

**INTRODUCTION TO THE
GENETIC TREATMENT OF THE
FAITH-CONSCIOUSNESS IN THE
INDIVIDUAL. A DISSERTATION**

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Introduction to the Genetic Treatment of the Faith-consciousness in the Individual. A
dissertation by William Wilberforce Costin

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WILLIAM WILBERFORCE COSTIN

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INTRODUCTION *to the* GENETIC
TREATMENT *of the* FAITH-
CONSCIOUSNESS *in the*
INDIVIDUAL

BY
WILLIAM WILBERFORCE COSTIN

A DISSERTATION

Submitted to the Board of University Studies of the Johns Hopkins
University in conformity with the requirements for the
Degree of Doctor of Philosophy

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BY

WILLIAM WILSON FORCH COSTIN

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PART I
NON-RELIGIOUS FAITH

PREFATORY NOTE.

The object of this dissertation is to carry into a new field, that of the religious; the method of approach known as the "Genetic Method," which has become so fruitful in the hands of contemporary psychologists and logicians.

W. W. C.

Revised 10-14-36 M.T.T.

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PART II.

RELIGIOUS FAITH.

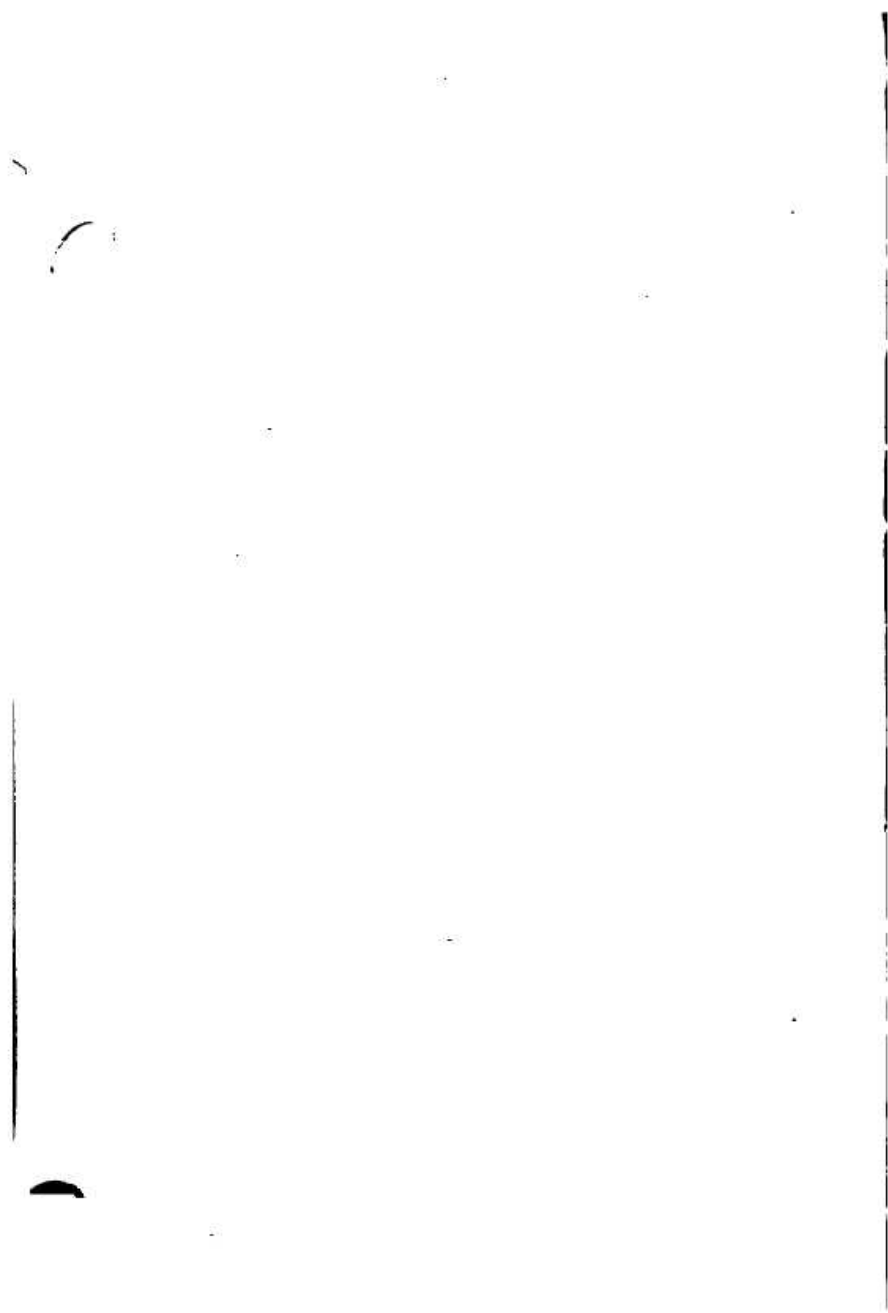
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PART I
NON-RELIGIOUS FAITH

CHAPTER I

GENESIS OF THE FAITH-CONSCIOUSNESS

OR

PRE-LOGICAL FAITH: PRESUMPTION

By the faith-consciousness¹ is meant the conscious act and content of faith. The act of faith is consciousness functioning according to the demand of the faith-stimulus. Faith as act is that condition in which mental objects possess the interest and significance that make them worthy of acknowledgment, consideration and trust. Faith as content from the psychological point of view comprises those activities and mental states resulting from the above condition over against which consciousness sets itself.

Our first interest is not so much in the functioning of the faith-consciousness as in the consideration of what constitutes the content and genesis of the same. We pass to that consideration.

There can be no adequate psychological study of the faith principle without raising the question of its genesis. Where in the psychic movement does there appear anything resembling that which in mature consciousness we call faith? In attempting to answer this question we shall seek by comparative analysis of the various functions of the primary consciousness to set in bold relief a psychic process or principle which would seem fundamentally to resemble the psychological principle of mature faith. In making this analysis we begin with the cognitive function.

¹For a study of the nature of consciousness, see Baldwin, *Handbook of Psy. Senses and Intellect*, pp. 43-45.