

## Lecture II

### Circumscription of the Topic

Most books on the philosophy of religion try to begin with a precise definition of what its essence consists of. Some of these would-be definitions may possibly come before us in later portions of this course, and I shall not be pedantic enough to enumerate any of them to you now. Meanwhile the very fact that they are so many and so different from one another is enough to prove that the word 'religion' cannot stand for any single principle or essence, but is rather a collective name. The theorizing mind tends always to the over-simplification of its materials. This is the root of all that absolutism and one-sided dogmatism by which both philosophy and religion have been infested. Let us not fall immediately into a one-sided view of our subject, but let us rather admit freely at the outset that we may very likely find no one essence, but many characters which may alternately be equally important in religion. If we should inquire for the essence of 'government,' for example, one man might tell us it was authority, another submission, another police, another an army, another an assembly, another a system of laws; yet all the while it would be true that no concrete government can exist without all these things, one of which is more important at one moment and others at another. The man who knows governments most completely is he who troubles himself least about a definition which shall give their essence. Enjoying an intimate acquaintance with all their particularities in turn, he would naturally regard an abstract conception in which these were uni-

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fied as a thing more misleading than enlightening. And why may not religion be a conception equally complex?<sup>1</sup>

Consider also the 'religious sentiment' which we see referred to in so many books, as if it were a single sort of mental entity.

In the psychologies and in the philosophies of religion, we find the authors attempting to specify just what entity it is. One man allies it to the feeling of dependence; one makes it a derivative from fear; others connect it with the sexual life; others still identify it with the feeling of the infinite; and so on. Such different ways of conceiving it ought of themselves to arouse doubt as to whether it possibly can be one specific thing; and the moment we are willing to treat the term 'religious sentiment' as a collective name for the many sentiments which religious objects may arouse in alternation, we see that it probably contains nothing whatever of a psychologically specific nature. There is religious fear, religious love, religious awe, religious joy, and so forth. But religious love is only man's natural emotion of love directed to a religious object; religious fear is only the ordinary fear of commerce, so to speak, the common quaking of the human breast, in so far as the notion of divine retribution may arouse it; religious awe is the same organic thrill which we feel in a forest at twilight, or in a mountain gorge; only this time it comes over us at the thought of our supernatural relations; and similarly of all the various sentiments which may be called into play in the lives of religious persons. As concrete states of mind, made up of a feeling *plus* a specific sort of object, religious emotions of course are psychic entities distinguishable from other concrete emotions; but there is no ground for assuming a simple abstract 'religious emotion' to exist as a distinct elementary mental affection by itself, present in every religious experience without exception.

As there thus seems to be no one elementary religious emotion, but only a common storehouse of emotions upon which religious objects may draw, so there might conceivably also prove to be no one specific and essential kind of religious object, and no one specific and essential kind of religious act.

<sup>1</sup> I can do no better here than refer my readers to the extended and admirable remarks on the futility of all these definitions of religion, in an article by Professor LEUBA, published in the *Monist* for January, 1901, after my own text was written.

The field of religion being as wide as this, it is manifestly impossible that I should pretend to cover it. My lectures must be limited to a fraction of the subject. And, although it would indeed be foolish to set up an abstract definition of religion's essence, and then proceed to defend that definition against all comers, yet this need not prevent me from taking my own narrow view of what religion shall consist in *for the purpose of these lectures*, or, out of the many meanings of the word, from choosing the one meaning in which I wish to interest you particularly, and proclaiming arbitrarily that when I say 'religion' I mean *that*. This, in fact, is what I must do, and I will now preliminarily seek to mark out the field I choose.

One way to mark it out easily is to say what aspects of the subject we leave out. At the outset we are struck by one great partition which divides the religious field. On the one side of it lies institutional, on the other personal religion. As M. P. Sabatier says, one branch of religion keeps the divinity, another keeps man most in view. Worship and sacrifice, procedures for working on the dispositions of the deity, theology and ceremony and ecclesiastical organization, are the essentials of religion in the institutional branch. Were we to limit our view to it, we should have to define religion as an external art, the art of winning the favor of the gods. In the more personal branch of religion it is on the contrary the inner dispositions of man himself which form the centre of interest, his conscience, his deserts, his helplessness, his incompleteness. And although the favor of the God, as forfeited or gained, is still an essential feature of the story, and theology plays a vital part therein, yet the acts to which this sort of religion prompts are personal not ritual acts, the individual transacts the business by himself alone, and the ecclesiastical organization, with its priests and sacraments and other go-betweens, sinks to an altogether secondary place. The relation goes direct from heart to heart, from soul to soul, between man and his maker.

Now in these lectures I propose to ignore the institutional branch entirely, to say nothing of the ecclesiastical organization, to consider as little as possible the systematic theology and the ideas about the gods themselves, and to confine myself as far as I can to personal religion pure and simple. To some of you personal religion, thus nakedly considered, will no doubt seem too incomplete a thing to wear the general name. "It is a part of religion,"

you will say, "but only its unorganized rudiment; if we are to name it by itself, we had better call it man's conscience or morality than his religion. The name 'religion' should be reserved for the fully organized system of feeling, thought, and institution, for the Church, in short, of which this personal religion, so called, is but a fractional element."

But if you say this, it will only show the more plainly how much the question of definition tends to become a dispute about names. Rather than prolong such a dispute, I am willing to accept almost any name for the personal religion of which I propose to treat. Call it conscience or morality, if you yourselves prefer, and not religion—under either name it will be equally worthy of our study. As for myself, I think it will prove to contain some elements which morality pure and simple does not contain, and these elements I shall soon seek to point out; so I will myself continue to apply the word 'religion' to it; and in the last lecture of all, I will bring in the theologies and the ecclesiasticisms, and say something of its relation to them.

In one sense at least the personal religion will prove itself more fundamental than either theology or ecclesiasticism. Churches, when once established, live at second-hand upon tradition; but the *founders* of every church owed their power originally to the fact of their direct personal communion with the divine. Not only the superhuman founders, the Christ, the Buddha, Mahomet, but all the originators of Christian sects have been in this case;—so personal religion should still seem the primordial thing, even to those who continue to esteem it incomplete.

There are, it is true, other things in religion chronologically more primordial than personal devoutness in the moral sense. Fetishism and magic seem to have preceded inward piety historically—at least our records of inward piety do not reach back so far. And if fetishism and magic be regarded as stages of religion, one may say that personal religion in the inward sense and the genuinely spiritual ecclesiasticisms which it founds are phenomena of secondary or even tertiary order. But, quite apart from the fact that many anthropologists—for instance, Jevons and Frazer—expressly oppose 'religion' and 'magic' to each other, it is certain that the whole system of thought which leads to magic, fetishism, and the lower superstitions may just as well be called primitive science as called primitive religion. The question thus becomes a verbal one again; and

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our knowledge of all these early stages of thought and feeling is in any case so conjectural and imperfect that farther discussion would not be worth while.

Religion, therefore, as I now ask you arbitrarily to take it, shall mean for us *the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine*. Since the relation may be either moral, physical, or ritual, it is evident that out of religion in the sense in which we take it, theologies, philosophies, and ecclesiastical organizations may secondarily grow. In these lectures, however, as I have already said, the immediate personal experiences will amply fill our time, and we shall hardly consider theology or ecclesiasticism at all.

We escape much controversial matter by this arbitrary definition of our field. But, still, a chance of controversy comes up over the word 'divine,' if we take it in the definition in too narrow a sense. There are systems of thought which the world usually calls religious, and yet which do not positively assume a God. Buddhism is in this case. Popularly, of course, the Buddha himself stands in place of a God; but in strictness the Buddhistic system is atheistic. Modern transcendental idealism, Emersonianism, for instance, also seems to let God evaporate into abstract Ideality. Not a deity *in concreto*, not a superhuman person, but the immanent divinity in things, the essentially spiritual structure of the universe, is the object of the transcendentalist cult. In that address to the graduating class at Divinity College in 1838 which made Emerson famous, the frank expression of this worship of mere abstract laws was what made the scandal of the performance.

"These laws," said the speaker, "execute themselves. They are out of time, out of space, and not subject to circumstance. Thus; in the soul of man there is a justice whose retributions are instant and entire. He who does a good deed, is instantly ennobled. He who does a mean deed, is by the action itself contracted. He who puts off impurity, thereby puts on purity. If a man is at heart just, then in so far as he God; the safety of God, the immortality of God, the majesty of God do enter into that man with justice. If a man dissemble, deceive, he deceives himself, and goes out of acquaintance with his own being. Character is always known. Thefts never enrich; alms never impoverish; murder will speak out of stone walls. The least admixture of a lie,—for example, the taint of vanity, any attempt to make a good impres-

Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude in the soul. I wish during this hour to call your attention to some of the psychological peculiarities of such an attitude as this, of belief in an object which we cannot see. All our attitudes, moral, practical, or emotional, as well as religious, are due to the 'objects' of our consciousness, the things which we believe to exist, whether really or ideally, along with ourselves. Such objects may be present to our senses, or they may be present only to our thought. In either case they elicit from us a *reaction*; and the reaction due to things of thought is notoriously in many cases as strong as that due to sensible presences. It may be even stronger. The memory of an insult may make us angrier than the insult did when we received it. We are frequently more ashamed of our blunders afterwards than we were at the moment of making them; and in general our whole higher prudential and moral life is based on the fact that material sensations actually present may have a weaker influence on our action than ideas of remoter facts.

The more concrete objects of most men's religion, the deities whom they worship, are known to them only in idea. It has been vouchsafed, for example, to very few Christian believers to have had a sensible vision of their Saviour; though enough appearances

of this sort are on record, by way of miraculous exception, to merit our attention later. The whole force of the Christian religion, therefore, so far as belief in the divine personages determines the prevalent attitude of the believer, is in general exerted by the instrumentality of pure ideas, of which nothing in the individual's past experience directly serves as a model.

But in addition to these ideas of the more concrete religious objects, religion is full of abstract objects which prove to have an equal power. God's attributes as such, his holiness, his justice, his mercy, his absoluteness, his infinity, his omniscience, his tri-unity, the various mysteries of the redemptive process, the operation of the sacraments, etc., have proved fertile wells of inspiring meditation for Christian believers.<sup>1</sup> We shall see later that the absence of definite sensible images is positively insisted on by the mystical authorities in all religions as the *sine qua non* of a successful orison, or contemplation of the higher divine truths. Such contemplations are expected (and abundantly verify the expectation, as we shall also see) to influence the believer's subsequent attitude very powerfully for good.

Immanuel Kant held a curious doctrine about such objects of belief as God, the design of creation, the soul, its freedom, and the life hereafter. These things, he said, are properly not objects of knowledge at all. Our conceptions always require a sense-content to work with, and as the words 'soul,' 'God,' 'immortality,' cover no distinctive sense-content whatever, it follows that theoretically speaking they are words devoid of any significance. Yet strangely enough they have a definite meaning *for our practice*. We can act *as if* there were a God; feel *as if* we were free; consider Nature *as if* she were full of special designs; lay plans *as if* we were to be immortal; and we find then that these words do make a genuine difference in our moral life. Our faith *that* these unintelligible objects actually exist proves thus to be a full equivalent in *praktischer Hinsicht*, as Kant calls it, or from the point of view of our action, for a knowledge of *what* they might be, in case we were permitted

<sup>1</sup> Example: "I have had much comfort lately in meditating on the passages which show the personality of the Holy Ghost, and His distinctness from the Father and Son. It is a subject that requires *searching* into to find out; but when realised gives one so much more true and lively a sense of the fulness of the Godhead, and its work in us and to us, than when only thinking of the Spirit in its effect on us." AUGUSTUS HARE: *Memorials of a Quiet Life* [1876], iii, 244, Maria Hare to Lucy A. Hare.

positively to conceive them. So we have the strange phenomenon, as Kant assures us, of a mind believing with all its strength in the real presence of a set of things of no one of which it can form any notion whatsoever.

My object in thus recalling Kant's doctrine to your mind is not to express any opinion as to the accuracy of this particularly uncouth part of his philosophy, but only to illustrate the characteristic of human nature which we are considering, by an example so classical in its exaggeration. The sentiment of reality can indeed attach itself so strongly to our object of belief that our whole life is polarized through and through, so to speak, by its sense of the existence of the thing believed in, and yet that thing, for purpose of definite description, can hardly be said to be present to our mind at all. It is as if a bar of iron, without touch or sight, with no representative faculty whatever, might nevertheless be strongly endowed with an inner capacity for magnetic feeling; and as if, through the various arousals of its magnetism by magnets coming and going in its neighborhood, it might be consciously determined to different attitudes and tendencies. Such a bar of iron could never give you an outward description of the agencies that had the power of stirring it so strongly; yet of their presence, and of their significance for its life, it would be intensely aware through every fibre of its being.

It is not only the Ideas of pure Reason, as Kant styled them, that have this power of making us vitally feel presences that we are impotent articulately to describe. All sorts of higher abstractions bring with them the same kind of impalpable appeal. Remember those passages from Emerson which I read at my last lecture. The whole universe of concrete objects, as we know them, swims, not only for such a transcendentalist writer, but for all of us, in a wider and higher universe of abstract ideas, that lend it its significance. As time, space, and the ether soak through all things, so (we feel) do abstract and essential goodness, beauty, strength, significance, justice, soak through all things good, strong, significant, and just.

Such ideas, and others equally abstract, form the background for all our facts, the fountain-head of all the possibilities we conceive of. They give its 'nature,' as we call it, to every special thing. Everything we know is 'what' it is by sharing in the nature of one of these abstractions. We can never look directly at them, for they are

bodiless and featureless and footless, but we grasp all other things by their means, and in handling the real world we should be stricken with helplessness in just so far forth as we might lose these mental objects, these adjectives and adverbs and predicates and heads of classification and conception.

This absolute determinability of our mind by abstractions is one of the cardinal facts in our human constitution. Polarizing and magnetizing us as they do, we turn towards them and from them, we seek them, hold them, hate them, bless them, just as if they were so many concrete beings. And beings they are, beings as real in the realm which they inhabit as the changing things of sense are in the realm of space.

Plato gave so brilliant and impressive a defense of this common human feeling, that the doctrine of the reality of abstract objects has been known as the platonic theory of ideas ever since. Abstract Beauty, for example, is for Plato a perfectly definite individual being, of which the intellect is aware as of something additional to all the perishing beauties of the earth. "The true order of going," he says, in the often quoted passage in his *Banquet*, "is to use the beauties of earth as steps along which one mounts upwards for the sake of that other Beauty, going from one to two, and from two to all fair forms, and from fair forms to fair actions, and from fair actions to fair notions, until from fair notions he arrives at the notion of absolute Beauty, and at last knows what the essence of Beauty is."<sup>2</sup> In our last lecture we had a glimpse of the way in which a platonizing writer like Emerson may treat the abstract divineness of things, the moral structure of the universe, as a fact worthy of worship. In those various churches without a God which to-day are spreading through the world under the name of ethical societies, we have a similar worship of the abstract divine, the moral law believed in as an ultimate object. 'Science' in many minds is genuinely taking the place of a religion. Where this is so, the scientist treats the 'Laws of Nature' as objective facts to be revered. A brilliant school of interpretation of Greek mythology would have it that in their origin the Greek gods were only half-metaphoric personifications of those great spheres of abstract law and order into which the natural world falls apart—the sky-sphere, the ocean-sphere, the earth-sphere, and the like; just as even now we may speak of the smile of the morning, the kiss of the breeze, or the

<sup>2</sup> *Symposium*, JOWETT, 1871, i, 527.

bite of the cold, without really meaning that these phenomena of nature actually wear a human face.<sup>3</sup>

As regards the origin of the Greek gods, we need not at present seek an opinion. But the whole array of our instances leads to a conclusion something like this: It is as if there were in the human consciousness a *sense of reality*, a *feeling of objective presence*, a *perception* of what we may call '*something there*,' more deep and more general than any of the special and particular 'senses' by which the current psychology supposes existent realities to be originally revealed. If this were so, we might suppose the senses to waken our attitudes and conduct as they so habitually do, by first exciting this sense of reality; but anything else, any idea, for example, that might similarly excite it, would have that same prerogative of appearing real which objects of sense normally possess. So far as religious conceptions were able to touch this reality-feeling, they would be believed in in spite of criticism, even though they might be so vague and remote as to be almost unimaginable, even though they might be such non-entities in point of *whatness* as Kant makes the objects of his moral theology to be.

The most curious proofs of the existence of such an undifferentiated sense of reality as this are found in experiences of hallucination. It often happens that an hallucination is imperfectly developed: the person affected will feel a 'presence' in the room, definitely localized, facing in one particular way, real in the most emphatic sense of the word, often coming suddenly, and as suddenly gone; and yet neither seen, heard, touched, nor cognized in any of the usual 'sensible' ways. Let me give you an example of this, before I pass to the objects with whose presence religion is more peculiarly concerned.

An intimate friend of mine, one of the keenest intellects I know, has had several experiences of this sort. He writes as follows in response to my inquiries:

"I have several times within the past few years felt the so-called 'consciousness of a presence.' The experiences which I have in mind are clearly distinguishable from another kind of experience which I have had very frequently, and which I fancy many persons would also call the 'consciousness of a presence.' But the difference for me between the

<sup>3</sup> Example: "Nature is always so interesting, under whatever aspect she shows herself, that when it rains, I seem to see a beautiful woman weeping. She appears the more beautiful, the more afflicted she is." B. de Saint-Pierre.

two sets of experience is as great as the difference between feeling a slight warmth originating I know not where, and standing in the midst of a conflagration with all the ordinary senses alert.

"It was about September, 1884, when I had the first experience. On the previous night I had had, after getting into bed at my rooms in College, a vivid tactile hallucination of being grasped by the arm, which made me get up and search the room for an intruder; but the sense of presence properly so called came on the next night. After I had got into bed and blown out the candle, I lay awake awhile thinking on the previous night's experience, when suddenly I *felt* something come into the room and stay close to my bed. It remained only a minute or two. I did not recognize it by any ordinary sense, and yet there was a horribly unpleasant 'sensation' connected with it. It stirred something more at the roots of my being than any ordinary perception. The feeling had something of the quality of a very large tearing vital pain spreading chiefly over the chest, but within the organism—and yet the feeling was not *pain* so much as *abhorrence*. At all events, something was present with me, and I knew its presence far more surely than I have ever known the presence of any fleshly living creature. I was conscious of its departure as of its coming: an almost instantaneously swift going through the door, and the 'horrible sensation' disappeared.

"On the third night when I retired my mind was absorbed in some lectures which I was preparing, and I was still absorbed in these when I became aware of the actual presence (though not of the *coming*) of the thing that was there the night before, and of the 'horrible sensation.' I then mentally concentrated all my effort to charge this 'thing,' if it was evil, to depart, if it was *not* evil, to tell me who or what it was, and if it could not explain itself, to go, and that I would compel it to go. It went as on the previous night, and my body quickly recovered its normal state.

"On two other occasions in my life I have had precisely the same 'horrible sensation.' Once it lasted a full quarter of an hour. In all three instances the certainty that there in outward space there stood *something* was indescribably *stronger* than the ordinary certainty of companionship when we are in the close presence of ordinary living people. The something seemed close to me, and intensely more real than any ordinary perception. Although I felt it to be like unto myself, so to speak, or finite, small, and distressful, as it were, I did n't recognize it as any individual being or person."

Of course such an experience as this does not connect itself with the religious sphere. Yet it may upon occasion do so; and the same correspondent informs me that at more than one other conjunc-

ture he had the sense of presence developed with equal intensity and abruptness, only then it was filled with a quality of joy.

"There was not a mere consciousness of something there, but fused in the central happiness of it, a startling awareness of some ineffable good. Not vague either, not like the emotional effect of some poem, or scene, or blossom, or music, but the sure knowledge of the close presence of a sort of mighty person, and after it went, the memory persisted as the one perception of reality. Everything else might be a dream, but not that."

My friend, as it oddly happens, does not interpret these latter experiences theistically, as signifying the presence of God. But it would clearly not have been unnatural to interpret them as a revelation of the deity's existence. When we reach the subject of mysticism, we shall have much more to say upon this head.

Lest the oddity of these phenomena should disconcert you, I will venture to read you a couple of similar narratives, much shorter, merely to show that we are dealing with a well-marked natural kind of fact. In the first case, which I take from the *Journal of the Society for Psychical Research*, the sense of presence developed in a few moments into a distinctly visualized hallucination—but I leave that part of the story out.

"I had read," the narrator says, "some twenty minutes or so, was thoroughly absorbed in the book, my mind was perfectly quiet, and for the time being my friends were quite forgotten, when suddenly without a moment's warning my whole being seemed roused to the highest state of tension or aliveness, and I was aware, with an intenseness not easily imagined by those who have never experienced it, that another being or presence was not only in the room but quite close to me. I put my book down, and although my excitement was great, I felt quite collected and not conscious of any sense of fear. Without changing my position, and looking straight at the fire, I knew somehow that my friend A. H. was standing at my left elbow, but so far behind me as to be hidden by the arm-chair in which I was leaning back. Moving my eyes round slightly without otherwise changing my position, the lower portion of one leg became visible, and I instantly recognised the grey-blue material of trousers he often wore, but the stuff appeared semi-transparent, reminding me of tobacco smoke in consistency."<sup>4</sup>—and hereupon the visual hallucination came.

<sup>4</sup> *Journal of the Society for Psychical Research*, February, 1895, p. 26.

Another informant writes:

"Quite early in the night I was awakened. . . . I felt as if I had been aroused intentionally, and at first thought someone was breaking into the house. . . . I then turned on my side to go to sleep again, and immediately felt a consciousness of a presence in the room, and singular to state, it was not the consciousness of a live person, but of a spiritual presence. This may provoke a smile, but I can only tell you the facts as they occurred to me. I do not know how to better describe my sensations than by simply stating that I felt a consciousness of a spiritual presence. . . . I felt also at the same time a strong feeling of superstitious dread, as if something strange and fearful were about to happen."<sup>5</sup>

Professor Flournoy of Geneva gives me the following testimony of a friend of his, a lady, who has the gift of automatic or involuntary writing:

"Whenever I practice automatic writing, what makes me feel that it is not due to a subconscious self is the feeling I always have of a foreign presence, external to my body. It is sometimes so definitely characterized that I could point to its exact position. This impression of presence is impossible to describe. It varies in intensity and clearness according to the personality from whom the writing professes to come. If it is some one whom I love, I feel it immediately, before any writing has come. My heart seems to recognize it."

In an earlier book of mine I have cited at full length a curious case of presence felt by a blind man. The presence was that of the figure of a gray-bearded man dressed in a pepper and salt suit, squeezing himself under the crack of the door and moving across the floor of the room towards a sofa. The blind subject of this quasi-hallucination is an exceptionally intelligent reporter. He is entirely without internal visual imagery and cannot represent light or colors to himself, and is positive that his other senses, hearing, etc., were not involved in this false perception. It seems to have been an abstract conception rather, with the feelings of reality and spatial outwardness directly attached to it—in other words, a fully objectified and exteriorized *idea*.

Such cases, taken along with others which would be too tedious for quotation, seem sufficiently to prove the existence in our mental

<sup>5</sup> E. GURNEY: *Phantasms of the Living* [1886], i, 384.

machinery of a sense of present reality more diffused and general than that which our special senses yield. For the psychologists the tracing of the organic seat of such a feeling would form a pretty problem—nothing could be more natural than to connect it with the muscular sense, with the feeling that our muscles were innervating themselves for action. Whatsoever thus innervated our activity, or 'made our flesh creep'—our senses are what do so oftenest—might then appear real and present, even though it were but an abstract idea. But with such vague conjectures we have no concern at present, for our interest lies with the faculty rather than with its organic seat.

Like all positive affections of consciousness, the sense of reality has its negative counterpart in the shape of a feeling of unreality by which persons may be haunted, and of which one sometimes hears complaint:

"When I reflect on the fact that I have made my appearance by accident upon a globe itself whirled through space as the sport of the catastrophes of the heavens," says Madame Ackermann; "when I see myself surrounded by beings as ephemeral and incomprehensible as I am myself, and all excitedly pursuing pure chimeras, I experience a strange feeling of being in a dream. . . . It seems to me as if I have loved and suffered and that ere long I shall die, in a dream. My last word will be, 'I have been dreaming!'"<sup>6</sup>

In another lecture we shall see how in morbid melancholy this sense of the unreality of things may become a carking pain, and even lead to suicide.

We may now lay it down as certain that in the distinctively religious sphere of experience, many persons (how many we cannot tell) possess the objects of their belief, not in the form of mere conceptions which their intellect accepts as true, but rather in the form of quasi-sensible realities directly apprehended. As his sense of the real presence of these objects fluctuates, so the believer alternates between warmth and coldness in his faith. Other examples will bring this home to one better than abstract description, so I proceed immediately to cite some. The first example is a negative one, deploring the loss of the sense in question. I have extracted it from an account given me by a scientific man of my acquaintance,

<sup>6</sup> *Pensées d'une solitaire* [1882], p. 66.

of his religious life. It seems to me to show clearly that the feeling of reality may be something more like a sensation than an intellectual operation properly so called.

"Between twenty and thirty I gradually became more and more agnostic and irreligious, yet I cannot say that I ever lost that 'indefinite consciousness' which Herbert Spencer describes so well, of an Absolute Reality behind phenomena. For me this Reality was not the pure Unknowable of Spencer's philosophy, for although I had ceased my childish prayers to God, and never prayed to *It* in a formal manner, yet my more recent experience shows me to have been in a relation to *It* which practically was the same thing as prayer. Whenever I had any trouble, especially when I had conflict with other people, either domestically or in the way of business, or when I was depressed in spirits or anxious about affairs, I now recognize that I used to fall back for support upon this curious relation I felt myself to be in to this fundamental cosmical *It*. It was on my side, or I was on Its side, however you please to term it, in the particular trouble, and it always strengthened me and seemed to give me endless vitality to feel its underlying and supporting presence. In fact, it was an unfailling fountain of living justice, truth, and strength, to which I instinctively turned at times of weakness, and it always brought me out. I know now that it was a personal relation I was in to it, because of late years the power of communicating with it has left me, and I am conscious of a perfectly definite loss. I used never to fail to find it when I turned to it. Then came a set of years when sometimes I found it, and then again I would be wholly unable to make connection with it. I remember many occasions on which at night in bed, I would be unable to get to sleep on account of worry. I turned this way and that in the darkness, and groped mentally for the familiar sense of that higher mind of my mind which had always seemed to be close at hand as it were, closing the passage, and yielding support, but there was no electric current. A blank was there instead of *It*: I could n't find anything. Now, at the age of nearly fifty, my power of getting into connection with it has entirely left me; and I have to confess that a great help has gone out of my life. Life has become curiously dead and indifferent; and I can now see that my old experience was probably exactly the same thing as the prayers of the orthodox, only I did not call them by that name. What I have spoken of as 'It' was practically not Spencer's Unknowable, but just my own instinctive and individual God, whom I relied upon for higher sympathy, but whom somehow I have lost."

Nothing is more common in the pages of religious biography than the way in which seasons of lively and of difficult faith are de-

scribed as alternating. Probably every religious person has the recollection of particular crises in which a directer vision of the truth, a direct perception, perhaps, of a living God's existence, swept in and overwhelmed the languor of the more ordinary belief. In James Russell Lowell's correspondence there is a brief memorandum of an experience of this kind:

"I had a revelation last Friday evening. I was at Mary's, and happening to say something of the presence of spirits (of whom, I said, I was often dimly aware), Mr. Putnam entered into an argument with me on spiritual matters. As I was speaking the whole system rose up before me like a vague Destiny looming from the abyss. I never before so clearly felt the Spirit of God in me and around me. The whole room seemed to me full of God. The air seemed to waver to and fro with the presence of Something I knew not what. I spoke with the calmness and clearness of a prophet. I cannot yet tell you what this revelation was. I have not yet studied it enough. But I shall perfect it one day, and then you shall hear it and acknowledge its grandeur."<sup>7</sup>

Here is a longer and more developed experience from a manuscript communication by a clergyman—I take it from Starbuck's manuscript collection:

"I remember the night, and almost the very spot on the hilltop, where my soul opened out, as it were, into the Infinite, and there was a rushing together of the two worlds, the inner and the outer. It was deep calling unto deep,—the deep that my own struggle had opened up within being answered by the unfathomable deep without, reaching beyond the stars. I stood alone with Him who had made me, and all the beauty of the world, and love, and sorrow, and even temptation. I did not seek Him, but felt the perfect unison of my spirit with His. The ordinary sense of things around me faded. For the moment nothing but an ineffable joy and exaltation remained. It is impossible fully to describe the experience. It was like the effect of some great orchestra when all the separate notes have melted into one swelling harmony that leaves the listener conscious of nothing save that his soul is being wafted upwards, and almost bursting with its own emotion. The perfect stillness of the night was thrilled by a more solemn silence. The darkness held a presence that was all the more felt because it was not seen. I could not any more have doubted that *He* was there than that I was. Indeed, I felt myself to be, if possible, the less real of the two.

<sup>7</sup> *The Letters of James Russell Lowell* [1894], i, 75.



"My highest faith in God and truest idea of him were then born in me. I have stood upon the Mount of Vision since, and felt the Eternal round about me. But never since has there come quite the same stirring of the heart. Then, if ever, I believe, I stood face to face with God, and was born anew of his spirit. There was, as I recall it, no sudden change of thought or of belief, except that my early crude conception had, as it were, burst into flower. There was no destruction of the old, but a rapid, wonderful unfolding. Since that time no discussion that I have heard of the proofs of God's existence has been able to shake my faith. Having once felt the presence of God's spirit, I have never lost it again for long. My most assuring evidence of his existence is deeply rooted in that hour of vision, in the memory of that supreme experience, and in the conviction, gained from reading and reflection, that something the same has come to all who have found God. I am aware that it may justly be called mystical. I am not enough acquainted with philosophy to defend it from that or any other charge. I feel that in writing of it I have overlaid it with words rather than put it clearly to your thought. But, such as it is, I have described it as carefully as I now am able to do."

Here is another document, even more definite in character, which, the writer being a Swiss, I translate from the French original.<sup>8</sup>

"I was in perfect health: we were on our sixth day of tramping, and in good training. We had come the day before from Sixt to Trient by Buet. I felt neither fatigue, hunger, nor thirst, and my state of mind was equally healthy. I had had at Forclaz good news from home; I was subject to no anxiety, either near or remote, for we had a good guide, and there was not a shadow of uncertainty about the road we should follow. I can best describe the condition in which I was by calling it a state of equilibrium. When all at once I experienced a feeling of being raised above myself, I felt the presence of God—I tell of the thing just as I was conscious of it—as if his goodness and his power were penetrating me altogether. The throb of emotion was so violent that I could barely tell the boys to pass on and not wait for me. I then sat down on a stone, unable to stand any longer, and my eyes overflowed with tears. I thanked God that in the course of my life he had taught me to know him, that he sustained my life and took pity both on the insignificant creature and on the sinner that I was. I begged him ardently that my life might be consecrated to the doing of his will. I felt his reply, which was that I should do his will from day to day, in humility and poverty, leaving him, the Almighty God, to be judge of whether I should some time be

<sup>8</sup> I borrow it, with Professor Flournoy's permission, from his rich collection of psychological documents.

called to bear witness more conspicuously. Then, slowly, the ecstasy left my heart; that is, I felt that God had withdrawn the communion which he had granted, and I was able to walk on, but very slowly, so strongly was I still possessed by the interior emotion. Besides, I had wept uninterruptedly for several minutes, my eyes were swollen, and I did not wish my companions to see me. The state of ecstasy may have lasted four or five minutes, although it seemed at the time to last much longer. My comrades waited for me ten minutes at the cross of Barine, but I took about twenty-five or thirty minutes to join them, for as well as I can remember, they said that I had kept them back for about half an hour. The impression had been so profound that in climbing slowly the slope I asked myself if it were possible that Moses on Sinai could have had a more intimate communication with God. I think it well to add that in this ecstasy of mine God had neither form, color, odor, nor taste; moreover, that the feeling of his presence was accompanied with no determinate localization. It was rather as if my personality had been transformed by the presence of a *spiritual spirit*. But the more I seek words to express this intimate intercourse, the more I feel the impossibility of describing the thing by any of our usual images. At bottom the expression most apt to render what I felt is this: God was present, though invisible; he fell under no one of my senses, yet my consciousness perceived him."

The adjective 'mystical' is technically applied, most often, to states that are of brief duration. Of course such hours of rapture as the last two persons describe are mystical experiences, of which in a later lecture I shall have much to say. Meanwhile here is the abridged record of another mystical or semi-mystical experience, in a mind evidently framed by nature for ardent piety. I owe it to Starbuck's collection. The lady who gives the account is the daughter of a man well known in his time as a writer against Christianity. The suddenness of her conversion shows well how native the sense of God's presence must be to certain minds. She relates that she was brought up in entire ignorance of Christian doctrine, but, when in Germany, after being talked to by Christian friends, she read the Bible and prayed, and finally the plan of salvation flashed upon her like a stream of light.

"To this day," she writes, "I cannot understand dallying with religion and the commands of God. The very instant I heard my Father's cry calling unto me, my heart bounded in recognition. I ran, I stretched forth my arms, I cried aloud, 'Here, here I am, my Father.' Oh, happy

child, what should I do? 'Love me,' answered my God. 'I do, I do,' I cried passionately. 'Come unto me,' called my Father. 'I will,' my heart panted. Did I stop to ask a single question? Not one. It never occurred to me to ask whether I was good enough, or to hesitate over my unfitness, or to find out what I thought of his church, or . . . to wait until I should be satisfied. Satisfied! I was satisfied. Had I not found my God and my Father? Did he not love me? Had he not called me? Was there not a Church into which I might enter? . . . Since then I have had direct answers to prayer—so significant as to be almost like talking with God and hearing his answer. The idea of God's reality has never left me for one moment."

Here is still another case, the writer being a man aged twenty-seven, in which the experience, probably almost as characteristic, is less vividly described:

"I have on a number of occasions felt that I had enjoyed a period of intimate communion with the divine. These meetings came unasked and unexpected, and seemed to consist merely in the temporary obliteration of the conventionalities which usually surround and cover my life. . . . Once it was when from the summit of a high mountain I looked over a gashed and corrugated landscape extending to a long convex of ocean that ascended to the horizon, and again from the same point when I could see nothing beneath me but a boundless expanse of white cloud, on the blown surface of which a few high peaks, including the one I was on, seemed plunging about as if they were dragging their anchors. What I felt on these occasions was a temporary loss of my own identity, accompanied by an illumination which revealed to me a deeper significance than I had been wont to attach to life. It is in this that I find my justification for saying that I have enjoyed communication with God. Of course the absence of such a being as this would be chaos. I cannot conceive of life without its presence."

Of the more habitual and so to speak chronic sense of God's presence the following sample from Professor Starbuck's manuscript collection may serve to give an idea. It is from a man aged forty-nine—probably thousands of unpretending Christians would write an almost identical account.

"God is more real to me than any thought or thing or person. I feel his presence positively, and the more as I live in closer harmony with his laws as written in my body and mind. I feel him in the sunshine or rain; and awe mingled with a delicious restfulness most nearly de-

scribes my feelings. I talk to him as to a companion in prayer and praise, and our communion is delightful. He answers me again and again, often in words so clearly spoken that it seems my outer ear must have carried the tone, but generally in strong mental impressions. Usually a text of Scripture, unfolding some new view of him and his love for me, and care for my safety. I could give hundreds of instances, in school matters, social problems, financial difficulties, etc. That he is mine and I am his never leaves me, it is an abiding joy. Without it life would be a blank, a desert, a shoreless, trackless waste."

I subjoin some more examples from writers of different ages and sexes. They are also from Professor Starbuck's collection, and their number might be greatly multiplied. The first is from a man twenty-seven years old:

"God is quite real to me. I talk to him and often get answers. Thoughts sudden and distinct from any I have been entertaining come to my mind after asking God for his direction. Something over a year ago I was for some weeks in the direst perplexity. When the trouble first appeared before me I was dazed, but before long (two or three hours) I could hear distinctly a passage of Scripture: 'My grace is sufficient for thee.' Every time my thoughts turned to the trouble I could hear this quotation. I don't think I ever doubted the existence of God, or had him drop out of my consciousness. God has frequently stepped into my affairs very perceptibly, and I feel that he directs many little details all the time. But on two or three occasions he has ordered ways for me very contrary to my ambitions and plans."

Another statement (none the less valuable psychologically for being so decidedly childish) is that of a boy of seventeen:

"Sometimes as I go to church, I sit down, join in the service, and before I go out I feel as if God was with me, right side of me, singing and reading the Psalms with me. . . . And then again I feel as if I could sit beside him, and put my arms around him, kiss him, etc. When I am taking Holy Communion at the altar, I try to get with him and generally feel his presence."

I let a few other cases follow at random:

"God surrounds me like the physical atmosphere. He is closer to me than my own breath. In him literally I live and move and have my being."—

"There are times when I seem to stand in his very presence, to talk with him. Answers to prayer have come, sometimes direct and overwhelming in their revelation of his presence and powers. There are times when God seems far off, but this is always my own fault."—

"I have the sense of a presence, strong, and at the same time soothing, which hovers over me. Sometimes it seems to enwrap me with sustaining arms."

Such is the human ontological imagination, and such is the convincingness of what it brings to birth. Unpicturable beings are realized, and realized with an intensity almost like that of an hallucination. They determine our vital attitude as decisively as the vital attitude of lovers is determined by the habitual sense, by which each is haunted, of the other being in the world. A lover has notoriously this sense of the continuous being of his idol, even when his attention is addressed to other matters and he no longer represents her features. He cannot forget her; she uninterruptedly affects him through and through.

I spoke of the convincingness of these feelings of reality, and I must dwell a moment longer on that point. They are as convincing to those who have them as any direct sensible experiences can be, and they are, as a rule, much more convincing than results established by mere logic ever are. One may indeed be entirely without them; probably more than one of you here present is without them in any marked degree; but if you do have them, and have them at all strongly, the probability is that you cannot help regarding them as genuine perceptions of truth, as revelations of a kind of reality which no adverse argument, however unanswerable by you in words, can expel from your belief. The opinion opposed to mysticism in philosophy is sometimes spoken of as *rationalism*. Rationalism insists that all our beliefs ought ultimately to find for themselves articulate grounds. Such grounds, for rationalism, must consist of four things: (1) definitely statable abstract principles; (2) definite facts of sensation; (3) definite hypotheses based on such facts; and (4) definite inferences logically drawn. Vague impressions of something indefinable have no place in the rationalistic system, which on its positive side is surely a splendid intellectual tendency, for not only are all our philosophies fruits of it, but physical science (amongst other good things) is its result.

Nevertheless, if we look on man's whole mental life as it exists, on the life of men that lies in them apart from their learning and

science, and that they inwardly and privately follow, we have to confess that the part of it of which rationalism can give an account is relatively superficial. It is the part that has the *prestige* undoubtedly, for it has the loquacity, it can challenge you for proofs, and chop logic, and put you down with words. But it will fail to convince or convert you all the same, if your dumb intuitions are opposed to its conclusions. If you have intuitions at all, they come from a deeper level of your nature than the loquacious level which rationalism inhabits. Your whole subconscious life, your impulses, your faiths, your needs, your divinations, have prepared the premises, of which your consciousness now feels the weight of the result; and something in you absolutely *knows* that that result must be truer than any logic-chopping rationalistic talk, however clever, that may contradict it. This inferiority of the rationalistic level in founding belief is just as manifest when rationalism argues for religion as when it argues against it. That vast literature of proofs of God's existence drawn from the order of nature, which a century ago seemed so overwhelmingly convincing, to-day does little more than gather dust in libraries, for the simple reason that our generation has ceased to believe in the kind of God it argued for. Whatever sort of a being God may be, we *know* to-day that he is nevermore that mere external inventor of 'contrivances' intended to make manifest his 'glory' in which our great-grandfathers took such satisfaction, though just how we know this we cannot possibly make clear by words either to others or to ourselves. I defy any of you here fully to account for your persuasion that if a God exist he must be a more cosmic and tragic personage than that Being.

The truth is that in the metaphysical and religious sphere, articulate reasons are cogent for us only when our inarticulate feelings of reality have already been impressed in favor of the same conclusion. Then, indeed, our intuitions and our reason work together, and great world-ruling systems, like that of the Buddhist or of the Catholic philosophy, may grow up. Our impulsive belief is here always what sets up the original body of truth, and our philosophy is but its showy verbalized translation. The immediate assurance is the deep thing in us, the argument is but a surface exhibition. Instinct leads, intelligence does but follow. If a person feels the presence of a living God after the fashion shown by my quotations, your critical arguments, be they never so superior, will vainly set themselves to change his faith.

Please observe, however, that I do not yet say that it is *better* that the subconscious and non-rational should thus hold primacy in the religious realm. I confine myself to simply pointing out that they do so hold it as a matter of fact.

So much for our sense of the reality of the religious objects. Let me now say a brief word more about the attitudes they characteristically awaken.

We have already agreed that they are *solemn*; and we have seen reason to think that the most distinctive of them is the sort of joy which may result in extreme cases from absolute self-surrender. The sense of the kind of object to which the surrender is made has much to do with determining the precise complexion of the joy; and the whole phenomenon is more complex than any simple formula allows. In the literature of the subject, sadness and gladness have each been emphasized in turn. The ancient saying that the first maker of the Gods was fear receives voluminous corroboration from every age of religious history; but none the less does religious history show the part which joy has evermore tended to play. Sometimes the joy has been primary; sometimes secondary, being the gladness of deliverance from the fear. This latter state of things, being the more complex, is also the more complete; and as we proceed, I think we shall have abundant reason for refusing to leave out either the sadness or the gladness, if we look at religion with the breadth of view which it demands. Stated in the completest possible terms, a man's religion involves both moods of contraction and moods of expansion of his being. But the quantitative mixture and order of these moods vary so much from one age of the world, from one system of thought, and from one individual to another, that you may insist either on the dread and the submission, or on the peace and the freedom as the essence of the matter, and still remain materially within the limits of the truth. The constitutionally sombre and the constitutionally sanguine onlooker are bound to emphasize opposite aspects of what lies before their eyes.

The constitutionally sombre religious person makes even of his religious peace a very sober thing. Danger still hovers in the air about it. Flexion and contraction are not wholly checked. It were sparrowlike and childish after our deliverance to explode into twittering laughter and caper-cutting, and utterly to forget the imminent hawk on bough. Lie low, rather, lie low; for you are in the hands of a living God. In the Book of Job, for example, the

impotence of man and the omnipotence of God is the exclusive burden of its author's mind. "It is high as heaven; what canst thou do? Deeper than hell; what canst thou know?" There is an astringent relish about the truth of this conviction which some men can feel, and which for them is as near an approach as can be made to the feeling of religious joy.

In Job, says that coldly truthful writer, the author of *Mark Rutherford*, "God reminds us . . . that man is not the measure of His creation. The world is immense, constructed on no plan or theory which the intellect of man can grasp. It is *transcendent* everywhere. This is the burden of every verse, and is the secret, if there be one, of the poem. Sufficient or insufficient, there is nothing more. . . . God is great, we know not His ways. He takes from us all we have, but yet, if we possess our souls in patience, we *may* pass the valley of the shadow and come out in sunlight again. We may or we may not! . . . What more have we to say now than God said from the whirlwind over two thousand five hundred years ago?"<sup>9</sup>

If we turn to the sanguine onlooker, on the other hand, we find that deliverance is felt as incomplete unless the burden be altogether overcome and the danger forgotten. Such onlookers give us definitions that seem to the sombre minds of whom we have just been speaking to leave out all the solemnity that makes religious peace so different from merely animal joys. In the opinion of some writers an attitude might be called religious, though no touch were left in it of sacrifice or submission, no tendency to flexion, no bowing of the head. Any "habitual and regulated admiration," says Professor J. R. Seeley,<sup>10</sup> "is worthy to be called a religion"; and accordingly he thinks that our Music, our Science, and our so-called 'Civilization,' as these things are now organized and admiringly believed in, form the more genuine religions of our time. Certainly the unhesitating and unreasoning way in which we feel that we must inflict our Civilization upon 'lower' races, by means of Hotchkiss guns, etc., reminds one of nothing so much as of the early spirit of Islam spreading its religion by the sword.

In my last lecture I quoted to you the ultra-radical opinion of Mr. Havelock Ellis, that laughter of any sort may be considered a

<sup>9</sup> *Mark Rutherford's Deliverance*, London, 1885, pp. 196, 197.

<sup>10</sup> In his book (too little read, I fear), *Natural Religion*, 3d edition, Boston, 1886, pp. 91, 122.

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religious exercise, for it bears witness to the soul's emancipation. I quoted this opinion in order to deny its adequacy. But we must now settle our scores more carefully with this whole optimistic way of thinking. It is far too complex to be decided off-hand. I propose accordingly that we make of religious optimism the theme of the next two lectures.