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# **Bergson's Philosophy**

**in the Light of Theomorphism**

**H. B. Holler**

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# Bergson's Philosophy

## in the Light of Theomonism

An Appreciation and a Critique  
For Students of Modern Philosophy and of Theomonism

By

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"Life is real! life is earnest!  
And the grave is not its goal."  
—Longfellow, "Psalm of Life."

"Attempt the end, and never stand to doubt;  
Nothing's so hard but search will find it out."  
—Herrick, "Seek and Find."

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## INTRODUCTION.

HENRI LOUIS BERGSON, born 1859 in Paris, was educated at the Ecole Normale, and became a Doctor of Letters in 1889. After holding various positions as teacher in Paris and the provinces, he was made a master of conferences at the Ecole Normale Supérieure, in 1897, and professor at the College de France, in 1900, being made a member of the Institute the next year. His most important books are on "Matter and Memory," "Introduction to Metaphysics," "Creative Evolution," and a short essay on "Dreams." Bergson became very popular with the Pragmatists because of his criticism of Idealism; but few of the Pragmatists seem to understand that his philosophy has also developed into a critique of Mechanistic Materialism, toward which Pragmatism is leaning.

Bergson is quite original. "Two sorts of writers possess genius: those who think, and those who cause others to think."—Roux, "Meditations of a Parish Priest." Bergson is a thinker who incites to thought. The great importance of his philosophy consists in *the attempt to give the elements of an entire reconstruction of philosophy on the basis of vitalism and psychology*. A new evaluation and criticism of intuition is attempted by him with some success, but the realm of advanced psychism, as far as we can judge from his published works, is still closed to him, although he is expecting much from the study of telepathy.

The relation of Bergson's thought to Theomonism is in his approach toward psychism, not yet fully understood by him, and also by his Monism. Bergson realizes that Monism, and not Dualism, gives a true interpretation of the Universe. The greatest philosophers know that in the last definition, matter and spirit are related and combined into one life force, or, as Pope expresses it: "All are but parts of one stupendous whole, whose body Nature is, and God the soul." ("Essay on Man.") The greatest philosophers are, however, not pantheists but monotheists. Theomonism is theistic Monism. Bergson is a libertarian and a vitalist to whom life rightly appears as far above a mere material and mechanical aggregation or an ideal sophistic abstraction. He would say with Goethe: "Wem zu glauben ist, redlicher Freund, das kann ich dir sagen: Glaube dem Leben, es lehrt besser als Redner und Buch." ("Vier Jahreszeiten.") It is the will especially which expresses to him the ego or self. In this, he is related to Schopenhauer and Schiller, the latter of whom says: "Alle andern Dinge müssen; der Mensch ist das Wesen welches will" ("Ueber das Erhabene"). His understanding of Kant's philosophy seems to be good, and all that can be expected from an anti-intellectualist, which Bergson appears to be.

In the light of Theomonism, he can be appreciated more fully as an original thinker, for the direction of his philosophy is best known to Theomonists, and being known, a critical examination of his works in such light shows also its incompleteness.

For a critical evaluation of Prof. Bergson's philosophy, it will be best to review it according to the separate works, which, while related

in thought one with another, are yet, as far as he can make them, individually complete in the treatment of distinctive matters. The first book we consider is on

### MATTER AND MEMORY.

Knowing of the wealth of psychistic literature on this subject, of which Bergson does not seem to be aware, we cannot say that he has added very much of value to this topic of "matter and memory;" but the treatment in this book is often quite original and refreshing. What the author intended to do, is clearly stated in the opening sentence of the Introduction to the English translation. He says: "This book affirms the reality of spirit and the reality of matter, and tries to determine the relation of the one to the other by the study of a definite example, that of memory." He continues a little after that: "realism and idealism both go too far \* \* \*." Matter in our view, is an aggregate of "images." And by "image" we mean a certain existence which is more than that which the idealist calls a "representation," but less than that which the realist calls a "thing." It is the common sense view of matter which he is advocating. Matter to him is a "self-existing image," by which he does not indicate that matter originated itself, but that the existing matter, or rather the separate forms of matter, which our senses of the body perceive, are not mere abstract imaginations, but are real images, although only images and not what they would seem to be at first sight, especially not, if we consider their changeableness and the fact that they are often mere instruments of the mind or of the grand life tendency of which he speaks so much in "Creative Evolution."

He contends, and truly so, that matter cannot originate thought, matter cannot create mind, but mind, using the brain, does, indeed, receive stimulation through the outer sense perceptions and the activities or agitations of the brain cells. But how, and for what purpose, such perceptions shall be defined and applied is decided within the province of mind above matter, namely, by the ego.

Bergson asserts correctly that the psychic state, generally speaking, is immensely wider than the cerebral state. He says: "I mean that the brain state indicates only a very small part of the mental state, (namely) that part which is capable of translating itself into movements (or better agitations) of locomotion." He uses a very apt illustration, when saying that, as the comings and goings of the actors upon the stage do not clearly indicate the meaning of the play without explanatory words, except in pantomime, so do also the cerebral movements (or agitations) little show the delicate mental process and corresponding consciousness in abstract reasoning and creative thinking.

"Memory, or the synthesis of the past and present," according to him, "is the connecting link between mind and matter." I would add that this is correct not only as far as perceptions of outer senses are concerned, but also with ethereal matter and the purely psychic perceptions.

The next book to be reviewed is the

## INTRODUCTION TO METAPHYSICS.

Bergson explains metaphysics as "the science which claims to dispense with symbols," which, as he says, can be done only by intuition, and intuition, according to him, is "the kind of sympathy by which one places one-self within an object in order to coincide with what is **unique** in it and consequently inexpressible." This definition of Bergson is applicable also in psychism and is quite acceptable to Theomonists, with the proviso that we put the qualifying word "ordinarily" before the "inexpressible." We agree with him that the sciences deal with symbols by the method of analysis or what is usually called "induction."

Intuition, as he intimates, is generally applicable to what I call "introspection," i. e., the contemplation of our own self in its flowing through time. No image can reproduce exactly the original feeling I have of the changing flow of my own conscious life, yet I am conscious of this change, and each phase of it exerts a more or less powerful influence upon everything pertaining to my whole life. There is "a variety," as he says, "of qualities, continuity of progress, and unity of direction in the inner life which cannot be analyzed by means of the common scientific symbols." Because of this fact, materialistic scientists cannot appreciate the psychics, and they make terrible mistakes in their criticisms of psychic mediums, although some of them are "fools who came to scoff and remained to pray." They are always analyzing what the medium says or does, or is supposed to do (though often really done by Spirits), but they have no grasp of the reality of the sensitive's actual psychic perceptions. It is all "Greek" to them. Of the psychic phenomena it may be said, with Byron: "'Tis strange—but true; for truth is always strange—stranger than fiction" ("Don Juan").

Metaphysics, of course, must work with "concepts," but, as Bergson correctly says, "metaphysics is only truly itself when it goes beyond the concepts." Yet, the Theomonists say with Dickens: "Now, what I want is Facts. \* \* \* Stick to Facts, sir!" ("Hard Times"). It is from the conclusions by analysis, through abstraction, that psychic philosophy must start, and it is by the method of deduction that it must advance, i. e., from these methods as applied in psychism. The facts from which we start may be psychic facts, but they are facts just the same, and "Facts are stubborn things" (Elliot, "Essays"). For this reason, we have in psychistic Theomonism many new terms which are not to be confounded with similar or related terms in material sciences. But these terms are denoting real facts. Only a developed psychic can fully understand the terminology denoting these psychic concepts. Philosophical empiricism and rationalism are often both of little help, if not altogether illusive, as regards true metaphysics of psychism, and not mere common analysis, induction, and even deduction, but original higher psychic intuition, which we call "inspiration," is the primarily effective method of this higher metaphysics, which Bergson himself does not yet fully comprehend, but to which he is clearly pointing. This inspiration is a very swift, almost lightning-like rapid method of presentation, analysis, and deduction combined, whose effectiveness can be understood only by developed psychics. Goethe truly says: "The

thinker makes a great mistake when he asks after cause and effect: they both together make up the indivisible phenomenon" ("Sprüche in Prosa").

To know what is meant, we must see or experience, just as Bergson so aptly states, for without having seen gray we cannot have an idea of how black and white interpenetrate. But, having seen it, we know. Just so, having once seen other selves in the mirror of the own self and having formed with others, be they mortals or spirits, the bond of sympathy by telepathy, establishing mental intercommunication, the psychic becomes a true psychic metaphysician.

Bergson correctly concludes, that what he calls "intuition," and which in its higher degree is "inspiration" because it is purely spiritual, is not at all mysterious. It is rather an inborn faculty whereby we obtain it and which everybody possesses, but which, on account of the common false philosophies, is as yet seldom properly developed and applied.

Now let us consider the book on

### CREATIVE EVOLUTION.

Bergson takes life mainly as transcending teleology, but admits mechanism as a scientific viewpoint. The psychic life, however, according to him, transcends both, the mechanical and the intellectual. As a philosopher he would rather look upon life in general from the psychological point of view. In this, Bergson is a true Theomonist and proves himself to be far advanced above many school philosophers.

He is quite correct in presuming that everything starts from an original impetus, or, in other words, that mind is prior to matter and matter has not created the original mind. This impetus, too, causes the variations because of its on-driving force taking no account of the aberrations which do not fall in line with the purpose of life as such. He points out with great clearness that the mechanistic philosophy or science fails to explain the cause of the correlation of the parts or variations; whereas, on the principle of creative evolution, such correlation is self-evident as that which joins the primary with the secondary, the lower with the higher, the simple with the complex, and even the truly vital and lasting with the ephemereal and temporary.

He makes a good point by saying that life does not proceed by the association and addition of elements, but rather by dissociation and division, i. e., by teleological selection.

The following sentence of Bergson is really classical and fundamental. He asserts, namely, in a truly theomonistic manner: "There is infinite complexity of the organ, but extreme simplicity of function." By this he means that the power and purpose of life, namely, that which is truly vital, is most simple, or, as Theomonists assert, "*there is only one law in the Universe, namely, the will of God generating children and evolving worlds fit for such children.*" Bergson, having as yet not heard of Theomonism, does not make this conclusion; but, I have no doubt, sooner or later, will be impelled to arrive at such a deduction. Tennyson was nearer to this truth, when he said: "One God, one law, one element, and one far-off divine event, to which the whole creation moves" ("In Memoriam: Concl").

It should always be remembered that the function of life is by its inherent God-given power, and the organic effectiveness of such power makes it everlasting, not totally comprehended within the separate organ as such, which is continually changing, but in the vital power ever more fully to organize for the enrichment of evidence, which power, of course, is psychic and not physical. "*Life is tendency*," as he says, and this tendency we Theomonists explain not as mere Evolution, but as *Avolution*, i. e., not so much as a coming out from something lower but as an ascending to or being drawn up to something higher. Bergson evidently agrees with this idea, although he has not heard of the term "avolution."

In this light, as he says: "what we do depends upon what we are; but we are also what we do." Bergson correctly asserts that the "creation of self by self is the more complete, the more one reasons on what one does \* \* \* for a conscious being, to exist is to change, to change is to mature, to mature is to go on creating oneself endlessly." This is the teaching also of enlightened spirits communicating through psychic mediums, and is adopted by Theomonists.

Bergson is quite logical when he asserts that "individuality is never perfect, and that it is often difficult, sometimes impossible, to tell what is an individual, and what is not, but that life nevertheless manifests a search for individuality, as if it strove to constitute systems naturally isolated, naturally closed." Evolution, or as we Theomonists call it, avolution, tends to create individuality. But we cannot agree with Bergson when he asserts with so many scholastic philosophers that man is the highest individuality, except we include in the term "man" all self-conscious and more highly intelligent beings throughout the grand Universe.

Let me make here a short digression! Let me refer to what Rogers ("Human Life") calls guardian angels o'er Man's Life presiding, "Doubling his pleasures, and his cares dividing." The philosophers of old have often distinguished men, angels, gods, and the God. We Theomonists say of earthborn, incarnate and decarnate men (the latter called spirits) that the higher ones of them in the heavenly spirit realms or still on earth are "angels" or messengers of God because of the fact that they, on account of qualification, are performing each one a certain and specific mission to which they have been called by special aspiration and inspiration, especially if such inspiration is not mere intuition—a term which even Bergson finds wholly inadequate—but is mediumistically received and is consciously and clearly understood, so that an effective co-operation with the higher heavenly leaders has been established. Such angels are evidently more than commonly conscious and intelligent men or women, for they are approaching mastership which shall make them akin, although being still inferior, to the archangels, or even to the gods or elohim, the great rulers of whole solar systems. These masters become the leaders for this or that special work. Again, over the lower elohim, there are still higher ones ruling over solar systems more centered and far more elevated than our own solar system, who, again, are aspiring to a more perfect union with Eloah, the God of the Universe. I mention all this merely to indicate that the view of Bergson, from the Theomonistic stand-

point, needs considerable expansion and more clearness of distinction of higher grades of beings.

It is not only important, that the organism which lives is a thing that endures, and that maturity and old age are merely attributes of the body, and not of the self or ego proper, as Bergson correctly states, but it is still more important, as Theomonists assert, that the individual organism, i. e., the personal ego, become universally useful, and thus gain in wisdom and power, so that the individual's progress cause a progress also of others. Souls are not to live for themselves, for that would mean retrogression, as no single individual can live so in a world in which everything is necessarily interdependent, as the allies in the terrible war in Europe now at last find out, but he must necessarily live for the whole, that by the whole he may get the greatest support for own advancement.

The trouble with Bergson is that, while he admires psychic science, he is not yet able properly to apply it, and that is evidently because of the fact that when he wrote his "Creative Evolution," he himself was not yet psychically developed enough to benefit by universal telepathy through what is usually called "Mediumship."

Bergson is rather hard on the intellectuals, i. e., on the philosophers who would use a geometrical logic for measuring life in its universal and everlasting tendency. But what can the poor so-called "philosophers" do who have neither intuition nor inspiration, who do not see further than the length of their noses? Many a would-be philosopher, as Pope says, is a "bookful blockhead, ignorantly read, with loads of learned lumber in his head." ("Essay on Criticism").

Still, I rather admire a man who is earnestly striving with all the power of his intellect to illuminate the way of life as far as he can see it, very short though his vision be. There is none of us mortals who can scan the whole way or even a very great length of it. My experience is, that a really earnest thinker who is battling for the light that is in him, although he fight still against the unknown facts, disclosed only through psychism or mediumship, is to be regarded much higher than the shallow "theosophist" or Christian scientist, who believes everything, no matter how ridiculous, that is told him by some half-crazed so-called "mentalist" who cannot even define a single philosophic thought clearly. It is those real thinkers or intellectuals, although the door to the great treasure house, which "in years that bring the philosophic mind" (Wordsworth) make them very rich above many others, has not yet been opened unto them, who, if ultimately enlightened or developed, will be the qualified leaders, as well as the real benefactors of the world.

In Theomonism, we appraise and welcome every earnest effort made, on whatever line and in whatever sphere, just because we perceive with Bergson that life as a whole is so manifold and so very abundant, not only as to form, but mostly also as to powers to be developed, *life which unfolds by wisdom, through power, into beauty*. Bergson says: "the intellectual tendencies innate today, which life must have created in the course of its evolution, are not at all meant to supply us with an explanation of life; they have something else to do." By this he can refer, of course, only to temporary and fleeting tendencies; for we

Theomonists find especially in the mission of Bergson a sample of the great tendency of universal life, exemplified in the history of thought throughout the past ages, namely, of a psychic urge of avolution for a higher interpretation of a more universal co-operative beatification.

But Bergson has, indeed, caught the essential idea of Theomonism, when he says: "life is like a current passing from germ to germ through the medium of a developed organism. *The essential thing is the continuous progress indefinitely (infinitely?) pursued*, an invisible progress, on which each visible organism rides during the short interval of time given it to live \* \* \* the past presses against the present and causes the upspringing of a *new form of consciousness, incommensurable* with its antecedents \* \* \*." Redfield's "Control of Heredity," "Dynamic Evolution," and "Human Heredity," while considerably modifying the current theories of heredity, evolution, and eugenics are by no means disproving that fact of evolution. Evolution, as he says, may have its origin in the adult and not in the egg; but he himself proves the dynamic evolution, which, in its best definition is psychic evolution, conclusively. Tennyson expresses this in the following stanza:

"I hold it truth, with him who sings,  
To one clear harp in divers tones,  
That men may rise on stepping stones  
Of their dead selves to higher things."  
—("In Memoriam.")

The pity is only that Bergson does not at once or later admit the idea of gradual approach toward a final discontinuance of the "samsara," as Buddhists call it, namely, of the change of organisms serving the individual tendency; for there comes, indeed, a time when the individual arrives at the blissful state of so governing and recreating in God's power the physical and spiritual nature of his own organisms or body that it serves him to the best for ever and ever. Non-Theomonists are too pessimistic in their outlook upon life. Old philosophies and religions have not been developed highly enough to give an outlook into the realms of harmony and peace in a most useful heavenly life-activity which creates and forever renews the greatest joy. But such an outlook Theomonism is furnishing, not merely asserting it as a theorem, hypothesis, or axiom, but as a fact clearly evidenced in the general psychic avolution and the specific theomonistic revolution itself.

That Bergson is approaching this theomonistic view-point is clearly seen from his statement: "histologists, embryogenists, and naturalists believe far less readily than physiologists in the physico-chemical character of vital action \* \* \*. The more duration marks the living being with its imprint, the more obviously the organism differs from a mere mechanism, over which duration glides without penetrating. And the demonstration has most force when it applies to the evolution of life as a whole, from its humblest origins to its highest forms, inasmuch as this evolution constitutes, through the unity and continuity of the animated matter which supports it, a single indivisible history. Thus viewed, the evolutionist hypothesis does not seem so closely akin to the mechanistic conception of life as it is generally supposed to be."

That life is tendency, Bergson describes in a convincing manner. He says: "Each of us, glancing back over his history, will find that his child-personality, though indivisible, united in itself divers persons, which could remain blended just because they were in their nascent state: this indecision, so charged with promise, is one of the greatest charms of childhood. But these interwoven personalities become incompatible in course of growth, and as each of us can live but one life, a choice must perforce be made. We choose in reality without ceasing; without ceasing, also, we abandon many things. The route we pursue in time is strewn with the remains of all that we began to be, of all that we might have become." He then goes on to write of the many outbranchings on the path of evolution of life on earth, saying: "The bifurcations on the way have been numerous, but there have been many blind alleys besides the two or three highways; and of these highways themselves, only one, that which leads through the vertebrates up to man, has been wide enough to allow free passage to the full breath of life." What will Bergson say when once the truly universal divine life progress is visioned by him?

He gives the ideal of human evolution as "a society always in progress and always in equilibrium." But he does not state how this ideal can be attained. Theomonism supplements Bergson by teaching that such an ideal is realizeable, indeed, even on earth, but only by avolution to the truly divine life, under continual conscious co-operation with God's wise, powerful and beautiful angels. This avolution is not by mere creeds, whether religious, scientific, or philosophic; not by mere abstract reasoning and theory; not by fighting the evil without and the sins of others; but by most careful individual *self*-development; by application in daily life of all that has been recognized as true and good; and by inspiration and continual powerful guidance and co-operation from the higher spheres of life of the far more advanced worlds in the Universe of God, obtained by the well-developed individual, not for own glorification but for the benefit of all fellow-beings as much as for his own upliftment. Such a one is correctly described by Dryden as "a man so various that he seems to be not one, but all mankind's epitome" ("Absalom and Achitophel").

Bergson is correct in criticizing the intellectualistic sophists who are merely always talking about logic and abstract ideas, knowing, as he does, that with most pseudo-philosophers words are used mostly to cover lack of real thoughts. Most of these scholastics have spent their lives in repeating Aristotelian, Baconian, or Hegelian ideas which, at the present state of physical and psychical researches, necessarily must often appear to the truly advanced scientists and psychists, as wholly inadequate, if not really childish. Personally, I prefer Schopenhauer by far to Hegel, Darwin and Alfred Russell Wallace to Bacon, and Kant to Aristotle, although they all fall far short of Theomonism, as I think, they would agree, could they now appear to us visibly and tell the truth.

Indeed, I assert that it is because of the limitations of the old systems and trends of thoughts found with those philosophers that the need for something infinitely better was felt, and the very much wiser minds in the higher spiritual realms of life, which realms these old

philosophers were far from having reached, compassionately revealed Theomonism to us.

It is my greatest wish that there shall never be any theomonistic dogmaticians and purely scholastic systematizers, but that there may be found in the future an ever increasing and ever better qualifying host of disciples who shall be heavenly inspired rebuilders, beautifiers, and most sensible leaders. It is of little importance that Theomonism was first taught on earth by myself, but it is of greatest consequence that the power of truth, the vital urge, and the illuminating divine tendency of universal Theomonism shall be transmitted unimpaired and much strengthened through my followers.

It is too much to hope that philosophers who are still hesitating to follow Bergson, who is one of the unconscious heralds of Theomonism and who, because of his innocent lack of understanding of real Theomonism, can lead only a short distance toward Theomonism itself, should be ready now to follow me and accept Theomonism as such. But I do hope that these thinkers will at least begin now to study Theomonism from the "Theomonistic Bible" (\$1.50, later bound edition \$3, De Luxe \$5.75), now appearing in parts, and the "Theomonistic State" (\$1.50) and "Psychic Mediumship and Theomonistic Symbols" (\$1.00) soon to appear. A man who is too proud to investigate new truths is like the man who was too proud to fight (i e., to fight own bad tendencies) and then became embroiled with the whole world, including his own party; for it is by continuous new researches and new struggles and fights only that higher progress can come, and until higher psychic progress is achieved, a far better practical life with more satisfactory opportunities, powers and happiness must not be looked for, of course.

Bergson says correctly: "All the elementary forces of the intellect tend to transform matter into an instrument of action." This is well known to all unprogressive people. That is why they hate new ideas and new tendencies. They demand new actions, new readjustments of selves, which they abhor. Goethe says: "Wir gestehen lieber unsre moralischen Irrtümer, Fehler und Gebrechen, als unsre wissenschaftlichen" ("Sprüche in Prosa").

Bergson should have added that, alongside with evolution, there is also the tendency of devolution away from the ideal. This devolutionary tendency has become very expressive during the terrible war in Europe and is still shown in the continual expression of national prejudices and hatred of one nation against another, not to speak of the hatred of the various races in the United States against each other.

Prof. Bergson is quite correct also in speaking of two tendencies of the mind, the one, the mechanical, which considers extension, and externalizes; and the other, which he aptly calls the "natural" tendency, looks to the intension, and internalizes. He says of the result of this latter activity of the mind: "there is then progress in the form of tension, continuous creation, free activity." Such a creative activity of the mind, or better of the ego, is needed because avolution or true progress cannot be achieved without it. It is by the living that life must be advanced.

We all feel satisfied when we have done something original which

we are sure will be of benefit. Shakespeare truly says: "Men at some time are masters of their fates" ("Julius Ceasar"). We all feel the urge of nature to press onward toward a higher goal. Good parents are most anxious to kindle good and strong ambitions in their children; for, by many a sad experience of their own, they realized that the lack of good ambition means lack of success and of happiness. Parkhurst has well written: "Laboring toward distant aims sets the mind in a higher key and puts us at our best." ("Sermons")

This refers to what Bergson terms "the vital order," in the following words: "Heredity does not only transmit characters; it transmits also the impetus in virtue of which the characters are modified, and *impetus is vitality itself*. That is why we say that the repetition which serves as the base of our generalizations is essential in the physical order, but is accidental in the vital order. The physical order is 'automatic;' the vital order is, I will not say voluntary, but analogous to the order 'willed.'" On this fact Theomonistic therapeutics is founded.

It is by intuition that the non-psychic philosopher must progress. Prof. Bergson says of it: "Intuition, if it could be prolonged beyond a few instants, would not only make the philosopher agree with his own thought, but also all philosophers with each other. Such as it is, fugitive and incomplete, it is, in each system, what is worth more than the system and survives it. The object of philosophy would be reached if this intuition could be sustained, generalized and, above all, assured of external points of reference in order not to go astray. To that end a continual coming and going is necessary between nature and mind." Theomonists agree to this idea, and that is why we do not admit only the wonderful mental phases of psychic mediumship, but also the physical phases, such as automatic writing and drawing, slate writing, spirit photography, trumpet speaking, etherizations, etc., which we hope, Bergson, too, will learn to utilize properly, and if he does so, he will recognize, perhaps, that intuition is closely allied and almost identical with inspiration, but that *inspiration is the sustained intuition*, wherefore it makes us consistent with our own thoughts as well as makes us appreciate the truth in all philosophies, only finding some of them somewhat inferior to others according to the scientific ability and the psychic and spiritual development of the philosopher who originated such philosophies.

Lastly, we consider Bergson's essay on

## DREAMS.

According to Bergson, dreams are real impressions by (physical) sense organs, which impressions are vitalizing hidden memories of the past. He takes the sense impressions as mere outlines or points of departure for the dream imagery. By this he means that dreams are mostly caused by outer sense-impressions obtained during sleep and which are dreamily interpreted by anything found in accumulated memories of what Hudson calls the "subjective mind" as a storage, which impressions have some kind of semblance to, or relation with, such outer contact, be they visual, auditory, or tactile. With this he includes the impressions received from inner organs of the fleshly body.

At the conclusion of his essay on dreams, he specially admits that he has not entered the initiation into an understanding of the mysterious phenomena which are raised by psychical research. Yet, it is asserted in the Encyclopedia Britannica, and I believe correctly so, that Bergson is fully conversant with psychological studies and methods. His address of acceptance of the presidency of the British Society for Psychical Research, in 1913, shows that he is deeply interested in the problem of telepathy, and we may expect that, like so many other scientists and philosophers, a fuller acquaintance with the psychic phenomena will make of him a real psychist, if not a developed psychic.

Bergson has touched upon the meaning of the dream because it is of great importance for the understanding of our thought-life, without which philosophy must for ever remain a chimera. Sleep, like Death, opens the portals of the wider life, as Shelley exclaims "How wonderful is Death! Death and his brother Sleep." ("Queen Mab.") However, Bergson has not been able to explain the most important part of dream-life, that of the vaguely called "super-conscious" or better "inspiration" phase, which has exerted such a great and lasting influence upon the philosophies and religions of the world. He failed to solve this greater question because he is not a developed psychic, although he is almost dogmatic in his assertions as to the meaning of the common dreams started by outer sense-impressions.

Let us, therefore, turn to a developed psychic who, like myself, can analyze the psychic sense-perceptions, and who is developed enough and has enough self-control to see the relationship of such inner or psychic sense-contacts with so-called "mysterious dreams of an inspirational character" to which Byron alluded when saying: "I had a dream which was not all a dream" ("Darkness") and of which the materialists have almost none, but the developed psychic has many, and this, by the way, does by no means nullify the observations of Bergson, but rather affirms them; for the psychics could not have such inspirational dreams without having first filled the higher mind with memories of psychic experiences.

Prof. Arthur Colburn, the psychic to whom I just now alluded, a member of the Faculty of our Oriental University, of this city, says: "We sleep because it is necessary that the spirit, exhausted by its out-giving of energies in controlling the physical body, may partially liberate itself therefrom and renew its energies from spiritual sources. To those who will not recognize the fact that man is primarily a spiritual being and that his physical body is not essential to his existence, the phenomenon of sleep must ever remain an unfathomable mystery." He states, what all psychics know, namely that "during this earth life the spirit-self has considerable experience apart from the physical body." He also points to the fact upon which many developed psychics act, namely that the common dream confusion and tiresome exhaustion can be controlled and corrected, for it is corrected by such psychics. I too, ever since I became a developed psychic, have had more or less perfect control over my dream life, and this has made me healthier. The old kind of foolish and really exhausting dreams hardly ever occur with me any more. On the other hand, if I wish to learn of certain experiences during physical sleep, I can get

such information or experience sometimes voluntarily by what is commonly called "dream-visions."

As Prof. Colburn correctly reminds us, both Elisha and the Apostle Paul, and to whom we might add many others, could leave the physical body and, sometimes, could remember afterwards their experiences obtained in the psychic body away from the sleeping physical body. It is well known from the old Bible that in a trance, which is sleep, the human self, often somewhat incorrectly called "spirit," can be transported, as Paul was, to the higher heavens, millions of miles away; at least, it can easily view with clear perception the things which are entirely hidden to the physical senses. During the last ten years I have had thousands of such clairvoyant perceptions and even without requiring real trance conditions. Mr. Bergson, too, alludes to the fact that many poems, philosophic thoughts, religious ideas, musical compositions, pictorial views, and inventions are claimed to have been inspired during sleep.

There is one experience which also non-psychics occasionally have; namely, finding themselves loudly talking or hearing some one loudly talking, when awaking from sleep, although others who did not sleep and who are present, when asked, claimed to have heard nothing.

It is this last kind of experience which is the real key to the psychic phase of sleep activity or dreams, and I have made this a special study and have analyzed this experience again and again, till, finally, being assisted by spirit friends not dependent on the physical body any longer, I could see the solution quite clearly. What puzzled me and what has puzzled so many investigators of dream-life is the fact that after many a sleep and dream we do not remember anything coherent and vital of use for analysis or for practical application. I often wondered why this was so. By a lucky circumstance already indicated, i. e. by special assistance, one morning it took a long time for my spirit or self in the psychic body to re-enter with it the physical body. For a considerable time, I had all the experiences of the psychic life and none of the physical. But gradually, upon partly and slowly entering the physical body, I had a mixture or juncture of physical with the psychic experiences. Then, all of a sudden, I had only physical and no spiritual or psychic experiences or impressions. It became then quite clear to me that we usually do not remember the experiences of our spirit life during sleep outside of the physical body simply because *the physical brain is not at all used in the mental impressions of such spirit wanderings, but only the psychic brain* (for the psychic body has a brain, too).

For the sake of completeness, I will here at once append the deduction that, on the other side, discarnate spirits do not easily remember the experiences in the physical bodies in their past life gathered when the psychic senses were not covered by the physical senses i. e. the experiences when the spiritual or higher mind was not specially attentive or had temporarily left the physical senses, as during sleep: Thus also, the Medium, coming out of the trance, knows nothing of outer sense-impressions.

As to the phases of insanity, they are merely derangements of either physical or psychic senses. That the latter, i. e. the derangement of the senses of the spiritual body, is possible I have observed in one of

the many transports to spirit spheres where I was run against by a negro who was still insane, although having left the physical body for good.

To Theomonists it seems quite futile, although it often, perhaps, be quite harmless, that some people calling themselves "psychologists" make such a great noise about "self-delusions of the medium," claiming that what the medium gets he draws from the reservoir of his own so-called "subconscious" mind; for they all must acknowledge the fact of telepathy, and by telepathy the psychic senses draw and receive, analyze and reproduce (without or with own reconstruction) many impressions from other minds, just as the physical senses receive such impressions from without and several persons seeing and experiencing the same thing describe or apply it in various ways, according to different motives and purposes, or merely according to a more or less closer attention to details.

Finally now, for any one who has closely followed my observations, it is easy to understand that Theomonism as psychism is far advanced over the philosophy of Bergson also in regard to the interpretation of what are called "dreams."

### CONCLUSION.

Our rapid and rather selectively topical view of the philosophy of Prof. Bergson has shown that his works may be studied with great benefit by all students who have not yet a full understanding of psychism. And even to psychists it is of great interest to follow his argumentation, because of the corroboration of their own metaphysical perceptions, by the deductions of Bergson from the field of modern philosophy approaching Theomonism, especially in its psychological aspect. As to the theological aspect, such study is bare of any valuable results. The genuinely original thought of Bergson is, however, exemplified by the fact which only we as Theomonists can fully appreciate; namely, that he is already floating in the stream of psychic life approaching the shore with its save haven to the land where is home, peace and happiness.

May many be guided through him toward true Theomonism!

