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Subjective element in mysticism,

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The Subjective Element in Mysticism.

1.

Introductory.

In the work as here undertaken there will be no attempt made to refute the testimony of historians and other students who declare for or against the evidence of mystical experience and manifestations, nor is it our purpose to touch upon the relation between religion and mysticism. We shall simply endeavor, by studying a few of the most prominent mystics, to interpret the phenomenon of mysticism in such manner that it may satisfy the normally constituted individual, who, willing to admit that the question does transcend his own understanding, will not credit the statement that any superhuman act of divination ever compasses what scientific investigation is incapable of discovering.

Indeed, it is not with the purpose of finding an ultimate truth that we approach our subject, but rather with the hope that we may find the field in which such truth lies hidden. It is not to be wondered at, nor is anything of the mysterious connected with the idea, that man should inquire into the whence and whither of Life. Man feels the limitations of this life; the very idea of limit presupposes a shutting-off of what is beyond; then the natural, sane question, "What is beyond?" And with but a small capacity in work, growth, and outlook, he feels that more-than-human power must be called into the solution of his problem. Those who claim that such solution has been found, must needs endow this

more-than-human power with super-human, mysterious attributes.

As to a search into the origin of Life, the tendency, in this age, is more and more, toward abandonment. At least it seems to be a practically assured fact, that when we discover aught of the ultimate of Life, we shall have opened up the mystery of its beginning. Man is never so concerned with what has been as with that which is to be. But always, since first Man's thoughts have been given to record, we find traces of this eager, keen desire to delve into the mysteries. Then of course, arises the question, "What shall be the medium through which such mysteries may be solved?" Nothing of earth is more closely allied to what Man understands as the Infinite than Man himself, either living or dead. And it has been largely accepted that the reciprocal force of those two states of Man, working upon and through each other, presents the best possibilities for accomplishing this work of investigation. Many of the mystics, however, have believed that they themselves were the only agencies necessary for establishing supernatural communications which would bridge over the gulf between the known and the unknown.

But while the great body of people has had and always will have desires and beliefs concerning the great questions of Life, it has, in all ages, been given to only the select few to seek the answers. The great majority is forced to expend energy, physical and mental, upon pursuits

which look to the support, maintenance, and perpetuation of the race. When a man then finds that he, in being exempt from ordinary duties, has the time, inclination, and opportunity to take up the matter, he constitutes himself a committee of one, as it were. And such a one must, of necessity, be endowed with attributes which differentiate him from his brethren; then it is only one step further to base such differentiation upon some element of mystery, something unknown to the consciousness and experience of other men. The man thus differentiated is the mystic, as we shall employ the term.

But then, according to the above definition, who of us is not, in small measure at least, a mystic? Does not what we call personality and character at once set us apart from every other individual in the race and species? And is it not the common experience to feel, especially in times of extreme stress, that some breath of mysterious origin has been wafted to us, through an avenue but dimly sensed? But, as we have said before, opportunity happily allows only the very few to develop this desire for investigation to such an extent that it may become the great factor in life and that they may proclaim their results to the world. Of course, with those thousands who, on the surface, are humbugs, charlatans, and knaves, and with those who, after long years have been exposed as such, we have no dealings. An example of this latter class is Madam Blavatsky.

A review of the history of the rise and cycles of mystics will reveal the fact that their dates coincide with times when the masses were led away from right living; when great chasms and upheavals took place in society. These were the times for the establishment of vast monasteries and nunneries; the ages of witchcraft; the birthtime of feudalism and caste. Here men, deprived of the sympathy, help, and cooperation of their fellows, turned of necessity to other aid. Where was such aid to be found except at a source beyond the known of man; the region of mystery? And so, in making an historical review of the work of the mystics, we shall find our largest field for research in times of great Crises, in the foreground of new Eras.

11.

HISTORICAL.

No difficulty is encountered in seeking records of mystical experiences. Volumes without number have been handed down from times most remote. Man is not only willing ^{but} ~~not~~ anxious to make known his powers of dealing with the occult. It puts him on a plane apart from that of the common; it exalts him; it makes him one of the chosen few. As to the authenticity of the early records we believe that they are probably of about equal value with many of the later ones. It seems to be a fixed law for both the mystics and their recorders, that no

record shall be made at the time of the mystical experience. We have found but one exception to this rule, in the case wherein Dr. G. Stanley Hall and Dr. Amy Tanner investigated the mysticism of Mrs. Piper.

Probably the largest storehouse of mystics and miracles is the Bible. No revision from its most ancient forms and editions has eliminated stories of the miraculous, the superhuman. And as to the authenticity and interpretations of these stories much has also been written.

In the "Heroes and Crises of Early Hebrew History, from the Creation to the Death of Moses", by Charles Foster Kent, Ph. D., we find a detailed account of the main incidents in the life of Moses, born about 1400 B.C., who may be looked upon as one of the most pronounced mystics of early Biblical times. The "Call to Divine Intercourse" is regarded as the strongest evidence upon which his mysticism is established. Herein Moses heard the voice of God through a thorn bush in which " a fire burned but consumed the bush not at all". In "Moses and the Prophets", by Milton S. Terry, D.D., some of the alleged inconsistencies in the life and works of Moses and the other prophets are detailed. The work questions whether much that is said to have found place in the experience of these seers is not merely legendary tradition, and says that the question is receiving affirmative answers from an

increasing number of Biblical students.

Probably the source of most accurate information concerning Moses is the work of the great Josephus; especially is ^{he} to be depended upon in furnishing a satisfactory and complete account in our field of investigation. He was a Jew, reared and educated in an environment whose very spirit was religious superstition and mystery, and we may be sure that in his account he has given all due prominence and value to the manifestations of mysticism in the life of Moses.

His setting for the Divine Call is on highest mountain near the desert city of Midian, a height heretofore deemed sacred, and not trodden by human foot. The voice of God in the thorn bush bade Moses leave the place, saying he had been over bold in venturing here "where no man had ever come before, because the place was divine".

In relating the events connected with the dividing of the waters of the Red Sea, Josephus seems to think it necessary to make some explanation; indeed, he offers what might be looked upon as an apology for what he has written. He says, "I have delivered every part of this history as I found it in the sacred books. Nor let anyone wonder at the strangeness of the narration, whether it happened by the will of God or of its own accord". He also, at great length, quotes from the old Latin writer Calisthenes, who cites the expedition of Alexander, in which the Pamphylian Sea not only opened up a passage for

him, but "rose up to do him homage". Then he gives Arrian's account, which says that the strong north wind, blowing after a heavy south wind, opened the passage for Alexander.

In order to render sweet and drinkable the bitter waters in the well of Marah, Moses, according to the express commands of God, ordered his men to draw up the greatest part of the water; so they labored with all their strength, and when the well had been nearly emptied, the water became fit to drink. In like-wise did God command Moses to smite with his rod the rock, out of which flowed water to quench their thirst.

Again, when Josephus describes what may be considered the crowning act in the life of Moses, he offers apologetic explanations of the account as he gives it. He says, "Now, as to these matters every one of my readers may think as he pleases, but I am under necessity of relating this history as it was described in the sacred books".

After the forty days spent on Mt. Sinai following the giving of the commandments, Moses delivered another message from God to his men. They were to build a tabernacle that could be moved from place to place; then God could be present with them during their prayers, and there would be no further necessity for going up to Mt. Sinai to meet with God. The tabernacle was to be of such dimensions and construction as God had indicated to Moses.

Many other miraculous works are attributed to Moses, the

performance of which tended to place him more and more above his followers. He was constantly in communication with God. The medium of such communication could not be other than mysterious, a person to be venerated because of his superhuman endowments.

The counterpart of Moses in the Old Testament is Paul in the New Testament. So much has been written about this mystical reformer that a bibliography would fill a volume, many times as large as one of Paul's own writings. He was, of course, a contemporary of Christ, who influenced his life greatly. The Abbe Constant Fouard, in his "St. Paul and his Missions", says, "St. Paul, we must always bear in mind, did not himself write the Epistles; he dictated them." And again, "Were we to apply our modern analytical rules to documents like these, or try to bring out a methodical order between the various parts, we should have our labor for our pains".

Paul was, of course, born, bred, and educated a Jew. Indeed, so closely did he feel himself allied to the Jews, that he hesitated as to his conversion, knowing that absolute separation from his own people, the Jews, would follow. Matthew Arnold says that in the Epistles, Paul's Judaism sometimes renders the accounts almost impossible of explanation. The Jews of Tarsus were steeped deep in Oriental learning and cult. Tarsus was a University town. Here was Paul educated; here was he ordained rabbi. This strong and enduring influence must be

taken into account in any study of his interpretation of divine inspiration and supernatural communication.

The manner of and circumstances connected with Paul's conversion pronounce him a mystic. The account is given in three versions in the book of Acts. In the first, Paul, having seen the great light in the heavens, fell to earth, and then heard a voice of God calling to him. And the men with him stood speechless, "hearing the voice, but seeing no man". Then Paul arose from the earth, blinded by the great light. In Chapter 22 we find, "They that were with Paul saw indeed the light, but heard not the voice of him that spake to Paul." In Chapter 26 the version is, "And when we were all fallen to earth, I heard a voice speaking to me, etc.

Lyman Abbott, in the "Life and Letters of the Apostle Paul" says, "Paul uses arguments not because they are philosophically sound, but because they will accomplish his purpose; his mind is not the type of Aristotle, but of Isaiah". Throughout his entire life-history Paul employs the miracle to further his missionary labors. He restored life to the dead body of Eutychus, who had fallen, while asleep, from a third story window, by covering the body with his own, warm physically, and invested spiritually with the same powers as were the prophets of old. He divested Lydia, the slave woman, of the spirit of the python, through which she had derived her powers of divination, and which had taken full possession of her senses. The Abbe Constant

Fouard says, "Extraordinary manifestations were worked by his hands; a divine power proceeded from him".

Before the Christian era, Greece, in her supremacy, stood for most of the development in effective lines of thought. Among her early philosophers reasoned truth was the aim of all study. Pythagoras, Plato, and Aristotle were all engrossed in scientific delving into the reason of things; here we find little, if any dealings with the really mystical. True, they had their Mysteries, but these were little more than ceremonies, not the symbols nor manifestations of any belief in or doctrine of mysticism. But some centuries later the teachings of these philosophers were revived, and in the Neo-Platonic school, we have a revised form of Platoism in which mysticism becomes an all essential factor.

Plotinus, the founder of this school, and the greatest mind of his time, showed a distinctly mystical tendency in his ideas concerning God's relation to Man. In his review of the first occasion upon which he experienced direct Union with God, he says, "Ecstasy is a desire for contact, a striving after conjunction. While she (the soul) was in this state, (ecstasy) the One suddenly appeared, with nothing between; there was no more two, but one; my soul knew she had what she desired, no more conscious of body or mind, nor would she exchange her bliss for all the heaven of heavens." He was averse to placing

any value upon the physical side of man, and so told nothing of his own history. The date of his birth in Egypt has been taken as about 204 A.D. He studied in Alexandria, Persia, and in Rome, where he established a school. Here men in the highest walks of life attended his lectures. He began to write only after he was fifty years of age, but completed more than fifty treatises or books on philosophy. He died in Campania 269 A.D. His greatest pupil, Porphyry, arranged and published his writings after his death. It is supposed that the research into Oriental religions in Persia tended to turn the thoughts of Plotinus into mystical channels.

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Abu Hamid Muhammed al Ghazalli was born in 1049 in the village of Ghazalla, near Tus, Arabia. From his birth place he took his name. He was a close student of philosophy at Bagdad, where, for some four years he taught and lectured to the most learned and illustrious men of his time. For eleven years thereafter he lived the life of a recluse. He later traveled extensively through all the well known centers of learning, and finally allied himself with the Sûfi mystics, an ascetic people who derived much of their belief from the writings and teachings of the Neo-Platonic school. Ghazalli founded a Sûfi monastery and a college for theological study. Sixty-nine of his books still remain, altho it is thought that he wrote many more. All his writings have to do with the

philosophy of mystical theology. He describes his conversion from what was nearly scepticism to a knowledge of God, "not by systematic reasoning and accumulation of proofs, but by a flash of light which God sent into the soul. As to this mystical experience, he says, "It was like an immediate perception, as if one touched its object with one's hand". He says it is very difficult to explain this state to the uninitiated. The purging of the heart of all that does not belong to God, which is the first step, and the being lost in God, which is the last with reference to what may be reached through the will, are, however, only the first stages in the vestibule by which he enters where revelations commence. Then he "comes to see in the waking state angels and souls of prophets, hears voices and wise counsels". By means of such contemplation of heavenly forms he rises by degrees to heights which human language cannot reach, and therefore in explanation he confines himself to repeating,

"What I experience I shall not try to say;

Call me happy, but ask me no more".

His writings have been largely translated into the German and French, but not much, as yet, into English. He died in the town of his birth A.D. 1311.

"Meister" Eckhart, as he was called, was born about 1251, probably in Saxony; of the first fifty years of his life we know little. He was, without doubt, the earliest and greatest of the fourteenth century mystics. He studied at the University

of Paris, where he took his M.A. degree, and taught philosophy in the Dominican school of St. Jaques, in the same city, for nine years. Then he was made Doctor of Theology by Boniface VIII. Later he became Vicar General of the entire Dominican order in Bohemia. At this time, when nearly sixty years of age, he began the most active work of his life. He traveled extensively, delivering those lectures whose fragments, all that remain, give us our only knowledge of his ideas and teachings. At seventy five years he was preaching to crowds of learned men who came to Strasburg to hear him. He was accused of publishing heretical doctrines but was ^{freed from the charge. Later he was} again summoned to answer to the same accusation, but before judgment was pronounced Eckhart died in 1329. Sometime afterward the Pope's bull pronounced that two of Eckhart's propositions were heretical, and two others incautious.

Eckhart believed that all things in this, the "phenomenal" world, are worthless in themselves, but worthy in the spiritual truths which they convey. He taught that there is real authority neither in the Scriptures nor in the Church; this is the more to be wondered at in that he was a Dominican, a Catholic. He said that the Scriptures were the work of God, only in so far as the Spirit of God, which dwells with each man, interprets the works. This Spirit of God he called the "fünklein", or little spark. Indeed, it constituted all that is looked upon as soul. If it were allowed to remain unchecked by sins, it so illumined man's life that divine truths were

opened up to him. "The Word is heard", says Eckhart, "when there is stillness and silence; when I know nothing, then is It opened and revealed." Then is brought about my New Birth, and God speaks and works in the Soul. ----- Then is that soul of equal capacity with God; as God is boundless in giving, so is the soul boundless in receiving. Oh, wonder of wonders when I think of the union of Soul with God.----- God is nearer to me than I am to myself. This ground of the soul (fünklein) is immediately receptive of the Divine Being, and no one but God can work therein".

Joan of Arc was born of lowly parents in France, in 1410. She had no education except what her thoughts, while tending her father's flocks, afforded her. She was an intensely nervous child, showing early in life her religious inclinations. Because of her unusual piety she became an object of ridicule for her neighbors. She had therefore no companions, a fact which tended to foster and emphasize her meditative disposition. She lived among a very superstitious people; they believed that a certain large tree in the village was inhabited by fairies; in this tree Joan spent most of her leisure hours, listening to the music made by the fairies. From her god-mother she had heard through all her young years, of the terrible plight of France, and of the danger threatening her people because of the enmity of the English.

So fervently did this young maiden wish for France to be

saved, that she finally believed it would be. She knew also of the common saying that France would, at some time, be delivered by a virgin. In her religious enthusiasm she felt that only God could aid her country, and the next step in her understanding of the case was that she should be the instrument through which He was to work. At thirteen years she began to see apparitions. She had no visions of God himself, but of glorious forms which told her that France was to be saved by her; these forms were generally those of St. Margaret and St. Catherine, the guardian spirits of the church at Domremy.

Of her many hardships in finding a way to meet the dauphin Charles, of her equipment for battle, her effect upon the army, raising the siege of Orleans, and crowning the King, we need not here speak; these belong to common history. All came to pass while her "Voices" directed her. And when reverses came to France all her good deeds were forgotten. She was reviled, cast into prison at Rouen, and then, at only nineteen years of age was burned at the stake by those for whom she had sacrificed home, friends and everything of value in life. To-day, however, her name is revered as one of the heroines of history.

George Fox, the founder of the Society of Friends or Quakers, was born in Leistershire, England, in 1624. He had little or no schooling, and was early apprenticed to a shoemaker. He was reared in the religious atmosphere common among

the early English peasantry, but became dissatisfied with his lot, and at nineteen years of age separated from his family, who were not at all in sympathy with him. He took to wandering, believing he was following a divine call, and adopted the career of itinerant religious reformer. He preached against belief in Scripture and Churches, or Steeple-houses as he called them. He was imprisoned as a heretic and disturber of the peace, but when, in 1655 he was examined in London before Cromwell, his teachings were pronounced sound.

He married Margaret Fell, ten years his senior and completely in sympathy with his religious notions. He visited the West Indies, America, and Holland, and met with great success through a magnetic personality, and a great, untiring zeal. His want of intellectual attainments, however, showed in his false reasonings, hasty judgments, and very evident narrowness of conception. When he fell into a state of despair concerning religious matters, he went from preacher to preacher asking for help; because such advice as they gave him was not entirely to his liking, he pronounced the church and all that then pertained thereto as wanting in power to give essential spiritual aid to man.

In his "Journal" he tells of his first divine communication, which experience places his name in the roll of mystics. "As I was walking in a field on first-day morning, the Lord opened unto me, that being bred at Oxford or Cambridge was

not enough to fit or qualify men to be ministers of Christ, and I wondered at it, because it was the common belief of the people. But I saw it clearly as the Lord opened it to me". After that the great openings, as he called them, were frequently vouchsafed him.

The underlying principle in Fox's teachings is that in each human whose life is given to right doing, God himself comes as a "Light Within". To this "Light" Fox constantly refers; for a time the Quakers called themselves "Children of Light".

Another passage from his "Journal" further reveals his belief in divine revelation. He writes, "Now was I come up in spirit, through the flaming sword, into the Paradise of God.--- I was immediately taken up in spirit to see into another or more steadfast state than Adam's in innocency, even into a state in Christ Jesus, that should never fall. And the Lord showed me that such as were faithful in Him in the power and light of Christ should come up into that state in which Adam was before he fell, in which the admirable works of the creation and the virtues thereof may be known, through the openings of that divine word of wisdom and power by which they were made".

In his practical dealings with men George Fox was very charitable, offering material aid to those in want, although his own worldly belongings were often very meager. He continued in his religious work, greatly assisted by his wife,

until the time of his death, in 1691.

Madam Jeanne Marie de la Mothe Guyon was born in 1648 at Motargis, about fifty miles from Paris, France. At about two and one half years of age she was sent to the nuns to be educated; these nuns so inspired her with their religion, that she herself, as a child, often dressed as a nun; when but four years of age she offered herself as a martyr to Christ, and wept because she was not accepted. Her mother gave her absolutely no care, and a brother proved more of a torment than a protection. Very early in life she began to read mystical literature. She wore on her breast a paper bearing the name of Christ; she forged a letter to secure entrance into a certain convent whose practices appealed to her superstitious mind. She was later, however, won over to worldly affairs and married M. Guyon when sixteen years of age. Her married life was a complete failure. Following in her mother's footsteps, she abandoned her children, and took up again, more devotedly than ever, her religious observances. She allied herself with many notable persons, among whom were Madame Maintenon and the great Fenelon. Her influence over the latter was so great, that despite the earnest pleadings of his friends, he espoused her cause to such an extent that his own reputation was, for the time being, almost destroyed. Madame Guyon was herself accused of heretical teachings, was twice banished from Paris, and twice imprisoned, the second time for

four years in the Bastille. After her release she was allowed to live at Blois, where, for fifteen years she quietly devoted herself to religion and to teaching her doctrines of mysticism to the few people who now sought her. She died in June, 1717.

Of all the mystics whose lives have herein been reviewed, that of Madame Guyon presents the greatest difficulty in arriving at a just estimate of the merit and demerit. Historians have given such widely different interpretations to her actions, motives, and teachings, that one must indeed approach the subject absolutely unbiased by any ideas except those based upon the soundest scientific principles. Prejudice and pity have entered so largely into popular estimate of this much discussed character, that, were it not for her own writings, many of which are unfortunately labored and vague in expression, we would have very little material available for an analysis of her mysticism. This mysticism was evidenced in most of her poetry, and also in the many experiences as related in "Madame Guyon" par Elle meme. The first of such mystical experiences, which took place under the teachings of a work of St. Francis, she describes as follows,--- "The great change came to me on the Feast of St. Mary Magdalene, 1668. I felt myself deeply wounded by the love of God. He had entered into my heart. I told the Monk that he had given me an experience of God in my soul, a thing really possessed. I slept not at all that night, because thy love, oh God, flowed in me like a precious oil, and

burned as a fire".

Two years later she dedicated herself in these words:-

"I henceforth take Jesus to be mine. I promise to receive him as a husband to me, and give myself to Him, unworthy though I am, to be His Spouse".

(Sealed with her ring, and signed).

Wm. Blake was born in London, 1757. His father was English and his mother Irish. He had little school education, except that received at an Art School in London. At a very early age he displayed his mystical temperament; he said that he saw God looking in at him through a window, when only four years old. His was a life of imagination. There was to him nothing real in this world, which he designated as the "vegetate world". It is to be noted that his father sympathized with him in all his vagaries, and allowed him to be ruled by his notions. When he was taken to be apprenticed to one Rylands, an engraver, he refused to stay, saying, "I do not like his face, and cannot work under him; he will some day be hanged". And much value is given to Blake's power of prophecy, because some years later this Rylands was really hanged. He took up engraving as a trade and early showed wonderful ability. But he would not draw from the human model, saying it "smelt of mortality". He rather drew typical forms from his "Visions". And while his drawings show the hand of an artist, they lack precision because of want of training in drawing from the life model.

Blake was a great reader of mystical lore, being especially drawn to Swedenborgian literature. He believed in the theory of correspondence, that is, that everything of earth has a corresponding spiritual reality. He saw the spiritual as did Swedenborg, in the natural. He said, "Yes, Christ is the only God, but so am I and so are you". His writings are veritable whirlpools of words. He cared not to make himself intelligible. He said that he wrote only for those who could understand him, for the initiated. His mind lacked the firm basis, the mental order that comes from sound, regular, education. He gloried in a defiance of natural science. He indulged his imagination to the exclusion of reason and judgment. Many people proclaim him mad, saying his being unable to adjust himself to this "vegetate" world proves him to be mentally "unbalanced". He believed he saw with God's eye; that his work was God's work; that he held converse with Moses, Homer, Virgil, Dante, and Milton. He lived not at all in this world, but in that evolved out of his imagination. He said, "I can alone carry on my visionary studies when unannoyed; then I may converse with my friends in Eternity, see visions, dream dreams, and prophecy". He considered his "Prophetic Books" as his greatest works, of inspired matter and eternal import. Among his best known writings are "Vala", "Jerusalem", "Songs of Innocence", and "Songs of Experience". It is to be noted that Blake's mysticism is as clearly portrayed in his drawings as in his writings.

Among the most beautiful and visionary of his engravings are "The Soul Departing", "Reunion of Soul with Body", and "Death's Door".

Blake was, during his lifetime, comparatively unknown. Indeed, it is only within the last century that we find students concerning themselves with his ideas and works. He died in poverty and comparative obscurity in 1827.

Mrs. Leonora Piper, a trance medium discovered by the late Prof. James, was born near Nashua, New Hampshire in August, 1860. She came into the world with the mystic caul over her face. Her mother displayed considerable psychic power, but did not employ it, practically, to any extent. Mrs. Piper attended High School, but withdrew because of delicate physical condition. She then took up the study of music. She married in 1881 and took up residence in Boston. It was only after the birth of her first child that she realized her power as a psychic. She had been very ill at her daughter's birth, and the illness continued for a long time thereafter. She consulted a trance medium as to the nature and cure of her illness, and it was upon her return from this "sitting" that she discovered her own trance power. She was "very, very tired" at the time. She felt a buzzing in her ears and saw all things in a strange brightness; beautiful faces appeared in the light. Then memory of the event is obliterated, but her husband, who was present during the trance, takes up the narration. She closed her

eyes, and spoke in an unknown tongue. She was nervously excited and evidently troubled and in a very weakened physical condition. This trance lasted but a very short time, and resulted in complete prostration. Prof. James heard of the incident, and immediately investigated. With him Dr. Hodgson, of England, associated himself in the investigation. (This was the same Dr. Hodgson who exposed Madame Blavatsky.) Hodgson was forced to admit all absence of fraud, even after months of study of the case. Mrs. Piper's mediumship was also investigated by Prof. Lodge in England, with like result. Dr. Stanley Hall has also tested Mrs. Piper, but is not so entirely satisfied with the results, although he too believes that Mrs. Piper is herself strictly honest and sincere. Dr. Amy Tanner who was present at the sittings with Dr. Hall, describes the seances in a recently published book called "Studies in Spiritism".

In the trances Mrs. Piper receives all communications through her right hand; the sitter speaks directly to this hand, while Mrs. Piper's head is buried in a pillow, but both ears are exposed. All messages from the unseen are written with the right hand. After a sitting physical as well as mental exhaustion is evident.

Associated in a way with Mrs. Piper was a Mrs. Verrall, a lecturer on Latin and Greek in Newham (England) College. Dr. Tanner tried what she called "cross correspondences between

the two media, to see if there were any connections between the messages received by them at the same time. While in a few cases there seems to have been slight correspondences, even these may nearly all be readily explained without resorting to the aid of spiritual intervention. Mrs. Piper's trances never come on while she is alone or asleep. They seem to require the initiative of some other person's presence. Mrs. Piper is now living in very comfortable circumstances, with her husband and children. She regrets the notoriety that her mediumship has thrust upon her, and hopes soon to live in peace and retirement when her undesired powers of mediumship have entirely left her.

111.

THE SUBJECTIVE BASIS OF MYSTICAL EXPERIENCE.

Mysticism is one of the most deplorable developments in human experience, not because it lies beyond the power of normal human understanding, not because it manifests itself to only a chosen few, but because the interpretations of such manifestations have been based upon premises so far removed from truth and fact, that men have lost their bearings, and wandering about in a sea of doubt and misgiving, have been caught up in a whirlpool of insane conclusions, not knowing that Man is himself the answer to all his questions, that in himself lies the truth, open, for all who seek it there.

As we have said in the introductory remarks, our aim is not to debate upon the condition and status of mystic revelation as a fact; but it is impossible in reviewing the situation in detail, to refrain from questioning, in the light of modern scientific investigation, much that has stood, for a long time, as substantiation of mystical attributes and experiences.

Popular belief concerning many of the experiences of the mystics with whom we are here concerned has invested them with mystical meaning, and has explained their having taken place by laws that transcended the human, the physical. Among such incidents ^s if that of Moses and his great band of followers crossing the Red Sea through a path made dry by the rod of

Moses. Psychology makes no effort at explaining such a statement, because it holds that transcendency of human law is not a fact in the experience of Man. What cannot be illuminated by a thorough study and understanding of Man as a psycho-physical entity, cannot be presented through any source to human senses and understanding. Therefore we wish here to state that not because of negligence not a feeling of inability to cope with the situation, are many so-called mystical revelations omitted in this review. Of the great horde of mystics who have made their appearance during the ages, there have been many, no doubt, who have enjoyed far greater renown than some of those whom we have chosen to consider. Such persons as Jacob Boehme, Dante, St. Francis de Sales, Ruysbroeck and Swedenborg, and many others have been pronounced and influential mystics, and their works are worthy of note. But we believe that if the interpretation of mysticism as herein contained be accepted, then in that same interpretation may be found the Key to all mystical experiences, which up to the present time, have come to the knowledge of Man.

We shall take up the study of the mystics in chronological order. In choosing our subjects we have endeavored, as far as possible, to select those mystics whose life-works have shown decided basic differences, the manifestations of whose mysticism have been made through unlike media. There are many instances wherein we have found the ^bvases of the mystic powers, if not

identical, still varying in so small a degree that the differentiation need not be taken into consideration, while on the surface the mystics seem to belong to entirely different classes. In the main, the aim of the mystic is in all cases, the same that is to prove that through a radical suspension of physical law, or perhaps by totally ignoring it, a supernatural intervention, not to be explained by reason or science, has taken place. We do not claim that the situation was approached with such purpose in mind, but that phenomena were interpreted as having occurred under such conditions.

The first subject, then, under consideration will be the prophet Moses, who even to-day is looked upon by a great body of followers, as having been endowed with mystical powers far superior to those of any other claimant who has yet appeared. We will attempt to show, in reviewing his life-work, that not extraneous influences, but his own individual self went into the making and developing of his mystic states. The self is a complex, varying unity of many essential constituents. There is always a consciousness of ones own material organism, with its functionings; any great variation or abnormality in such organism would result in a deviation from the normal self; the memory of former states and experiences forms what might be called the background or foundation of self, which is a manifestation of union and dependency between the past and the present. Indeed, loss of memory has often resulted in complete

change of personality and character. Those memory elements alone, however, are incorporated, which are in harmony with and of like degree to the desires, both instinctive and acquired, which are ascendant in the present state. Such desires must be reckoned with as a factor in this building up of a self. They are present in all states of consciousness; in fact, a summation of all our emotions, in which desires are greatly manifest, gives us our sense of a living self. Upon their bias and trend depends the complexion of our personality.

At one time, the ocean, a great work of art, or even a tiny bell, may arouse emotions of awe, religious fervor, patriotism and reverence, while under other conditions the desires might be such as would excite mockery, contempt, and levity. So we must consider these feelings as one of the main determinants in the self.

All that comes to us from the outer world is modified by the self, the receiving agency. The sensation and consequent feeling engendered in the scientist by the sight of the most lowly bit of animal creation differs diametrically from emotions aroused in the breast of a squeamish woman. The cause of the sensation is identical in the two cases; but each receives the sensation on a different instrument, a different self, and the results vary in direct ratio to the variation in the selves.

The unusual conditions under which Moses lived, indeed his whole environment, together with his unique past experiences,

made of him a personality, a self, apart from any other. While other men have passed through vicissitudes equally great, perhaps no other has been so thoroughly bound up in the dire distress of the many others entirely dependent upon him.

At the time of the first "Divine Call" in Midian, his past was a long vista of sorrows, and living on the lonely plain, tending the sheep, there was little that could serve as stimulus for interesting sense perception; his emotions were the dominant factor of his life, and of those emotions the one supreme was desire, desperate longing for assistance.

The mountain on the farthest edge of the plain symbolized for him the inaccessible, the forbidden. Popular superstition had made it a holy place, not to be trodden by human foot. Something of the mysterious, the occult, enhanced it in the eyes of Moses; it was a goal whose attainment might mitigate his distress. His followers upraided him constantly, Here was the influence of the crowd, one of the most potent factors known to the psychologist; a crowd steeped in superstition of ages. Probably the urging of the crowd only seconded the overmastering desires of Moses himself; he ascended the mountain to solve its mystery. No more apt saying has been given utterance than, "Seek and ye shall find". The injunction in the words of a psychologist would be, "Fix the attention sufficiently upon an end, and that end will, in time, be realized".

In many states of consciousness, especially in such as

was habitual with Moses at this time, some part is predominant. We find that what one really desires becomes focal more easily than what is less desired; the frequency, recency, and intensity of the desire may also modify such conscious states. The act of bringing into the limelight some particular element of consciousness is attention; it is generally characterized by a feeling of satisfaction.

Insistent, in the mind of Moses, now, was this desire for assistance in delivering his men; he did not expect human help there in the desert, but reasonably looked for divine intervention in a place set apart as holy, as was the mountain on the edge of the desert. Upon his ascent, accustomed to the gray monotony below, where, because of the peculiar climatic conditions the scant herbage is mostly the color of the sand, every new, unusual object naturally aroused attentive interest.

Midia, according to the best authorities on Biblical Geography, lay in the north western part of Arabia, a hot country, which is prevented from enjoying the moist winds from the Indian Ocean by counter atmospheric currents. The vegetation is very poor, especially on the desert lowlands, where only grasses and stunted shrubs grow; these are usually of the same color as the sand by which they are covered. On the elevations grow few trees, and several varieties of small wooded plants, which attain but few feet in height. These plants leaf only in the spring. It is reasonable to believe that Moses, accustomed

to the meagre desert vegetation would, upon coming upon a bush such as he had probably not seen, at least for a long time, regard it with wonder; it would become an objective stimulus for attention. But in that attention the focal element must, because of the intensity of his desires, have the one essential attribute; it must pertain to the mystery, the holiness of the mountain.

With the better state of vegetation on the mountain, and because of the less amount of sand to be found there than on the desert plain, we may look for more normal coloring in the bush which attracted the attention of Moses. Had it been of the same dull hue to which he had been accustomed, there would have been little likelihood of his noticing it. But here were bright, fresh leaves.

Elisee Reclus, an authority on Arabic climate and vegetation, says that the leaves, coming out in spring, last only a very short time; they soon turn dark, and then fall because of the lack of moisture.

Moses went up on the mountain, of course, during the time when the bush was at its best; the leaves had matured, and had taken on the brighter, heavier tones of maturity. Their unusual splendor of color was at once allied, in his mind, with the brilliancy of fire; they must be holy, growing on the sacred mountain; fire had long been connected with religious ceremonials; all circumstances and environment made the bush

become to Moses a holy fire.

We must notice that so real was the illusion that it was not regarded as mysterious; the mystery lay in the fact that it "burned not at all". And in such emotional state Moses heard the voice of God, not imagined it. Any sound which the wind may have made among the leaves became the focal point in attentive audition, as the bush was in vision. There need be no question of his having heard; it is simply in the interpretation of what he heard that we look for error. Among all the historians of this period we find no disagreement as to the fact that Moses did see the burning bush and did hear the voice of God, nor do we gainsay it. Only in minor details of circumstance do we find what critics call contradictions. He saw and he heard, and interpreted as we should expect, according to the condition of his desires at that time. What Moses sought he found.

As to the other occasions upon which Moses heard the voice of God, we need only say that having once established a means of communication, the laws governing the formation of habit would allow the custom to become fixed. In the case of Moses, all his organism was directed toward the answering of a desire for communication with God. He had been daily preparing himself to react to the stimulus sought, so that when the first excitant presented itself, he answered, and because practically no other emotion called for expression, the habit

of hearing the "Voice" grew, and an ever decreasing modicum of stimulus was required. Anything in the least removed from the ordinary became media for hearing the Voice of God.

And the more often that this occurred, the more easily were Moses and his followers convinced that they were receiving divine revelations. After such relations between God and Moses had been established, further mystical experiences were reasonably to be expected. However, in commenting upon the great number of incidents in which the mysticism of Moses is shown, we must bear in mind that the chroniclers of those times were men who, because of their training and environment, chose to endow all phenomena, as far as possible, with mystical attributes. Although Moses not unwillingly indulged himself, at this period, in satisfying his desires for mystical experience it is to be remembered that he was not an uneducated, idle meddler with the occult. In the forty years preceding the time of our study Moses had applied himself to the problems of life and had learned to deal with his fellow men. He knew that, in order now to keep his office as leader, he must constantly impose the fact of his superior powers; the men must acquire the habit of looking to him for all advice and aid. He knew also that the fear aroused in the men by the constant intervention of God, would aid him in holding them. In every situation in which fear is a predominant emotional characteristic, the processes of self control are undermined, and unless

direction to action be furnished from without, most of the responses to stimuli will be at random.

Moses then, being fully conversant with these facts, took advantage of the situation; nor do we mean to say aught that reflects upon his character by such assertion; we believe however, that this view will satisfactorily explain many cases of popularly supposed mystical experiences, as for instance, the sweetening of the waters of Marah, and the building of the Tabernacle.

And now it remains to consider the conditions under which Moses received the Ten Commandments. All the many versions of the story recount the fact that although God had strictly commanded Moses to bring all the people to the mountain, that they might hear His voice, no one but Moses heard it; his followers, fearful, ^{d_s} appeared, so that we must depend entirely upon Moses himself for the narration of the incidents as they occurred. The case, then, can be dealt with as embodying mystical experience, the subjective experience of the one man.

In one of the earlier intercourses between God and Moses, God had promised to give these laws; so Moses was awaiting the revelation with emotion of expectancy. God had promised to come in a cloud, that the people might hear but not see him. And so the clouds gathering about the heights were the sign of His presence; the loud peals of thunder was the trumpet by which he was to be proclaimed; the lightning, the most divine

form of fire, had always, as had been said before, stood for power, had always been related to the supernatural. This summation of phenomena was the potent stimulus, then, for a complete readjustment of self through excitation of emotions; emotions abnormally keen and dominant over all sense perception.

We know that the sole purpose of life with Moses was to turn his people to right living. Therefore his communion with God had always been fraught with a two fold purpose. In most cases the satisfaction of such communion arises through the feeling that a oneness with God has been established; a self attainment. But the greater motive in the case of Moses was the learning how rightly to guide his people; his emotions were doubly intense. And while we stand appalled at the scope of the revelations in the Decalogue, we must remember that it was nothing transcending a full expression of will formulating in the concrete an all-engrossing desire. No one, of course, who has studied the conditions under which these laws were given will to-day assume that they have been handed down in their earliest form. But we must admit that the underlying principles are the epitome of ethical thought. They grew from long, careful attention which shut out every irrelevant element; they stand for a concrete expression, a symbol of a self in its highest development.

In the vision that appeared to Paul at the time of his conversion we have a case of hallucination in which the experience was

subjective both as to stimulus and response. This absence of material, external stimulus is the main element of differentiation between the visions of Moses and that of Paul, or Saul, as he was at that time called. As we have said, Paul was born a Jew, and reared so strictly in the tenets of that faith that up to the time of his conversion, he openly scoffed at and even persecuted the Christians. He was a man of intellectual power and had made himself so felt as an opponent of Christ, that he was being constantly taken to task for his open opposition. But so deeply imbued was he with the belief in the exclusive rightness of his own religion, that he obtained permission to set out for Damascus, there to convert as many as possible and to bring to Justice those who persisted in following Christ. It was an arduous, six days journey; he was practically alone, entirely alone in his thoughts. Physically weak as he had been from birth, the hardships of the journey fell heavily upon him. But far the greater burden was that of his ever present, harassing thoughts. The great religious ardor and daring of the Christians had not been unnoticed by him, and there, alone upon the road, having no opponent who would argue his questions with him, he was obliged, because of his habit, to fight with himself. Such centrally excited hyperaesthesia has distinct psychological meaning and value. It serves as a stimulus whose resultant sensation is far more intense than that following upon the usual sense ^{7m} stimulus; reproductions and reconstructions from memory

and the imagination become abnormally vivid, and so real that the mind of the subject can hardly be disabused of the fact that the sensation is other than normal. It is to be noted that such hallucinations have most often been the product of morbid, abnormal physical condition. Paul fell to earth, blinded not by a light of supernatural origin, but by the light with which his memory told him the Christ had always been said to be surrounded, and which his imagination must have frequently pictured. We may easily believe that he was blinded for a time, in view of the fact that historians tell us that his vision had always been poor; that his letters had not been written by himself, but dictated, and because of the further fact that his general physical condition was far below the normal, especially upon this, the fifth day of a most wearisome journey.

The hallucination, in the main, was one of audition. Our claim of its being a mere reproduction from memory and imagination is strengthened by the fact that it assumed the form to which Paul had lately been accustomed. It was not a revelation such as came to Moses on Mt. Sinai, but a spirited dialogue, a reprimand on the part of Christ and an answer from Paul. "Saul, Saul, why persecutest thou me?" asked Christ, and Paul asked, "Who art thou, Lord?" (Note in this last the sign of expectancy.) And the Lord said, "I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks", and etc. Most historians agree that Jesus had not been presented to

Paul in the flesh, but we know that in his communions with self Paul must have pictured to himself a possible meeting with Christ, and have outlined his plan of action at such time. All had been arranged and stored away in memory, to be called forth when all the functioning of his organism combined to make a fitting occasion.

Such a hallucination as came to Paul is, of course, out of the ordinary, because of most unusual conditions. But man is prone to experiences of such kind in the daily walks of life. We believe we see people and objects because of some centrally affected adjustment of the organism which makes for hallucination. Likewise do we often hear and taste and smell that which has no material existence; there is no difference in the method by which such sensation is recognized and acknowledged from that employed in the ordinary sense perception; both show the same relation between stimulus and reaction, and no physical nor psychical law has been over-thrown in bringing about either stimulus or reaction.

In interpreting the story of Entychus we must approach the situation from two view points. Either the man was actually dead, or only seemingly so, having been stunned into unconsciousness. With the statement that he was dead we will not deal, as to us, such a case is impossible if we believe that later he lived. With the real origin or source of life psychology has, as yet, made no connections.

But the influence of Paul, the forceful, magnetic, personality, upon his enthusiastic follower was, without doubt, great. At the moment of the accident Eutychus was an enthusiastic listener to one of Paul's well known lectures; his set of mind was remarkably favorable for receiving suggestions from Paul. In this connection too, we must remember Paul's early training, and his present sincere belief in the powers of the prophets of old. As naturally as a plant turns toward the light, did his mind turn to the stories of cures effected by his ancestors; he believed that Elisha restored life to the dead bodies of children, so why not he? And as those prophets had done, so did he throw himself upon the body of Eutychus. The shock of such impulse may have wholly or in part restored consciousness, but putting such question aside as not relevant to a psychological analysis of the situation, we know that both Paul and Eutychus were in the best possible psychical conditions to make affective the employment of suggestion, that subtle force which is one of the most powerful influences acting upon Man through Man. In whatever words Paul addressed his stricken follower, they were such as would suggest the taking on again of life activities. And for Eutychus Paul was the man of superhuman power, who, of all others, could aid him.

Consciousness is defined, if it may be at all defined, as the summation and coordination of mental functioning; unconsciousness would then result, in more or less profound states, from

the want of such coordination. When the conditioning of any unconscious state is such that suggestion, emanating from any source whatever, will restore the normal status of the mental organism, so that all of its processes are again coordinated, we may reasonably look for just such a phenomenon as is described in the story of the restoration of Eutyclus; it evidences simply the influence of mind upon mind, when all conditions are favorable. Indeed, we daily experience, in a mild form, the force of suggestion, even though our whole being is in most active condition, ready to combat aught that interferes with the functioning of our own will. How much more potent, then, would be suggestion when turned upon one in an absolutely passive condition, one in whom the will had been, for the time being, wholly effaced?

The slave woman Lydia bore much the same psychical relation to Paul as did Eutyclus. She too was one of his most ardent followers, believing sincerely in the transcendency of his powers. She had been what now would be called a fortune teller. Her power of divination was supposed to have been given her by a python; whether it was thought that a python really lived within the body of the woman, or a spirit, called python, is a question. It is however most generally believed that the spirit was simply named python by the chroniclers, reference being made to the python slain at the Delphic Oracle by Apollo. The main difference between this case and that of Eutyclus lies

in the fact that here suggestion played a double role. Lydia's belief in the spirit control of her powers was the result of suggestion by those who were exploiting her. And Paul, experienced as he was in the ways of men, knew that according to common opinion, aught connected with holiness could easily rout such foreign spirit. His was now an easy task. Presenting himself as the exponent of all holy offices, he merely suggested to Lydia that the python depart. And the python, being nothing more than the result of an abnormal combination of ideas, disappeared when the stimulus, suggestion, caused reaction which resulted in a normal status of mind. Suggestion alone then was the cause both of the conditioning and the removal of this so-called supernatural phenomenon.

In studying the mysticism of Plotinus, we must refrain from any analysis of his philosophy which does not lend itself to our immediate subject. This is difficult, since his writings attract one greatly because of their decided originality of concept and theory. Plotinus, contrary to the custom of his time, would not assist in sacrifices to the Gods. He said, "It is for them to come to me, not me to them". Not through action but by absolute passivity alone did he hope to attain transcendency over physical limits; to be one with the One, the God-head. That God-head could not be recognized by human intelligence, nor by aught which had not become identified with it, a part of itself. Therefore all activity of thought must be eliminated; man must be freed of emotions, appetites,

sensations, indeed, of body itself, before the oneness with the One was to be attained. Such a state of union was experienced by Plotinus, according to his own recorded testimony, but four times during his entire life.

The mysticism of Plotinus differs then from that of Paul and that of Moses, in that he was ^{not} only in direct communication with God, but for the time being, became identified with God. Another point of differentiation lies in the means by which the state of transcendency was attained. This Quietism in which Plotinus invested himself is a kind of ecstas^y, purely subjective, in which consciousness is intensely acute, but limited; such limitation causes a complete suppression of any other mental functioning; and this shutting off of all reaction to external stimuli necessarily renders the facts in consciousness extraordinarily distinct and vivid. When a general normal functioning of the brain is resolved into activity in only a limited area, such activity is accompanied by emotions which increase in intensity in direct ratio to the amount of excess activity in the particular brain area involved. This accounts for the wild feelings of joy, the extravagant elation of spirit experienced by those entering the mystical states through absolute passivity, and this exaltation, so readily accounted for by the laws of functional psychology, is what the mystics have transcribed into a recognition of divine intervention and revelation. It is reasonably true that Plotinus experienced such revelations but four times in an entire lifetime.

Such a state of relative inertia, such a blocking of all avenues of reaction to sensory stimuli is attained only through long, tedious self discipline. To such discipline Plotinus subjected himself, until reason, which under normal circumstances was the result of careful analysis and purposive thinking, was replaced by mental hallucination. He says, "To see and to have that Vision is Reason no longer". It is more than Reason, before Reason, and after Reason, as also is the Vision that is seen. Therefore this Vision is hard to tell of; for how can a man describe as other than himself that which, when he discerned it seemed not other, but one with himself, indeed?" He has analyzed his mystic state correctly, according to our psychological view; his error lies in his seeking supernatural, divine results from this abnormal state of self; in interpreting according to his own desires, the vivid facts in consciousness. Here, as in the case of most the mystics, we find the status of the desires the greatest factor in determining the mystic state.

Although centuries have passed since Al Ghazzali framed his constitution of life, he is to-day revered not only by the Moslem, but by all who have become acquainted with his teachings, and with the beauty and meaning of his own life. We have chosen him as the representative of Oriental mystics, first, because he has left to us, formulated in clear and concise fashion, the principles of the religion he taught, and secondly because he was the head of a very extensive following who for

centuries continued to teach the doctrines which he had proclaimed. He was, it is true, a mystic, but not always nor solely a mystic. Even in that early day he sought to show that for the masses, knowledge was to be gained through scientific research, not by means of mystic revelation. He said, "When scientific proofs have been made definite, we should not still be controlled by unexplained texts in the Koran. Some persons argue that since, when God manifests his glory upon anything, it humbles itself before Him, therefore an eclipse arises from an act of humility in the presence of God. But it would be better to throw light upon its meaning, since now science has investigated the eclipse and has demonstrated its peculiarities". As has been stated in a brief sketch of his life herein contained Ghazzali allied himself, after long years of meditation and study upon the great questions of life, with the Sufi tribe, a people whose greatest aim in life was to establish direct communication with God. This was to be accomplished through ecstasy, and emotional state brought about by total renunciation of all things worldly.

When Ghazzali at last arrived at the conclusion that in the Sufi belief was embodied all principles of right living he was a man in the prime of life, it is true, but broken in health by the great strain under which he had for long years been laboring. He says of himself, "I have been torn asunder by the opposite forces of earthly passions and religious

aspirations. God caused an impediment to chain my tongue, which prevented me from lecturing. Vainly I desired, in the interests of my pupils, to go on with my teaching, but my mouth became dumb. The silence to which I was condemned cast me into a violent despair; my stomach became weak, I lost my appetite. The enfeeblement of my physical powers was such that the doctors, despairing of saving me, said, 'The mischief is in the heart, and has communicated itself to the whole organism; there is no hope unless the cause of this sadness be removed!! Finally, conscious of my weakness and the prostration of my soul, I took refuge in God, as a man at the end of himself and without resources'.

In this direct quotation we have evidence strongly corroborating the principle laid down by the present day psychologists, that the physical state of man largely conditions the psychical; therefore in the organism itself is to be found; in great measure, the origin and cause of all psychical functioning. Within a weakened body we find a weak will; the powers of reasoning and discrimination are lessened. The natural, normal prop of life has lost its hold, and whatever suggests a possibility of support is seized upon, and by one of the mystic type is looked upon as a God-send, a supernatural reward for suffering and sacrifice. And let us ^{he} state that in the majority of cases studied, it has been found that mysticism is developed to greatest degree when the body has

become so weakened that it cannot longer be relied upon to fulfill its normal purposes; then must man look without and beyond himself for that which, in his own being, is denied him.

The psychological meaning of the ecstatic state has already been given in this paper; but Ghazzali himself has offered an interpretation of the phenomenon of divine revelation, which besides being unique, is worthy of consideration from a psychological standpoint. He taught that in addition to man's power of coming into divine communication through ecstasy, he may, if pure in heart, also receive mystical revelation through dreams. He says, "That there is a window in the heart from which it surveys the invisible, spiritual world, is shown in dreams. When an individual goes to sleep the window is open, and he is able to perceive events which will befall him from the invisible world". He believed that sleep was a state of lethargy resembling death, wherein all the senses were complete-
ly suspended, and that therefore dreams must have their origin entirely without the organism. There was nothing that could give rise to dreams except the supernatural.

Of course we must take issue with Ghazzali upon the one essential fact concerning dreams. All the senses are not, as he claims, completely suspended. Rather is there always active what might be looked upon as a summation of all sensations, in what we term coenaesthesia, that is, a general or common sense of being. To be sure, such sensation is vague and

uncertain, and therefore the dreams for which it is the sensuous basis, are indefinite, purposeless, and unreliable. In particular cases we know that when, during sleep, one or more of the special senses are called into unusual activity, the results are most pronounced and extravagant dreams. A bright light, a strained muscle, a sudden blow, a pungent odor, have been known to occasion dreams outstripping the bounds of wildest fancy. But even the normal dream, occasioned and conditioned by only the "general" or "common" sensation, wanders far into the field of illusion, being unimpeded and unlimited by attention or will, by any necessity for motor response, or for medium of expression. We cannot wonder, however, that consistent with his idea of their origin, this great thinker gave such value to dreams as he did. Had the circumstances of his life, his whole environment and physical condition not brought him into close intimacy with the influences of Sûfism, we believe that Ghazzali would have evolved a most stable, scientific system of right thinking and living.

Of all the men whose lives are reviewed in this paper, Meister Eckhart is the least mystical. He was the inspiration of, as well as the deepest mind among all the German "Fourteenth Century Mystics". His was a mysticism of thought rather than of emotion, and probably found birth in an over zealous desire to probe into the reason of things, for reason was for him the spirit Key which opened up the way that led to all knowledge.

We believe that were Eckhart to-day living and promulgating those doctrines for which he stands, the great value of his original, radical ideas would almost completely overshadow the frailties of his mysticism. To him the soul, or fūnklein, as he called it, was the mystical essence of God in Man, by which, under proper conditions, Man could once again become one with God, from whom he came. His philosophy, carefully conceived and well rounded in conclusions, is so absorbing that one finds difficulty in adhering strictly to the matter in hand, his mysticism.

Although Eckhart is pleased to present himself in garb of mystery, the value of his ideas suffers little thereby; his doctrines are mostly basically sound. To him came no visions, no voices; he did not seek them. He did not believe in the efficacy of prayer, fasting, vigils, and self-chastisement.

According to Eckhart the ultimate aim of Man should be to experience a union with God, or, as he expressed it, to know God, when, by His entrance into the Soul, Man becomes one with God; such union was to be brought about only through immediate experience. Eckhart says, "But if it, (the Birth of God in Man) takes not place in me, what avails it? Everything lies in this, that it should take place in me". "In the ordinary life", he says, "all the functions of Man are divided and scatter themselves in outward things; the power of sight in the eye, of hearing in the ear, and so forth, and they are less able to

work inwardly, for every power, which is divided is imperfect. So now the soul must call home all her powers and collect them from all divided things to inward work; all powers must be poured into one corner of the soul. Then will it be receptive of the Word".

To him there was no God waiting the coming of Man in the far away heavens. The summation of his ideas as to divine union or revelation was that we may be sure of only that which we personally experience. He is but an early forerunner of one of our late developments in psychological lines, that is, of Emperical Psychology, which proclaims itself a science of immediate experience. What he interpreted as God in his soul was the complete satisfaction which he experienced as arising from absolute concentration of attention upon a desired end.

Eckhart's definition of God is "That which is immaterial, that from which all proceeds and to which all returns; to be known only through what is done". "God's existence", he says, is His activity". In short, Eckhart's God is the all-compelling world Force in Action, in which there is nothing of human attribute. Man is the Work of God. What Eckhart has said, then, is what we to-day are trying to say. It is the basic idea of what we call "Functional Psychology". All our experience is action, based upon reason and will. And such action and reason and will must find conception in a body adapted to their requirements. Man alone possesses such body in distinction

from all other known animals. And so we teach the doctrine of the absolute dependence of all manifestations of consciousness upon the human organism. Likewise see what Eckhart says, "All activity of the soul depends upon the presence of organs; these organs are not themselves the essence of the soul; they are the outcome of the essence". But just here, we must admit, Eckhart becomes the mystic. He says that in the profoundest recesses of Man the organs cease; therefore there can be no human activity there; so God enters in; then Man knows God, is God. But such union can be established only when Man's activity, that is, his reason and will, ceases. Consequently the union with God can be brought about only through absolute passivity.

This little digression from what we look upon as sane, normal reasoning can, we think, be accounted for. Eckhart agrees with us in our assertion that the human organism conditions all psychical manifestations. This absolute passivity is the outcome of an arduous physical process, by which the natural functionings of the organism are subjected to most pronounced interference. The normal self is violated, and the only result of the consequent abnormal condition of body is, of necessity, an abnormal psychical condition. While the body lives, its functions, both physical and psychical, must persist. If all opportunity for normal reaction is shut off, we must expect the abnormal. This abnormal functioning is interpreted by the mystic, most unfortunately, as the super-natural; rather might

it be called the sub-natural. And so this cognition and ultimate Oneness with God is brought about; it is the result of a false interpretation of forced, abnormal reaction to unnatural stimulation. A man in such condition of passivity is not his normal self. He must be looked upon and dealt with as one who is ill; in such one the abnormal becomes the normal and vice versa.

Eckhart was a close student and admirer of St. Paul; this fact may account for the adoption, by way of suggestion, of the small strain of mystic tendency in the ideas of Eckhart. But in face of this error, as we now see it, we cannot refrain, although it be a digression, from here paying tribute to the great ethical truths as evolved by Eckhart. He gave little value to the Scriptures, but his own teachings may well serve in their stead as guides to the placing of right values upon life experiences.

Although in many ways the mysticism of Joan of Arc bears close analogy to that of Moses and also to that of Paul, we select her as a subject in this treatise to fully illustrate the fact that mystical experience has to do only with those facts of life with which we are immediately, personally concerned; that it is not a union with nor message from some source foreign to our normal mode of life and environment. Moses spoke to God, the Deity familiar to him and his people. Paul met the Christ, who at that time engrossed his thoughts because ^he feared him. But

Joan of Arc did not know God nor Christ as did Moses and Paul. Here was a little, ignorant, religious, superstitious girl. She and all her people were Catholic. She had prayed since babyhood, not to God nor to Christ, but to her blessed saints. Indeed, two especial saints, St. Margaret and St. Catherine, ruled all her little world. These were the especial saints of the village church; these she knew; it was no unusual thing for her to speak to them, and they had always answered. Now, in the great crisis, at a time when all her desires and attention were focused upon one issue, what happened in hearing the Voices was to Joan only the expected. She translated a most vivid auditory image into a sensation received from superhuman source, but by means of normal organic functioning.

As to her physical condition we have some records which throw light upon the circumstances of her mysticism; but we would be greatly interested in knowing whether her sense of hearing was normal or not. So much is being done to-day by way of analyzing unusual psychical conditions by means of physical examination, that we must deplore the fact that we have no opportunity of employing like means in this case. But we do know that Joan was of a highly nervous temperament; her religious and superstitious notions aggravated her weakness to such an extent that she was not allowed to take part in the ordinary duties of the French peasant girl. She tended a small flock of sheep, which occupation afforded much time for the

nursing of her superstitions.

In one of the preceding analyses it has been shown how greatly the circumstances of our external environment condition the status of the emotions. But the reverse of this fact is also true. Each emotional state may be likened to an especially colored glass through which we view the outer world; it colors all our sensations and is the determinant of all externally aroused stimulation. If we are unhappy, the sun is only an irritation, a blinding light; the people we meet are impediments in our path; the food we eat is but essential sustenance. But when joy and peace are with us, how beautifully warm is the sun; how its rays glorify all that comes within their light; our fellow-men are absolutely essential, and every repast is a feast. And so to this child whose emotions were all determined by religious fervor, vision and audition were translated through the emotions into reactions to stimulate emanating from holy sources; her "Voices" were those of her own saints.

We have in the life of Joan of Arc still another proof of the fact that mystical experience is but a belief in the realization of what is keenly desired and anticipated. She had long cherished the popular saying that France was to be saved from English rule by the acts of a virgin. She was a virgin, already set apart by all the villagers as differing from other maidens; the Voices made themselves manifest to none but her; she must be the chosen one. The old adage, the influence of

her superstitious people, her physical condition, her environment as a whole, all acted in summation as an energizing impulse, a compelling stimulus, that forced the Visions and the Voices to manifest themselves. Her active imagination, under the influence of strong desire, selected from out her memories those ideas which in the aggregate brought about a feeling of satisfied desire. In such case it was most easy for her to deceive herself into believing the facts in imagination were those of experience. We normally translate the products of the imagination into the real, neglecting the fact that imagination is a reproduction from memory, and memory always differs essentially from the actual. So the psychological meaning of the mysticism of Joan of Arc is easily arrived at; it is the resultant of abnormal conditions in physical body, and an environment which tended to emphasize such abnormality.

It is not a difficult task to trace the mysticism of George Fox to its source. All psychical manifestations are the results of either external or internal stimuli. The stimulus which could occasion such decided, pronounced condition as that developed in a mystic, must be a most potent, all compelling one. Such a force we find in pervasive, intense desire. It is the acknowledgement of a need, and an impulse tending toward the realization of such peculiar phase of self as shall, through an adequate adjustment, satisfy the need, and therefore result in pleasurable emotion. The emotional precedent of such desire

may be love or hate; fear or courage, vanity, ambition, &c.. Ambition was the most clearly defined affective factor, the prime "motif" in the life of Fox. His education had been almost entirely neglected, as was the custom in families such as his. But when he became ambitious to depart from the ways of his fathers, to teach a mode of life and become a leader of men, then was he in sore need of that which could place him in the coveted position. Knowledge, learning; these were the "sine qua non". If these were not to be obtained through ordinary, natural avenues, then must super-natural means be invoked; and Fox had "Openings".

Throughout his "Journal" he makes use of language fraught with supposedly obscure, mysterious meaning. But all is of easy interpretation in the light of his own life and ideas. Besides the name of "Quakers" adopted by his people, because of his repeated exhortations that they "tremble" at the word of God, they called themselves "Children of Light". His mystical communications were "openings" through which the Light might enter. And this Light he translated into the much desired knowledge which would give him a status among men, a position as leader. We need only examine his first "opening" as given in our sketch of his life, to find full corroboration of our theory as to the evolution of his mysticism. That "opening" showed him that his limitations in learning were not barriers to the fulfillment of his desires. Through later "openings" he was endowed with knowledge of things and thoughts divine; the laws of the universe were "opened" to him; he was

divested of all sin and made innocent that he might enter into knowledge which far outclassed all that "could be taught at Oxford or Cambridge".

We need go no further in analyzing the life of this man. We have here simply a study of will to supply a need and to satisfy a desire. Fox's mystical experiences attested to the fact that in answer to a well defined need or desire, a systematic, purposive adjustment of self may result in pleasurable satisfaction; such satisfaction is interpreted in the case of Fox, as the objective fulfillment of his desire. All divine communication gave to him knowledge designed to supply only his own need, not such as might be employed in the betterment of mankind; all the experience was concerned in self alone. And yet Fox, through kindness and charity, endeared himself to a people that were quite willing to attribute his goodness to divine attributes. Aside from his practical charities, however, his work was in the main visionary, and lacking in the fundamentals which are only to be acquired through real study and learning for which he had only an imaginary substitute.

In the study of Madame Guyon we have a mystic in whom personal popularity was always the prime desiderat^{um}. Very little of the desire of doing good to others or of real self betterment was considered. Primarily a self satisfaction, a catering to the desires, a gratification of personal appetite seems to have been the highly appreciated and extolled resultant of her mystical experiences. As a little child, engrossed in the

religion taught by the nuns, her constant companions, she offered herself as a sacrifice to God, thereby seeking to emulate the example of the revered saints whom she worshiped. But when she was made ready to suffer actual bodily pain in the ceremony, she cried aloud and begged to be spared, resorting to falsehood in order to give cause for her refusal to act according to her promise when offering herself to God. The joy of contemplating herself as a martyr could not outbalance her dread of personal discomfort.

Religion has long been regarded as a emotion entirely apart from all other emotions; a spiritual feeling exalted because of the holy and divine with which it is concerned. But psychologists will not today agree to any such differentiation among the emotions. There are no such classes as sensory and spiritual emotions; all are the resultants of sensory stimuli, either external or internal; true, many emotions, especially those which we classify as moral, intellectual, and aesthetic, are engendered through memory, but such memory stimulates representations of states effected by previously experienced sensations.

All so-called religious instinct may be traced to a desire for satisfying personal needs, which needs will find their origin in, first, calls for food, and second, sex gratification. In the study of the rise of religion we find these needs the fundamental bases of all ceremonies which are concerned first with individual requirements, then those of the family, the clan or tribe, the state, the nation, the world. For Madam Guyon, borne in a station of ease and wealth, the food

question had no vital interest. But she herself tells in her autobiography of her many lapses from religion back into society, of the frequent manifestations of her desires for enjoyment of worldly pleasures. There was absolutely nothing of the ascetic in her character; at sixteen she entered into marriage with a man so much older than herself, that one can easily understand why, to a woman of her nature the result was wholly unsatisfactory. She bore several children, but deserted them. She was a woman of beauty and culture, and although in studying the many accounts of her life one frequently finds allusion to questionable relations between her spiritual adviser and herself, we are not prepared to pronounce her guilty of actual wrong doing. But the second factor, and as some psychologists believe, the only factor in religious instinct, was certainly paramount in Madam Guyon. In her very frequent allusions to God in her writings, there is little mention of Him as a Spirit. He is, at least in function, largely human, and as such He serves to satisfy her all-absorbing need. Her pitiful petitions that He may not leave her, the great joy in His presence, her plea that none shall disturb her during the night, (for the day will not lend itself to her communions) all tell the story, so patent to the student of her life, and emphasize once again the fact to which we have so often alluded, that the experience of the mystic is always the looked-for experience, the fulfillment of an all-impelling desire. We have appended a few cuttings from the writings^f Madam Guyon which are designed to show the characteristics of her mysticism as we have analyzed them. They are just chance phrases; her writings, in the

main, carry out the same idea. While many other mystic^s have, in some measure, associated with their God in like manner with Madam Guyon, we believe that she is by far the most prominent exponent of the idea involved.

But before we sit in judgment we must remember that this was but the personal, peculiar method of expressing religious emotions and that the fundamental principle of her ideas is to be traced in its evolution to the very foundations of all religions. The laws that govern human living and functioning insist upon the ^{fact} that Man can express in his living only that self which is a summation of inborn instincts and attributes, together with such modifications as may result from environment in its entirety.

Aspirations of the Soul after God.

"My Spouse, in whose presence I live,
Sole object of all my desires,
Who knowest what a flame I conceive,
And canst easily double its fires." _____

The Secrets of Divine Love.

"Sun, stay thy course thy-course, this moment stay.
Suspend the o'erflowing tide of day.
Divulge not such a love as mine;
Ah, hide the mystery divine.
Lest Man who deems my glory shame
Shall learn the secret of my flame.

"Ye thought-composing, silent Hours

To you I trust, and safely may,
The Love that wastes my strength away.

A solitary bride, to Him I love,
And none beside."

Watching unto God in the Night Season.

"Hush the world that I may wake,
To the taste of pure delights.
Oh, the pleasures I partake:
God, the partner of my nights.

'Tis the secret fear of sinning
Checks my tongue, or I should say
When I see the night beginning
I am glad of parting day.

Let Reason slumber out the night,
But if Thou deign to make
My Soul the abode of Truth and Light,
Ah, keep my heart awake."

Two fundamental principles condition the mysticism of William Blake. First, the soul and body are one and inseparable; that is, the soul, which is God the Infinite, is not a part nor yet an occupant of the body, but is the body rightly interpreted. It is the misfortune of Man to know the body through the five senses only; because the great majority has given itself over to selfhood so completely, these five senses are the "chief inlet to the soul in this age, so the avenues of communication with the universal have been closed to most men." Secondly, to the man rightly conditioned all Nature is God; to him, nothing is real, material, but is one with the Infinite. It is given to such a man

"To see the world in a grain of sand,

And Heaven in a wildflower.

Hold Infinity in the palm of his hand,

And Eternity in an hour."

And the instrument through ^{which} such power of seeing becomes active, is the Imagination, which Blake called the "divine creative force." He said that Man must learn to see not with the eye, but through it. He lived so completely in the imagination that he regarded what Man calls Nature as a hindrance to his visions. He believed that as men differ in themselves they see God differently, but that all men, freed from grossness, and taking advantage of the powers of the imagination, may come to see God as he did. Then they will "give the vegetate body to be cut off, that the spiritual body may be revealed."

As has been stated, the great majority of the students of Blake feel assured that something of madness is to be traced

both in his writings and in his drawings. He himself says, "Excuse my enthusiasm, my madness, for I am really drunk with the visions whenever I pick up pencil or graver." As to whether or not he was mad depends upon our translation of the term. His idea that all men may attain the powers with which he thought himself possessed, would go far in freeing Blake from the stigma of insanity. But his strange ideas of life resulted, we think, from the adoption of an unusual method of interpreting natural phenomena. He reversed the normal order of things in his belief that the imagination supersedes, almost takes the place of the perceptions. But imagination is based upon perception; creative imagination, such as is manifest in Blake, allows of the greatest variations, in that it is not only reproduction, but rearrangement and reconstruction of perceptions recalled from memory. And Blake added still another element whereby his imagination was made to differ from that of normal men, His perceptions, of course, reached his end-organs as they do in every case when such organs are normal, (this supposes, because we have no proof to the contrary, that Blake was normal in this respect) were immediately invested with attributes and meanings which made them individual, peculiar to himself. Then, when in the process of imagination they underwent further change in arrangement and construction, we can account for the seeming madness with which they present themselves through writing and drawing, to the normally constituted mind.

His errors in Blake's ideas arose from his lack of psycholog-

ical knowledge. The perceptions, dependent upon the five senses, are basic; from these, as secondary product, arises the imagination. The perceptions, not the imagination, are what Blake calls "the creative force". It is as though he reversed the ends of the field-glass through which he viewed the phenomena of life. He confused source with effect.

The value that we as normals put upon the five senses, he gave to the imagination. But we believe that there are now, as there have always been, men, unknown, who, having employed the same means of observation, look upon life in much the same way as did Blake. The child knows little of the difference between ideal and real existence, hence the many falsehoods of childhood, and and its delights in tales of the weird, the fanciful, the impossible. All play evinces the great role of the imagination in the life of the normal child.

And we as adults do not realize how much of imagination enters into our every perception. We but seldom hear or see what we think we do. In three dimensioned objects much of the third dimension is lost; in reading, how many words do we see as complete? And so we may look upon Blake simply as an exaggeration of one phase of our own, self-styled normal selves.

The emotions, too, are great factors in the imagination. This is another reason why children indulge so largely in imagination. In normal man, however, the emotions have become subordinate in large degree, to sense perceptions, to all that goes to establish real values. But in Blake the emotions persisted and dominated throughout life. At four years of age he said he saw God, looking at him through a window, and he continued to see Him ever after.

He always remained a child; how much a child may we know from his exquisite poems of childhood. They are alive with child-life. A child he was ever in his faith and belief in the wonderful ^{products} of his highly developed imagination. His life was absolutely simple; apart from his fellows. With what we deem the realities of life he had no dealings; to this fact then may we largely attribute his dependence upon and his belief in the value of the imagination.

In the case of Mrs. Piper we find an exception to the ordinary trance-medium in that she is sincere in her estimates of her capabilities. This fact is conceded by reliable psychologists who have examined into the merits of her case. Her method of receiving communications from the other world is that in which relations are sought with bodies removed from this world by death. While the medium of communication differs from that employed by most of the other mystics studied, little account need be taken of the fact, except to state that the media are products of an overdeveloped imagination, which we have seen, plays so great a part in the experiences of all mystics.

Although, as we have said, Mrs. Piper is honest in all that she does in her mystic states, we here take occasion to state our firm conviction that she is a thoroughly self deluded person, who, because of her own sincerity, has unconsciously succeeded in deceiving the many who are believers in her supernatural powers.

Psychology is no longer a subject to be studied by the select few, who hide themselves away and hold themselves aloof from

ordinary men. Nor does it transcend all other subjects in that it deals with subtleties not pertaining to the real, the physical side of life. It makes this a basic principle----- Man is an entity and a unity; such entity is composed of an infinite number of factors, all inter-related, co-ordinated, co-operative, and therefore interdependent. No part of such entity, no functionings of such part, can be studied independently of all other parts.

Indeed, the exquisite, consummate, pervasive complexity arising from this coordination establishes man as the wonder of all known created things. We must allow, then, in every psychological calculation and analysis, for the physical as a primarily important factor, as a determinant. And carrying out laws long since established and frequently referred to in this paper, that abnormal psychological functionings are, as a rule, not only the accompaniment, but the results of abnormal physical conditions, we find Mrs Piper, at the time of her entrance into the field of active mysticism, in a most precarious bodily state. In fact, so very poor was her health, that she was then applying to a trance medium for assistance in finding relief. All the conditions of her physical being, then, made a most propitious opening for unusual psychical happenings. A second consideration, and one of much importance, is the fact that our subject, all through her life, whether consciously or unconsciously, had been preparing herself for mystical experience. She was born with the caul over her face, as was her mother before her. This fact is so important to Mrs. Piper, that she mentions it in her personal reviews of her life. And so again we find the important part that suggestion plays in

mysticism. We have before stated that all mystical experience is initiated through suggestion; and the fundamental principle of suggestion has never been more clearly illustrated than in this case. The principle may be stated as follows;-----The potency of suggestion varies in direct ratio to the degree of desire, faith, and acquiescence developed in the subject. The fullness of her desire for mediumship, and her belief in all its tenets are patent to all who make a study of Mrs. Piper's early life. Her faith is shown in her very frequent visits to mediums; she resorted to them at every crisis in life, before she herself entered their field. It is an easy task to translate desire into belief, and so we find Mrs. Piper a very ready, willing agent for spiritistic mediumship.

In the days of her early trances she employed speech as her means of reporting the communications received. This was of course natural, as she had not been in the habit of writing to any very great extent. But all the study of her methods by students of psychology have been made since she has adopted the writing method of report. It is to be kept in mind that although her head is buried in pillows during the seance, both ears are at all times exposed; also that either Mrs. Piper or her manager, always present,

urges the sitters frequently to speak louder; we cannot but believe that actual audition plays a large part in giving the medium suggestion, a clue to the information sought. People are very careless as to the tone of voice employed in the presence of the supposedly deaf. Of course, with the disposition of material thus sensed by the medium, we are not now psychologically concerned;

nothing of the mystical belongs to it. But in so far as Mrs. Piper shuts off, while in the trance state, a great part of her ordinary consciousness, she must be regarded as abnormal, and her mysticism is evinced in her belief in an ability to receive communications through other than normal avenues and from sources beyond those in normal human experience. Her trance states lie between sleeping and waking; she may be regarded as asleep to all but the one stimulus, that is, the messages from the other world, but very widely awake to that. All her powers of attention are fixed solely upon the matter in hand; the slightest hint from the sitter, it may be a sound, light, almost inaudible to the normal ear, a catching of the breath, showing surprise--a sigh, a gasp, a giggle, all are meaningful to the mind wholly engrossed in them; a movement of the chair a little closer to the medium shows augmented attention; the very silence itself has meaning. And all such meanings are translated, in a mind conditioned by the trance, most easily. A whole domain of ideas, submerged or beclouded by the manifold, dominating influxes from continuously impelling stimuli during busy, wakeful life, now are lifted out of unconsciousness and lend themselves to the framing of the messages sought. So irrelevant may they be to ideas normally recognized and employed by the medium, that they seem to have been implanted in consciousness by other means than those usually employed; hence they must have emanated from an occult, mystic source. Such source can find place then, only in some other than our own world; and we have evolved spiritistic communication and mediumship.

The admonition always given, that unless the sitter be

"en rapport" with the medium, no satisfactory outcome of the seance may be looked for, is designed to aid in the interpretation of messages. Then will the potent agent, suggestion, be forthcoming, without any knowledge of its coming in the mind of the sitter. And too, if the auditor be rightly accordant, he will have no difficulty in understanding the bearing and value of the message, for being "accordant" is nothing more than willing.

There is much in the case of Mrs. Piper which, in the light of matter-of-fact, common sense reasoning, refutes many of the claims as to her mysticism; we refrain from going into further detail of facts which are of manifestly ordinary nature and explanation, being content to rest our case upon the statement that the three essential factors most often found at the source of mystical experience are here plainly in evidence, and have been referred to in this treatise;-- a weakened physical condition, a predisposition for occultism, and an environment unusually suggestive of conditions leading to mystical experience.

Every age as far as history reveals it, has had its line of mystics; some few are leaders, with greater or less bands of followers. While we have attempted in this brief study to discover points by which each class may be differentiated from every other class, may become, if possible, an exponent of a new development in mysticism, we must confess that it would have been a far easier task to find points of similarity and identity. As has been stated, the purpose and aim of the mystic has been in

nearly all cases the same; the motives by which they have been actuated have, for the most part, had to do with religious ideas, generally with a desire for a change. The means employed have been on the surface, somewhat varied, but as can be seen from the matter herein handled, psychology interprets those various means in very like terms. So that while we have touched upon only the very highest points in the field of our research, we feel that further investigation into the facts of mysticism would serve only to augment the number of cases, but would not add to instructive information regarding them,

When Man in the infinite aeons of time yet to come, shall have so far evolved and developed toward the perfect state that he shall be able, with clear insight and understanding, to analyze all that he does, and feels, and wills, through independent introspection and observation, the mystic will be no more. Man shall then know himself, and knowing that self in its entirety, no mystic revelation will be sought or needed; his God will then be made manifest to him not through some supposedly supernatural intervention in defiance of laws which govern the normal man, but through a full understanding of God's most perfect work, Man himself.

CONCLUSION.

In all schemes of development known to Man, there is invariably some underlying, all-adjusting system of advance. We cannot conceive of spontaneous growth, of a maturing without a systematic development. The great planetary system, vast beyond the conception of Man, has as a result of investigation by scientists, come to be looked upon not as a shaping out of nothingness, but a process in which development can, in a large measure, be traced. Nor do these scientists consider the system an infinitely continuous fact. The sun, the stars, all the great burning bodies, bestow a part of their heat and light upon the other planets, upon those that exist because of such and light, and are in themselves dead. In consequence of the loss of heat in the generating bodies, they must in time, of necessity, become colder, until such time when they may cease to be, at least in such state and of such force as they now are. But such conditions would not mean that the end of things must necessarily ensue. Such a change might reasonably be expected to bring about a new beginning, and so evolving one beginning after another, the system, with an infinite number of changes, might continue without end. In the same way a fixed system of Law may very well underlie all universal purposes.

As to the primal source of things all is conjecture:—uncertain. It seems that absolute beginnings must elude our grasp; there is for us no conception of limit; all is eternal progress.

The laws that condition man's life on earth may be thought of as belonging to some such fundamental system; at least it is not

unreasonable to draw an analogy between the planetary system and the human order. In the comparatively late discovery of the Laws of Evolution, we have proven that Man is not evolved and born out of nothingness, but is the product of development from the lowest forms in the animal kingdom. Indeed so closely allied is the domain of vegetable life with that of the animal, that it is difficult to define just how near to the material source we may trace the life line of the human. But no matter how small may be the differential in the equation between the unknown source and the results of our most painstaking investigations, we feel sure that we may never quite reach the limit sought. Human concept makes only for finite attainment.

The sun, the greatest and possibly sole source of life for all the planets, is regarded by us as the central force in our planetary system. Around it in rythmical order, revolve the lesser bodies, the earth and other planets, while it reviews the procession, bestowing heat and light upon all the mighty pageant. Not through prayer or petition comes this great beneficence, but by law, fixed and unchanging. And in just such relation may we regard God, that is, whatever represents to us the Ultimate Truth. No weak prayer, no fasting, no ecstasy nor trance can bring about a suspension of the Law that prescribes human conditions.

But just as the lesser bodies in the planetary system, in their wide circling around the sun, still maintain their own individual rotation upon their own axes, so Man, while acknowl-

edging his dependence upon God, yet does not, as the fatalist would have us believe, go blindly to his end, having nothing more to do than to carry out his part of an all-encompassing plan. He too revolves upon his own axis, and that axis is the Will, the motive power which makes for the evolution of Man. The Will is the determinant of Man's totality; it is the method and means of all human attainment. Through its right development, which is the development of the right self, and not through the intervention of a power evoked by supernatural forces, will we come to know the Truth as far as it concerns Man, on earth, and in preparation for whatever may come hereafter.

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