. But the tragic weakness of organized religion through all the centuries, has been its tendency to settle into a "sacred" form of practices and system of beliefs. This is simply to surrender to some other age, or to other individuals, our personal and inalienable right of having our own experience of God and of doing our own religious thinking. It is no wonder that religion becomes mechanical and lifeless when people are willing to take religion at second-hand.

Our age has grown weary of ancient traditions, of meaningless theologies, of formal religions, of empty phrases.



## THE INNER LIGHT

No one interprets this age aright who fails to recognize this fact. We have been ushered into a new Universe; we have discovered countless new worlds stretching away in all directions. And remember, these new worlds have been discovered as we have followed the only sure path of experience; so that we can never again settle down in child-like trust in the house which the Past has builded. The question we are putting in every field to-day is no longer the old question, "What do the scribes say? What do the schoolmen or the Fathers say?" The one, insistent question that we ask in every realm of thought and activity is, "What are the facts?" "What data does experience furnish?" Nothing is more characteristic of our modern age than this shifting of the seat of authority from outside to inside, from the institution, the creed or the system to the inner "ex-

## THE CULTURE OF PERSONALITY

perience," the soul of man. In the field of religion as elsewhere, the supreme questions are those which deal with life. We take little interest in dogmatic or speculative theories; we turn from these with impatience and ask for the testimony of the soul, for the living experience of living men, for the basis of religion in the nature of man as man. With this profound tendency in the modern world, it is not surprising that our deepest thinkers, our most serious minds, have turned their attention more eagerly and earnestly than ever before to the great Mystics of all ages.

When we use the word "mysticism" as applied to religion, we need to explain just what is meant by the term. To many people the word carries little or no meaning. To others it has an ominous and forbidding sound, as though the safe and beaten track were being forsaken for mere will-o'-the-

## THE INNER LIGHT

wisps. By mysticism we mean that type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine Presence. In other words, it is Religion in its most intense, living and spiritual stage. Just because mysticism, then, means religion grounded primarily in experience, it has peculiar interest for an age that demands as the basis of truth the testimony of "experience." This, in the main, has been the fundamental characteristic of all the mystics of history.

This type of religion is by no means confined to Christianity, but belongs in some degree to all Faiths, for first-hand experiences of a Divine and Higher Presence are as old as human personality, in fact, they constitute the beginnings of all religions. Dr. Brinton in his book, "Religions of Primitive

## THE CULTURE OF PERSONALITY

People," says that "all religions depend for their origin and continuance directly upon inspiration," that is, upon direct and immediate intercourse, not upon books, or institutions, or creeds. All sacred writings, all creeds, all institutions of every religion, are the product, not the cause, of these first-hand experiences in the inner life of men. The men who have made religion a vital power for any people have been those who believed that they stood face to face with God and heard His voice and felt His presence in the very depths of their own souls. In Professor James' monumental work on "Varieties of Religious Experience," he quotes many instances of this class of religious experience, and as a scientific writer, recognizes frankly the validity of such experiences that are common to every age and every religion. Dr. Tylor bears witness to the same

## THE INNER LIGHT

fact, when he says in writing of primitive religions, "there are times when powers and impressions, words that almost seem to be spoken by another voice, messages of mysterious knowledge, of counsel or warning, seem to indicate the intervention, as it were, of a second, superior soul." Whence came the sacred writings of all religious faiths? They were not miraculously prepared and let down from the sky. They are the written experiences of men who believed that they heard the voice of God, that in their own inner consciousness His truth or His will had been revealed.

This experience, common to all religions, has never been lacking in any period of Christianity. If you have read the two volumes by Dr. Vaughan entitled, "Hours with the Mystics," you will appreciate the fact that there has never been a time in the history of Chris-

## THE CULTURE OF PERSONALITY

tianity when the mystics, the men for whom religion was not a thing of councils, or church, or creed but rather of their own inner experience, did not live their spiritual lives. It is not always possible to trace a direct historical connection between these spiritual groups but the evidence is clear that there has been a continuous prophetic procession down through the centuries, a mystical brotherhood of those who have lived by the soul's immediate vision.

The direct consciousness of God, this inner experience of the eternal realities is, however, by no means confined to a few chosen spirits or the rare "geniuses" in religion. "There are multitudes of men and women in out-of-the-way places, in backwoods towns, and on uneventful farms, who are the salt of the earth and the light of the world in their respective communities, because they have had experiences which re-

## THE INNER LIGHT

vealed to them Realities which their neighbors missed, and powers to live by, which the mere 'church-goers' failed to find." Many such have been looked upon with suspicion by their conventional neighbors; they have not been understood, they have often been called "free thinkers," or even "infidels," because they could not conform to the traditional theological tests. The Mystic has been the martyr of every age. He has been anathematized by the church, ostracized by society, shunned by his friends, persecuted, imprisoned and put to death in countless shameful ways. But he has ever been the true conservator of real Religion none the less, and without him, Christianity would have long since disappeared from the world. In every human life there is present something of the mystical. When we stop to reflect, we all find that in addition to the outer life we live,

## THE CULTURE OF PERSONALITY

there is a deep inner life, however indifferent we may be to its significance. Our finite selves do, at times, open out on the Infinite. Our particular consciousness does, occasionally, realize that it is but part of the Universal Consciousness. The mystical experience belongs to every life, only most of us do not recognize it as such or appreciate its true meaning.

The history of Religion reveals the fact that the Mystic has been the true savior of spiritual religion in every age. He has been the leaven in the lump, the flame within the smoke, the vital spark in the otherwise dead body. He has saved Christianity again and again from being utterly submerged under scholastic formalism and ecclesiastical systems which were foreign to man's essential nature and were stifling to his spirit. Far from being the unpractical dreamers they are too often



## THE INNER LIGHT

conceived to have been, they have braved storms, endured conflicts and gone through fiery afflictions that would have overwhelmed the one whose anchor did not reach within the veil. They have led great reforms and championed movements of great moment to humanity. They have been prophets of Truth who have blazed the way to new and higher view points. They have been spiritual leaders who have inspired the dispirited hosts and led them to higher levels of life. They have ever been the God-sent men and women who have saved humanity from stagnation and marshaled the race along lines of higher progress; and they have been able to render these high services because they felt themselves allied inwardly with a personal Power larger than themselves, who was working with them and through them.

There is no question that there are

## THE CULTURE OF PERSONALITY

“mystical experiences,” which are abnormal and pathological, but there is no more reason for narrowing the word “mysticism” to cover this type alone than there is for using the word “love” for pathological love alone. Mystical experience may stretch over all the degrees from the most perfect sanity to utter disorganization of the Self. It is the sane and normal mysticism that alone concerns us now. President King of Oberlin College says, “The truly mystical may be summed up as simply a protest in favor of the whole man — the entire personality. It says that men can experience, and live, and feel, and do much more than they can formulate, define, explain, or even fully express. Living is more than thinking.”

For some reason, Mystical Religion, which has been in the world from the beginning, which is always the heart of every living religion and which has

## THE INNER LIGHT

been the saving element in the history of Christianity, has shown little tendency toward organizing or propagating itself. In all ages it has spread by a sort of spiritual contagion rather than through any organized system. It has broken forth where the Spirit listed. The principle underlying mysticism found its final and clearest enunciation at the time of the Puritan Reformation, in the Doctrine of the Inner Light. It took its rise in a great epoch-making group of spiritual experiences, in an age when life had largely departed from the established religious forms. This principle, as we have seen, had lain enfolded in Christian teaching, from the beginning, but like every great truth it became a gospel of power for the liberation and enlargement of men's lives only when it was clearly articulated and set forth by persons who had mastered its secret. Such persons were found in

## THE CULTURE OF PERSONALITY

George Fox and the other leaders of the Quaker movement. The world has not yet fully recognized how immense is the debt it owes to the great Quaker leaders. They not only fought the great battle for religious liberty, but they pioneered the way toward a truly spiritual type of religion, for which the world was not ready then, but which a steadily increasing number see, ever more clearly, is the ultimate goal of religion.

What was the Doctrine of the Inner Light that constituted the cornerstone of Quakerism? In the first place, it consisted of a profound conviction that grew out of a living experience. If you turn to the writings of the early founders of Quakerism you will find that they all have one thing to say, — “I have experienced God.” It was not a question of the Bible, or the Church, or any Creed. Religion to them was a

## THE INNER LIGHT

fact of their own inner personal experience. "Quakerism was, as we are sometimes told, a new social experiment. It was, too, a new attempt to organize a Spiritual Christian fellowship like that which existed in the first century. But it was first of all, a proclamation of an experience. The movement came to birth and received its original power, through persons who were no less profoundly conscious of a Divine Presence than they were of a world in space."

Read the writings of men like George Fox, Isaac Pennington, Robert Barclay, etc., leaders of the early movement, and you will be convinced that nowhere else can be found a more insistent testimony to the fact that God is found within. From their own personal experience they passed at once to wide and far-reaching conclusions. With tireless reiteration they announced

## THE CULTURE OF PERSONALITY

their discovery as a universal truth — that every human life partakes of God.

So they wrote their bulky volumes and gave to the world their innumerable pamphlets and journals, with the one purpose of convincing men that the same "experience of God" which had come to them, might be the experience of every individual. By word and life they sought to help men see that in every single life there was this Divine germ, waiting only to be awakened into being, this latent God-consciousness, waiting only to be lifted into the clear consciousness of the individual. George Fox's "Journal" reveals that he felt his life continually to be subject to incursions of some larger Life from beyond the margins of his own personal consciousness. He tells of the long search for inward peace which filled the time from his twenty-first to his twenty-fourth year, and which finally culmi-

## THE INNER LIGHT

nated in "an experience that made his heart leap for joy."

The Quakers, like all Mystics, believed that a life, a light, an influence, a power surged up within them out of the deep. "They felt the tides of a larger sea flowing in their souls. They were strongly aware of a heightened life. They became conscious of truths and principles which they had never known before. The boundaries of the self had widened by an energy from within. Without much critical analysis they bounded to the conclusion that the infinite ocean of Divine Life had sent its tides flowing into the narrow inlets of their individual lives, that this new power and illumination was the Eternal Christ come again to human consciousness." Best of all, this inward experience did unify their lives and produce results in character and action. "From being a melancholy, dreamy, solitary

## THE CULTURE OF PERSONALITY

seeker, George Fox became a man of apostolic boldness and possessed of more than ordinary insight and power of leadership. He was a match for every occasion because he met the social and moral situations of his complicated epoch with a principle which almost invariably carried light and order into them."

Primarily, then, the belief in an "Inner Light" had its foundation in personal experience, and we must either suppose that the thousands of Friends who claimed a similar experience did possess in themselves the reality, or else that they were infected by a contagious enthusiasm which these powerful leaders inspired. It is not strange that Josiah Royce says, "the mystic is a thorough-going empiricist."

But what was their theory to explain this experience? What was the Inner Light? Their simple answer was: The



## THE INNER LIGHT

Inner Light is something Divine, "something of God" in the human soul. From the theological point of view the principle sprang from the primary truth of the universal and impartial love of God as Father of the human race, which the early Friends vigorously maintained against the harsh and heartless predestinarism of the time. Love is light, they saw and felt. The God who loved all men, must of necessity communicate Himself to the souls of all. The true Light, which came into the world as the supreme revelation of the character of God, must light every man, in measure, in all ages and at all times. Five words are used to define the Divine presence within: "The Light," "The Spirit," "Christ Within," "The Seed," "That of God in You." The terms were used indiscriminately. This Divine seed is in every person, good or bad. As Barclay put it:

## THE CULTURE OF PERSONALITY

“Just as the capacity of a man or a woman is not only in the child, but even in the very embryo, even so Christ Himself, i. e. the divine spirit, is in every man and woman’s heart as an incorruptible seed.” Every child brings this divine seed with him into the world, and so does actually come, “trailing clouds of glory;” he does bring with him from God, a Divine soul-center. But this Divine “seed” may lie hidden and unregarded, as a jewel might be lost to view in the dust.

There followed, as a corollary of this principle, the conviction that direct communications are possible from God to man. In other words, the Inner Light is a principle of revelation and illumination. So that every man may have “openings of truth.” If we believe that it has ever been possible in the past for God to reveal Himself to man, there is no reason why He should

## THE INNER LIGHT

not do so to-day, unless God is a changeable Being. The mystic not only believes that God once spoke, but that He speaks to-day wherever there is the honest and reverent soul. God's revelation to man has never been closed, and the finality of truth has never been contained in any one or all of the creeds. The mystic is simply consistent in his belief in a living God. So the Quaker ministry is supposed to be the utterance of convictions that are given by the Spirit. This Light within is also held to be an illumination which makes the path of Duty plain through the conscience.

It is extremely significant to note in this connection, the recent writings of Henri Bergson of the College of France, who is being hailed as the greatest contemporary philosopher, and "whose appearance in the field of philosophy promises to be a turning point

## THE CULTURE OF PERSONALITY

in the history of human thought." He stands to-day as the great prophet of Intuition and of Freedom. "Intuition," he says, "is moulded on the very form of life. If the consciousness that slumbers in it could awake, if it were wound up into knowledge instead of being wound off into action, if we could ask and it could answer, it would give up to us the most intimate secrets of Life." And he cries to us: "Let us try to see no longer with the eyes of the Intellect alone, which grasps only the already made and which looks from the outside, but with the Spirit; I mean with that faculty of seeing which is imminent in the faculty of acting, and which springs up, somehow, by the twisting of the will on itself, when action is turned into knowledge, like heat into light." In Bergson we have a philosophic basis for the Mystic's doctrine of the Inner Light, coming

## THE INNER LIGHT

from one of the greatest of living thinkers.

But there is a third aspect of the doctrine of the Inner Light: that the ground of religion is in the individual's own inner consciousness and not somewhere outside him. In this sense, the Inner Light means that religious truth is self-demonstrating. George Fox did not send his inquirers directly to the Bible, or to any teacher, but rather turned their attention to the Divine Spirit within themselves, and taught that only *within* would they find the criterion for truth and the guidance for the right understanding of the Scriptures. For centuries the Roman Catholic Church had taught that the seat of authority in religion was in the Church. The Protestant Reformation under Luther, at the outset, transferred the seat of authority from the Church to the Individual, but later placed it in the

## THE CULTURE OF PERSONALITY

Bible. The Mystic of all ages, and the Quaker of more modern times, alone fulfill the reformation principle: that religious truth is to be apprehended by each man for himself; nothing, no church or Bible or creed, is to come between the individual soul and God. "In a word, the soul of man itself possesses a ground of certitude in spiritual matters, and it sees what is essential to its life with the same intuitional directness that the mathematician sees his axioms." This self-demonstration of spiritual experience is in closest harmony with the profoundest philosophical movement of the modern world. It has been settled for all time that the ultimate criterion of truth is to be found in the nature of consciousness itself — not anywhere else. Churches, Bibles and creeds will render invaluable service to man in the future, but never again will they dictate to the human mind

## THE INNER LIGHT

what it shall think, nor hold the free spirit of man in thralldom.

The Doctrine of the Inner Light or the formulated principles underlying mysticism can be regarded then in three ways: As a Divine Life resident in the soul, as a source of guidance and illumination, and as a ground of spiritual certitude.

What have been the more important results of this principle on modern thought and life? The first effect of a clear perception of the fact that God communicates Himself directly to all human souls, is a deepened sense of the place and value of individual personality. He in whom God dwells, whom God deems worthy to receive His direct message, must have a high intrinsic worth, must be, potentially at least, a king by divine right within the domain of his own being. He must be his own priest, offer up his own sacrifices, do his

## THE CULTURE OF PERSONALITY

own worshipping, and in his own way. However much he may appeal to others for instruction and help he must, in the last analysis, be his own interpreter of what he is to believe and follow. Herein is found the primal secret of religious liberty, indeed of all liberty. The soul that realizes this high prerogative can admit of no lordship of men over it. It is to God alone that it bows in reverent and loving submission. With the self-respect and the devotion to righteousness come courage and endurance in the face of all persecution and suffering, if these must be met.

This secret of liberty and of earnest, patient, heroic effort for its attainment, has been the common possession of all the prophets and martyrs of freedom, though realized less clearly and freely by some than by others. It inspired, directed and upheld the Pilgrims, and in somewhat less measure the Puritans,



## THE INNER LIGHT

but to a pre-eminent degree the Friends both in the Old World and in the New, in their great moral struggle for liberty of self-directed worship. It was the guiding star of John Robinson, of William Brewster, of Thomas Hooker, of Roger Williams, of George Fox and of William Penn, though it did not lead them all equally far.

True self-respect is a great thing, but genuine respect for others is a still greater thing and much harder to attain. But the principle of the Divine Presence in the human soul created intelligent, large-minded respect for others. It was just here that the Doctrine of the Inner Light produced one of its finest fruits. Great and noble as were many of the Puritans, and deep as was their own self-respect, leading them to endure persecutions and offer protection to all who shared their beliefs, still, as a class, the Puritans did not go

## THE CULTURE OF PERSONALITY

far enough to see the wider implications of self-respect. For they became persecutors and put men and women to death for insisting on the same liberty of religious thought, interpretation and statement, which they had suffered all manner of hardships to obtain for themselves. It was the Friends of the seventeenth century — and to their lasting glory be it said — who carried this principle of respect for others to its logical conclusion. They granted to all others, without regard to creed, what they claimed for themselves. They argued that if God reveals Himself to the souls of other men as well as to themselves, then all other men have the stamp of worthiness put upon them by the Infinite Himself. Whom God respects in this high way, I must respect even as I respect myself. I must leave him free to think and to respond to God in his own way. Men may differ from me

## THE INNER LIGHT

as widely as the poles are apart: I shall still respect them. I must uphold for them the liberty to think, and to speak as they think, even as I claim these prerogatives for myself. They may be wicked and unworthy and I may feel myself bound in duty to try to bring them back to the path of goodness; but even then I must employ only the high art of persuasion by truth and love, and never the low art of compulsion by brute force and persecution. Never have I the right to burn their bodies, and no more have I the right to brand their lives with labels or epithets that might cause pain or injure their influence. Let us never forget that the Friends, these glorious mystics, never persecuted or showed the least spirit of persecution even when they had the power. They did not retaliate against those who had maltreated them and sent so many of their choicest spirits to prison and to

## THE CULTURE OF PERSONALITY

death. They thus won for themselves and for humanity the greatest victory for liberty ever gained, and bequeathed to us — let us hope for all time — the fundamental principle of respect for the personalities, the intellectual and spiritual liberties of other men than one's self. We who have entered into this rich legacy need to remember its cost in blood; e. g. one person died in prison for the sake of this principle every month during the entire reign of Charles I.

But the doctrine of the Inner Light carried its followers one step further. It gave them a profoundly new sense of the Brotherhood of Man. The Mystics of all ages have believed in the Brotherhood of Man not as a sentimental idea, not as a philosophic correlate of the Fatherhood of God, but as a real, practical working-theory. They said: Just because He is the All-

## THE INNER LIGHT

Father, because His Love is universal and impartial toward all, good and bad alike, because He is present in every individual, so we know that we are all kinsmen in the common family of God. They saw God conducting Himself as a Father toward all men as well as toward themselves, and doing this in the deepest and truest way. They saw Him holding communion with them, enlightening, instructing, inspiring, guiding, supporting, comforting as well as reproofing and disciplining them, with a Father's faithfulness, patience, wisdom and love. The brotherhood of men was thus to them a practical divine kinship.

They not only taught it, they lived it. They gave their lives to the relieving of the distressed, the uplifting of the downtrodden, the deliverance of those in bondage, the amelioration of the lot of prisoners and other unfortunates,

## THE CULTURE OF PERSONALITY

universal religious liberty, and the endeavor to secure for all, equality of rights before the law. It was their *practice* of brotherhood that made their work the greatest contribution ever yet made to the cause of civil and religious liberty.

But why are we interested in expounding the Doctrine of the Inner Life in this connection? This Doctrine, as we have seen, formulates the main principles which have lain at the heart of Mystical Religion throughout all the Ages. But Mystical Religion, as we have defined it, is only another name for Spiritual Religion — the goal toward which Religion has been moving from the beginning — because it is only through a truly spiritual religion that Man's personality can ever become free to unfold, and thus fulfill its God-appointed destiny. The greatest exponent of Mystical, or Spiritual Religion

## THE INNER LIGHT

in human history is Jesus of Nazareth. Men have worshipped Him but they have never yet, save in exceptional cases, risen to His conception of the meaning of religion and of life.

To-day the heart-hunger of our age, though all men are by no means conscious of it and many others cannot explain the meaning of their hunger of soul, is for a truly spiritual religion. This means a new self-respect, in the steadily deepening consciousness of the God who dwells within; a new respect for all men, in the recognition of the Divine Presence in every life; and a new and practical appreciation of universal brotherhood, in the realization of our common kinship in God's great family.

The Mystic is the one individual in history who has caught the vision of a spiritual religion, and has sought, however imperfectly, to translate that vision

## THE CULTURE OF PERSONALITY

into life and character. The Society of Friends, more than any other religious organization, has stood for a complete and thorough-going Spiritual conception of religion. To them we owe an immeasurable debt of gratitude for having blazed the path toward the truly Spiritual Age that is to be. The principle of the Divine Life in every human soul is but the spiritual side of the modern conception of the immanency of God. If we accept this thought of God, we must accept its inevitable corollary in our thought of man. To do this, is to grasp the idea of a Spiritual Religion. The coming Church will be built on this great spiritual principle: that nothing can come between the individual soul and God. All institutions, all creeds, all rituals and ordinances will be forever subordinated to the inalienable rights of the individual soul, for there is nothing in all



## THE INNER LIGHT

the world so sacred, as the God within the soul of Man. It is the great modern mystic, Robert Browning, who says:

“ Truth is within ourselves; it takes no rise  
From outward things; whate'er you may be-  
lieve.

There is an inmost center in us all,  
Where truth abides in fulness: and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect, clear perception — which is  
truth,

A baffling and perverting carnal mesh  
Binds it and makes all error: and, to *know*,  
Rather consists in opening out a way  
Whence the imprisoned splendor may escape,  
Than in effecting entry for a light  
Supposed to be without.”

## THE DIVINE - HUMAN LIFE

**A**CCORDING to our psychological analysis, there are three stages in the unfolding of human personality. The first stage is the world-consciousness, in which man is engrossed in the stream of sensations that flow in upon him from the outside world. The second stage is self-consciousness, in which he goes forth in eager ambition to subject this outward world of men and things to the forms of his understanding and the service of his will. The third stage is God-consciousness, in which, weary of himself, and finding no satisfaction in his little, isolated, restricted world, he turns towards the larger Self that en-

## THE DIVINE - HUMAN LIFE

folds him, and resolves to devote his matured powers of reflection and self-determination to the unselfish service of objective and universal ends. The first stage is the state of nature. The second is the plane of science, of business, of politics, of art, and culture. The third is the realm of religion.

These stages are not mutually exclusive. The higher include the lower. They mark the different degrees of maturity of the one indivisible, unfolding life of man. This describes the normal evolution through which every individual soul must sooner or later pass, as it moves towards the great goal of Personality. Interpreting religion in terms of psychology, we find that when the individual self becomes conscious that it is a part of the larger Self, and begins to live its life in relation to, and harmony with that larger Self, then, and not till then, does it truly be-

## THE CULTURE OF PERSONALITY

come a Personality; and to become the well-rounded Personality is to fulfill the destiny for which one has been called into being. But, "to fulfill one's destiny," must be identical with "becoming truly religious," for both expressions stand for the highest possible to man. Or, in other words, if we base religion on what we know of human nature as revealed by modern psychology, it consists of the inter-relationship in the inner life of the individual consciousness with the universal consciousness, of the finite mind with the Infinite mind, of the personal will with the World-will, of the self with the Larger Self, of the human with the Divine.

What we shall now endeavor to show is that this scientific conception of religion, based on the psychology of man, really constitutes the very essence of Christianity, not as interpreted through its creeds or its ecclesiasticism, but

## THE DIVINE - HUMAN LIFE

Christianity as taught and lived by the Man of Nazareth, and then as understood by its two earliest and greatest interpreters, St. Paul and St. John.

When we go back to its sources, we find that the central idea of Christianity lies in the inter-relationship, or the essential oneness of the human and the divine. For centuries men have been taught that there was a real difference between the essential natures of God and man. Theology has dug a deep, wide gulf between the Divine and the human, and has taught that the only way God could possibly bridge this gulf and get over into human life, was through some miracle, that is, by an infraction of the laws which He had Himself established; and that He performed this miracle in the birth of Jesus Christ, so that in Jesus alone, we see the Divine-Human life. Belief in the divinity of Christ, however, does not

## THE CULTURE OF PERSONALITY

rest on such narratives as the "Stories of the Infancy" introduced into the opening chapters of Matthew and Luke; and is entirely independent of the question whether we interpret these narratives as fact or fancy, poetry or prose. The divinity of Christ is merely a question of the agreement of two conceptions: the conception of the moral and spiritual character of God, and the historic human life and work of Jesus. That the Father is greater than the Son is evident, but that they are at one in the moral and spiritual elements in which the two can coincide, is the essential truth involved in the divinity of Christ.

The title, Son of God, was not one which Jesus gave Himself. In the Synoptic Gospels He does not use it once, although He speaks of Himself as the Son of Man sixty-nine times. It is a title which His life and charac-

## THE DIVINE - HUMAN LIFE

ter drew forth from those who witnessed it and undertook to interpret it. "Truly," says the centurion, "this was the Son of God." So says the author of the Fourth Gospel in his attempt to give the historic Life its ideal and eternal setting. So has replied the faith of nineteen centuries. Jesus Christ is the best we know or can conceive, of moral and spiritual excellence. Therefore, either Jesus must be the revelation of God to us, or else God will be to our thinking a mere name, about which we can affirm nothing.

The true Infinite does not dwell remote and inaccessible. He is immanent in the Universe, in every life and in each particular atom. The only Infinite we can conceive is in the symmetrical fulfillment of finite relationships. There have been many spiritual gains in the last century, but none is greater than the new insight, growing steadily

## THE CULTURE OF PERSONALITY

clearer, that the perfection of humanity is the revelation of Divinity. This is in no sense to lower the Divine, but it is to lift the human to that high place where Jesus saw it belonged, but where the theologians of the past have been unwilling to put it. Jesus Christ is the fulness of the Godhead bodily; all of the divine nature and spirit that can be manifested in human form, dwell in him. He is the God-man, in whose consciousness the Divine and the human blend into one, unified Personality. He reveals, at the same time, how human is the heart of God and how divine may be the life of man. His whole teaching consists in this: That as He is, so we may become. He stands thus in history as the norm of human life, as the true and representative type of Personality, as the One who ushers in the new day for the race. He is indeed the Light of the World, because in Him we



## THE DIVINE - HUMAN LIFE

see the human element, spiritualized, dominated, controlled by the Divine, and the Divine, permeating, mingling with and revealing itself through the human — prophetic of a truly spiritual humanity that is to be.

Read the simple Gospel narratives just as they stand, apart from preconceived notions, and see how perfectly normal is the unfolding of His self-consciousness into God-consciousness, and how little basis there is for the countless theological speculations regarding the Person of Christ, "the two Natures," etc. As a matter of fact all these dogmas were introduced into Christianity through the influence of Greek intellectualism. They do not belong to essential Christianity. The central idea of Christianity is the normal, realized union in the inner consciousness of the human and the Divine. In the true Personality of Jesus we see that com-

## THE CULTURE OF PERSONALITY

plete union, but in every individual life we discern its actual possibilities.

The first interpretations of Christianity came through St. Paul and St. John. These two men stand among the world's foremost mystics. They believed in an immediate and direct approach to God through their own inner consciousness. It was not a question of the Bible, for the Bible was not in existence when they lived. It was not a question of church authority, for the churches of their day were simple Brotherhoods of those who loved and believed in Jesus, without any system either of theology or of ecclesiasticism. Neither was it primarily a question of the historical life of Jesus, for Paul makes scarcely any reference to the facts of Jesus' life and declares that he is determined henceforth to know Christ no longer after the flesh; and John bases his Gospel on the philosophical

## THE DIVINE - HUMAN LIFE

idea of the Logos, and handles the historical material in the freest possible manner.

Let us begin with Paul, who gives us the earliest interpretation of Christianity which we possess. We need to be reminded again that when Paul uses the term "Christ" he is not speaking of the historic Jesus. The word "Christ" is to him a name for the Divine Nature revealed in human lives. He sees "the Christ" in its fulness in Jesus, no one more clearly, but he sees just as truly that the eternal Christ, or the Divine Life dwells in him and in all men, in just the degree that they become conscious of its presence. We need to keep this distinction clearly in mind, for it is the only clue to the true meaning of so much of the mystical language in Paul's writings.

There are several autobiographical passages where Paul alludes to his own

## THE CULTURE OF PERSONALITY

personal experience. In one of these he speaks of being "joined to the Lord in one spirit;" and again he uses this expression: "It pleased God to reveal His Son," not to me, but "in me;" that is, in his own inner consciousness he felt that he had come to know the divine Christ, the divine nature, even God Himself. And this inward life reaches such a degree of union that he finally cries out: "It is no longer I that live, but Christ (i. e. the Divine nature) liveth in me." Religion for Paul is what it has always been for every true mystic, an inner personal experience of God's presence. He sees that no church or creed or Bible can come between his soul and God.

Then there is a large group of passages scattered throughout the Epistles, which make spiritual life consist in a central oneness of the human with the Divine: "The mystery (or as we should

## THE DIVINE - HUMAN LIFE

say, the essential fact) of the Gospel is *Christ in you.* “Your life is hid with Christ in God.” “If Christ is in you, the spirit is life.” The profound prayer in Ephesians asks that “Christ may dwell in your hearts,” that “ye may be filled to all fulness with God,” not with something like God — there is no qualification — “filled to all fulness with God,” the Divine Life itself.

In all these passages, Salvation is not something wrought for us by the Divine Life either outside or within. Salvation is the Divine Life resident in a human life. To be saved, according to Paul, does not consist in merely believing that Jesus died for us. To be saved is to be awakened to the consciousness that the same Divine Life that dwelt in Jesus, dwells in us. As Harnack says, “Jesus leads men to God, and then leaves them alone to live their lives grandly in Him.”

## THE CULTURE OF PERSONALITY

There is a beautiful confusion of terms in Paul's writings. Sometimes he speaks of our "walking in the Spirit," and again of the "Spirit dwelling in us;" sometimes of the "Christ abiding in us," and again of our "abiding in Christ." But whatever terms he uses, he always means the same thing. He is seeking, like the mystics of all ages, to express the great fact of the essential oneness of God and man; of the vital unity between the divine and the human. "This infinite aspect of the spiritual life which holds so prominent a place in Paul's writings, is bound up with this great fact of the Divine-Human inter-relation. The two lives open into each other, as one's narrow casement opens into the sun." The wondrous process of spiritual development sweeps on, until Paul can say, "For me to live is Christ." All of life, its work, its truth, its beauty, its love, is

## THE DIVINE - HUMAN LIFE

to live "Christ;" not to live Jesus of Nazareth, but to live the same Divine Life that dwelt in Jesus.

Or think of Paul's conception of Faith. How many heavy burdens this word Faith has been compelled to bear! When religion has been of a high and spiritual type, faith has had a noble meaning and performed a high function. But when religion has dropped to a low plane, and has been made a scheme to ferry the soul across the river of death from an evil world to a peaceful paradise, faith has sunk to the low level of credulity and often even of superstition. If you can find out what a man means by his use of the word "faith," you know at once the secret of his religion. Faith is not blind, or passive, or irrational. It sees clearly, it acts energetically, it is frankly reasonable. Faith is never the antithesis of Reason, neither 'is it believing an un-

## THE CULTURE OF PERSONALITY

verified opinion, nor accepting something on authority. Faith may mean the noblest and mightiest power in life, or it may stand for the meanest and most unworthy thing. Paul's conception of faith had its birth in his own personal experience. For him faith is always the inward activity by which the entire self, — heart, mind and will, — responds to God. It never means believing a certain set of doctrines, as most people even to-day construe faith. True faith is the spirit of the student who enters the university full of ambition and enthusiasm, and throws himself into the prosecution of his studies with perfect confidence that as he thus employs his own mental powers and uses all the advantages offered, he will be able to attain to the knowledge he craves. Faith is the spirit of the man who energetically, enthusiastically, and with confidence throws himself into his



## THE DIVINE - HUMAN LIFE

business enterprise. He believes in it, he believes in himself, and he feels it is possible for him to find not only joy and satisfaction in his work but also that he will ultimately attain success. This is what Paul meant by faith — not intellectual belief, not accepting an unverified opinion, least of all the sacrificing of reason. Faith is the inward energy that arouses the whole man, and leads the entire Self to respond confidently and joyously to the indwelling God.

There is another word that Paul uses to express this appropriation of the Divine Life. It is the word "Love." It is impossible to wholly separate Faith and Love. They are really different stages of one activity. "Faith worketh through love;" "with the heart man believeth," not with the head; and again, it is "love that believeth all things." In the Faith stage there is

## THE CULTURE OF PERSONALITY

still remaining the contrast of subject and object — of “mine” and “thine.” Love penetrates below this contrast. It achieves the true union of life. It blends the human and Divine into one. Paul set himself to re-live the Christ-life by faith, because he discovered that the Divine-human life of Jesus loved to the degree that it gave itself utterly for the sake of all. “He died for all,” and that is why we are constrained to die unto self and to live unto Him. Divine Love is the power unto Salvation. The first fruit of the Spirit is Love. Tongues, prophecies, wonder-workings, healings, are all inferior to Love. Love is the way to truth; “Being rooted and grounded in love ye may be able to comprehend.” Love is the new guiding principle of ethics, for “love is the fulfilling of the law.” Love is the greatest thing in the world, greater than hope, greater even than faith, for “now abi-

## THE DIVINE - HUMAN LIFE

deth faith, hope and love, but the greatest of these is love.”

This idea of the inter-relationship of the Divine and the human reaches its highest expression in two great figures — the person as a Temple, and the person as a member of one organic body. “Ye are the Temple of the Holy Spirit.” Not in any consecrated edifice, or in any so-called sacred place, but in the individual life is the true revealing place of God. This is the basis for Paul’s wonderful optimism. Sin may abound, the flesh may be weak, the old habits may be deeply fixed, but the great fact remains that God does inhabit human lives and will join them to Himself in “one Spirit.” But the Temple idea is expanded from the individual to Society, and he sees a vast Kingdom of Temples. All these individual spiritual buildings fitly framed together grow into a holy Arch-Temple

## THE CULTURE OF PERSONALITY

for the habitation of God. The idea is sublime.

But the Temple figure is not quite adequate to his thought of growth, so he passes over to the figure of the living Body. "Ye are the body of Christ (i. e. the Divine Life) and each one of you is a particular member of the body." The whole purpose of our activity should be "the building up of the body of Christ," that "we may grow up in all things into Him who is the Head, even Christ." Paul's thought is identical with the modern organic conception of Society. It is the biological conception of religion rather than the theological. "Humanity in Paul's thought is to become a Kingdom of God, but with no remote King who imposes laws and commands obedience from without. It is rather a spiritualized humanity, a new social order, a re-creation, a kingdom not in word but in life and power, a

## THE DIVINE - HUMAN LIFE

divine society with the living God as its inward law and spirit, realizing His Infinite purposes through human individuals." Unspeakably sublime is Paul's conception of the inter-relation between the human and the divine! His vision of a new and spiritualized humanity rested upon his own inner experience. The Divine Life was revealed in him, and what was true for him might be true for anybody. The heart of Paul's Gospel is the good news that God is continually realizing His presence in the lives of men. He saw the Divine-human life completely realized in one Person, but he saw it potential in all persons. His message to the Athenians, pagans though they were, tells it all in a single sentence, "We live our lives in God's life."

We might in the same way show how the idea of a Divine-human inter-relationship is clearly present throughout

## THE CULTURE OF PERSONALITY

all the synoptic Gospels. The pure in heart shall "see" God, within. "Say not ye 'lo here, or lo there,' for the Kingdom of God is within you." "Whosoever shall do the Will of my Father, the same is my mother and my brother and my sister." Jesus takes these plain, average, human men and women up into the holy family and makes them one with Himself, on the one condition of doing the Will of God; and He explains that God's will is ever and always Good-will, the fullest expression of which is found in the spirit of unselfishness and love. At the close of the Sermon on the Mount, He utters those words, so marvelous in their sublime conception that we almost hold our breath as we listen; let us remember, too, that He is not speaking to exceptional geniuses, but to the rank and file of imperfect men and women, living their daily lives amidst the turmoil and

## THE DIVINE - HUMAN LIFE

drudgery of existence, "Ye shall be perfect, even as your Heavenly Father is perfect." The goal of human life is nothing less than the perfection of God. Thus He forever destroys the old false idea that God and man are essentially unlike. Then in the matchless parable of the twenty-fifth chapter of Matthew, He emphasizes as clearly as anything can be emphasized, the absolute oneness of God and man when He says, "Inasmuch as ye have done anything to one of the least of these, ye have done it unto Me." Jesus identifies Himself with humanity. The Divine Life in Me, He would say, is in all men, so that when you minister to any one, even the least, it is the same as ministering to Me.

In the interpretation of Christianity that we find in John's writings, the same idea is primary and central. In the Prologue to the Gospel he speaks

THE CULTURE OF PERSONALITY  
of the "Logos," or "Word." It is John's term to describe the Divine nature revealed in human life, just as "Christ" is Paul's word. John says that the Logos is "the light that lighteth every man coming into the world." Men have not recognized it as such and have preferred darkness to light. But in Jesus we see the full consciousness of the Divine Life, and so John speaks of Him constantly as the Son of God. He uses three characteristic phrases: "To be of God," "born of God," and "begotten of God." They all mean the same thing, and are used to describe a higher type of life that "has received" God by an act of response to Him within. According to John the spiritual life is both received and won. God gives Himself freely because God is Love, which is only another way of saying that it is fundamental to His nature to give and share Himself. But while



## THE DIVINE - HUMAN LIFE

this is true, God cannot mechanically pour Himself into another spirit any more than we can pour truth from our minds into another mind. Truth is free, but Truth must be won. The indifferent, sluggish mind is "heir of all the ages," all that has been learned lies ready for him to receive. But such an one will die as ignorant as a baby, unless some day he gains an insight into the worth of Truth, and then sets himself earnestly to the task of making this free truth his own. So John points out that the successive spiritual "new births" must be "won" by each individual. The Divine Love and Life are free to all, but they must be seen and appreciated and made one's very own. God freely bestows, or freely "begets" within us the life divine, but we must be in the spiritual attitude of those who are strenuously eager and desirous of "receiving" or entering into the conscious-

## THE CULTURE OF PERSONALITY

ness of the Divine Life. John always uses the words "Faith" or "Believe" to describe that inward activity of the entire Self that "closes the circuit of personal relationship" between the soul and God. It is the inner power that leads a man to launch himself boldly in the direction of the best he knows and the highest he sees, trusting his intuitional knowledge as "of God."

John has another peculiar phrase for this process of appropriating the Divine Life: "Knowing Him." It is a volitional rather than an intellectual term. "He that willeth to do My will, shall know." "This is life eternal, to be coming to know Thee." This is clearly a life experience by which one "becomes of God." To have Him, to see Him, to know Him, to abide in Him, to believe on Him, to love Him, are various aspects of one process that leads

## THE DIVINE - HUMAN LIFE

to "eternal life." John uses the figure of the Vine and the Branches to express the organic life of the Spirit. The vine would not be the vine without the branches, and the branches could not exist without the vine; the relation is an organic relation; the life that is lived is a common, a shared life. The parable tells of a vital Divine-human relationship, not through the loss of individuality, "but by entering consciously into a life, in which the margin fades forever and forever as we move." Just before Jesus leaves His disciples, He speaks of a "Comforter, who shall be in you;" the "Spirit of Truth," teaching, illuminating, inspiring, guiding continually into all Truth. It is nothing less than the modern conception of the ever-abiding, immanent, indwelling God.

The climax of John's thought about this Divine - human relationship is

## THE CULTURE OF PERSONALITY

reached in Christ's prayer for His disciples of all times; "that they all may be made one." Christ's own oneness with God is to be the standard or goal, — "one, even as we are one." This cannot mean one, in the sense of losing one's individuality, for no one has ever laid greater emphasis on the importance and worth of the individual; but one in moral purpose, in spiritual consciousness, in self-emptying love. "I in them, Thou in me, that they may be made perfect in one."

So with John, as with Paul, the central fact of Christianity is the Divine-human relationship in the inner consciousness of man, fusing all powers and forces into one true and indivisible Personality. It is another glorious mystical circle. The Inlet is in the Ocean, and the Ocean is in the Inlet. So we live our lives in God, as He lives His life in us.

## THE DIVINE - HUMAN LIFE

Perhaps some are asking: what become of the doctrines of Sin and Salvation under this interpretation of Religion? The old doctrines of original sin, of Adam's fall and total depravity no longer have the meaning for us that they possessed for our fathers, and yet the fact of sin, however it may be defined, remains. The entire process of the personal life involves choice, preferences, the taking of will-attitudes. The soul's destiny is not in the stars, or anywhere outside. It is in the individual soul itself. This earthly life is just our chance of relating ourselves vitally and harmoniously with the Spiritual forces of the Universe. To turn away from spiritual goals, to prefer the narrow, private, isolated self-kingdom to the larger Kingdom of God, to refuse to lose the restricted self in the consciousness of the larger Self — this is sin. Jesus always defines sin in terms

## THE CULTURE OF PERSONALITY

of selfishness. The saint, or the unselfish person, is the one who knows he is in God's world, and is glad to be in it and of it and make his life contribute to it. The sinner, or the selfish individual, is in God's world too, but he does not know it, and treats this Divine World as mere machinery to serve his individual ends. "Sin, then, springs out of freedom, and is an act of choice which tends to defeat the Divine purpose — but which really takes its place in the spiritual universe as a thing to be put down and triumphed over, much as the evil impulse has a place in the moral struggle of the good man, who conquers it and so gains a new degree of goodness."

Salvation, then, is the awakening to the consciousness that I am but a part of a larger Whole, and the seeking to relate myself vitally and harmoniously with the indwelling Divine Life. It is

## THE DIVINE - HUMAN LIFE

not something that has been done for us, it *is* the Divine life resident within us. But what place does Jesus play, then, in the salvation of men? Every friendship, every book, every sermon, every lecture, every experience, every picture, the inspiring music I hear, in just the degree that it shames me for my littleness, lifts me out of my selfishness, reveals to me my possibilities as a personality in the world, and opens up before me new paths of attainment, becomes a savior to me. But the mightiest force in the world and the most powerful influence in our lives, is not the power of books, or sermons, or music, or art; it is rather the power of the living Personality, who has found the truth, blended it into unity and is living it forth daily in symmetrical character and beautiful conduct. And there is no one of us who does not owe the supremest debt of life to some one

## THE CULTURE OF PERSONALITY

or more luminous personalities whose pathways have crossed ours.

But where do we turn for the supreme Personality of history? Where do we find the completion of Personality, but in Him Whom the world has acknowledged to be the best and the highest we know? The Personality of Jesus looms larger and clearer with the passing of the centuries, as the old dogmas that concealed the real Jesus disappear. Simply because the power of all powers in human life is the power of personality we turn instinctively for our chief inspiration, to the greatest Person of the Ages. His power rests not simply in what He did or what He taught; but rather in what He *was* in Himself; He lived "the life that is life indeed." He, as no other teacher, or friend, has revealed to man his possibilities, has lifted man out of his selfishness, has enabled him to have faith in himself as



## THE DIVINE - HUMAN LIFE

well as in God, has revealed to him that the Divine does reside in the human, and has opened up to every man new paths to the attainment of Personality. And when we see Him not only living, but finally dying that heroic death on Calvary, and remember that He died for the sake of the truth He uttered, and because of unswerving loyalty to that truth, and when we realize that all the unselfishness and heroism of that death was simply the culmination of a life of unselfishness and love, we begin to see more clearly what it means to live out the Divine life that dwells in us even as in Him, and how one day we too may reach the great goal of the perfected Personality.

The age-long conflict is not between Science and Religion; it is rather between a too narrow Science and an inadequate Theology. Spiritual religion as voiced by Jesus, and as interpreted

## THE CULTURE OF PERSONALITY

by the mystics of all the centuries, has no conflict with a Science that takes all the facts of man's nature into account. Modern psychology is helping us to understand man, to realize the significance of his complex powers, and to interpret the meaning of his inner experiences. In its conception of Personality as the goal of Evolution, it points the way to a conscious union of the individual self with the Larger Self of the Universe, as the end of being. But what is this if not, in terms of religion, the blending of the Divine and human in the one, indivisible consciousness of the symmetrical Personality, as we see it revealed in Jesus, and as He saw it potential in all men. We are fast approaching the time when Theology will be truly scientific, and when Science will be truly religious. For, ultimately, Science and Religion must work together in perfect harmony.

## THE DIVINE - HUMAN LIFE

The time has not yet come for writing the new theology. The returns from psychology and sociology, on which it will depend, are not all in as yet. The most that any one can do to-day, is to blaze a path along which the finished road may be built some time in the future. But whatever form the theology of the future may take, this much is clear: The Religion of the future is to be a Spiritual Religion, and at the heart of every doctrine that may be formulated, will shine out more clearly than ever before this profound truth: Religion is God living His life through men, and men living their lives in God.

## THE PERMANENCE OF PERSONALITY

**T**HE supreme question that concerns us, after all, is the personal question. What is the final worth of our human Personality in the great onward movement of nature? Is our self-consciousness only a passing reflection of nature, the mirror itself being perishable, and the image falling upon it appearing but for a moment, and vanishing as quickly as it appeared? Or, is our personal life nature's dramatic climax, and in its worth has something been gained of immortal value? It is the old, old question that has been voiced for Ages, "If a man die, shall he live again?"

## PERMANENCE OF PERSONALITY

There are many different arguments for immortality which might be pursued with profit but, as we come to the close of this discussion, let us think especially of the argument that grows out of the fact of Personality, with all its wondrous implications. One of the clearest marks of personality is found in the will-to-live. A being without this will-to-live is lacking in one of the first essentials of personality. The farther down the scale of life we go, the less apparent is this will-to-live, though it is always present; but the higher we ascend, the more clearly does it find expression; and the stronger and cleaner-cut the personality, the more intense becomes the will-to-live.

As we have seen, egoism consists of the profound reverence for the worth of one's true Self, while egotism is the absorption in one's little self. Thus egoism, combined with faith, constitutes

## THE CULTURE OF PERSONALITY

the mental dynamic of the Individual. It is to the soul what the instinct of self-preservation is to the body. While it has heretofore been regarded as abnormal, egoism is now seen to be that high degree of "self-respect" which alone renders a continued existence in a future life possible. Egoism is the one chief element of potency in personality, that expends its greatest energy in an effort to retain its self-consciousness independently of physical conditions. The more profoundly and intelligently one comes to reverence one's true self, the more impossible does it become to think of that Self as ceasing to exist.

We have already pointed out how the movement of Nature's evolutionary process is steadily in the direction of the development of Personality. At the present summit of it, the individual man stands out as its supreme form, and with

## PERMANENCE OF PERSONALITY

his face uplifted toward some radiant beyond. But how did the individual existence come to be discriminated from the universal flow of energy in nature? Let us briefly review the successive steps in the separation of the individual from the mass, for the sake of seeing clearly how strong is the emphasis that Nature has placed from the beginning upon the supreme worth of the Individual.

The first far-away step toward individuality is to be discerned in the appearance, one after another, of the separate elements which are now distinguished in our Physics. It used to be supposed that these elements were all created in the beginning as distinct things, but our physical science is now in close pursuit of some one original form of matter from which the elements themselves may have been derived. They are observed to arrange them-

## THE CULTURE OF PERSONALITY

selves in certain groups, and to have relations to each other which suggest some common origin. According to our present speculative Physics, Nature in its distant beginnings was one, and not many. It was uniformity, not variety. Yet this One becomes the mother of the many. In this vast and uniform mass there lay the potential individuals; nay! there was already stirring some principle of diversification, some inherent and primal tendency towards distinctions which finally led to fixed and permanent distinct forms. The appearance of one separate distinct thing, whether it were a vortex-ring or an atom of hydrogen, marks an initial step in the long way towards individuality. It was a step which, once taken, could never be retraced. Vastly more was to follow from it than could have been foreseen, save by the Omniscience which knows the end from the



## PERMANENCE OF PERSONALITY

beginning. Yet finite intelligence, now looking back, can see what mighty results have come of it.

Another definite gain in the process of individualization was made when a crystal was formed. In the crystal, clear integrity of form has been definitely won, for the same substance in solidifying always crystallizes according to certain fixed laws. Crystallization may be regarded as an announcement in nature of the future coming of the kingdom of individuality. It prepares the way in the wilderness of matter for something greater than itself. The first crystalline acquisition in nature of varied yet symmetrical structure, permanently fashioned, was indeed a prophetic gain. In the whole inorganic realm there is nothing more individual, nothing having more distinctive character of its own than the diamond, but a new start must be made. Nature must

## THE CULTURE OF PERSONALITY

go beyond star-dust and snow-flakes and diamonds, if it is to press on toward individuality as the goal of its high calling.

The next wondrous step beyond the crystals toward individuality, was made through the organization of matter in the living cell. That "nursling of time," as it has been called, is so obscure in its origin that no science can tell when or where it had its birth, nor in what environment it was cradled. "Life, so far as we may trace its descent, is like Melchizedek, without father or mother, save as it proceeds direct from the immanent life of the Infinite." The cell is a unity, just as a crystal is one clear thing. It has definite form and its own structure, just as has a diamond or a star. But it has gained other properties which mark a higher degree of individualization. It can maintain itself even in the midst

## PERMANENCE OF PERSONALITY

of change. While the matter of it changes, it abides. It possesses two great functions, viz., nutrition and reproduction. It can renew and perpetuate itself. It can also reproduce its kind. Each different kind of cell has somehow acquired the power of selecting its own food, and of rejecting or leaving untouched matter that it cannot use for its own maintenance. This inner, self-selective and self-maintaining life of the cell marks a new kind of individuality. But the mother-cell divides itself into two daughter-cells. Life thus multiplies itself by means of itself. If the coming of the crystal was wonderful, the advent of self-producing life in the cell is nothing less than glorious, for it is a herald of the world to come in which the Person shall stand supreme.

The next great gain in the acquisition of individuality comes with the appear-

## THE CULTURE OF PERSONALITY

ance of animal intelligence, viz., in the sentient power of using something else for one's self. The lowest animal renders the vegetable realm subordinate to itself. Not only in the animal kingdom does life maintain and reproduce itself blindly, as it seems to do in the plant world; but this further power has been won of putting a whole order beneath it and making it serve itself. Irritability, or the power to receive and to react under stimulation, is the primal property of all living matter. But in the animal order this general sensitiveness becomes specialized; it is carried further and made more of, as animal life ascends into that highly organized kind of sensitiveness which we recognize as animal intelligence. Physiologically, it is determined by the complex nervous system with its localized centers of reaction from within to stimuli from without. Moved by this stirring of its own

## PERMANENCE OF PERSONALITY

life and the feeling of its own value, the animal seeks to maintain its existence in the fierce struggle, by pursuit or by flight; and this it does not simply for the sake of the preservation of the species but for the preservation of itself. Nature clearly gives to the higher animals more and more pronounced individual values.

But the supreme step in the process of individualization is marked by the entrance of the self-conscious being. This gain is so immense that it has seemed to many to have been an entirely new beginning, rather than the climax of the whole process of evolution before it. It is a far cry from primitive man to the fully developed Personality, but nevertheless, the first faint beginnings of personality are to be discerned in the emergence of self-consciousness and its accompanying new sense of personal worth. For ages the mightiest

## THE CULTURE OF PERSONALITY

power in the life of primitive man was muscle; then there came the time when the mightiest power was cunning that could outwit muscle; then the time of the higher form of intellect, superior to both muscle and cunning; then the beginnings of love and conscience, which were mightier still; until to-day, as mind, heart, will and the moral nature have developed, we recognize that the mightiest power on the face of the earth is the power of the moral and spiritual character. Or, in other words, through all the ages, since man first made his appearance, the self-conscious individual has been steadily growing into the true and symmetrical Personality, the master of all his wondrous powers, who has learned how to use them not for selfish ends but for the sake of enriching the life of the Whole.

This brief survey of the evolutionary process is not mere poetry, it is literal

## PERMANENCE OF PERSONALITY

scientific fact. Nature's chief concern has been the evolving of new and constantly higher types of the individual, and all that we mean by Personality at its highest and best, in which the divine and human are blended into one, constitutes the ultimate goal of evolution.

Keeping in mind this great end for which Nature has been working from the beginning, let us recall the two fundamental axioms, upon which all Science bases its investigations, viz., the Indestructibility of Matter and the Conservation of Energy. What do we mean by the Indestructibility of Matter? Apparently, to our senses, matter can be destroyed. But our senses constantly deceive us. The piece of coal that you put on the fire disappears from view as it is consumed, and yet we know that not a single atom of the matter that went into the composition of the coal has been destroyed. Matter can no

## THE CULTURE OF PERSONALITY

more be annihilated than it can be created; the only thing that is destroyed is the form that matter may take. A crowd gathers in the street. You see it now as a crowd. In a few moments it has dispersed. It never will be the same crowd again. And yet not a single individual of the crowd has really been annihilated; it is only the special aggregation of individuals that has disappeared; it is the form, not the reality of the crowd that is lost. The cloud forms in the sky over your head, and after a few hours of sunshine, disappears; it dies, it is gone forever. Yet we know that not a single drop of the moisture that went to make up the cloud has really gone out of existence, it is only the particular form of the cloud that is lost. Science knows that when things vanish they are only hidden under new forms. Never does the scientist surmise for a moment that some-



## PERMANENCE OF PERSONALITY

thing suddenly springs into being from previous non-existence. All that we perceive can be accounted for by changes of aggregation, by assemblage and dispersion. Of material aggregates we can trace the history; we can say whence they arose and what they become; but never do we state that they will vanish into nothingness, any more than we conjecture that they arose from nothing.

In point of fact, matter has no stability, no identity. It is constantly changing. This earth of ours, and everything within it and upon it, is in a state of perpetual flux. The appearance of material objects may be identical but their substance is forever being changed. It is the same with the human body. The changes, though less perceptible, are every bit as real. An average adult man weighs 140 pounds. Of this amount there are nearly 104

## THE CULTURE OF PERSONALITY

pounds of water in the blood and flesh. Analyze the substance of the body and you will find albumen, fibrine, caseine, and gelatine; that is, organic substances composed originally of the four essential gases, oxygen, nitrogen, hydrogen and carbonic acid. Gum, sugar, starch, etc., are exhaled during respiration, under the form of carbonic acid and water. But water is a combination of two gases, oxygen and hydrogen; the air is a mixture of oxygen, nitrogen and water. Thus our bodies are composed only of transformed gases. "In a few months (not in seven years, as was formerly supposed) our body is entirely renewed. None of the flesh of our body existed six months ago; the shoulders, face, eyes, mouth, arms, the hair — all of our organism is but a current of molecules, a ceaselessly renewed flame, a river which we may look upon all of our lives but never see the same

## PERMANENCE OF PERSONALITY

water again. It is all nothing but assimilated gas condensed and modified, and more than anything else it is air. Our whole body is composed of invisible molecules which do not touch each other and which are continually renewed." All that science admits, is change. Birth is change, nourishment is change, death is change. The process of change is the process of life. As long as we live we are continually shedding our material organisms. But amidst all the changes in the form of matter, Science affirms that the essence of matter is absolutely indestructible. If matter be but "a mode of motion," then motion, or force is eternal.

The same statements apply to the second axiom of Science, the Conservation of Energy. Take any of the great physical forces of the universe, like heat, light or electricity, and these are but different forms of expression of one un-

## THE CULTURE OF PERSONALITY

derlying Force. The forms change — but you can neither create nor destroy a single particle of the essential force displayed.

The following are the main inductions which Science bases upon its study of nature: The visible, tangible, ponderable, and constantly moving universe, is composed of invisible, intangible, inponderable and inert atoms. These atoms are governed by Force, to constitute bodies and to organize beings. Force, therefore, is essential entity, being, God. The Visible Universe is composed of invisible bodies. What we see is made up of things which are not seen. What we call “matter,” vanishes when scientific analysis seeks to grasp it. But we find as the support of the universe and the origin of all forms, Force — the great dynamic element. It is not true then that Science recognizes no immortality. In most explicit terms, it

## PERMANENCE OF PERSONALITY

asserts that Force, or the ultimate reality underlying all forms of matter, is eternal. It is not necessary for our purpose, to ask how this Ultimate Force of the Universe is to be defined — whether or not in terms of life, of mind or of will? It is enough to know that it has been scientifically proven that no really existing thing in its true essence ever perishes, but only changes its outward form.

What, now, of that highest of all Forces with which Science deals — the Life force? Science cannot accurately define life, but it knows what life does. Call it the Life Principle, the Soul, the Ego — the name matters little. It is Something within that tiny microscopic cell that begins building, and does not cease until it has completed the wonderfully complex, harmoniously working and perfect human body. It groups the atoms which suit it and elim-

## THE CULTURE OF PERSONALITY

inates those which are useless to it. It organizes, it correlates, it controls, it guides, it keeps intact for 30, 50, or 80 years these millions upon millions of constantly moving molecules of matter. It is no wonder that John Fiske calls this Life Principle, or the Soul, "an emanation from God," so God-like is the task it performs. Is it conceivable that this wondrous Life force is less "real," than the physical forces which Science admits to be eternal? Does it not rather seem conclusive that what we call Life force, is the highest expression of Force in the Universe, and therefore, most sure of immortality? If the "essence of things" is indestructible, then surely the essence of the transitory human body, or the "Soul," must be indestructible.

But while we admit that the Life force may be permanent, we remember that the individuality of the Soul, or

## PERMANENCE OF PERSONALITY

Personality, is recent in the world's history. Our planet was nebula, then sun, after that chaos. Life began with the most rudimentary organism. It has progressed century by century to attain its present state, which is not the last. What we call the faculties of the soul, intelligence, reason, conscience — are comparatively modern. The mind has been only slowly freeing itself from the dominion of matter. The achievement of Personality has but recently begun. Are these faculties of the soul, unified in a self-conscious Personality, akin to the temporary groupings which shall be dissolved, or are they among the substantial realities that shall endure the shock of time? If all that "really exists," in the highest sense, is immortal, we have only to ask whether our personality, our character, our true Self is sufficiently individual, sufficiently characteristic, sufficiently developed, —

## THE CULTURE OF PERSONALITY

in a word, sufficiently *real*; for if it is, there can then be not the slightest doubt of its continuance. It may return, in some sense, to the Central Reality, but not without identity; its individual character will be preserved.

But Science throws still further light upon our problem. Professor Höffding, of Copenhagen, formulates another axiom of Science that he calls the "Conservation of Value." In his view as a philosopher, he agrees with Browning and many other great seers, that no real Value or Good is ever lost. The whole progress and course of evolution is to increase and intensify the Valuable — that which "avails" or is serviceable for highest purposes, — and it does so by bringing out that which was potential or latent, so as to make it actual and real. Real it was, no doubt, all the time in some sense, as an oak is implicit in an acorn or a flower in a bud, but in



## PERMANENCE OF PERSONALITY

process of time it unfolds and adds to the realized Value of the Universe. This is only a higher application of Darwin's principle, the survival of the fittest. In the lower realms of life before self-consciousness appears, it is the "strongest" individual which survives; i. e., strongest in body and muscle. But with the coming of man, Nature turns her attention away from the further development of the physical body, and centers her whole interest on the development of the mental, the moral, the spiritual, the psychic nature of the individual, thus revealing more and more clearly the possibilities of personality. Higher forces than brute strength are henceforth to determine what is "fittest" to survive.

The complex and perfect human body is apparently Nature's last word in physical development, and she is determined to preserve that through the con-

## THE CULTURE OF PERSONALITY

tinuance of the species. But only the first wonderful words in the unfolding of man's spiritual and psychic nature have as yet been spoken, and the possibilities are practically infinite. With this view of Nature's emphasis upon the Valuable, Immortality may be defined as the persistence of the essential and the real; it applies to things which the universe has gained — things which, once acquired, cannot be let go. Immortality for any thing is the result of nature's (i. e. God's) law of the Conservation of Value. The tendency of Evolution is to increase the actuality of Value, converting it from a potential into an available form.

Now, remembering that Nature's object throughout the entire evolutionary process is the development of a constantly higher type of Personality, and since Matter and Energy neither increase nor decrease but only change in

## PERMANENCE OF PERSONALITY

form, and since Life too is probably constant in quantity, though alternating into and out of incarnation according as material organisms are put together or worn out, is it conceivable that the highest type of existence we know — thought, love and will bound together in self-conscious unity — can do aught else but steadily increase unto that perfect day? To believe that true Personality is not permanently “valuable,” is to make of the Universe an imbecile, driveling farce, and to regard the whole stupendous process of Evolution as a meaningless and utter failure.

The real question then, is not “If a man die, shall he live again?” but rather, “If a man die, does he deserve to live again?” The supreme personal question is not, “Am I immortal?” but, “Am I worthy of immortality?” Have I achieved in my personality that

## THE CULTURE OF PERSONALITY

which is of sufficient value to the Universe to justify immortality for me? Am I sufficiently "real," in the sense that my life in its inner consciousness has blended and become one with the Infinite Life — the only great Reality? Is my personality sufficiently developed in the True and the Good, so that it possesses in itself the power to "leap the gulf?" Is my Self-consciousness sufficiently strong and intense, and enough in harmony with the Universal Consciousness, so that it can survive the dissolution of my body in death? Am I body, "having" only a faint semblance of "soul," or am I the strong, self-conscious Personality, merely "having" the body? Man makes his own destiny. He rises or falls in accordance with his own works. Philosophy has long since demonstrated immortality. Science has never proven it untrue, and to-day is finding it more and more rea-

## PERMANENCE OF PERSONALITY

sonable. It remains only for the individual to demonstrate *within himself* his worthiness of immortality.

In Ibsen's drama, "Peer Gynt," the theme is the same which we have been considering: What is it to be one's self? What is it to find one's self? What, after all, is the true Personality? As, step by step, we follow this capricious creature through his kaleidoscopic career, we see him in all his deep-seated selfishness, his cynical indifference to higher things, his superstitious and often revolting religion, his insincerity, his compromise, his treachery, his deceitfulness, his lust. More than once he catches a vision of something higher, nobler, purer; but his better self turns from the vision and submits itself again to degradation as he continues his downward course. Near the close of the drama he meets the button-moulder with his large casting-ladle. He insists

## THE CULTURE OF PERSONALITY

that he must have the soul of Peer Gynt to melt in his ladle, in order to make of the raw material new and better souls. Peer Gynt resists this destruction of himself with all his might. He tries to show that he has always been his true self. But little by little, the button-moulder shows him that not only God's Peer Gynt but the devil's Peer Gynt also, is washed out. There has ceased to be anything decisive or individual even in his sins, and so he must go into the melting pot. At last he begins to see that in truth he is no one, and this very recognition is the first step on a better way. But he begs for a respite, just a little time in which to discover somewhere his lost self, if possible. The button-moulder finally consents, but adds, "Nevertheless, we'll meet at the next cross-roads, Peer Gynt." As he proceeds on his search Peer Gynt meets Solvejg, the one woman who has

## PERMANENCE OF PERSONALITY

truly loved the real Self in him all these years, and has been waiting in confidence for his return. And he cries out: "Can you tell me where Peer Gynt has been since we parted? Where has he been with the mark of his destiny upon his brow? Been, as he sprang from God's thought? Where have I been as myself? Whole and true? Where have I been with God's stamp on my brow?" And Solvejg replies, softly and smiling, — "In my faith, in my hope, and in my love."

It was this pure and sacrificial love, incarnate in a woman's heart, which was leading him on o'er land and sea, o'er crag and torrent, through his sins — and perhaps also through the penalty for those sins in the melting spoon of the moulder, — leading him back to light, to love, to his true Self in God.

This is the personal question: Am I

## THE CULTURE OF PERSONALITY

my true Self? Am I daily realizing the Self that sprang from God's Thought? If not, let me remember that my true, my ideal Self does exist, has always existed in God's faith and hope and love for me, and I may make it real, if I will. In just the degree that I do become my real Self am I sure of immortality, for all "real" things are eternal. It is not a question of heaven or hell, it is not a question of future reward or punishment; if we take Nature as our teacher, we learn that her chief concern is for the perfected Personality, and the problem of immortality becomes for each one of us, simply the question as to how far we have gone in the achievement of true Personality. Our struggle for Personality does not stand alone. As Myers says in "Human Personality," — "Perhaps in this complex of interpenetrating spirits our own effort is no individual, no transitory thing.



## PERMANENCE OF PERSONALITY

That which lies at the root of each of us, lies at the root of the Cosmos too. Our struggle is the struggle of the universe itself; and the very Godhead finds fulfillment through our upward-striving souls."

In my judgment, the real and final evidence for a future continuance of Personality is to be found along the line of psychical research. We need to remember that it is modern psychology which has made possible the work both of the English and the American Societies of Psychical Research. The work of these investigators, in Mr. Gladstone's opinion, expressed shortly before his death, is "the most important work that is being done in the world." These Societies enroll in their memberships many of the greatest minds in this country and abroad, who are convinced that it is in the further study of Personality, as we get deeper into the sig-

## THE CULTURE OF PERSONALITY

nificance and meaning of these complex forces of personal life, that the scientific evidence is to be found for the existence of personality beyond the grave. The phenomena of telepathy, of clairvoyance, of clairaudience, of automatism, have all been scientifically demonstrated, according to Professor James. The arguments from praeternormal psychology, from mental pathology, from genius, from the sub-conscious faculties carry a stronger conviction from year to year as new facts are disclosed. These genuine phenomena with which **Psychical Research** deals may be interpreted in one of two ways: **Either** they are due to the working of the sub-conscious mind, or some form of mental power with which psychology is not yet familiar; or else they are the results of the activity of disembodied intelligences. If the latter view prove to be correct, they furnish the absolute demonstration

## PERMANENCE OF PERSONALITY

of the existence of personality apart from the body. It is very interesting to note that during the last few years, one after another of these investigators whose reputations are assured in the scientific world, have been passing over from the first view to the second, whereas at the outset they confess themselves to have been either disbelievers or agnostic regarding immortality. It is the scientific evidence alone, accumulated through a period of many years, that has brought conviction to these minds.

We cannot but feel that as these investigations are continued in the purely scientific spirit, there will at length shine upon this old earth of ours, not merely the light of faith or of belief or of hope or of desire, but the clearer light of definite knowledge, and we shall know beyond the shadow of a doubt and apart from all considerations

## THE CULTURE OF PERSONALITY

of religion, that death is never annihilation but only change of outer form; and that this self-conscious Personality that we have been seeking to develop, is able to survive the shock of time, and leap the gulf, and continue its life under more spiritual conditions.

This much, at least, grows clear, that whatever else may be involved in the life beyond, we must begin there just where we leave off here. There is no sudden change in one's "self." We are not, in some miraculous way, transformed into either saints or demons. Life there, must be the continuation of the life here; and when we awaken after the sleep of death, it will be to find ourselves just what we were when we closed our eyes here, no better and no worse. So that if we pass into the clearer light beyond, with a personality mean and small and stunted and undeveloped and only approaching faintly

## PERMANENCE OF PERSONALITY

to the reality, possible to every individual, we must begin the life there, as a mean and stunted and undeveloped being. The lessons we do not learn here, rest assured we shall have to learn there; the progress that we fail to make here, we will have to make there; the inner growth that we do not allow now, because of our absorption in other things, we shall, in some way, under some conditions, be obliged to experience before we can ever reach the highest to which we aspire.

In the light of modern philosophy and science, as well as in the more reasonable faith of religion to-day, our chief concern should not be whether we are to carry self-consciousness through the shadows of Death, but rather, what degree of Self-consciousness will we take with us when we leave these familiar scenes? Shall it be the clear consciousness of the full-fledged and

## THE CULTURE OF PERSONALITY

symmetrical Personality, or shall it be the faint consciousness of one who has only begun to take the first faltering steps in the direction of true manhood and womanhood? The greatest thing in the universe, next to God, is human life, and the greatest thing in human life is the fully developed Personality, and the developed Personality is the one in whom the Divine and the human are blended in conscious unity. And to be thus one with God is to be conscious, here and now, of the Life that knows no end.

“The one life thrilled the star-dust through  
In nebulous masses whirled,  
Until, globed like a drop of dew,  
Shone out a new-made world.

The one life on the ocean shore,  
Through primal ooze and slime,  
Crept slowly on from more to more  
Along the ways of time.

## PERMANENCE OF PERSONALITY

The one life in the jungles old,  
From lowly, creeping things,  
Did ever some new form unfold —  
Swift feet or soaring wings.

The one life all the ages through  
Pursued its wondrous plan,  
Till, as the tree of promise grew,  
It blossomed into Man.

The one life reacheth onward still:  
Some day our eyes will see  
The far-off fact our dreams fulfill,  
Of glory yet to be.”

THE END.













*Psych.*

**University of Toronto  
Library**

---

**DO NOT  
REMOVE  
THE  
CARD  
FROM  
THIS  
POCKET**

---

Acme Library Card Pocket  
**LOWE-MARTIN CO. LIMITED**

