

Lecture XX. Conclusions.

The material of our study of human nature is now spread before us; and in this parting hour, set free from the duty of description, we can draw our theoretical and practical conclusions. In my first lecture, defending the empirical method, I foretold that whatever conclusions we might come to could be reached by spiritual judgments only, appreciations of the significance for life of religion, taken “on the whole.” Our conclusions cannot be as sharp as dogmatic conclusions would be, but I will formulate them, when the time comes, as sharply as I can.

Summing up in the broadest possible way the characteristics of the religious life, as we have found them, it includes the following beliefs:—

1. That the visible world is part of a more spiritual universe from which it draws its chief significance;
2. That union or harmonious relation with that higher universe is our true end;
3. That prayer or inner communion with the spirit thereof—be that spirit “God” or “law”—is a process wherein work is really done, and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world.

Religion includes also the following psychological characteristics:—

4. A new zest which adds itself like a gift to life, and takes the form either of lyrical enchantment or of appeal to earnestness and heroism.
5. An assurance of safety and a temper of peace, and, in relation to others, a preponderance of loving affections.

In illustrating these characteristics by documents, we have been literally bathed in sentiment. In re-reading my manuscript, I am almost appalled at the amount of emotionality which I find in it. After so much of this, we can afford to be dryer and less sympathetic in the rest of the work that lies before us.

The sentimentality of many of my documents is a consequence of the fact that I sought them among the extravagances of the subject. If any of you are enemies of what our ancestors used to brand as enthusiasm, and are, nevertheless, still listening to me now, you have probably felt my selection to have been sometimes almost perverse, and have wished I might have stuck to soberer examples. I reply that I took these extremer examples as yielding the profounder information. To learn the secrets of any science, we go to expert specialists, even though they may be eccentric persons, and not to commonplace pupils. We combine what they tell us with the rest of our wisdom, and form our final judgment independently. Even so with religion. We who have pursued such radical expressions of it may now be sure that we know its secrets as authentically as any one can know them who learns them from another; and we have next to answer, each of us for himself, the practical question: what are the dangers in this element of life? and in what proportion may it need to be restrained by other elements, to give the proper balance?

But this question suggests another one which I will answer immediately and get it out of the way, for it has more than once already vexed us.³²⁸ Ought it to be assumed that in all men the mixture of religion with other elements should be identical? Ought it, indeed, to be assumed that the lives of all men should show identical religious elements? In other words, is the existence of so many religious types

and sects and creeds regrettable?

To these questions I answer “No” emphatically. And my reason is that I do not see how it is possible that creatures in such different positions and with such different powers as human individuals are, should have exactly the same functions and the same duties. No two of us have identical difficulties, nor should we be expected to work out identical solutions. Each, from his peculiar angle of observation, takes in a certain sphere of fact and trouble, which each must deal with in a unique manner. One of us must soften himself, another must harden himself; one must yield a point, another must stand firm,—in order the better to defend the position assigned him. If an Emerson were forced to be a Wesley, or a Moody forced to be a Whitman, the total human consciousness of the divine would suffer. The divine can mean no single quality, it must mean a group of qualities, by being champions of which in alternation, different men may all find worthy missions. Each attitude being a syllable in human nature's total message, it takes the whole of us to spell the meaning out completely. So a “god of battles” must be allowed to be the god for one kind of person, a god of peace and heaven and home, the god for another. We must frankly recognize the fact that we live in partial systems, and that parts are not interchangeable in the spiritual life. If we are peevish and jealous, destruction of the self must be an element of our religion; why need it be one if we are good and sympathetic from the outset? If we are sick souls, we require a religion of deliverance; but why think so much of deliverance, if we are healthy-minded?³²⁹ Unquestionably, some men have the completer experience and the higher vocation, here just as in the social world; but for each man to stay in his own experience, whate'er it be, and for others to tolerate him there, is surely best.

But, you may now ask, would not this one-sidedness be cured if we should all espouse the science of religions as our own religion? In answering this question I must open again the general relations of the theoretic to the active life.

Knowledge about a thing is not the thing itself. You remember what Al-Ghazzali told us in the Lecture on Mysticism,—that to understand the causes of drunkenness, as a physician understands them, is not to be drunk. A science might come to understand everything about the causes and elements of religion, and might even decide which elements were qualified, by their general harmony with other branches of knowledge, to be considered true; and yet the best man at this science might be the man who found it hardest to be personally devout. *Tout savoir c'est tout pardonner*. The name of Renan would doubtless occur to many persons as an example of the way in which breadth of knowledge may make one only a dilettante in possibilities, and blunt the acuteness of one's living faith.³³⁰ If religion be a function by which either God's cause or man's cause is to be really advanced, then he who lives the life of it, however narrowly, is a better servant than he who merely knows about it, however much. Knowledge about life is one thing; effective occupation of a place in life, with its dynamic currents passing through your being, is another.

For this reason, the science of religions may not be an equivalent for living religion; and if we turn to the inner difficulties of such a science, we see that a point comes when she must drop the purely theoretic attitude, and either let her knots remain uncut, or have them cut by active faith. To see this, suppose that we have our science of religions constituted as a matter of fact. Suppose that she has assimilated all the necessary historical material and distilled out of it as its essence the same conclusions which I myself a few moments ago pronounced. Suppose that she agrees that religion, wherever it is an active thing, involves a belief in ideal presences, and a belief that in our prayerful communion with them,³³¹ work is done, and something real comes to pass. She has now to exert her

critical activity, and to decide how far, in the light of other sciences and in that of general philosophy, such beliefs can be considered *true*.

Dogmatically to decide this is an impossible task. Not only are the other sciences and the philosophy still far from being completed, but in their present state we find them full of conflicts. The sciences of nature know nothing of spiritual presences, and on the whole hold no practical commerce whatever with the idealistic conceptions towards which general philosophy inclines. The scientist, so-called, is, during his scientific hours at least, so materialistic that one may well say that on the whole the influence of science goes against the notion that religion should be recognized at all. And this antipathy to religion finds an echo within the very science of religions itself. The cultivator of this science has to become acquainted with so many groveling and horrible superstitions that a presumption easily arises in his mind that any belief that is religious probably is false. In the “prayerful communion” of savages with such mumbo-jumbos of deities as they acknowledge, it is hard for us to see what genuine spiritual work—even though it were work relative only to their dark savage obligations—can possibly be done.

The consequence is that the conclusions of the science of religions are as likely to be adverse as they are to be favorable to the claim that the essence of religion is true. There is a notion in the air about us that religion is probably only an anachronism, a case of “survival,” an atavistic relapse into a mode of thought which humanity in its more enlightened examples has outgrown; and this notion our religious anthropologists at present do little to counteract.

This view is so widespread at the present day that I must consider it with some explicitness before I pass to my own conclusions. Let me call it the “Survival theory,” for brevity's sake.

The pivot round which the religious life, as we have traced it, revolves, is the interest of the individual in his private personal destiny. Religion, in short, is a monumental chapter in the history of human egotism. The gods believed in—whether by crude savages or by men disciplined intellectually—agree with each other in recognizing personal calls. Religious thought is carried on in terms of personality, this being, in the world of religion, the one fundamental fact. To-day, quite as much as at any previous age, the religious individual tells you that the divine meets him on the basis of his personal concerns.

Science, on the other hand, has ended by utterly repudiating the personal point of view. She catalogues her elements and records her laws indifferent as to what purpose may be shown forth by them, and constructs her theories quite careless of their bearing on human anxieties and fates. Though the scientist may individually nourish a religion, and be a theist in his irresponsible hours, the days are over when it could be said that for Science herself the heavens declare the glory of God and the firmament showeth his handiwork. Our solar system, with its harmonies, is seen now as but one passing case of a certain sort of moving equilibrium in the heavens, realized by a local accident in an appalling wilderness of worlds where no life can exist. In a span of time which as a cosmic interval will count but as an hour, it will have ceased to be. The Darwinian notion of chance production, and subsequent destruction, speedy or deferred, applies to the largest as well as to the smallest facts. It is impossible, in the present temper of the scientific imagination, to find in the driftings of the cosmic atoms, whether they work on the universal or on the particular scale, anything but a kind of aimless weather, doing and undoing, achieving no proper history, and leaving no result. Nature has no one distinguishable ultimate tendency with which it is possible to feel a sympathy. In the vast rhythm of her processes, as the scientific mind now follows them, she appears to cancel herself. The books of natural theology which satisfied the intellects of our grandfathers seem to us quite grotesque,³³²

representing, as they did, a God who conformed the largest things of nature to the paltriest of our private wants. The God whom science recognizes must be a God of universal laws exclusively, a God who does a wholesale, not a retail business. He cannot accommodate his processes to the convenience of individuals. The bubbles on the foam which coats a stormy sea are floating episodes, made and unmade by the forces of the wind and water. Our private selves are like those bubbles,—epiphenomena, as Clifford, I believe, ingeniously called them; their destinies weigh nothing and determine nothing in the world's irremediable currents of events.

You see how natural it is, from this point of view, to treat religion as a mere survival, for religion does in fact perpetuate the traditions of the most primeval thought. To coerce the spiritual powers, or to square them and get them on our side, was, during enormous tracts of time, the one great object in our dealings with the natural world. For our ancestors, dreams, hallucinations, revelations, and cock-and-bull stories were inextricably mixed with facts. Up to a comparatively recent date such distinctions as those between what has been verified and what is only conjectured, between the impersonal and the personal aspects of existence, were hardly suspected or conceived. Whatever you imagined in a lively manner, whatever you thought fit to be true, you affirmed confidently; and whatever you affirmed, your comrades believed. Truth was what had not yet been contradicted, most things were taken into the mind from the point of view of their human suggestiveness, and the attention confined itself exclusively to the æsthetic and dramatic aspects of events.³³³

How indeed could it be otherwise? The extraordinary value, for explanation and prevision, of those mathematical and mechanical modes of conception which science uses, was a result that could not possibly have been expected in advance. Weight, movement, velocity, direction, position, what thin, pallid, uninteresting ideas! How could the richer animistic aspects of Nature, the peculiarities and oddities that make phenomena picturesquely striking or expressive, fail to have been first singled out and followed by philosophy as the more promising avenue to the knowledge of Nature's life? Well, it is still in these richer animistic and dramatic aspects that religion delights to dwell. It is the terror and beauty of phenomena, the “promise” of the dawn and of the rainbow, the “voice” of the thunder, the “gentleness” of the summer rain, the “sublimity” of the stars, and not the physical laws which these things follow, by which the religious mind still continues to be most impressed; and just as of yore, the devout man tells you that in the solitude of his room or of the fields he still feels the divine presence, that inflowings of help come in reply to his prayers, and that sacrifices to this unseen reality fill him with security and peace.

Pure anachronism! says the survival-theory;—anachronism for which deanthropomorphization of the imagination is the remedy required. The less we mix the private with the cosmic, the more we dwell in universal and impersonal terms, the truer heirs of Science we become.

In spite of the appeal which this impersonality of the scientific attitude makes to a certain magnanimity of temper, I believe it to be shallow, and I can now state my reason in comparatively few words. That reason is that, so long as we deal with the cosmic and the general, we deal only with the symbols of reality, but *as soon as we deal with private and personal phenomena as such, we deal with realities in the completest sense of the term.* I think I can easily make clear what I mean by these words.

The world of our experience consists at all times of two parts, an objective and a subjective part, of which the former may be incalculably more extensive than the latter, and yet the latter can never be omitted or suppressed. The objective part is the sum total of whatsoever at any given time we may be

thinking of, the subjective part is the inner “state” in which the thinking comes to pass. What we think of may be enormous,—the cosmic times and spaces, for example,—whereas the inner state may be the most fugitive and paltry activity of mind. Yet the cosmic objects, so far as the experience yields them, are but ideal pictures of something whose existence we do not inwardly possess but only point at outwardly, while the inner state is our very experience itself; its reality and that of our experience are one. A conscious field *plus* its object as felt or thought of *plus* an attitude towards the object *plus* the sense of a self to whom the attitude belongs—such a concrete bit of personal experience may be a small bit, but it is a solid bit as long as it lasts; not hollow, not a mere abstract element of experience, such as the “object” is when taken all alone. It is a *full* fact, even though it be an insignificant fact; it is of the *kind* to which all realities whatsoever must belong; the motor currents of the world run through the like of it; it is on the line connecting real events with real events. That unsharable feeling which each one of us has of the pinch of his individual destiny as he privately feels it rolling out on fortune's wheel may be disparaged for its egotism, may be sneered at as unscientific, but it is the one thing that fills up the measure of our concrete actuality, and any would-be existent that should lack such a feeling, or its analogue, would be a piece of reality only half made up.³³⁴

If this be true, it is absurd for science to say that the egotistic elements of experience should be suppressed. The axis of reality runs solely through the egotistic places,—they are strung upon it like so many beads. To describe the world with all the various feelings of the individual pinch of destiny, all the various spiritual attitudes, left out from the description—they being as describable as anything else—would be something like offering a printed bill of fare as the equivalent for a solid meal. Religion makes no such blunder. The individual's religion may be egotistic, and those private realities which it keeps in touch with may be narrow enough; but at any rate it always remains infinitely less hollow and abstract, as far as it goes, than a science which prides itself on taking no account of anything private at all.

A bill of fare with one real raisin on it instead of the word “raisin,” with one real egg instead of the word “egg,” might be an inadequate meal, but it would at least be a commencement of reality. The contention of the survival-theory that we ought to stick to non-personal elements exclusively seems like saying that we ought to be satisfied forever with reading the naked bill of fare. I think, therefore, that however particular questions connected with our individual destinies may be answered, it is only by acknowledging them as genuine questions, and living in the sphere of thought which they open up, that we become profound. But to live thus is to be religious; so I unhesitatingly repudiate the survival-theory of religion, as being founded on an egregious mistake. It does not follow, because our ancestors made so many errors of fact and mixed them with their religion, that we should therefore leave off being religious at all.³³⁵ By being religious we establish ourselves in possession of ultimate reality at the only points at which reality is given us to guard. Our responsible concern is with our private destiny, after all.

You see now why I have been so individualistic throughout these lectures, and why I have seemed so bent on rehabilitating the element of feeling in religion and subordinating its intellectual part. Individuality is founded in feeling; and the recesses of feeling, the darker, blinder strata of character, are the only places in the world in which we catch real fact in the making, and directly perceive how events happen, and how work is actually done.³³⁶ Compared with this world of living individualized feelings, the world of generalized objects which the intellect contemplates is without solidity or life. As in stereoscopic or kinetoscopic pictures seen outside the instrument, the third dimension, the movement, the vital element, are not there. We get a beautiful picture of an express train supposed to be moving, but where in the picture, as I have heard a friend say, is the energy or the fifty miles an

Let us agree, then, that Religion, occupying herself with personal destinies and keeping thus in contact with the only absolute realities which we know, must necessarily play an eternal part in human history. The next thing to decide is what she reveals about those destinies, or whether indeed she reveals anything distinct enough to be considered a general message to mankind. We have done as you see, with our preliminaries, and our final summing up can now begin.

I am well aware that after all the palpitating documents which I have quoted, and all the perspectives of emotion-inspiring institution and belief that my previous lectures have opened, the dry analysis to which I now advance may appear to many of you like an anti-climax, a tapering-off and flattening out of the subject, instead of a crescendo of interest and result. I said awhile ago that the religious attitude of Protestants appears poverty-stricken to the Catholic imagination. Still more poverty-stricken, I fear, may my final summing up of the subject appear at first to some of you. On which account I pray you now to bear this point in mind, that in the present part of it I am expressly trying to reduce religion to its lowest admissible terms, to that minimum, free from individualistic excrescences, which all religions contain as their nucleus, and on which it may be hoped that all religious persons may agree. That established, we should have a result which might be small, but would at least be solid; and on it and round it the ruddier additional beliefs on which the different individuals make their venture might be grafted, and flourish as richly as you please. I shall add my own over-belief (which will be, I confess, of a somewhat pallid kind, as befits a critical philosopher), and you will, I hope, also add your over-beliefs, and we shall soon be in the varied world of concrete religious constructions once more. For the moment, let me dryly pursue the analytic part of the task.

Both thought and feeling are determinants of conduct, and the same conduct may be determined either by feeling or by thought. When we survey the whole field of religion, we find a great variety in the thoughts that have prevailed there; but the feelings on the one hand and the conduct on the other are almost always the same, for Stoic, Christian, and Buddhist saints are practically indistinguishable in their lives. The theories which Religion generates, being thus variable, are secondary; and if you wish to grasp her essence, you must look to the feelings and the conduct as being the more constant elements. It is between these two elements that the short circuit exists on which she carries on her principal business, while the ideas and symbols and other institutions form loop-lines which may be perfections and improvements, and may even some day all be united into one harmonious system, but which are not to be regarded as organs with an indispensable function, necessary at all times for religious life to go on. This seems to me the first conclusion which we are entitled to draw from the phenomena we have passed in review.

The next step is to characterize the feelings. To what psychological order do they belong?

The resultant outcome of them is in any case what Kant calls a “sthenic” affection, an excitement of the cheerful, expansive, “dynamogenic” order which, like any tonic, freshens our vital powers. In almost every lecture, but especially in the lectures on Conversion and on Saintliness, we have seen how this emotion overcomes temperamental melancholy and imparts endurance to the Subject, or a zest, or a meaning, or an enchantment and glory to the common objects of life.³³⁸ The name of “faith-state,” by which Professor Leuba designates it, is a good one.³³⁹ It is a biological as well as a psychological condition, and Tolstoy is absolutely accurate in classing faith among the forces *by which men live*.³⁴⁰ The total absence of it, anhedonia,³⁴¹ means collapse.

The faith-state may hold a very minimum of intellectual content. We saw examples of this in those sudden raptures of the divine presence, or in such mystical seizures as Dr. Bucke described.³⁴² It may be a mere vague enthusiasm, half spiritual, half vital, a courage, and a feeling that great and wondrous things are in the air.³⁴³

When, however, a positive intellectual content is associated with a faith-state, it gets invincibly stamped in upon belief,³⁴⁴ and this explains the passionate loyalty of religious persons everywhere to the minutest details of their so widely differing creeds. Taking creeds and faith-state together, as forming “religions,” and treating these as purely subjective phenomena, without regard to the question of their “truth,” we are obliged, on account of their extraordinary influence upon action and endurance, to class them amongst the most important biological functions of mankind. Their stimulant and anæsthetic effect is so great that Professor Leuba, in a recent article,³⁴⁵ goes so far as to say that so long as men can *use* their God, they care very little who he is, or even whether he is at all. “The truth of the matter can be put,” says Leuba, “in this way: *God is not known, he is not understood; he is used*—sometimes as meat-purveyor, sometimes as moral support, sometimes as friend, sometimes as an object of love. If he proves himself useful, the religious consciousness asks for no more than that. Does God really exist? How does he exist? What is he? are so many irrelevant questions. Not God, but life, more life, a larger, richer, more satisfying life, is, in the last analysis, the end of religion. The love of life, at any and every level of development, is the religious impulse.”³⁴⁶

At this purely subjective rating, therefore, Religion must be considered vindicated in a certain way from the attacks of her critics. It would seem that she cannot be a mere anachronism and survival, but must exert a permanent function, whether she be with or without intellectual content, and whether, if she have any, it be true or false.

We must next pass beyond the point of view of merely subjective utility, and make inquiry into the intellectual content itself.

First, is there, under all the discrepancies of the creeds, a common nucleus to which they bear their testimony unanimously?

And second, ought we to consider the testimony true?

I will take up the first question first, and answer it immediately in the affirmative. The warring gods and formulas of the various religions do indeed cancel each other, but there is a certain uniform deliverance in which religions all appear to meet. It consists of two parts:—

1. An uneasiness; and
2. Its solution.

1. The uneasiness, reduced to its simplest terms, is a sense that there is *something wrong about us* as we naturally stand.

2. The solution is a sense that *we are saved from the wrongness* by making proper connection with the higher powers.

In those more developed minds which alone we are studying, the wrongness takes a moral character, and the salvation takes a mystical tinge. I think we shall keep well within the limits of what is common

to all such minds if we formulate the essence of their religious experience in terms like these:—

The individual, so far as he suffers from his wrongness and criticises it, is to that extent consciously beyond it, and in at least possible touch with something higher, if anything higher exist. Along with the wrong part there is thus a better part of him, even though it may be but a most helpless germ. With which part he should identify his real being is by no means obvious at this stage; but when stage 2 (the stage of solution or salvation) arrives,³⁴⁷ the man identifies his real being with the germinal higher part of himself; and does so in the following way. *He becomes conscious that this higher part is conterminous and continuous with a more of the same quality, which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck.*

It seems to me that all the phenomena are accurately describable in these very simple general terms.³⁴⁸ They allow for the divided self and the struggle; they involve the change of personal centre and the surrender of the lower self; they express the appearance of exteriority of the helping power and yet account for our sense of union with it,³⁴⁹ and they fully justify our feelings of security and joy. There is probably no autobiographic document, among all those which I have quoted, to which the description will not well apply. One need only add such specific details as will adapt it to various theologies and various personal temperaments, and one will then have the various experiences reconstructed in their individual forms.

So far, however, as this analysis goes, the experiences are only psychological phenomena. They possess, it is true, enormous biological worth. Spiritual strength really increases in the subject when he has them, a new life opens for him, and they seem to him a place of conflux where the forces of two universes meet; and yet this may be nothing but his subjective way of feeling things, a mood of his own fancy, in spite of the effects produced. I now turn to my second question: What is the objective “truth” of their content?³⁵⁰

The part of the content concerning which the question of truth most pertinently arises is that “more of the same quality” with which our own higher self appears in the experience to come into harmonious working relation. Is such a “more” merely our own notion, or does it really exist? If so, in what shape does it exist? Does it act, as well as exist? And in what form should we conceive of that “union” with it of which religious geniuses are so convinced?

It is in answering these questions that the various theologies perform their theoretic work, and that their divergencies most come to light. They all agree that the “more” really exists; though some of them hold it to exist in the shape of a personal god or gods, while others are satisfied to conceive it as a stream of ideal tendency embedded in the eternal structure of the world. They all agree, moreover, that it acts as well as exists, and that something really is effected for the better when you throw your life into its hands. It is when they treat of the experience of “union” with it that their speculative differences appear most clearly. Over this point pantheism and theism, nature and second birth, works and grace and karma, immortality and reincarnation, rationalism and mysticism, carry on inveterate disputes.

At the end of my lecture on Philosophy³⁵¹ I held out the notion that an impartial science of religions might sift out from the midst of their discrepancies a common body of doctrine which she might also formulate in terms to which physical science need not object. This, I said, she might adopt as her own reconciling hypothesis, and recommend it for general belief. I also said that in my last lecture I should

have to try my own hand at framing such an hypothesis.

The time has now come for this attempt. Who says “hypothesis” renounces the ambition to be coercive in his arguments. The most I can do is, accordingly, to offer something that may fit the facts so easily that your scientific logic will find no plausible pretext for vetoing your impulse to welcome it as true.

The “more,” as we called it, and the meaning of our “union” with it, form the nucleus of our inquiry. Into what definite description can these words be translated, and for what definite facts do they stand? It would never do for us to place ourselves offhand at the position of a particular theology, the Christian theology, for example, and proceed immediately to define the “more” as Jehovah, and the “union” as his imputation to us of the righteousness of Christ. That would be unfair to other religions, and, from our present standpoint at least, would be an over-belief.

We must begin by using less particularized terms; and, since one of the duties of the science of religions is to keep religion in connection with the rest of science, we shall do well to seek first of all a way of describing the “more,” which psychologists may also recognize as real. The *subconscious self* is nowadays a well-accredited psychological entity; and I believe that in it we have exactly the mediating term required. Apart from all religious considerations, there is actually and literally more life in our total soul than we are at any time aware of. The exploration of the transmarginal field has hardly yet been seriously undertaken, but what Mr. Myers said in 1892 in his essay on the Subliminal Consciousness³⁵² is as true as when it was first written: “Each of us is in reality an abiding psychical entity far more extensive than he knows—an individuality which can never express itself completely through any corporeal manifestation. The Self manifests through the organism; but there is always some part of the Self unmanifested; and always, as it seems, some power of organic expression in abeyance or reserve.”³⁵³ Much of the content of this larger background against which our conscious being stands out in relief is insignificant. Imperfect memories, silly jingles, inhibitive timidities, “dissolutive” phenomena of various sorts, as Myers calls them, enter into it for a large part. But in it many of the performances of genius seem also to have their origin; and in our study of conversion, of mystical experiences, and of prayer, we have seen how striking a part invasions from this region play in the religious life.

Let me then propose, as an hypothesis, that whatever it may be on its *farther* side, the “more” with which in religious experience we feel ourselves connected is on its *hither* side the subconscious continuation of our conscious life. Starting thus with a recognized psychological fact as our basis, we seem to preserve a contact with “science” which the ordinary theologian lacks. At the same time the theologian's contention that the religious man is moved by an external power is vindicated, for it is one of the peculiarities of invasions from the subconscious region to take on objective appearances, and to suggest to the Subject an external control. In the religious life the control is felt as “higher”; but since on our hypothesis it is primarily the higher faculties of our own hidden mind which are controlling, the sense of union with the power beyond us is a sense of something, not merely apparently, but literally true.

This doorway into the subject seems to me the best one for a science of religions, for it mediates between a number of different points of view. Yet it is only a doorway, and difficulties present themselves as soon as we step through it, and ask how far our transmarginal consciousness carries us if we follow it on its remoter side. Here the over-beliefs begin: here mysticism and the conversion-rapture and Vedantism and transcendental idealism bring in their monistic interpretations³⁵⁴ and tell

us that the finite self rejoins the absolute self, for it was always one with God and identical with the soul of the world.³⁵⁵ Here the prophets of all the different religions come with their visions, voices, raptures, and other openings, supposed by each to authenticate his own peculiar faith.

Those of us who are not personally favored with such specific revelations must stand outside of them altogether and, for the present at least, decide that, since they corroborate incompatible theological doctrines, they neutralize one another and leave no fixed result. If we follow any one of them, or if we follow philosophical theory and embrace monistic pantheism on non-mystical grounds, we do so in the exercise of our individual freedom, and build out our religion in the way most congruous with our personal susceptibilities. Among these susceptibilities intellectual ones play a decisive part. Although the religious question is primarily a question of life, of living or not living in the higher union which opens itself to us as a gift, yet the spiritual excitement in which the gift appears a real one will often fail to be aroused in an individual until certain particular intellectual beliefs or ideas which, as we say, come home to him, are touched.³⁵⁶ These ideas will thus be essential to that individual's religion;—which is as much as to say that over-beliefs in various directions are absolutely indispensable, and that we should treat them with tenderness and tolerance so long as they are not intolerant themselves. As I have elsewhere written, the most interesting and valuable things about a man are usually his over-beliefs.

Disregarding the over-beliefs, and confining ourselves to what is common and generic, we have in *the fact that the conscious person is continuous with a wider self through which saving experiences come*,³⁵⁷ a positive content of religious experience which, it seems to me, *is literally and objectively true as far as it goes*. If I now proceed to state my own hypothesis about the farther limits of this extension of our personality, I shall be offering my own over-belief—though I know it will appear a sorry under-belief to some of you—for which I can only bespeak the same indulgence which in a converse case I should accord to yours.

The further limits of our being plunge, it seems to me, into an altogether other dimension of existence from the sensible and merely “understandable” world. Name it the mystical region, or the supernatural region, whichever you choose. So far as our ideal impulses originate in this region (and most of them do originate in it, for we find them possessing us in a way for which we cannot articulately account), we belong to it in a more intimate sense than that in which we belong to the visible world, for we belong in the most intimate sense wherever our ideals belong. Yet the unseen region in question is not merely ideal, for it produces effects in this world. When we commune with it, work is actually done upon our finite personality, for we are turned into new men, and consequences in the way of conduct follow in the natural world upon our regenerative change.³⁵⁸ But that which produces effects within another reality must be termed a reality itself, so I feel as if we had no philosophic excuse for calling the unseen or mystical world unreal.

God is the natural appellation, for us Christians at least, for the supreme reality, so I will call this higher part of the universe by the name of God.³⁵⁹ We and God have business with each other; and in opening ourselves to his influence our deepest destiny is fulfilled. The universe, at those parts of it which our personal being constitutes, takes a turn genuinely for the worse or for the better in proportion as each one of us fulfills or evades God's demands. As far as this goes I probably have you with me, for I only translate into schematic language what I may call the instinctive belief of mankind: God is real since he produces real effects.

The real effects in question, so far as I have as yet admitted them, are exerted on the personal centres of energy of the various subjects, but the spontaneous faith of most of the subjects is that they embrace a wider sphere than this. Most religious men believe (or “know,” if they be mystical) that not only they themselves, but the whole universe of beings to whom the God is present, are secure in his parental hands. There is a sense, a dimension, they are sure, in which we are *all* saved, in spite of the gates of hell and all adverse terrestrial appearances. God's existence is the guarantee of an ideal order that shall be permanently preserved. This world may indeed, as science assures us, some day burn up or freeze; but if it is part of his order, the old ideals are sure to be brought elsewhere to fruition, so that where God is, tragedy is only provisional and partial, and shipwreck and dissolution are not the absolutely final things. Only when this farther step of faith concerning God is taken, and remote objective consequences are predicted, does religion, as it seems to me, get wholly free from the first immediate subjective experience, and bring a *real hypothesis* into play. A good hypothesis in science must have other properties than those of the phenomenon it is immediately invoked to explain, otherwise it is not prolific enough. God, meaning only what enters into the religious man's experience of union, falls short of being an hypothesis of this more useful order. He needs to enter into wider cosmic relations in order to justify the subject's absolute confidence and peace.

That the God with whom, starting from the hither side of our own extra-marginal self, we come at its remoter margin into commerce should be the absolute world-ruler, is of course a very considerable over-belief. Over-belief as it is, though, it is an article of almost every one's religion. Most of us pretend in some way to prop it upon our philosophy, but the philosophy itself is really propped upon this faith. What is this but to say that Religion, in her fullest exercise of function, is not a mere illumination of facts already elsewhere given, not a mere passion, like love, which views things in a rosier light. It is indeed that, as we have seen abundantly. But it is something more, namely, a postulator of new *facts* as well. The world interpreted religiously is not the materialistic world over again, with an altered expression; it must have, over and above the altered expression, a *natural constitution* different at some point from that which a materialistic world would have. It must be such that different events can be expected in it, different conduct must be required.

This thoroughly “pragmatic” view of religion has usually been taken as a matter of course by common men. They have interpolated divine miracles into the field of nature, they have built a heaven out beyond the grave. It is only transcendentalist metaphysicians who think that, without adding any concrete details to Nature, or subtracting any, but by simply calling it the expression of absolute spirit, you make it more divine just as it stands.

I believe the pragmatic way of taking religion to be the deeper way. It gives it body as well as soul, it makes it claim, as everything real must claim, some characteristic realm of fact as its very own. What the more characteristically divine facts are, apart from the actual inflow of energy in the faith-state and the prayer-state, I know not. But the over-belief on which I am ready to make my personal venture is that they exist. The whole drift of my education goes to persuade me that the world of our present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies filter in. By being faithful in my poor measure to this over-belief, I seem to myself to keep more sane and true. I *can*, of course, put myself into the sectarian scientist's attitude, and imagine vividly that the world of sensations and of scientific laws and objects may be all. But whenever I do this, I hear that inward monitor of which W. K. Clifford once wrote, whispering the word “bosh!” Humbug is humbug, even though it bear the scientific name, and the total expression of

human experience, as I view it objectively, invincibly urges me beyond the narrow “scientific” bounds. Assuredly, the real world is of a different temperament,—more intricately built than physical science allows. So my objective and my subjective conscience both hold me to the over-belief which I express. Who knows whether the faithfulness of individuals here below to their own poor over-beliefs may not actually help God in turn to be more effectively faithful to his own greater tasks?

1. For example, on pages [135](#), [163](#), [333](#), above.
2. From this point of view, the contrasts between the healthy and the morbid mind, and between the once-born and the twice-born types, of which I spoke in earlier lectures (see pp. [162-167](#)), cease to be the radical antagonisms which many think them. The twice-born look down upon the rectilinear consciousness of life of the once-born as being “mere morality,” and not properly religion. “Dr. Channing,” an orthodox minister is reported to have said, “is excluded from the highest form of religious life by the extraordinary rectitude of his character.” It is indeed true that the outlook upon life of the twice-born—holding as it does more of the element of evil in solution—is the wider and completer. The “heroic” or “solemn” way in which life comes to them is a “higher synthesis” into which healthy-mindedness and morbidness both enter and combine. Evil is not evaded, but sublated in the higher religious cheer of these persons (see pp. [47-52](#), [362-365](#)). But the final consciousness which each type reaches of union with the divine has the same practical significance for the individual; and individuals may well be allowed to get to it by the channels which lie most open to their several temperaments. In the cases which were quoted in Lecture IV, of the mind-cure form of healthy-mindedness, we found abundant examples of regenerative process. The severity of the crisis in this process is a matter of degree. How long one shall continue to drink the consciousness of evil, and when one shall begin to short-circuit and get rid of it, are also matters of amount and degree, so that in many instances it is quite arbitrary whether we class the individual as a once-born or a twice-born subject.
3. Compare, e.g., the quotation from Renan on p. [37](#), above.
4. “Prayerful” taken in the broader sense explained above on pp. [463](#) ff.
5. How was it ever conceivable, we ask, that a man like Christian Wolff, in whose dry-as-dust head all the learning of the early eighteenth century was concentrated, should have preserved such a baby-like faith in the personal and human character of Nature as to expound her operations as he did in his work on the uses of natural things? This, for example, is the account he gives of the sun and its utility:—

“We see that God has created the sun to keep the changeable conditions on the earth in such an order that living creatures, men and beasts, may inhabit its surface. Since men are the most reasonable of creatures, and able to infer God's invisible being from the contemplation of the world, the sun in so far forth contributes to the primary purpose of creation: without it the race of man could not be preserved or continued.... The sun makes daylight, not only on our earth, but also on the other planets; and daylight is of the utmost utility to us; for by its means we can commodiously carry on those occupations which in the night-time would either be quite impossible, or at any rate impossible without our going to the expense of artificial light. The beasts of the field can find food by day which they would not be able to find at night. Moreover we owe it to the sunlight that we are able to see everything that is on the earth's surface, not only near by, but also at a distance, and to recognize both near and far things according to their species, which again is of manifold use to us not only in the business necessary to human life, and when we are traveling, but also for the scientific knowledge of Nature, which knowledge for the most part depends on observations made with the help of sight, and, without the sunshine, would have been impossible. If any one would rightly impress on his mind the great advantages which he derives from the sun, let him imagine himself living through only one month, and see how it would be with all his undertakings, if it were not day but night. He would then be sufficiently convinced out of his own experience, especially if he had much work to carry on in the street or in the fields.... From the sun we learn to recognize when it is midday, and by knowing this point of time exactly, we can set our clocks right, on which account astronomy owes much to the sun.... By help of the sun one can find the meridian.... But the meridian is the basis of our sun-dials, and generally speaking, we should have no sun-dials if we had no sun.” *Vernünftige Gedanken von den Absichten der natürlichen Dinge*, 1782, pp. 74-84.

Or read the account of God's beneficence in the institution of “the great variety throughout the world of

men's faces, voices, and handwriting," given in Derham's Physico-theology, a book that had much vogue in the eighteenth century. "Had Man's body," says Dr. Derham, "been made according to any of the Atheistical Schemes, or any other Method than that of the infinite Lord of the World, this wise Variety would never have been: but Men's Faces would have been cast in the same, or not a very different Mould, their Organs of Speech would have sounded the same or not so great a Variety of Notes; and the same Structure of Muscles and Nerves would have given the Hand the same Direction in Writing. And in this Case, what Confusion, what Disturbance, what Mischiefs would the world eternally have lain under! No Security could have been to our persons; no Certainty, no Enjoyment of our Possessions; no Justice between Man and Man; no Distinction between Good and Bad, between Friends and Foes, between Father and Child, Husband and Wife, Male or Female; but all would have been turned topsy-turvy, by being exposed to the Malice of the Envious and ill-Natured, to the Fraud and Violence of Knaves and Robbers, to the Forgeries of the crafty Cheat, to the Lusts of the Effeminate and Debauched, and what not! Our Courts of Justice can abundantly testify the dire Effects of Mistaking Men's Faces, of counterfeiting their Hands, and forging Writings. But now as the infinitely wise Creator and Ruler hath ordered the Matter, every man's Face can distinguish him in the Light, and his Voice in the Dark; his Hand-writing can speak for him though absent, and be his Witness, and secure his Contracts in future Generations. A manifest as well as admirable Indication of the divine Superintendence and Management."

A God so careful as to make provision even for the unmistakable signing of bank checks and deeds was a deity truly after the heart of eighteenth century Anglicanism.

I subjoin, omitting the capitals, Derham's "Vindication of God by the Institution of Hills and Valleys," and Wolff's altogether culinary account of the institution of Water:—

"The uses," says Wolff, "which water serves in human life are plain to see and need not be described at length. Water is a universal drink of man and beasts. Even though men have made themselves drinks that are artificial, they could not do this without water. Beer is brewed of water and malt, and it is the water in it which quenches thirst. Wine is prepared from grapes, which could never have grown without the help of water; and the same is true of those drinks which in England and other places they produce from fruit.... Therefore since God so planned the world that men and beasts should live upon it and find there everything required for their necessity and convenience, he also made water as one means whereby to make the earth into so excellent a dwelling. And this is all the more manifest when we consider the advantages which we obtain from this same water for the cleaning of our household utensils, of our clothing, and of other matters.... When one goes into a grinding-mill one sees that the grindstone must always be kept wet and then one will get a still greater idea of the use of water."

Of the hills and valleys, Derham, after praising their beauty, discourses as follows: "Some constitutions are indeed of so happy a strength, and so confirmed an health, as to be indifferent to almost any place or temperature of the air. But then others are so weakly and feeble, as not to be able to bear one, but can live comfortably in another place. With some the more subtle and finer air of the hills doth best agree, who are languishing and dying in the feculent and grosser air of great towns, or even the warmer and vaporous air of the valleys and waters. But contrariwise, others languish on the hills, and grow lusty and strong in the warmer air of the valleys.

"So that this opportunity of shifting our abode from the hills to the vales, is an admirable easement, refreshment, and great benefit to the valetudinarian, feeble part of mankind; affording those an easy and comfortable life, who would otherwise live miserably, languish, and pine away.

"To this salutary conformation of the earth we may add another great convenience of the hills, and that is affording commodious places for habitation, serving (as an eminent author wordeth it) as screens to keep off the cold and nipping blasts of the northern and easterly winds, and reflecting the benign and cherishing sunbeams, and so rendering our habitations both more comfortable and more cheerly in winter.

"Lastly, it is to the hills that the fountains owe their rise and the rivers their conveyance, and consequently those vast masses and lofty piles are not, as they are charged, such rude and useless excrescences of our ill-formed globe; but the admirable tools of nature, contrived and ordered by the infinite Creator, to do one of its most useful works. For, was the surface of the earth even and level,

and the middle parts of its islands and continents not mountainous and high as now it is, it is most certain there could be no descent for the rivers, no conveyance for the waters; but, instead of gliding along those gentle declivities which the higher lands now afford them quite down to the sea, they would stagnate and perhaps stink, and also drown large tracts of land.

“[Thus] the hills and vales, though to a peevish and weary traveler they may seem incommodious and troublesome, yet are a noble work of the great Creator, and wisely appointed by him for the good of our sublunary world.”

6. Until the seventeenth century this mode of thought prevailed. One need only recall the dramatic treatment even of mechanical questions by Aristotle, as, for example, his explanation of the power of the lever to make a small weight raise a larger one. This is due, according to Aristotle, to the generally miraculous character of the circle and of all circular movement. The circle is both convex and concave; it is made by a fixed point and a moving line, which contradict each other; and whatever moves in a circle moves in opposite directions. Nevertheless, movement in a circle is the most “natural” movement; and the long arm of the lever, moving, as it does, in the larger circle, has the greater amount of this natural motion, and consequently requires the lesser force. Or recall the explanation by Herodotus of the position of the sun in winter: It moves to the south because of the cold which drives it into the warm parts of the heavens over Libya. Or listen to Saint Augustine's speculations: “Who gave to chaff such power to freeze that it preserves snow buried under it, and such power to warm that it ripens green fruit? Who can explain the strange properties of fire itself, which blackens all that it burns, though itself bright, and which, though of the most beautiful colors, discolors almost all that it touches and feeds upon, and turns blazing fuel into grimy cinders?... Then what wonderful properties do we find in charcoal, which is so brittle that a light tap breaks it, and a slight pressure pulverizes it, and yet is so strong that no moisture rots it, nor any time causes it to decay.” *City of God*, book xxi. ch. iv.

Such aspects of things as these, their naturalness and unnaturalness, the sympathies and antipathies of their superficial qualities, their eccentricities, their brightness and strength and destructiveness, were inevitably the ways in which they originally fastened our attention.

If you open early medical books, you will find sympathetic magic invoked on every page. Take, for example, the famous vulnerary ointment attributed to Paracelsus. For this there were a variety of receipts, including usually human fat, the fat of either a bull, a wild boar, or a bear; powdered earthworms, the usnia, or mossy growth on the weathered skull of a hanged criminal, and other materials equally unpleasant—the whole prepared under the planet Venus if possible, but never under Mars or Saturn. Then, if a splinter of wood, dipped in the patient's blood, or the bloodstained weapon that wounded him, be immersed in this ointment, the wound itself being tightly bound up, the latter infallibly gets well,—I quote now Van Helmont's account,—for the blood on the weapon or splinter, containing in it the spirit of the wounded man, is roused to active excitement by the contact of the ointment, whence there results to it a full commission or power to cure its cousin-german, the blood in the patient's body. This it does by sucking out the dolorous and exotic impression from the wounded part. But to do this it has to implore the aid of the bull's fat, and other portions of the unguent. The reason why bull's fat is so powerful is that the bull at the time of slaughter is full of secret reluctance and vindictive murmurs, and therefore dies with a higher flame of revenge about him than any other animal. And thus we have made it out, says this author, that the admirable efficacy of the ointment ought to be imputed, not to any auxiliary concurrence of Satan, but simply to the energy of the *posthumous character of Revenge* remaining firmly impressed upon the blood and concremented fat in the unguent. J. B. Van Helmont: *A Ternary of Paradoxes*, translated by Walter Charleton, London, 1650.—I much abridge the original in my citations.

The author goes on to prove by the analogy of many other natural facts that this sympathetic action between things at a distance is the true rationale of the case. “If,” he says, “the heart of a horse, slain by a witch, taken out of the yet reeking carcase, be impaled upon an arrow and roasted, immediately the whole witch becomes tormented with the insufferable pains and cruelty of the fire, which could by no means happen unless there preceded a conjunction of the spirit of the witch with the spirit of the horse. In the reeking and yet panting heart, the spirit of the witch is kept captive, and the retreat of it prevented by the arrow transfixed. Similarly hath not many a murdered carcase at the coroner's inquest suffered a fresh hæmorrhage or cruentation at the presence of the assassin?—the blood being, as in a furious fit of anger, enraged and agitated by the impress of revenge conceived against the murderer, at

the instant of the soul's compulsive exile from the body. So, if you have dropsy, gout, or jaundice, by including some of your warm blood in the shell and white of an egg, which, exposed to a gentle heat, and mixed with a bait of flesh, you shall give to a hungry dog or hog, the disease shall instantly pass from you into the animal, and leave you entirely. And similarly again, if you burn some of the milk either of a cow or of a woman, the gland from which it issued will dry up. A gentleman at Brussels had his nose mowed off in a combat, but the celebrated surgeon Tagliacozzus dugged a new nose for him out of the skin of the arm of a porter at Bologna. About thirteen months after his return to his own country, the engrafted nose grew cold, putrefied, and in a few days dropped off, and it was then discovered that the porter had expired, near about the same punctilio of time. There are still at Brussels eye-witnesses of this occurrence," says Van Helmont; and adds, "I pray what is there in this of superstition or of exalted imagination?"

Modern mind-cure literature—the works of Prentice Mulford, for example—is full of sympathetic magic.

7. Compare Lotze's doctrine that the only meaning we can attach to the notion of a thing as it is "in itself" is by conceiving it as it is *for* itself; i.e., as a piece of full experience with a private sense of "pinch" or inner activity of some sort going with it.
8. Even the errors of fact may possibly turn out not to be as wholesale as the scientist assumes. We saw in Lecture IV how the religious conception of the universe seems to many mind-curers 'verified' from day to day by their experience of fact. "Experience of fact" is a field with so many things in it that the sectarian scientist, methodically declining, as he does, to recognize such "facts" as mind-curers and others like them experience, otherwise than by such rude heads of classification as "bosh," "rot," "folly," certainly leaves out a mass of raw fact which, save for the industrious interest of the religious in the more personal aspects of reality, would never have succeeded in getting itself recorded at all. We know this to be true already in certain cases; it may, therefore, be true in others as well. Miraculous healings have always been part of the supernaturalist stock in trade, and have always been dismissed by the scientist as figments of the imagination. But the scientist's tardy education in the facts of hypnotism has recently given him an apperceiving mass for phenomena of this order, and he consequently now allows that the healings may exist, provided you expressly call them effects of "suggestion." Even the stigmata of the cross on Saint Francis's hands and feet may on these terms not be a fable. Similarly, the time-honored phenomenon of diabolical possession is on the point of being admitted by the scientist as a fact, now that he has the name of "hystero-demonopathy" by which to apperceive it. No one can foresee just how far this legitimation of occultist phenomena under newly found scientist titles may proceed—even "prophecy," even "levitation," might creep into the pale.

Thus the divorce between scientist facts and religious facts may not necessarily be as eternal as it at first sight seems, nor the personalism and romanticism of the world, as they appeared to primitive thinking, be matters so irrevocably outgrown. The final human opinion may, in short, in some manner now impossible to foresee, revert to the more personal style, just as any path of progress may follow a spiral rather than a straight line. If this were so, the rigorously impersonal view of science might one day appear as having been a temporarily useful eccentricity rather than the definitively triumphant position which the sectarian scientist at present so confidently announces it to be.

9. Hume's criticism has banished causation from the world of physical objects, and "Science" is absolutely satisfied to define cause in terms of concomitant change—read Mach, Pearson, Ostwald. The "original" of the notion of causation is in our inner personal experience, and only there can causes in the old-fashioned sense be directly observed and described.
10. When I read in a religious paper words like these: "Perhaps the best thing we can say of God is that he is the Inevitable Inference," I recognize the tendency to let religion evaporate in intellectual terms. Would martyrs have sung in the flames for a mere inference, however inevitable it might be? Original religious men, like Saint Francis, Luther, Behmen, have usually been enemies of the intellect's pretension to meddle with religious things. Yet the intellect, everywhere invasive, shows everywhere its shallowing effect. See how the ancient spirit of Methodism evaporates under those wonderfully able rationalistic booklets (which every one should read) of a philosopher like Professor Bowne (*The Christian Revelation, The Christian Life, The Atonement: Cincinnati and New York, 1898, 1899, 1900*). See the positively expulsive purpose of philosophy properly so called:—

"Religion," writes M. Vacherot (*La Religion, Paris, 1869, pp. 313, 436, et passim*), "answers to a transient state or condition, not to a permanent determination of human nature, being merely an expression of that stage of the human mind which is dominated by the imagination.... Christianity has but a single possible final heir to its estate, and that is scientific philosophy."

In a still more radical vein, Professor Ribot (*Psychologie des Sentiments*, p. 310) describes the evaporation of religion. He sums it up in a single formula—the ever-growing predominance of the rational intellectual element, with the gradual fading out of the emotional element, this latter tending to enter into the group of purely intellectual sentiments. “Of religious sentiment properly so called, nothing survives at last save a vague respect for the unknowable x which is a last relic of the fear, and a certain attraction towards the ideal, which is a relic of the love, that characterized the earlier periods of religious growth. To state this more simply, *religion tends to turn into religious philosophy*.—These are psychologically entirely different things, the one being a theoretic construction of ratiocination, whereas the other is the living work of a group of persons, or of a great inspired leader, calling into play the entire thinking and feeling organism of man.”

I find the same failure to recognize that the stronghold of religion lies in individuality in attempts like those of Professor Baldwin (*Mental Development, Social and Ethical Interpretations*, ch. x.) and Mr. H. R. Marshall (*Instinct and Reason*, chaps. viii. to xii.) to make it a purely “conservative social force.”

11. Compare, for instance, pages 203, 219, 223, 226, 249 to 256, 275 to 278.
12. *American Journal of Psychology*, vii. 345.
13. Above, p. 184.
14. Above, p. 145.
15. Above, p. 400.
16. Example: Henri Perreyve writes to Graty: “I do not know how to deal with the happiness which you aroused in me this morning. It overwhelms me; I want to *do* something, yet I can do nothing and am fit for nothing.... I would fain do *great things*.” Again, after an inspiring interview, he writes: “I went homewards, intoxicated with joy, hope, and strength. I wanted to feed upon my happiness in solitude, far from all men. It was late; but, unheeding that, I took a mountain path and went on like a madman, looking at the heavens, regardless of earth. Suddenly an instinct made me draw hastily back—I was on the very edge of a precipice, one step more and I must have fallen. I took fright and gave up my nocturnal promenade.” A. Graty: Henri Perreyve, London, 1872, pp. 92, 89.

This primacy, in the faith-state, of vague expansive impulse over direction is well expressed in Walt Whitman's lines (*Leaves of Grass*, 1872, p. 190):—

“O to confront night, storms, hunger, ridicule, accidents, rebuffs, as the trees and animals do....
Dear Camerado! I confess I have urged you onward with me, and still urge you, without the least idea what is our destination,
Or whether we shall be victorious, or utterly quell'd and defeated.”

This readiness for great things, and this sense that the world by its importance, wonderfulness, etc., is apt for their production, would seem to be the undifferentiated germ of all the higher faiths. Trust in our own dreams of ambition, or in our country's expansive destinies, and faith in the providence of God, all have their source in that onrush of our sanguine impulses, and in that sense of the exceedingness of the possible over the real.

17. Compare Leuba: *Loc. cit.*, pp. 346-349.
18. *The Contents of Religious Consciousness*, in *The Monist*, xi. 536, July, 1901.
19. *Loc. cit.*, pp. 571, 572, abridged. See, also, this writer's extraordinarily true criticism of the notion that religion primarily seeks to solve the intellectual mystery of the world. Compare what W. Bender says (in his *Wesen der Religion*, Bonn, 1888, pp. 85, 38): “Not the question about God, and not the inquiry into the origin and purpose of the world is religion, but the question about Man. All religious views of life are anthropocentric.” “Religion is that activity of the human impulse towards self-preservation by means of which Man seeks to carry his essential vital purposes through against the adverse pressure of the world by raising himself freely towards the world's ordering and governing powers when the limits of his own strength are reached.” The whole book is little more than a development of these words.
20. Remember that for some men it arrives suddenly, for others gradually, whilst others again practically enjoy it all their life.
21. The practical difficulties are: 1, to “realize the reality” of one's higher part; 2, to identify one's self with it exclusively; and 3, to identify it with all the rest of ideal being.
22. “When mystical activity is at its height, we find consciousness possessed by the sense of a being at once *excessive* and *identical* with the self: great enough to be God; interior enough to be me.

The 'objectivity' of it ought in that case to be called *excessivity*, rather, or exceedingness." Récéjac: *Essai sur les fondements de la conscience mystique*, 1897, p. 46.

23. The word "truth" is here taken to mean something additional to bare value for life, although the natural propensity of man is to believe that whatever has great value for life is thereby certified as true.
24. Above, p. 455.
25. Proceedings of the Society for Psychical Research, vol. vii. p. 305. For a full statement of Mr. Myers's views, I may refer to his posthumous work, "Human Personality in the Light of Recent Research," which is already announced by Messrs. Longmans, Green & Co. as being in press. Mr. Myers for the first time proposed as a general psychological problem the exploration of the subliminal region of consciousness throughout its whole extent, and made the first methodical steps in its topography by treating as a natural series a mass of subliminal facts hitherto considered only as curious isolated facts, and subjecting them to a systematized nomenclature. How important this exploration will prove, future work upon the path which Myers has opened can alone show. Compare my paper: "Frederic Myers's Services to Psychology," in the said Proceedings, part xlii., May, 1901.
26. Compare the inventory given above on pp. 483-4, and also what is said of the subconscious self on pp. 233-236, 240-242.
27. Compare above, pp. 419 ff.
28. One more expression of this belief, to increase the reader's familiarity with the notion of it:—
"If this room is full of darkness for thousands of years, and you come in and begin to weep and wail, 'Oh, the darkness,' will the darkness vanish? Bring the light in, strike a match, and light comes in a moment. So what good will it do you to think all your lives, 'Oh, I have done evil, I have made many mistakes'? It requires no ghost to tell us that. Bring in the light, and the evil goes in a moment. Strengthen the real nature, build up yourselves, the effulgent, the resplendent, the ever pure, call that up in every one whom you see. I wish that every one of us had come to such a state that even when we see the vilest of human beings we can see the God within, and instead of condemning, say, 'Rise, thou effulgent One, rise thou who art always pure, rise thou birthless and deathless, rise almighty, and manifest your nature.' ... This is the highest prayer that the Advaita teaches. This is the one prayer: remembering our nature." ... "Why does man go out to look for a God?... It is your own heart beating, and you did not know, you were mistaking it for something external. He, nearest of the near, my own self, the reality of my own life, my body and my soul.—I am Thee and Thou art Me. That is your own nature. Assert it, manifest it. Not to become pure, you are pure already. You are not to be perfect, you are that already. Every good thought which you think or act upon is simply tearing the veil, as it were, and the purity, the Infinity, the God behind, manifests itself—the eternal Subject of everything, the eternal Witness in this universe, your own Self. Knowledge is, as it were, a lower step, a degradation. We are It already; how to know It?" Swami Vivekananda: *Addresses*, No. XII., *Practical Vedanta*, part iv. pp. 172, 174, London, 1897; and *Lectures, The Real and the Apparent Man*, p. 24, abridged.
29. For instance, here is a case where a person exposed from her birth to Christian ideas had to wait till they came to her clad in spiritistic formulas before the saving experience set in:—
"For myself I can say that spiritualism has saved me. It was revealed to me at a critical moment of my life, and without it I don't know what I should have done. It has taught me to detach myself from worldly things and to place my hope in things to come. Through it I have learned to see in all men, even in those most criminal, even in those from whom I have most suffered, undeveloped brothers to whom I owed assistance, love, and forgiveness. I have learned that I must lose my temper over nothing, despise no one, and pray for all. Most of all I have learned to pray! And although I have still much to learn in this domain, prayer ever brings me more strength, consolation, and comfort. I feel more than ever that I have only made a few steps on the long road of progress; but I look at its length without dismay, for I have confidence that the day will come when all my efforts shall be rewarded. So Spiritualism has a great place in my life, indeed it holds the first place there." Flournoy Collection.
30. "The influence of the Holy Spirit, exquisitely called the Comforter, is a matter of actual experience, as solid a reality as that of electro-magnetism." W. C. Brownell, *Scribner's Magazine*, vol. xxx. p. 112.
31. That the transaction of opening ourselves, otherwise called prayer, is a perfectly definite one for certain persons, appears abundantly in the preceding lectures. I append another concrete example to reinforce the impression on the reader's mind:—
"Man can learn to transcend these limitations [of finite thought] and draw power and wisdom at will.... The divine presence is known through experience. The turning to a higher plane is a distinct act of consciousness. It is not a vague, twilight or semi-conscious experience. It is not an ecstasy; it is not a trance. It is not super-consciousness in the Vedantic sense. It is not due to self-hypnotization. It is a

perfectly calm, sane, sound, rational, common-sense shifting of consciousness from the phenomena of sense-perception to the phenomena of seership, from the thought of self to a distinctively higher realm.... For example, if the lower self be nervous, anxious, tense, one can in a few moments compel it to be calm. This is not done by a word simply. Again I say, it is not hypnotism. It is by the exercise of power. One feels the spirit of peace as definitely as heat is perceived on a hot summer day. The power can be as surely used as the sun's rays can be focused and made to do work, to set fire to wood." The Higher Law, vol. iv. pp. 4, 6, Boston, August, 1901.

32. Transcendentalists are fond of the term "Over-soul," but as a rule they use it in an intellectualist sense, as meaning only a medium of communion. "God" is a causal agent as well as a medium of communion, and that is the aspect which I wish to emphasize.

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