of God; yea Lord of fate and law and all things else. Naught is impossible for it, neither to raise a human soul above the sway of fate, nor set beneath fate's sway a soul that has neglected it" (*C.H.* xii. 9).

And so Zosimos, the Pœmandrist and Alchemist,[1] at the end of the third century, quoting from Trismegistic writings that are no longer extant, tells us that Thrice-greatest Hermes calls natural men—*i.e.* the 'psychics,' as they were termed, or those who were as yet unable to contact the immaterial or spiritual consciously in themselves—the 'mindless,' and playthings or toys or processions of fate. Those, however, who have this spiritual mind active in them are called philosophers or wisdom-lovers; they are superior to fate and kings of themselves, because they know themselves in the gnostic way. So also in *The Perfect Sermon* (xii.) we are told that gnosis and philosophy, in the sense of love of wisdom, are one; for we read of "philosophy which doth consist alone in knowing the divinity—a vision oft renewed, the cult of sanctity."

It has been contended by some that gnosis was mainly magic, and its distinctive meaning was essentially knowledge of magical formulæ; and it is true that in some of the traditions we do find in the blend a wealth of such formulæ—*barbara nomina*, mystic sounds, vowel-permutations and combinations (perhaps sometimes to be regarded as a forgotten musical notation), the *detritus* of

[1] See Berthelot, *Les Alchemistes grecs*, pp. 229ff.

ancient, and therefore sacred, languages, and the rest. But this can certainly not be said of a number of the chief schools, and least of all of the Trismegistic tradition. Indeed, from the lost treatise *About the Inner Door*, Zosimos quotes Hermes as declaring:

"The spiritual man, the man who knows himself, should not make anything succeed through magic, not even if he think the thing is good; nor should he compel fate, but suffer it to take its natural course. He should move onward by the quest of his true self alone, and thus attaining unto gnosis of divinity, should gain the 'three' that has no name on earth, and let fate carry out its will on its own clay—that is upon the body. And if he understand it thus and order thus his life, he shall have vision of the Son of God becoming all things for the sake of saintly souls, in order that he may draw every soul out of the region of the fate into the realm where it is free of body."

The 'three' or 'triad' are, presumably, Light, Life and the Good, as we have seen above. The Son of God is the Mind, the Shepherd of Men, the Divine Guide unto the Light, who illuminates the mind of every soul and so bears it aloft, or makes it free of fate. As the attainment of gnosis connotes the idea of freedom and salvation, so also it suggests the notion of power, conquest and control. The possession of gnosis thus bestows 'authority,' a term interchangeable with 'power' in a gnostic sense.

A wealth of additional evidence could be brought forward, but enough has already been

given to show that the ground-idea of gnosis is transmutation into spiritual being, and this is fundamentally an Oriental religious idea, the antipodes of philosophy in its general modern meaning of the fabrication of an intellectual system. Gnosis is thus accompanied with vision and revelation in the sense that the above quotations should have by this time made clear. It would further be easy to show that these also are the general characteristics of the gnosis in the Christianised systems as well, but that would require a paper in itself. It is enough here to quote a single pronouncement from a little known fragment of a Valentinian apocalypse preserved by Epiphanius (xxxi. 5):

"Greeting from Mind that never weary grows to minds that nothing can make weary! Now will I wake in you again the memory of the mysteries above the heavens themselves, the mysteries to which no name can anyhow be given, of which no tongue can tell—the mysteries no rulership and no authority, no subject or mixed nature, have power to comprehend, but which have been made plain unto the understanding of the consciousness that stands above all change."

The above indications of the meaning of gnosis in the higher forms of Hellenistic mysticism may be not without interest to a more general public than the small number of those already acquainted with them. There is to-day a revival of interest in mystical subjects, and a number of books have recently been published dealing with religious experience of this nature. But for the most part

the enquiry is devoted almost exclusively to mediæval and later Christian mysticism. The wealth of Eastern mystical literature is practically ignored, while as to the Western traditions outside the Church, beyond a reference or so to Plotinus, we hear scarcely anything of the many mystical movements of the early days, some at least of which are of very great interest and importance.

IX.

THE 'BOOK OF THE HIDDEN MYSTERIES' BY HIEROTHEOS.

THE enormous influence on scholastic theology and mediæval mysticism of the writings which ascribe themselves to Dionysius the Areopagite, is too well known to need any elaboration. Indeed, it has been said that if these important documents had by any chance been subsequently lost, they could have been verbally recovered not only from the endless quotations of mediæval scholars in general, but even from the citations of a single one of them—Thomas Aquinas himself, the supreme systematiser of Latin theology.

In those days these precious books and letters were unquestionably accepted as documents of the first century, written by Dionysius, the hearer of Paul at Athens; their orthodoxy, genuineness and authenticity were unchallenged. Subsequently, however, criticism got to work on the subject. We now know that these writings emerge for history in the East in the opening years of the sixth century only, when they were first translated out of Greek into Syriac. The earliest dated external mention of them is in the acts of the Council of Constantinople in 533. Curiously enough their genuineness was then called into question by the orthodox, but solely because they had been appealed to by the Monophysite party.

The Monophysites held that the two Natures of Christ were so united, that although the 'One Christ' was partly Human and partly Divine, His two Natures became by their union only one Nature (μόνη φύσις). The Monophysites of course did not so name themselves; they called themselves the Orthodox. It is difficult nowadays for a modern mind to enter with enthusiasm into the subtleties of this controversy, which was waged with great bitterness for centuries. These first doubts, however, as to the genuineness of the Dionysian writings were speedily forgotten and gave place to general admiration; commentary succeeded commentary in Greek and Syriac, testifying to the great esteem in which they were held in the East. In the Western Church they were practically unknown till 827, when the Byzantine emperor Michael the Stammerer sent a copy to Louis the Pious, in the childhood of the scholastic period. They were immediately translated into Latin by Hilduin and John Scot Eriugena, and at once found favour on all sides. Other translations followed; commentaries on them were written by the greatest doctors and mystics, such as Hugo of St. Victor, Albertus Magnus, Thomas Aquinas and Dionysius the Carthusian. Buonaventura is saturated with their influence and so are also the great German mystics Eckhart and Tauler. In brief, on all hands they were accepted as authoritative, until the Renaissance period, when their genuineness was again called into question. Since then the battle has raged furiously with varied fortunes; and not only their authenticity but their

orthodoxy as well has been assailed by Protestant scholars, who regard all mysticism with suspicion.

Irrespective of many other difficulties, apologists have never been able to give any satisfactory explanation of the fact that not a single word is heard of these indubitably important treatises for at least five centuries from the time at which they claim for themselves to have been written. The best that can be said is that they were first circulated privately, or were 'withdrawn' documents, containing a secret tradition.

I have no intention of following the fortunes of this controversy; it is enough to note that as far as the question of authenticity goes, the claim is now practically abandoned on all hands, judging at least by the very carefully worded language of the most recent writer on the subject, in a work that bears the *imprimatur* of that Church whom the question more nearly concerns. "On the whole," says Mr. A. B. Sharpe, "it may be held that though the Dionysian authorship is not absolutely disproved, the balance of probability is strongly against it."[1] This is the language of ecclesiastical diplomacy; such an admission, we may be sure, would not be made in such a quarter, unless the case were hopeless. All Protestant and general encyclopædias and books of reference, however, without exception, now speak of the writings of the Pseudo-Dionysius.

But criticism has gone still further; elaborate research has marshalled a mass of evidence in

[1] *Mysticism: Its True Nature and Value, with a Translation of the 'Mystical Theology' of Dionysius*, etc. (London, 1910), p. 199.

demonstration of the strong influence on the Dionysian doctrines, not only of Alexandrian theology but also in part of Neoplatonism, and that, too, of the peculiar development of later Platonic doctrine in the fifth century, including a passage that Proclus and Dionysius have textually in common, to state the similarity in its lowest terms. Another element of great interest is that the quite peculiar nomenclature of the Dionysiana for the officers and sacraments of the church, etc., is extraordinarily reminiscent of the technical terms of the ancient philosophical mystery-cults.[1]

It is not, however, to be supposed that under present conditions Roman Catholic scholarship will be anxious to enter this wider field of research except for the purpose of moderating extravagant criticism, and it is much, very much under the circumstances, for it to have to admit that "the authority of these writings lies not in their authenticity as the works of any particular writer." All that now can be said is that "they have been adopted by the Church as truly representative of certain phases of her doctrine, and as containing nothing contrary to it." For the Roman Church to-day their orthodoxy is guaranteed by "the accumulated authority of the long list of approved writers whose work has been based on them, or in accordance with them."[2]

These preliminary remarks may perhaps

[1] The best study of this nature with which I am acquainted, is that of Hugo Koch, '*Pseudo-Dionysius Areopagita in seinen Beziehungen zum Neuplatonismus und Mysterienwesen*' (*Forsch. z. christl. Litt.-u. Dogmengeschichte*, Mainz, 1900, Bd. i. Hft. 2, 3).

[2] Sharpe *op. cit.* p. 202.

enable the reader to estimate the interest and importance of any addition to our information that may tend to throw light, even indirectly, on the genesis of these documents, which were the chief source of mediæval mystical theology.

Who the writer of the famous treatises on Mystic Theology, on the Divine and Ecclesiastical Hierarchies and on Divine Names, and of the nine Letters, actually was, we shall perhaps never know. For scholars of the history of the evolution of dogma, however, he had a long line of predecessors; while for himself he emphatically acknowledges his special debt to one of them in his own peculiar way. Thus he proclaims as his master and teacher, next after Paul, a certain Hierotheos, of whom he speaks in the very highest terms as an illuminate. This Hierotheos, he tells us, had written books of the greatest value; indeed he refers to these writings as inspired Logia second only to the scriptures. Of these works he explicitly mentions two by title—namely a collection of ecstatic hymns and a book on the elements of theology, and from the latter he quotes textually. These quoted passages are evidently the product of an independent mind of high attainment and marked individuality. They cannot possibly be dismissed as inventions of the Dionysian writer himself; he is only too eager to praise them and to draw a marked distinction between them and his own work. The writings of Hierotheos, he says, are 'solid food' intended for mature minds, that is for the perfect, whereas his own compositions are in a subordinate category; they are milk

for babes, instruction for 'newly-initiated souls.' "Therefore," he continues, "do I assign this teacher of perfect and mature intelligences unto those who are above the crowd, as second scriptures (lit. oracles) analogous to those divinely inspired."

This clearly suggests that the writings of Hierotheos were never in general circulation but were kept withdrawn among the 'perfect.' It further suggests that in all probability these writings contained what the general Church would have condemned as heretical. If, as has been supposed, the Dionysiana are the product of a school and not of an individual,[1] that school possessed a body of 'withdrawn' writings ascribed to Hierotheos from which it drew its chief inspiration.

Who then is this mysterious Hierotheos, the supposed hearer of Paul and the first bishop of Athens, of whom history knows nothing prior to the appearance of the Dionysian documents? Speculation has been rife, but of the few bearers of the name known to us none is in any way suitable. Hierotheos is, like Dionysius, in high probability a pseudonym.

Now of the two Books of Hierotheos referred to by Dionysius no further mention or trace is known in history. There is, however, both mention and trace of another work ascribed to Hierotheos. We know of a Book of Hierotheos which was said by some to have been forged by a certain Stephen Bar Sudaili. This Stephen was a Syrian mystic of Edessa, who flourished at the beginning of the

[1] See J. Langen, '*Die Schule des Hierotheos*' (*Rev. internat. de Théol.*, Berne, 1893, pp. 590-609; 1894, pp. 28-46).

sixth century, when he was bitterly attacked by an orthodox Bishop of Mabūg for his heretical opinions, the most obnoxious of which was that of the non-eternity of hell; in brief that all, including the very demons themselves, would ultimately be saved. This doctrine of universal salvation was by no means new, we are glad to say, but was in the line of tradition of Origenistic optimism and prior even to Origen himself; and as a matter of fact Stephen while he lived at Jerusalem was in an Origenistic monastery. Two centuries later on, this same Stephen is said by Kyriakos, Patriarch of Antioch (793-817), to have been 'probably' the writer of a certain Book of Hierotheos; while John Bishop of Dara, who was well acquainted with the Dionysian writings, makes the same accusation about the same date, on the ground that the book teaches that there is to be an end to condemnation.

I had, however, no idea that any work claiming to be by Hierotheos was actually in existence, until chance brought into my hands a copy of a monograph of 111 pages, by A. L. Frothingham, Jr., and printed by Brill, of Leyden, in 1886; it is entitled *Stephen Bar Sudaili and the Book of Hierotheos*. Beyond a bibliographical reference in Herzog, I have not been able to discover that any notice has been taken of this instructive study.

The special interest of Mr. Frothingham's essay is that among the Syriac treasures of the British Museum he found the unique MS. of a work ascribed to Hierotheos, together with an extensive commentary upon it by Theodosios, Jacobite (and presumably Monophysite) Patriarch of Antioch

(877-896). This Book of Hierotheos seems to have been jealously withheld from circulation, for Theodosios tell us that he and his friend Lazaros, Bishop of Kyros, had experienced the greatest difficulty in procuring a copy. They had searched for it high and low, desiring to take it as their guide, from what they had heard of it. Here, then, we have a high dignitary of the Syrian Church—who though of incomplete orthodoxy, as judged by the general Church, was yet by no means a scandalous heretic—holding the Book of Hierotheos in the highest veneration. Not only so, but three centuries later, Gregory Bar Hebræus, the Monophysite Patriarch of the thirteenth century, who in his earlier writings had repeated from Kyriakos the accusation that the Book of Hierotheos was a forgery by Stephen Bar Sudaili, is loud in its praise, when later on, and again after great difficulty, he obtained a copy of the Book itself. Curiously enough this very same thirteenth century MS. in the British Museum is the actual copy of the commentary of Theodosios that Gregory used for the purpose of making a compendium or rather a rehash of the Hierothean document, to which he now refers as 'the Book of the illustrious, wise and learned Hierotheos'—a 'great and wonderful' work. Gregory has evidently entirely abandoned the idea of its being a forgery by Stephen.

Nevertheless, Mr. Frothingham still maintains that it was. He bases his contention mainly on the similarity of some of the ideas in a book of Stephen's (which was bitterly attacked by his contemporary Mar Xenaias, Bishop of Mabūg, in a still

extant letter) to some of the ideas in the Book of Hierotheos. It is, however, quite evident from the quotations of the Bishop, who had the book of Bar Sudaili before him, that Stephen's book was *not* the Book of Hierotheos which is known to us. Moreover, the Bishop characterises Stephen's style as contemptible, while Mr. Frothingham himself admits that the style of the Book of Hierotheos is admirable. Further, if the Book of Hierotheos was a forgery by Stephen we should expect to find him attempting to authenticate it by incorporating the Dionysian quotations, or at least to find his forgery in some way dependent on the writings of Dionysius; but this is by no means the case. The Book of Hierotheos is the work of an original and independent mind. This even Mr. Frothingham himself has to admit when he writes:

"The intellectual position of the two minds is entirely different: Pseudo-Hierotheos is a simple monk whose thought is entirely distinct from any philosophical system, claiming direct vision, drawing his theories from his own consciousness [he professes to have more than once attained to the highest point of mystic union with the Good], and expressing them with great naïveté and freshness; it is the divine seer, and not the philosophic genius who speaks. On reading his book we feel it to be the genuine outpouring of a strongly-excited religious imagination, and the work of an original mind, but of no eclectic or imitator."

This, we may note, is precisely the characteristic of the writings of Hierotheos on which Dionysius insists. The above estimate, however,

has to be somewhat modified, for no seer can be really independent of his environment or of tradition. As we might expect, we find in the Book of Hierotheos reminiscences of ideas from the schools of Alexandria both Christian and Pagan, echoes of Gnosticism and of Babylonian and Persian conceptions of cosmology and soteriology; all, however, is "marshalled into a perfectly symmetrical and harmonious whole, in subordination to the ideal peculiar to Hierotheos himself."

Taking everything into consideration, then, we see no reason why this Book may not just as well be one of the Hierothean writings of the 'solid food' order, referred to by Dionysius, as a later forgery by Stephen Bar Sudaili. This of course leads us to expect in any case that its contents would be heretical; but they need not on that account be any less interesting, at any rate for those who prefer the flight of the mystic to the pedestrian gait of the systematisers, who would reduce all illumination to the dead level of common terms and stereotyped notions.

Though Mr. Frothingham promised us twenty-seven years ago a full translation of this interesting document, he has so far, unfortunately, not fulfilled his promise. We have, therefore, to be content with his version of a few only of the more salient passages, and for the rest with a summary which is by no means easy to follow. The work consists of five books, and the whole is entitled 'The Book of the Holy Hierotheos on the Hidden Mysteries of Divinity (lit. of the House of God).' The major part of it is a veritable epic of the soul setting

forth the mystical stages of the ascent of the mind or spirit to the Supreme, in a series of 'vivid pictures' of spiritual combat, of which we will now attempt to indicate the salient features; though, unfortunately, their vividness has already largely disappeared in Mr. Frothingham's summary.

They who desire to ascend must first purify their garments—both soul and body. For the mind to ascend, the body must be as if dead, and the purified soul absorbed in the mind; the ascending mind being guided by that good-nature by means of which alone it can attain to union with the Divine. Such a spiritual struggle arouses the fiercest antagonism of the opposing essences that lie in wait for the soul on the first stages of the ascent, the purgatorial realms of unseen nature, corresponding with the external sub-lunary spaces, where are the demons of the ways of the midst, as they are elsewhere called. But by the grace of the Divine goodness all these are vanquished and the mind is raised to the firmament, while the angelic hosts above it cry aloud: "Lift up your heads, O ye gates, and the king of glory shall enter." For they recognise that the victor in this fight is potentially or spiritually higher than themselves; the doctrine being that not even to the intelligence of angels are the wonderful mysteries of pure and holy minds, that is of spiritual men, revealed. The first stage of the ascent, then, is marked by that degree of purification of the lower nature which enables the aspirant while still alive in an earthly body to win his way through the purga-

torial realms of Hades, and their opposing and at the same time chastening hosts.

The next stage is that of spiritual rebirth, which occurs when the mind is made worthy to ascend beyond the firmament, regarded as a 'wall of separation' between the purified and the unpurified, between Hades and Heaven; the mind is become "as a new-born child that passes from darkness into light." This child has now to grow in stature. It enters the heavenly realms, the celestial states, of which there is a multitude. Through these, as it grows in stature and in purity, it continues to ascend. As it rises it becomes the purifier and sanctifier of the essences below it. The mode of its communion in these states is that of the mystical sacrament of the eucharist; it eats and is eaten, to use the graphic symbolism of the most primitive and elemental act of all; it is benefited and benefits in turn. It has communicated to it the mysteries of the orders of the essences through which it passes and communicates to them the perfection of its intelligence. This may seem, at first sight, a strange doctrine. It explains, however, the first greeting of the celestial essences; the idea is apparently that the purified ascending mind, precisely because it has been incarnated in the lower realms and has fought its way again above, is possessed of a treasure which is lacking to the celestial essences who have not descended. They recognise in it the sign manual of the supreme nature of the Good and assemble to adore it.

But Heaven is by no means the end. As in

the doctrine of so many other great schools of the mystic way, the joys of Heaven are an even greater hindrance to the attainment of perfection than the mingled joys and sorrows of earth-life. The regenerate or spiritual child or youth is allowed to taste the celestial joys; but as the mind grows in stature and reaches spiritual manhood, it has to approve itself by a mighty trial of suffering willingly borne. When then the ascending mind has passed through the heaven-stages, it draws nigh to the Great Boundary which separates Heaven from the mysteries beyond, that limit apparently which divides the finite from the infinite, or at any rate from the supercelestial spaces. Here for a time it rests from its labours to gain strength for the great trial, in that state which is called Distinction.

Beyond this lies the mystery of the Cross. If it would go further the mind must endure the great passion and suffer crucifixion; for unless the mind undergoes all that Christ suffered, it cannot be perfected. The purification of the superficial human nature is the preliminary to the stages of perfection which transcend the purely human stage, and connote the perfection of the very depths of that nature. But how is the mind to be crucified when it has already reached the height of celestial bliss? When the deep motion to union with Christ arises in the regenerate nature as though it were the sign of true spiritual manhood, then a mighty revolution or transformation occurs in the depths of the lover's being. They who crucify the mind are those very same celestial essences or angels

who previously adored it. These now, it would appear, desire to keep it with them, and because it would ascend still higher, hate it and oppress it. The crucifixion, however, is not of the mind only, it is of the whole human nature; for the mind is crucified in the midst and the soul and body crucified on the right and on the left. Thus only can the amazing subtlety of sin be vanquished and destroyed.

After the great passion, the mind is laid in the 'sepulchre' to rest for three days; what state the 'sepulchre' symbolises we are not told. But on the third day it rises from the dead, and unites to itself its now perfectly purified soul and body, which in the new life of the perfected human stage are now subjected entirely to it, and are no longer the causes of its subjection. The mind now becomes conscious of its being made like unto Christ—'our union.' But though the evil of soul and body has been purged, there are still elemental depths of the nature within that have not yet been vanquished, and which cannot possibly be vanquished till some degree of identification with Christ is reached. The very root of evil has now to be eradicated. The temptations of normal man are overcome, even the subtle temptations of the celestial joys have been transcended; but there are temptations that assail those greater than men, and roots of evil from which these superhuman deceptions arise. From this root of ignorance there grows up again and again an immense tree, whose branches cast darkness over divine souls and hide them from the perfect light. These branches

are cut down time and again, but like the heads of the hydra of fable they spring up ever anew in the depth of man's nature, until they are finally destroyed by fire—the Baptism of the Spirit. This is the stage of the dark night of the soul indeed.

It is now that the mind sees by the grace of Divine illumination that it must descend again to the very lowest regions to tear up the tree by its roots. The sorrowful return is begun; the newly awakened or illuminated mind descends into the depths of Sheol, to combat the subtlest and fiercest essences of evil and opposition in its own nature. It fights and fights on, but finally is slain, for of itself it cannot win the victory; the debt of death even of the mind itself must be paid, for as yet it is not one with the Divine Mind, the Christ. The mind then is slain; it is the final mystic death. But as it was crucified above and raised above; so now it is slain below and raised in the depth by Christ Himself, the Divine Mind, and so peacefully and swiftly makes its second ascent through all the regions and states.

Then and not till then is it deemed worthy of the divine Baptism of the Spirit. For now it becomes not only like to, but enters on the first stages of identification with Christ. It now receives the adoration of the heavenly hosts, apparently the supercelestial choir, and has the power of the divine High Priest bestowed upon it. No longer is it mind, it has entered the sonship consciously, though as yet it is not the Son who doeth all according to his will.

One would have imagined that here the seer

would have ceased and not dared to go further. By no means; he still continues with ultimate visions of the divine *drōmena*, now set forth as the mind conceives them as experiences of its own, while still short of identity with Christ, and then again as the triumphant deeds of Christ Himself. There are still further combats for the sonship itself; for beyond all personal salvation, there is universal salvation, and a mystery of utter simplicity in which all oppositions are finally to be resolved.

After consciously entering or being born into the Christ-state by the Baptism of the Spirit, the Mind, as High Priest, now communicates to the supercelestial host in the holy of holies the supreme eucharist, the spiritual type of every eucharistic feast. After this farewell banquet as it were, the Mind passes into that state where there is no longer vision, to enter on the stages of mystery of union with the Universal Essence itself. Though there is now no longer any 'vision,' for the conflict is really with principalities and powers and essences, the writer is still constrained to use symbols and personifications. The Universal Essence is first figured as the Tree of Life.

The Mind first becomes a divine catechumen, as it were, and is instructed by the High Priest of the Universal Essence in three mysterious doctrines —namely, the distinction of minds, the coming of the mind into the body, and the final end of the nature of all things. But instruction must be followed by realisation, the hearing of the doctrine is to be followed by the doing of the will. Though

the Mind is now in the supernal Paradise, it is not content but would be one even with the Tree of Life itself, a union which is said to be "the consummation of visions and the perfection of mysteries." But this desire, sublime as it is, necessitates still further combat. There now comes on the scene the Arch-Enemy himself, the adversary of the Christ, and transforms himself into the semblance of the Tree of Life, at the same time proclaiming: "I am the bread which came down from heaven; whoso eateth of me shall live for ever." The Mind thus deluded hastens to unite itself with the evil essence. But thereupon the Christ is fully revealed as the perfect Great Mind, burns down the false tree utterly and unites the Mind with the Tree of Life. Then apparently and not till then does the Mind become identical with the Christ.

But beyond the Tree of Life of the supernal Paradise is the Arch-Good. Even the unutterable rest and peace of union with the Tree of Life is not the end. Before the universal consummation can be reached the Mind must execute judgment on the adversaries of the Good. That which was effected for it above, it must now effect for itself below.

It then receives a mystic sword and takes its downward way once more, but now with joy in full consciousness that none can any longer oppose it. The Divine Mind enters Sheol, apparently the purgatorial realms, or Hades, overthrows the essences of the demons of those regions, who gather together to oppose it, and the minds

imprisoned therein are delivered, enlightened and forgiven; these regions moreover are illuminated and purified and made like to the celestial realms.

The Mind has now cast out of itself the whole adversative nature. But below the purgatorial realms lie the depths of perdition. The Mind accordingly descends into Hell, and thereon the minds there who are the slaves of perdition, amazed at its beauty, desire to be united with it and be saved. Just as previously Purgatory was transformed into Heaven, so now Hell is changed into Purgatory; perdition is transformed into purgatorial chastisement of an essential nature. For when it is said previously that the Mind destroys the purgatorial demons, it means that it destroys them as demons, and not in their essence.

When the Mind has executed judgment in Gehenna, it descends still further to the lowest Abyss, the seat of the Prince of Darkness, to destroy the very root of demonic evil, the that which had had the power to appear to it above as the Tree of Life itself. Here is the limit of the sensible universe depth-wards. When it is said that the Mind destroys these roots, we are told it signifies that it has reached a stage of universal purification, when its sole will is to be united with the Arch-Good alone.

But between it and this supreme consummation lies a mystery called the Insensible Essence. It has long reached a state where there is no vision or symbol of any kind. There is the simple sense of the Insensible—utter negation. This Essence possesses no name that is named on earth

or under the earth; it possesses nothing of nature. It is immaterial, unconscious, lifeless and insensible. Although the Mind would vanquish it, it will not submit, for it is the final essence of contumaciousness. Before this mystery of 'non-being' can be revealed, the final resurrection must take place; that is to say, apparently, the Mind whose purified nature first included as far as the purgatorial realms only, must now extend itself to the whole sensible universe below as well as above.

It therefore once more begins its ascent from the very ground of what it has thought to be non-being. Thereon begins the final ascension and resurrection. As it mounts it sees all those that it had slain lying dead before it. Together with its supreme yearning to become the Father, there arises in it an overwhelming love to have mercy on the slain and raise them from the dead. It would now extend its goodness to all, including the evil and 'make them all like unto itself.'

Thereon a wondrous voice is heard: "Come from the four winds, O Breath, and breathe upon those slain that they may live!" The resurrection is consummated; the slain are raised and draw nigh the Divine Mind, who greets them with the words: "Ye are my brethren: for truly are ye bone of my bones, and flesh of my flesh." They are thus united with Him that they may ascend with Him.

Then are all His limbs gathered together and He has united to Himself all minds in the universe. Thus made whole He contemplates the Essence Above, the Light of the Divine. Nay more, He

descends again below all essences, and there now sees that what He had before resurrection 'sensed' as the Insensible, is the very same one Essence of the Divine He had seen above, and so he cries aloud: "If I ascend up into heaven Thou art there, and if I descend to hell there also art Thou. And if I raise the wings of my understanding like those of the eagle, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me."

With this Universal Essence then at last is the Divine Mind united and embraces all in itself. It now no longer ascends or descends, for it is all-containing. Time has also now ceased for it. The Mind has even left the name of Christ, for it has transcended distinction, name and word. It can no longer be said: "Father, glorify Thy Son, that Thy Son also may glorify Thee," for all distinction of glorifier and glorified has passed away. Nay, more, Love the Spirit even, in any sense of distinction between lover and beloved, is transcended by perfect Minds. "For whom should they glorify, as the Good is in them and they in it? granting it correct to use the expressions *in it* and *in them*, for one is the nature and one the person of them and of it; granting it correct to use the terms *of them* and *of it*. Neither will they any longer be named heirs, for distinction is blotted out from them, and when there is no distinction, who can inherit from another? Come now therefore, and let us glorify with unutterable glory the Mind which no longer glorifies but is glorified."

This consummation, however, is by no means

a monotonous sameness of sheer unity. It is the prelude to the creation of a new and better universe. For now is the Mind united to the creative power of Divinity.

"It will thus begin, by a new and holy brooding, to create a new world, and will create a new man in its image, imageless, and according to its likeness likenessless. It will mete out heaven with its span, and will measure the dust of the earth with its measure; it will number the drops of the sea, and weigh the mountains in a scale. And who will speak of it, that cannot be spoken? or name it, that cannot be named? Let us, with the apostle, marvel at a mystery and say: Oh the depth and the riches, the wisdom and understanding, above the name of Divinity, of the Perfect Mind when perfected. For man cannot comprehend its judgments, and its ways are inscrutable. For who hath known its mind? or who hath been its counsellor?"

The writer of the Book of Hierotheos draws a distinction between union with Christ and commingling with the Arch-Good. The latter consummation Mr. Frothingham translates as 'absorption,' though he admits that he has no support for this rendering from the lexicons. Christ is then the name of 'our union'; but there is a state that transcends even this; to it no name can be given. It is, therefore, not very helpful to translate it by 'absorption,' for there is, as we have seen, a new creation; and mystically this renovation is an eternal process.

Thus though the writer tells us we should

know that all natures will finally blend with the Father; he adds that nothing will really perish or be destroyed. Nothing will perish or be destroyed, but all will return, be sanctified and united and blended. Then God will be all in all. Even Hell and its roots will pass away, and the damned and the slaves of perdition will return. All orders and distinctions known to us will cease. Even what we call Spirit will be no longer; even what we call Christ will cease as such; even what we call God will be no more as we think it. The Divine Universal Essence alone will remain. But all this is at best an accommodation to the weakness of human thought and feebleness of human speech. It means simply that the universe as we know it shall not only be transformed but recreated.

Such are the 'speculations' of the seer who wrote the Book of Hierotheos. Judged by the standard of Patristic theology they are of course heretical; they go far beyond any doctrine taught by the orthodox. It is, however, by no means improbable that documents of this nature were known to the writer of the Dionysian tractates, who explicitly admits that he adapted the teachings of Hierotheos to the capacity of newly-initiated souls. This means in plain words that in his own expositions he endeavoured to keep more within the limits of the ordinary and orthodox. In this he succeeded so well that, as we have seen, he has been accepted as orthodox by Latin theology. But the true charm of 'Dionysius' does not flow from his orthodoxy. That element to which he chiefly

owed his charm was to be found more nakedly in the writings of Hierotheos. We might even go further than this and say that, at present, we can see no insurmountable objection to considering 'The Book of the Hidden Mysteries of the House of God' precisely such a document as allows us a far more extended view into the mind of the more intimate circle of 'Hierotheos,' than does the unsatisfactory glimpse afforded by the few quotations from 'Hierotheos' in the Dionysian writings for the 'newly-initiated.'

X.

THE RISING PSYCHIC TIDE.

Perhaps it would be more correct to speak of a wave and not of a tide, when endeavouring to estimate the present steadily increasing interest in the psychic and the psychical. But whatever it may be in the scale of general history, in comparison with the state of affairs, say, even sixty years ago, it seems to me to be almost a tide. Concentrated attention no doubt exaggerates, but the thing is with us in steadily increasing volume. Even if one has a good acquaintance with the spread of the various movements connected directly or indirectly with the psychical in one form or other, it gives no idea of the number even of organised bodies, societies, associations, and groups, that have sprung up like mushrooms from the ground, in well-nigh every country. It is indubitably very large; and as to the members of such bodies they must be estimated in millions. But even if we possessed statistics, they would give us no idea of the extent to which interest is spreading among the general public. I am using 'interest' to include every kind of attentive attitude. It may be an open-minded spirit of enquiry, it may be simple curiosity, or it may be any grade of belief, from soberest credence to wildest credulity.

I am also using the terms psychic and psychical in a more widely extended sense than some

may be inclined to allow them, though not in their common psychological meaning of mental. There is no accepted definition even among students of psychical research, and we may expand or narrow the meaning according to our proclivities and values. On the nether side the psychical is secular and materialistic enough in all conscience; it rises through all grades, and accompanies the inspiration of the artist and genius; it thus contacts the spiritual and brings us face to face with the enormously important study of the psychology of religious experience, in which it is of first importance to determine what are the psychical elements and what the spiritual. But, as is well known, spiritual, like all such general terms, is an equally indeterminate label with the psychical; spirit has been used for anything from breath to divinity itself. For some people accordingly the spiritual world is all that is not physical, while for others, spiritual transcends the physical, the psychic and the mental. I think it preferable to use spiritual in an ethico-religious sense, or for an immediacy that transcends 'vision' of any kind; spirit, I would believe, is independent of all 'planes' and 'states'; the 'powers' of the spirit are the choir of the virtues; it should transcend the duality of subject and object, as all the mystics have declared and as our most intuitive philosophers to-day contend. Thus, for instance, Eucken writes:

"Life in the individual must have roots deeper than the immediate psychical life; for psychical life cannot itself produce and make clear that which occurs in it, for this reason at least, that it

involves the antithesis of individual and environment, of subject and object, beyond which spiritual creation results."

So also Bergson, whose conception of the chief end of genuine philosophy is that it should introduce us into the spiritual life, by means of the spirit, by which he says he means "that faculty of seeing (or intuition) which is immanent in the faculty of acting and which springs up somehow, by the twisting of the will on itself, when action is turned into knowledge."

Spirit transcends subject and object, even as the true person transcends unity and multiplicity.

"I am then (we must adopt the language of the understanding, since only the understanding has language) a unity that is multiple and a multiplicity that is one; but unity and multiplicity are only views of my personality taken by an understanding that directs its categories at me; I enter neither into one nor into the other nor into both at once, although both, united, may give a fair imitation of the mutual interpenetration and continuity that I find at the base of my own self. Such is my inner life, and such also is life in general."

I therefore prefer to call psychical much that is generally referred to in ordinary parlance as spiritual. If, however, as Sir William Barrett tells us in a recent volume on the subject, the study of human personality and the extent of human faculty form the main objects of psychical research, it is difficult to see where the limits of the psychical are to be set; for human personality can contact

the divine, and communion or union with divinity is the *summum bonum* of all the great religions. In any case, Sir William agrees that the spiritual is of another order, and the psychical but a stepping-stone to it at best.

In a general sense we may say the psychic can be contrasted with the spiritual because of the former's phenomenal nature; though invisible it is still seen, though inner it is still outer, though internal it is still external; it is also 'phenomenal' in a vulgar sense, for there is no doubt that it is the element of the marvellous in it that has been the chief cause of the great attraction it has ever possessed for mankind in general throughout the ages. To-day also attention to the soul and its mysteries has been re-aroused by *mira* if we are no longer to speak of *miracula*. Now, as ever, it is not the inmost things of the soul, but its outer marvels, that have amazed the public and challenged the scrutiny of science. It seems almost as though the exaggerated denial of materialism, scepticism and rationalism had to be startled with as exaggerated assertion from the other side. In any case attention to the psychic has been re-aroused by the abnormal, extranormal and supernormal phenomena, 'faculties,' and activities of human personality. It began with mesmerism a century or more ago, and every phase of the movement has been met, as is well known, by the most bitter hostility on the part of official science. In spite of denial and ridicule, however, the evidence as to mesmeric phenomena accumulated by degrees, and a vast field of research was opened

up, until under the name of hypnotism[1] it has become part and parcel of accepted scientific investigation. The chief interest of the medical faculty in mesmerism or hypnotism has been its use as a curative agency. Many think that the phenomena can all be explained by talking of suggestion; but suggestion is merely the name of a trigger that liberates forces of which we know nothing. To-day, outside medical circles, mental and spiritual healing, as it is called, and psycho-therapeutics of every kind and description, are practised on an enormous scale and that, too, without putting the patient into an hypnotic state. All this falls within the domain of the psychical. Hypnotism has at the same time made us acquainted with a large number of extraordinary phenomena which were previously considered incredible, and has largely aided to build up a new science of psychiatry. Some of the earlier experimenters, however, discovered that there was a great deal more in it than has been since brought out by medical specialists. They discovered among other things 'lucidity' as it used to be called, now

[1] Dating from the mechanical means discovered by Braid in 1843 to induce mesmeric states. This line of research and theory was taken up and developed by the Paris School founded by Charcot, to which later on was opposed the school of Nancy under Liébault and Bernheim, who would explain everything by suggestion. Both schools scout utterly the idea of what used to be called animal magnetism or psychic force; but of late this theory has been revived on strictly scientific lines by Boirac, who contends that not only must *both* hypnotism *and* suggestion be taken into account, but *also*, in cases where both have been rigorously excluded, a force of some kind transmissible from operator to subject. See Emile Boirac, Recteur de l'Académie de Dijon, *La Psychologie inconnue: Introduction et Contribution à l'Étude des Sciences psychiques* (Paris, Alcan, 1908, 2nd ed., 1913).

better known as clairvoyance, and for some this re-opened the whole question of an 'other' world and the domain of the supernatural, as it used to be called in the old culture.

But what has done most to make this world-old subject once more an experimental question has been the rise and enormous spread of modern spiritualism or spiritism. Sometimes a precise date is given for its origin, and we are asked to trace the whole of this movement to what are called the 'Rochester knockings,' in the United States. But I remember many years ago reading records prior to that date of a seven years' 'controlling' of members of the Shaker communities by what purported to be the spirits of North American Indians. These religious communities took the whole matter very seriously, and endeavoured by their prayers to free these earth-bound souls, as they believed them to be, and it is said they succeeded in doing so. In any case the idea of communication with the dead once more began to present itself to many who had been taught, by science and the new culture, to reject such a possibility as a vain superstition. The practice began first of all generally by crude methods, such as rappings and table-turning; soon mediums and sensitives were discovered, or developed, who passed into trance and were controlled in various ways, and the whole complex of phenomena associated with modern spiritism speedily followed. An enormous mass of communications and 'teachings' of all kinds, purporting to come from the dead or from other intelligences in the unseen

world, has thus been poured forth. There has been of course much folly, unconscious mediumistic deception and self-deception, and with the advent of the paid medium and professional sensitive deliberate fraud and trickery of all kinds. But much of the phenomena has occurred in family circles or in small gatherings of intimate friends where the medium was one of themselves.

The phenomena of mesmerism and spiritism paved the way for a revival of interest in, and a psychological interpretation of, what are called the occult arts and sciences, and all those practices that had been shrouded in secrecy in the past; and therewith the idea of controlling instead of being controlled emerged. There followed a widespread endeavour to learn not only from the past what bore on the development of psychic powers, but also from the East what it still practised. Much of this has been gradually adapted and modernised and changed beyond recognition, and the ferment is still working powerfully. Though the preponderating interest has always been in the phenomena and in the powers, at the same time a more serious interest has developed in the deeper problems of religious experience, and in self-discipline and self-culture of a higher order.

It is impossible to give in a paragraph any idea of the enormous modern literature that now exists on all these subjects. Looking back some thirty years, when this literature was comparatively small in volume, it seems quite amazing that in so short a time so much could have been produced. Most of the literature confines itself to the present;

some of it attempts to revive the past or to adapt it to the present, and some of the highest inspiration of antiquity has thus been popularised. Taking it all together it is by far the most extraordinary literature of the times. It is, of course, largely popular; the unlearned have not waited for the scientists, scholars and specialists, to lead the way; some have taken from the works of the specialists what they could adapt for their own purposes; others have been led to study at first hand for themselves. At the same time among the learned, from a different point of view, the comparative study of religion, mythology, folklore, magic and all the rest of it has developed in a most remarkable manner. The difference is that when the people are deeply interested, when they believe, they try to practise; it becomes intensely personal for them, it is not a matter of purely intellectual interest.

Of course in all this there are abundant ignorance and error, and extravagance and self-deception of all kinds. How should it be otherwise? For the psychical is really more puzzling and misleading than the physical and intellectual; the personal factor cannot be eliminated; it enters into it in every phase, and therewith human nature in the raw. The human element with all its hopes and fears is there all the time; it cannot be suppressed. There are no mechanical contrivances of lifeless matter as in physical research: the instruments are living organisms.

But science has gradually been forced to turn its attention to the phenomena of spiritism as well

as to those of hypnotism; and men of the greatest distinction in physical research and other departments of methodical work have tested many of these psychical happenings. First of all there were a few pioneers who risked their reputations and faced the greatest ridicule and contempt in affirming that certain of these phenomena occurred. Then co-operative systematic work of an experimental and observational character was organised. Certain classes of phenomena were authenticated and analysed, and hypotheses put forward which are gradually influencing all but the most reactionary schools of psychology. And now, after thirty years, even with regard to the crucial question for so many, as to whether or not there is survival of bodily death, some of the most distinguished and experienced leaders in methodical psychical research, after the most rigid tests to eliminate fraud and self-deception, and after stretching the hypothesis of the ever-extending subliminal of the medium and sitters to the breaking point, are giving way in face of the evidence, and cautiously admitting that in some cases it is possible to find oneself in touch with some part of a surviving personality. What wonder, then, that ordinary untrained and unlettered men and women should have jumped to this conclusion from the start? Indeed, it must be confessed by those who have had experience of the better class of phenomena of this kind, that it looks as if it were probable; or, if not so, that we are dealing with a baffling power of simulation that is quite beyond the range of the cleverest actor.

It is sometimes asked by enquirers when they begin to be acquainted, at first hand, with these subjects, Why are not more people interested in them? Our contention, however, is that the interest is already very great, and that there is now less need of convincing people about the genuine occurrence of psychical phenomena, than of insisting on caution and sobriety in dealing with the subject. In the extended sense in which we use the word, we repeat, interest is no longer of the nature of a spasmodic wave; it is a rising tide. We meet with it on all sides and in the most unexpected places; psychism is the talk of the drawing-room and the scullery, of the palace and the cottage. There is no class of life, no grade of intelligence, that this rising tide has not moistened to some extent.

Philosophers and students of history tell us that there is no exact parallel with the present state of unrest and uncertainty and the rejection of traditional beliefs in any epoch in the past. But if we might, for the sake of a rough comparison, conjure up a picture from the past, then, turning one's eyes in certain directions in the London of to-day, we might almost fancy ourselves back in the Rome or Alexandria of nineteen hundred years ago. Many of the beliefs and practices that dogmatic rationalism, and for the matter of that the whole tendency of modern culture, has hoped to banish for good and all to the limbo of superstition, are back again; and with them a host of subtler beliefs, some of which seek weapons of defence in the latest discoveries and speculations

of borderland science. In many directions we may see, if we look for them—and we may even have the strident indications of them forced upon us by frequent sandwich men in the most fashionable thoroughfares[1]—revivals of divination, seers and soothsayers and prophets, pythonesses, sibyls and prophetesses, tellers of dreams and of omens, mantics of every description and by every sort of contrivance; astrologists and even alchemists; professors of magical arts and ceremonies; cosmologists and revelationists; necromancy and communion with spirits; enthusiasm, trance and ecstasis. And with all this, as of old, keeping pace with religious unrest and loss of faith in traditional beliefs and blank denial of anything beyond the range of the physical, there is what looks very much like the bringing in of new gods and new saviours and new creeds, the blending of cults and syncretism of religions; societies and associations, open and secret, for propagating or imparting new doctrines, new at any rate to their adherents though mostly old enough.

This is a very rough sketch, of course; the outlines are over-emphasised and the colours are crudely used to bring out the comparison. But there was at the same time, also, as we know, in the past a genuine spiritual life stirring in the depths which manifested itself in many modes and lives, and finally out of a number of competitors for popular favour there emerged for the West a victorious form of religion, a new world-faith. I

[1] This was written before the recent stringent police measures were taken.

believe, and many believe, that there is also to-day a genuine spiritual life stirring in the depths under all the stress and struggle and ferment, psychic and otherwise. But the present age can be compared only very imperfectly with any period in the past. The past has never had to deal with a real world-problem or with such widespread profound uncertainty. The Græco-Roman world was a circumscribed area. Our present world is the whole globe, and our present age is of necessity faced with problems that embrace the whole of humanity and its recorded history. What we need to-day, I believe, is not a new religion in any separate sense, but a better understanding of religion and all it stands for. We need to be suffused with a new spirit of genuine sympathy, a spirit that will enable us to recognise and value the essential truths in the great world-faiths as all of one origin; though indeed that is not a new idea—it was attempted also in the past among the Hellenistic mystery-religions. Mystery, however, and even high mysticism are now out of fashion and looked upon with the gravest suspicion. We need a creative spirit that will replace all this with new forms of immediate self-realisation. What we want above all is that wisdom of the spirit that will enable us to bring about a genuine reconciliation between science and religion. They have been divorced too long, though perhaps it is for a beneficent purpose that the future alone will be able rightly to appreciate. Is it possible that this recrudescence of interest in the psychical may, if purified and rightly used, supply us with the means of at least

approaching the ground on which science and religion can not only meet in friendship but join hands in whole-hearted co-operation? Art and philosophy must also come powerfully to the rescue and aid in the reconciliation. But in this age of technical and industrial development, we are suffering chiefly for want of a vital science to complement the science of physical things; we have crying need of some spiritual mode of knowledge or assurance that can satisfy the whole man; it is unnatural to keep our religion in one compartment and our science in another. It is the mark of an artificial age, an age divorced from living nature, though one of ever-increasing mastery over the inorganic; but with our enslaving of physical forces comes the ever-increasing slavery of ourselves by the physical and material; our wants are steadily increasing.

The marvellous results that have attended modern methods of physical research are absolutely without parallel in the history of the world. In relation to the physical achievements of the past they can be represented diagrammatically by no curve of development. Compared with the painfully slow rate of progress up to a century or two ago, the present leap forward must be represented by a straight line not far out of the perpendicular. Physical research has in its own domain broken down the barriers of physical ignorance on all sides. But magnificent as are the triumphs of the intellect in dealing with the material, they are the result of a one-sided effort and cannot satisfy man as a whole. This material progress must be comple-

mented with equal success in the inward way. It seems very much as though we have lost as much as we have gained, and are at last beginning to be conscious of it. The present state of affairs reminds me somewhat of the old mystery-saying which two thousand years ago declared: "Ye have eaten dead things and made living ones; what will ye make if ye eat living things?"

Before the rise of modern science, in the days of the Renaissance, there were those who attempted to cover the whole field of the arts and sciences, encyclopædic men, students of books for the most part; but to-day it is utterly impossible to do so. It is an age of specialisation, and even the specialist is unable to keep up with the whole of the work done in his own subject. No intellect can cover the whole field of knowledge of this kind; there is need of some complementary function; some synthetic means of apprehending.

The natural organiser and orderer is life. By entering into life perchance we might learn somewhat of its secret operations. Does man possess the means whereby he can come into immediate touch with life so that he can learn to know its nature, not as the intellect thinks and knows matter, but in some way appropriate to vital knowledge? That there is such a possibility in man, has always been maintained by the illuminate and by sharers in certain modes of immediate spiritual experience. But leaving on one side what the best of these have declared and the sublime subject of the possibility of communion, not only with life, but also with the source of life, the

theme and end of the highest religion, as beyond the pale of present-day science, we have all been recently struck by Bergson's brilliant advocacy within the pale of a more immediate means of knowing life. What is this means? It must, he contends, be of the nature of a divining sympathy —a purified and transmuted instinct, as we shall see at length when dealing with the philosopher's intuitionism.

Now sympathy, instinct and intuition are of the greatest interest to students of that extended sensitivity which plays so large a part in the psychical. Intuition for Bergson, however, does not supersede intelligence for practical scientific purposes; it complements it.

"Intuition may enable us to grasp what it is that intelligence fails to give us, and indicate the means of supplementing it. On the one hand, it will utilise the mechanism of intelligence itself to show how intellectual moulds cease to be strictly applicable; and on the other hand, by its own work it will suggest to us the vague feeling, if nothing more, of what must take the place of intellectual moulds. Thus, intuition may bring the intellect to recognise that life does not quite go into the category of the many nor yet into that of the one; that neither mechanical causality nor finality can give sufficient interpretation of the vital process. Then, by the sympathetic communication which it establishes between us and the rest of the living, by the expansion of our consciousness which it brings about, it introduces us into life's domain, which is reciprocal interpenetration, endlessly

continued creation. But, though it thereby transcends intelligence, it is from intelligence that has come the push that has made it rise to the point it has reached."

This statement should especially be noted by those who speak of intuition as though it were disdainful of intelligence and could dispense with it. But the most remarkable fact is that we have here a modern thinker who has a profound grasp of science and philosophy, telling us that consciousness can install itself in life, and that unless it does so and returns to lend its aid to the intellect, our theory of knowledge remains "involved in inextricable difficulties, creating phantoms of ideas to which there cling phantoms of problems."

As far as I am aware the philosopher of creative evolution has nowhere explained how the "intellect can turn inwards on itself and awaken the potentialities of intuition which slumber within it." But many have told us that the way to intuition lies in that direction—the turning inward of the mind on itself, the stilling of the mind, the banishing of phantasy and the bringing to rest of the operations of the discursive reason. This is no negative quietism nor is it a blankness and a passing into other regions of subtler phantasy or even of the veridical invisible, but a very positive state of intense attention, followed by vital union. It is the cultivation of a divining sympathy for vital processes, not of an extended consciousness of things.

I do not know whether I have caught Bergson's meaning correctly; but I believe myself that the

inner living realities by their very nature remain hidden to what I would call the externalising intellect in every plane, phase or state of the formal side of things, no matter how many of these there may be in the 'other' world. Intelligence for form must be complemented with immediate apprehension of life. It is not a question of inner sight, but rather of insight.

But intelligence or intellect is not mind itself, it has, according to Bergson's theory, been cut out of the latter by a process resembling that which has generated matter. On the contrary,

"Intuition is mind itself, and, in a certain sense, life itself. . . . We recognise the unity of the spiritual life only when we place ourselves in intuition in order to go from intuition to the intellect, for from the intellect we shall never pass to intuition."

Now, as William James says, in all ages the man whose determinations are swayed by reference to the most distant ends, has been held to possess the highest intelligence; and by 'most distant' is meant of course wide-reaching and deep-going; and this should mean already the dawning of the power of the immediate intuition of the purpose of life. The more remote is the end in this sense, the more moral becomes the determination. Thus for the highly developed intelligence the good of the individual is to be found in such activities as favour the common welfare. The individual is inextricably bound up with the whole; his good is its good, and its good is his good. The most practically moral faith thus seems to me to require the belief that

under the guidance of divine providence the soul of humanity is working towards an organisation and harmonisation of its individual units that will enable it to reach a self-consciousness of its own proper order, and that this higher consciousness can gradually be shared in by the individual in proportion as he subordinates his interests to those of the whole.

Within this high over-belief in the divine origin, guidance and end of man, there is reasonable room for the notion that the soul of humanity as a whole is potential in the individual, and that the actualising of this potentiality in the perfected person is the end towards which the ever-changing individuality, in seemingly seeking its own ends, is unconsciously striving under the impulse of the inworking of that common soul of humanity. Consciousness of this purpose and process would seem to depend fundamentally upon the development of the power of sympathy, whereby the individual comes into ever greater awareness of the life in nature, in humanity, and in himself. Sympathy in this humane sense connotes harmlessness, well-wishing and good-will to all that live. But sympathy is also of another order, for in the individual man there is as it were a recapitulation of all the characteristics of the lower orders of sentient existence. His body is possessed of a sympathetic system, and it is largely with phenomena of an automatic, spontaneous and instinctual nature, that we have to deal in preliminary psychical investigation. But such extension of sense and action requires far greater discipline and con-

trol than does the normal field, if man is to maintain the equilibrium and poise of his whole nature, without which the individual cannot become the conscious vehicle of that higher order of spiritual energy which works deliberately for the good of the whole of humanity. This spiritual energy may be said not only to sum up the experience of humanity but also to be provident of its future needs.

Man is driven by this spiritual impulsion to seek the means of satisfying needs of his nature that are totally unknown to the animal. He must perforce strive for all those things which constitute civilisation and culture, for scientific and artistic, for social, moral and religious ends, for the satisfaction of instincts, sentiments and ideals that do not concern his purely material and secular existence. Though he may not be able to explain the nature of these high aspirations that stir his deeper nature, he is perpetually driven to seek satisfaction for them by a purpose that leaves him with a feeling of loss short of utmost self-realisation. The nearest approach to legitimate satisfaction for the individual in this ceaseless struggle is perhaps to be found in a consciousness of harmonious development in his whole nature. When through moral training and self-discipline, thought, feeling and action co-operate, we experience a sense of being in harmony with the purpose of the whole of our individual life, or with the purpose of things manifesting through us as a moral personality. This purified and balanced state seems to be the one condition under which the individual can without

harm to others or himself wield extended powers of sense and activity. But this is an ideal state of things, and we are far from it. Creative life does not seem to be much interested in avoiding risks. Extension of the field of sense and the rest, and invasions and uprushes of a psychical nature, do not wait upon the development of moral character; they occur at all stages of human growth.

If then the psychical is not the spiritual, it is also as we have seen not the intellectual. Indeed ordinary psychical capacity is notoriously unaccompanied with intellectual ability. But meanings and values in the psychical are vastly more difficult to find, even for the most highly trained intellect, than they are in the study of the physical. The present invasion of the psychical thus affords the developed intelligence, which has so successfully dealt with the physical from a material point of view, an admirable opportunity for further development, and for a deep-going rectification of the inner senses as well as the outer, by purging them from the operations of the phantasy, and further freeing them from the power of fascination of subtler sense-impressions, thus arriving at a truer meaning and more correct evaluation of the phenomena of invisible nature. It is a very difficult undertaking indeed, for we have first of all to invade the border-realm of the mythic old man of the sea, ancient Proteus, who perpetually changes his form to prevent capture; it is only when he is held securely by the illuminated intelligence and purified instinct that he reveals his secret. The dissolving-view kaleidoscopic dæmon must first be

exorcised before we can go further. But beyond that is the fascination of subtle sense-experience in supernormal states. We have had enough of dressing up the living things of unseen nature in the cast-off clothes of physical representations. This critical work is beginning and the way is being prepared for a further advance, and there-with for a further revision of things of greater moment.

Meantime popular psychism is intensifying many undesirable elements in human nature, and values are at a discount. Psychic sensitivity is frequently regarded as a sign of spiritual development; psychic experience is looked upon by many as something desirable in itself; indeed all the extravagances of the past are repeated as though the history of their disastrous results had never been written. Not to speak of the patent dangers of mediumship, of the risk of insanity, obsession and physical and moral degradation, there is much else that is very unhealthy. The idea of the adept and initiate in secret knowledge, the idea of the divine man or woman, of the god-inspired, or at any rate of the human with superhuman powers, is in the air. No claims are too egregious to command acceptance by a following of some sort or other, and sometimes by an adhesion of thousands. Among people psychically suggestionable it is enough to assert and to continue to assert to obtain wide credence; skilful or even the clumsiest modes of self-advertisement are sufficient for the purpose. Adulation and idolatry are lavished by the impressionable on psychics as impressionable

as themselves; lo here and lo there! is heard on all sides.

But in spite of all this extravagance the psychical on its disciplined side does indubitably point to an extension of effective human personality, and I believe that the rising tide of interest in it is the forerunner of a new age of enquiry. It is to the spiritual, however, and not to the psychical, that we must look for salvation; it has always been so taught by the greatest of mankind, the founders of the world-faiths. But faith may be transformed to knowledge of a spiritual order. Towards this high end psychical science may be made to yield something of value; but we must surely agree with Sir William Barrett in his recent volume already referred to, when he writes:

"Psychical research, though it may strengthen the foundations, cannot take the place of religion, using in its widest sense that much-abused word. For, after all, it deals with the *external*, though it be in an unseen world; and its chief value lies in the fulfilment of its work, whereby it reveals to us the inadequacy of the external, either here or hereafter, to satisfy the life of the soul. The psychical order is not the spiritual order, but a stepping-stone in the ascent of the soul to its own self-apprehension, its conscious sharing in the eternal divine life."

XI.

VAIHINGER'S PHILOSOPHY OF THE 'AS IF.'

THE dominant philosophical thought of India is based, as is well known, on the conviction that there is but one absolute reality and all else is fiction (*māyā*): 'Brahman is true, the world false.' The purpose of the present paper is to consider a philosophy[1] which adopts as standpoint precisely the opposite view and contends that the world of sense alone is real, all else is fiction. The author of this radical criticism of human knowledge is the veteran Professor Hans Vaihinger of Halle, perhaps the profoundest 'knower' of Kant in Germany,[2] who however goes far beyond Kant in his critique of our means of understanding and perhaps even beyond Nietzsche in his merciless analysis of our ideals and ethical motives. So drastic is the treatment he applies to what are generally considered the

[1] *Die Philosophie des Als Ob: System der theoretischen, praktischen und religiösen Fiktionen der Menschheit auf Grund eines idealistischen Positivismus. Mit Anhang über Kant und Nietzsche.* Herausgegeben von H. Vaihinger. Berlin (Reuther und Reichard). Preis 18m.; pp. xxxv.+804. Part I (pp. 1-327) deals with the general conception and fundamental principles of fiction; Part II. (pp. 328-612) gives special and historical instances and illustrations; Part III. (pp.613-790) for the most part brings Kant and Nietzsche into court as philosophers of the As If. The present paper deals with Part I. only, and the references are to the pages from which paragraphs are summarised or salient phrases selected.

[2] Founder of the Kantgesellschaft, editor of the *Kantstudien*, and author of a voluminous commentary on Kant's philosophy in two volumes.

most fundamental truths of science, philosophy and religion, that though the MS. of his book was practically completed some thirty-five years ago, he did not venture to give it publicity before 1911, when he presented it to the International Congress of Philosophy at Bologna. Had the treatise been published when it was written, there is little doubt that it would have caused in the philosophical circles of the day something very much like what the Americans call a 'brain-storm'; but a *blasé* age like our own that is familiar with pragmatism and radical empiricism, that has survived the wild castigations of a Nietzsche in the domain of morals and is popularly pleased rather than otherwise with a Bergson's pillorying of the intellect on a charge of false pretences to the power of comprehending life, is incapable of such excitement.

We are now asked to believe that such fundamentals as the atoms of physics, the differentials of mathematics, the general ideas of philosophy and the dogmas of religion are recognised to-day by radical positive thinkers to be all, without exception, united by one common tie—namely the intuition of the necessity for *conscious fictions* as the indispensable foundation of our scientific research, æsthetic enjoyment and practical ethical behaviour (xv). The next step in advance, we are assured, depends upon a calm *recognition* that the reification of concepts, as Stallo called it half a century ago, *i.e.* the treating of ideas as things, is purely fictitious. In dealing with life, in behaviour, we over-esteem the means and treat it as the end; hence arise passions, and errors, and—ideals!

Equally in our science we bring forward concepts as of objective validity, as ends in themselves, we reify our ideas; hence arise theoretical passions and errors and the inversion of values.

Accordingly, the chief contention of this philosophy is that, though in the theoretical, practical and religious spheres, we progressively arrive at what is right, we do so on a basis and with the help of what is erroneous or clearly wrong (viii). The main problem to be discussed, therefore, is: How in spite of consciously false ideas we nevertheless arrive at true results (vii); how is it possible that although in thinking we calculate with a falsified reality, the practical result still can prove itself to be correct (289)?

There are many strange names to be found in the baptismal registers of philosophy, but 'as-if-ism' must be admitted to be distinctly original. But why has Vaihinger selected such a cognomen for his mental offspring? His allegation that all fictions are ultimately to be referred to the clear conception, or apperception, of comparison, he contends, is very precisely expressed in the linguistic form *as if*. For what lies at bottom of the combination of the particles *as if?* Evidently in the first place a comparison; *as if* are adverbs of comparison. For a simple analogy or trope, *i.e.* for an imaginary illustration or illustrative fiction, *as* alone would suffice; but for genuine fictions, *as* must be supplemented by *if*, in which latter term lies the supposition of a still further qualification or condition. In the combination *as if*, therefore, is to be found the whole thought-process of fictions.

Thus, as examples: *if* there really were infinitesimals, then the curved line could be treated *as* composed of them; *if* there were atoms, then matter could be treated *as* made up of them; *if* egoism were the only motive of human conduct, then social relationships could be deduced *as* from it alone (161).

We are not, however, to be plunged into the abyss of scepticism because our fictions do not actually equate with reality. For though Vaihinger thus contends that our whole outfit of ideas consists of fictions, they are not only efficient fictions, but even indispensable instruments for working on reality (xv). Indeed an intimate acquaintance with present-day revolutionary (in a good sense) movements in the domains of mathematics, logic, epistemology, law and practical philosophy, shows that everywhere one and the same principle emerges—namely, that not only does thought always employ fictions, or invented methods and concepts, but also that all action and performance rest on such. Thus the whole system of the *as if* philosophy is intended to prove that such fictions are not only permissible, but indispensable; for without them not only are we unable to think even in the most elementary fashion, but also all our highest and profoundest thinking rests upon them (133). Nay, further, our whole higher life reposes on fictions, and a pure ethic can be built only on a ground of recognition of its fictitious thought-foundation (142). For fictions have no end in themselves; they are only means to an end, adaptations for the purpose of practical action (174).

Genuine science, therefore, has two tasks before it: (i.) to establish securely the actual successions and co-existences in the sense-flux; (ii.) to make the web of concepts which we weave round reality, ever tighter and more adequate, so as to increase its practical utility (97). Research into the mechanical processes of thought, therefore, is the aim of logical science; but it is only psychology that can in last analysis explain these processes (183). The endeavour of science should thus be directed to making the world of ideas an ever more useful instrument of computation for action; still it must never be forgotten that the ever more perfect world of ideas which results from this endeavour, and therewith the high ideas which we usually call truths, are in final analysis but the most suitable and fruitful complex of errors, from which we from time to time select that mode of conception which most quickly, neatly and certainly, and with the minimum stock of irrational elements in it, makes calculation and action possible. What we call truth is thus not reality, but the most suitable degree of error for effecting practical purposes (193). It is then not true science, Vaihinger protests, that is aimed at by this critique, but only the dogmatic playing with concepts as if they were reals. Though these fictions are not reals, yet they have positive worth; they are scientifically permissible inventions, artifices, devices, contrivances, dodges (257).

The natural designation of such a philosophy should apparently be fictionism, but its author prefers to call his mental offspring idealistic posi-

tivism in the sub-title, in mitigation somewhat of its *nom de guerre* of the philosophy of the 'as if.' The choice of this distinctive expression is determined by the claim of the system to be a synthesising knowledge, in which the two objects it aims at—namely, facts and ideals—equally arrive at validity (xv); Vaihinger further claims that precisely because it unites in itself ideals and facts, it has the future in its hands (xvi). At first, he tells us, he hesitated as to whether he should not sail under the flag of pragmatism, for his valuation of conceptual truths is practically pragmatic, in that what is necessarily thought of is not immediately dictated by the actuality of the real, but is only what is best adapted for the purpose of effective action (193). But pragmatism could by no means afford a cloak ample enough to cover his sweeping generalisation of the whole world of ideas as at best a complex of serviceable fictions. This point of view is rather that of a positive criticism, or a critical positivism, which must, he believes, in the future replace all forms of dogmatic idealism and uncritical dogmatism. The main danger that Vaihinger has to avoid falling into is what he himself calls the logical pessimism of radical scepticism, and with it the utter despair of ever reaching the truth. He would then avoid not only the scylla of such scepticism, but also the equally dangerous charybdis of the logical optimism of dogmatism, which creates an ideal world of its own by simply eliminating or turning its back in thought on the actual difficulties of objective reality. Thus he would endeavour to steer a middle course in his

critical bark (293). For all philosophy that operates unrestrainedly, *i.e.* uncritically, with the categories, or general ideas of thought, or with any one of them, is, he holds, dogmatism; scepticism, again, by the discovery that nothing real is arrived at by such means, falls into universal doubt. Criticism, on the contrary, sees through the devices of the categories, and treats them as simple analogies, as fictions invented by thought to co-ordinate the mass of sensations; it, therefore, does not create for itself the illusion that such conceptions explain reality, but regards these devices solely as necessary means for dealing with actuality (316, 317). Thus, he claims, it is true criticism or logical positivism alone that advances free of all prejudices to the dispassionate investigation of the instrument of thought (295).

What, then, is this instrument of thought, the 'soul,' the 'psyche'? We will not apply Vaihinger's critique to his own terms, or the serpent would swallow itself (for all his terms are of course fictions), but be content to use them. The soul, he says, is an organic enforming or plastic force (2). It not only receives sense-impressions, but it appropriates them, works them up, digests them; it thus manufactures thought-instruments out of sense-impressions. In the course of its development it constructs for itself, by means of its adaptive constitution, out of its own nature, owing to external impulses, organs suited to dealing with outer conditions. Such organs are certain forms of perception and thought, concepts and other logical images (3). We have thus to accompany

the soul through what may be called its 'story of creation' (4). It follows then that epistemology, or that branch of logical thinking which undertakes to prove that knowledge is possible, in last resort is a biological and psychological study.

As the final or proper end of thought is action and the making of action possible, the world of ideas of each individual is simply an organon for this purpose. Its separate parts are also simply instruments. As man is a maker of objective tools whereby he can conquer the material world, so is he the creator of subjective instruments for ultimately ever increased efficiency in the world of objective reality. The psyche is thus an organised system of thought-instruments or expedients (101), which mutually aid and support one another, and the highest product of it is a scientifically perfected world of ideas, an infinitely fine machine which the logical movement evolves, and which, in comparison with the sensuous prescientifically constructed world of ideas of the logical past, is as the most perfect products of a modern steel-foundry or scientific instrument-factory to the clumsy stone hammer or flint knife of tertiary man, or the finest locomotive or motor car to the cumbrous wain of a primitive forest-dweller (95).

It is the chief virtue of positive criticism, however, ever to insist on guarding against the error of confounding this means, this marvellous instrument, with the objective concrete reality for the manipulation of which it has been called into existence (101). We must ever guard against ascribing to our thought-complexes and thought-

instruments, reality; for the actual is the sensed alone, the that which opposes us in feeling, whether this sense is of an internal or external nature (186). In sense is rooted all our mental life; this sense comes to its proper end in action. All that lies between is purely a state of transition. The psyche is thus a machine which is being ever perfected more and more to fulfil the end of expediting the life-supporting movements of the bodily organism as surely and quickly as possible and with the least expenditure of force (178). The end is the attainment of efficient purposive action, and, finally—expressed idealistically—of ethical performance (179).

Our whole world of ideas thus lies as it were between the two poles of sense; it is the organised motion between them. The psyche is for ever inventing and interpolating more extensive (? intensive) middle terms between these extremities. Our world of ideas thus lies between the sensory and motor nerves; it is an infinite world between them; and its function is solely to make the mediation between these two elements ever richer, finer, more purposive and easier (95). The psychical world lies between the entrance and exit doors of the soul, *i.e.* intermediate between the reception of sensations into the psyche, and the processes of such reception, and the liberation or discharging of the generated thought-images and concepts again into sensations of practical activity (297). The ideal world is in no sense the copy or exact reproduction of the actual world of being; it is an instrument by which to lay hold of the latter and

subjectively conceive it (88). The world of ideas is thus in first instance a secondary or indirect product of the true world, a construct which the organic beings of the world of actuality evoke out of themselves. Thus the thought-world is a symbol, or system of symbols, which serves the organic beings of the real world for orienting themselves in the world of actual being, and is the means whereby they translate the proceedings of this world into the language of the soul (89). Compared with the actual concrete world, however, our present ideal world is but a monstrous world of fictions full of logical contradictions (90); and it is the task and interest of science to make this symbol ever more adequate and useful (93). Still, as there is never any identity of thought and being, even the most perfect thought-world will be unable entirely to grasp being (93). We must live and act, not think life.

In the psyche considered as an instrument, just as in the body, the principle of evolution holds. As the higher organisms are evolved from the lower, so are ever higher and higher, or more and more efficient, conceptual forms evolved in the psychic organon by the simple elementary laws of its own nature. Highly complex ideas must never be taken as native, but always be genetically derived from simpler forms (182). As, then, the comparative history of evolution enquires into the gradual development of the organs of any special animal mechanism in the various orders of fauna, so is it also the task of the logical psychologist to follow the gradual evolution of any special organ of the

psychical mechanism in the various systems of the special sciences and scientific methods (230). Nor must we forget that the laws which govern the organic functions of thought are, as in the case of all natural laws, indifferent; they work 'blindly' as is said. Whether they bring weal or woe depends on the circumstances; they are ever two-edged (292). How then, again we ask, is it that though the calculus of thought is employed and carried out in quite a different way from that in which the process of objective nature is brought about, nevertheless both ways can concur and our calculations frequently work out in a quite remarkable manner? The solution must lie in the mode in which thought computes, and we have therefore to make a special enquiry into its workings. The process of nature is a constant, unalterable procedure, it is accomplished according to fixed inflexible laws; the will of nature is iron. Thought, on the contrary, is a self-accommodating, flexible, plastic organic function (290).

Therefore the logical function, or theoretic activity of the mind, should never be taken for an end in itself; all such theoretic functions arise solely out of the impulse of the will, and in last resort serve practical action only (6). Thought undertakes sensible operations, invents artificial means, knows how to introduce highly developed processes (8). The task of logic, therefore, is precisely this—to light up the dark and unconsciously working activity of thought, and to learn to know the artificial operations and the sensuous paths which that unconsciously working activity

opens up to reach its practical end (10). The logical functions are thus organic teleological, or purposive, processes which are essentially distinguished from external occurrences. We should, therefore, never interchange the paths, by-paths and detours of thought with the modes of real happenings (11). Logic is, therefore, an art, not a science (12), and yet in it we have to do not so much with an artistic activity as with an artificial or technical dexterity (13).

Moreover, just as walking is a regularised falling, a succession of restorations of equilibrium, so is progressive thinking, or the logical thought-movement, regularised error. No one knows without science that in walking he is continually falling and recovering himself, yet that is what physiology, the mechanistic science of the human body, or mechanics of the animal organism, teaches us; so also no one without science can know that in logical thinking he continually falls and errs and yet makes progress (217). As falling and the restoration of equilibrium is the principle of mechanical locomotion, so is contradiction, and therewith the restoration of logical equilibrium, the principle of the progressive human thought-movement. Without contradiction we can make no move forward (218). The discovery that thought corrects the mistakes it has itself made, is the illuminating principle by which the science of fictions works (86). In this light the logical products appear to us no longer as disclosures, discoveries of the actual, but purely as mechanical auxiliaries of thought, so that it may move forward

and realise itself in a practical end (312). Here we may enquire of Vaihinger: Is there only one kind of logic, the logic of the intellect; or is there not also a logic of the emotions and a logic of nature as well; and cannot the will employ all these as means and so grasp reality—whatever *that* ideal may be?

For critical positivism, however, the only real, the sole actual, is the sense-world, and efficient action therein is the proper end of our existence. True ultimate being, it contends, is for the thinker simply a uniform flow of successions and co-existences. Here we seem to have what is little better than the canonisation of the empiricism of a Locke. Idealistic positivism, however, would also seem to verge on practical mysticism, if we remember the latter's watchword of 'Here and now,' and also, as we shall see, on the philosophy of the spirit which would transcend subject and object. For Vaihinger tells us, for instance, that the division into inner and outer is simply an expedient of the psyche. To treat the soul as if it had arisen out of the contrary notions of two things—subject and object, to make the distinction of material and spiritual things, is at best an artificial and not a real division(84). Moreover, however positive Vaihinger's standpoint may be, it is idealistic and not materialistic, for the sensations which the psyche projects as material qualities of an object, or which it converts into properties of a thing, are really processes in the soul itself. It is a fundamental error, however, to reify these projections and conversions; the pure experience of the actual is

sensation and nothing but sensation (301). We must never let go of the basic fact that the 'given' is only sensation, and that all else is the independent work of the soul, its very own achievement (302). This radical empiricism, however, is by no means materialism, for dogmatic materialism in no way goes back to pure sensation. It operates with concepts, namely 'force' and 'matter,' and thus simply with analogies, for 'force' is an analogy on the ground of inner experience, while 'matter' (which is only an external mirroring of the 'I') is ever more and more being abandoned and being liberated and decomposed into 'force' (315).

As the soul, however, can never consciously register pure sensations, but can have only perceptions of its sensations, its perceptions being conditioned by the intensive manifold of all its past impressions, it would seem that Vaihinger thus cuts us off entirely from any possibility of direct, clean contact with the actual. Is there, indeed, no activity of the soul, essentially a self-identifying will, that can put us in direct touch with the life of concrete reality? For if it is true that to-day the dominant tendency of refined thought is no longer to recognise, not only any 'faculties,' but even any 'powers' of the 'soul,' but only psychical occurrences, processes and forms of these processes (if all this by itself brings us any satisfaction !), yet without some fundamental direction of the contradictory operations of thought we are landed in chaos. It must be confessed that Vaihinger is very confusing in some of his statements in this connection. Thus, for instance, while on the one hand

we are told that the specific characteristic of the imagination is the *arbitrary* combination of the elementary psychical pictures or percepts, whereby the psyche can of course never invent anything absolutely new (325), yet on the other hand we learn that the same imagination has an important *rôle* to play in the science of organised thinking—but by the light of what? Surely by that of the reason, and that too, not only of the practical reason or intellect but also by that of the contemplative reason or vital intuition of the real? Vaihinger, however, appears to draw very little distinction between ideas of sense and intellectual ideas, between sensuous cognition and rational cognition.

But perhaps after all Vaihinger means no more than that the intellect (not the mind or soul as a whole) can never grasp becoming, movement, life, as Bergson contends. For he says quite rightly that our rules of calculation never get at the real content of a thing; our computation rules are finally nothing but a combination of symbols by which the unknown reality lets itself be calculated for practical purposes solely, but never really comprehended. Every advance of discursive thought, that is of the logical or theoretical elaboration of the sense-induced reality, brings to light new problems and contradictions. These contradictions, however, are not in the reality itself, but only in the mind of man; for as the actual does not follow our laws of ethical behaviour, so also does it not conform to our logical laws. Man only, he says, is ethical and logical; he alone would create a moral and logical world-order (160). We

should prefer to say that perhaps after all it is finally only a question of degree; babes are not men, their understanding is weak; the 'microcosm' is also not the 'macrocosm'; but there is growth, and progress, and development, and hope therefore that some day, somehow, we may come to know reality—a utopian idealistic fiction, no doubt, for criticism, but perhaps an intuition of the fundamental, elemental, practical will.

And this hope rests on the proved fact of human progress. Thus we find that in the beginning the natural man knows neither logical contradictions nor ethical conflicts; only in the course of evolution do these logical and ethical struggles arise out of the ground of the soul itself. And yet it is only in this strife that progress lies, so that the idea, or rather feeling, of sin is as much the principle of ethical improvement as contradiction the motive of logical perfection (161). But is it not rather that the 'natural' man is gradually giving place to the 'spiritual' man—to use common fictions? To-day, owing to the development of intelligence, it is impossible for us ever to go back to the natural man, for the natural man takes the spoken word immediately for the natural itself, the actual; thus at the beginning he accepts the concepts of thought for reproductions of reality, *i.e.* as real themselves, and later he considers the methods and ways of thought as identical with the ways and laws of being—an error which even great philosophers have canonised (173). Shade of Hegel, to be classed with the primitive and natural man! Not only then are words not things, but

also thoughts are not things—a sad disillusionment for 'new'-thought-ism and the rest of it! While 'Back to nature,' to sensuous reality, therefore may be a good cry and philosophic corrective, 'Back to the natural man' is a counsel of serious imperfection.

By this time it is fairly evident what Vaihinger means by his comprehensive concept 'fiction'; practically all logical products are fictions; he lets none of them escape his net. Fictions are in general products of the imaginative activity of the soul—means, devices, stratagems, for arriving *indirectly* at the end aimed at, namely action. All activities of the soul other than automatic reactions are fictions, subsidiary notions, secondary operations of thought (18). They are all purposed or teleological thought-means (171), the efficiency of which is justified by action alone. Vaihinger is thus an energist or activist, though perhaps not in Eucken's sense.

Fictions may be divided into two main classes: namely, full fictions or fictions proper, and semi- or half fictions. The latter are contrary to or contradict the 'given,' while the former not only do this but also contradict themselves (24). If Vaihinger had called his fictions thought-instruments or logical tools or something similar, he would have perhaps avoided the now almost inevitable danger of a pure logomachy or war about words; but although he has chosen perhaps the most provocative epithet in the vocabulary of philosophy with which to characterise indiscriminately the most highly prized ideas and ideals of

human thought, as well as the most worthless products of the imagination, we must refuse to be drawn by his nomenclature, and try to extract what value we can from his meaning, for we live in an age of the grossest abuse of names.

Vaihinger tells us over and over again that we must always combine with fiction the strictly defined notion of a scientific thought-invention towards a practical end. This invention has no value as an end, but only as a means. Thus, for instance, the conception of freedom has worth, but only as it is *consciously* treated as a purposive mental image (65).

As to semi-fictions, as distinguished from full fictions, they are concepts and methods which, as they rest on a deviation from and not on a falsification of reality, are yet in final analysis found to be contradictory to it (124): Fictions proper are self-contradictions as well as contradictions, products of '*fingere*,' that is of the imagination which constructs out of the elements of reality the unreal. If we were to call a departure from reality a 'fault' and designate a self-contradictory concept as an 'error,' then we could call semi-fictions conscious faults, and fictions proper conscious errors or conscious contradictions. The former serve more for practical ends, the latter for theoretical purposes; the former more for calculation, the latter more for conception; the former are more artistic, the latter more artificial. The former substitute the imaginable for the given, the latter confound the given with the unimaginable. The former suppose the unreal, the latter the

impossible. The former in departing from the reality evade the difficulties of the actual; the latter create new difficulties to add to those that already exist. The former falsify the given reality in order to discover the true reality; the latter make the given incomprehensible in order to make it—comprehensible! Though the former are only indirect ways, still they move on the same *terrain* as the actual; whereas the latter abandon the ground of reality entirely and move 'in the air.' Semi-fictions are mostly simpler than the reality, fictions proper more complex (128).

The art of fiction, however, may nevertheless claim to equal privileges as an independent supplement to what has been called the science of induction (125). For a very large number of fictions, perhaps even all, are to be reduced finally to analogies; and while all fictions are artificial analogies, analogy is an inductive method. Induction shows the direct ways by which we approach the end in view, fiction is the indirect or circuitous route. Induction is a methodology of descriptive mental science; fiction is a method of mathematical science as also of moral-political discipline (126). For mathematics, as some of the greatest mathematicians think, is at bottom symbolic logic. Vaihinger suggests, moreover, that the nomenclature might be eased by keeping scientific fictions apart from, *e.g.*, mythological, æsthetic, etc., fictions, and calling the latter 'figments' (129); and further that though all scientific fictions also, both complete and half fictions, are roundabout ways, artifices, stratagems, contrivances, with

which thought endeavours to over-reach circumstances, or the difficulties of actuality, and also to over-reach—itself, semi-fictions might be distinguished from full fictions by calling them hypotheses.

Thus the battle of epistemology, or of the theory of knowing, will arise with the question as to whether the conceptual forms are hypothetic or fictitious—*i.e.*, in logical terminology, whether they are objective or subjective (90). Hypothesis always looks to reality—*i.e.* the mental representation or concept contained in it, claims or hopes to be found congruous with a percept that will one day be given; it submits itself to the test of reality and demands finally verification, that is, it wants to be substantiated as true, as actually a real expression of the real (144); an hypothesis looks for a definite fixation. The fiction, on the contrary, is merely an auxiliary representation, or image, a scaffolding that should be taken down later on (148); it can demand only justification. Thus the hypothesis remains, the fiction falls away. The former builds up a construct of real substantial knowledge, the latter is only a methodological or formal means. The hypothesis is a result of thought, the fiction a means or method of thought. The intent of the hypothesis is to discover, that of the fiction to invent (149). Thus man is said to discover the laws of nature, but to invent machines. The verification of the hypothesis has as correspondence the justification of the fiction (150). The method of the former consists essentially in the supposition being not only thinkable, but also

actually or factually possible, so that it serves for elucidation or explanation (152); the latter serves only for calculation or computation (187, 263). While a doubt as to its objective validity prevails, the fiction remains a dogma; only when doubt is at a minimum does the hypothesis stand as an expression of truth (220). It is owing to the state of tension occasioned by an unverified hypothesis and the concomitant feeling of mental distress, that our natural tendency is always to turn an hypothesis into a dogma (220).

In the general sense of the term, as used by Vaihinger, fictions are well-nigh all-embracing. Not only all concepts, not only every manner of method, not only the whole of discursive thought, but the entire world of ideas is for critical positivism fiction. All methods are fictitious, such as generalisation, abstraction, transference; all conceptual formulæ are fictions. Atoms, space, time, causality, the infinite and infinitesimal, the absolute, and thing-in-itself are fictions: God is a fiction. Thus we read of classes of fictions of every kind—*e.g.* abstract, schematic (classifications of all kinds), paradigmatic (or imagined cases), utopian (such as primal religion, golden age), typical (or imagined original forms), symbolical, analogical, juristic, poetical (similes and myths), personificative (or the hypostasising of phenomena—soul, power, faculty), summatory (expressions in which a sum of phenomena is combined according to their chief characteristics), practical, ethical, religious, idealistic, etc., etc.

We find, *e.g.*, the atom characterised as one of

the most important fictions, the top and bottom fiction of mathematical physics, without which a finer and higher development of this science would be quite impossible (104).

Since 1875/1877, when the MS. of Vaihinger's work was written, however, the atom has been analysed down into a system of charges of electricity, into a complex of forces. Matter has thus been driven inward and is now practically interchangeable with simple inertia, a dynamic concept. Nevertheless for all purposes of calculation the atom remains the basic concept of physics in its theoretical analysis of space. The infinite divisibility of space, however, is also a fiction; for it is an element which stands in abrupt contradiction to actual occurrence and present existence, to motion and all other experience (156). Not but what motion itself is anything more than a mental concept, an idea, with which we endeavour to bring into an ordered system, objective changes, that for us, however, in last analysis are given only as sense-changes (107). But surely if life is real, its reality is essentially perpetual change, movement? We impose upon it, it is true, necessary conceptual immobilities for purposes of calculation, whereas in nature there are no real boundaries. In all our sciences, however, there are boundaries, and a final limit where every science ceases and play and guessing begin; this is especially the case in mathematics and metaphysics (274). Indeed the whole of mathematics is the classical example of an ingenious instrument, a mental device, for facilitating calculation (82); about the flux of becoming

itself it gives us scarcely any explanation (107). Equally so the whole of metaphysics, indispensable as it is, is metabolic, hyperbolic, metaphoric, fictitious (42).

The thing-in-itself without manifestation is a meaningless fiction, as is also subject without predicate (118). Indeed the division of the world into thing-in-itself = object and thing-in-itself=subject is the root fiction from which all others arise. From the standpoint of critical positivism there is no absolute, no thing-in-itself, no subject, no object. There remains, therefore, nothing but the sensations which are present, which are given, out of which the whole subjective world is developed in its separation into a world of physical and psychical complexes. Critical positivism declares every other and more extended supposition to be of the nature of fiction, subjective and groundless; for it there exists only the observed successions and co-existences of phenomena; it attaches itself to those alone (114). Still such fictions as absolute law, absolute ethics, absolute ideals, etc., though they have no theoretical meaning, are of high practical value, and equally so is the fiction of absolute value itself (115). In spite of its unreality the abstract, the ideal, has its justification; it is a practical fiction, and without such a power of imagination neither science nor life in their highest form would be possible. Nevertheless this is precisely the tragedy of life, that the most valuable notions, when considered as themselves actualities, are destitute of substantive worth. Indeed it is in this way that the value of reality is inverted (61).

Even the unity of the good and true, as it is an ideal, is a philosophical fiction (64).

The analogical, that is fictional method, moreover, is as much, or more, at home in theology as in mathematics and metaphysics. For critical positivism such valuable religious dogmas as God, the soul and immortality are fictions. How then does Vaihinger extricate himself from this very delicate situation? Somewhat casuistically it must be confessed. The enemy might even ask: Are we to become augurs and walk our philosophical, scientific and religious streets with our tongues in our cheeks? Thus, for instance, 'God' is not the 'Father' of men, but he is to be considered and treated *as if* he were (41). We should so act *as if* it were a duty imposed upon us by God, *as if* we should be called to account for it, with the same promptness and earnestness as those of unquestioning faith. But, he continues, if once this *as if* is changed into *because*, the character of pure and disinterested morality ceases, and our action is distorted by motives of low and common interest, of mere selfishness (71).

It is especially in the categories, or chief generalisations or highest forms of thought, that the nature of fiction is to be seen. All categories, and perhaps even all fictions, can be reduced to analogies (126). As categories are all artificial so also are all classifications, for in the actual sense-world we can find no natural boundaries (339). Categories are epistemological analogies, analogical fictions for mediating the possibility of knowledge (41). They are all symbolic and formal (286).

Categories arise out of sought-for comparisons (157). Comparison and finally the blending of similars in the soul is the proper psychological principle of logic; thus epistemology, or the science of knowing, is at bottom fictionism, for it deals precisely with the devices which the psyche resorts to in order to equip itself with the most effective instruments of comparison (158). The categories are thus simply notional constructs, or conceptual symbols, which are of use for the apperception or clear cognition of the given (44). As has been pointed out already, however, a clear distinction must be drawn between true and substantive analogies, which it is the business of semi-fictions, or of hypotheses, and of the objective method of induction to discover, and fully fictitious analogies, which are purely the business of the subjective method (45). Though then the transformation of the reality into fiction consists chiefly in the remodelling of the material of sensations by means of subjective categories (289), and though by the mere mental pigeon-holing, or the subsumption, of sensation into the categories, without deliberate consciousness of the operation, no adequate knowledge is at all attained (302), nevertheless without the employment of the categories, and especially those of substantiality and causality, no judgment is possible (98). The psychical processes by which this theoretical elaboration proceeds are analysis, comparison, abstraction and combination. This elaboration, however, we repeat once more, in following Vaihinger at the risk of becoming tedious, is nevertheless a means only; it can never be the same

thing as its object or end (312); and again, we repeat, the art of conceptual knowledge as such a means to practical action has very high theoretic value, but not the slightest value as scientific knowledge grounded in reality (303).

Another process we should be ever conscious of is this. In the evolution of the categories the chief thing to be noticed is the principle of displacement from the objective to the subjective. What was once thought of as a thing is subsequently considered as a property. From this shifting from the objective to the subjective which is peculiar to all categories (*e.g.* cause and effect, whole and part, essence and appearance), the subjectivity of all categories may be concluded. We can further understand from this principle of transposition, how one member of a pair of fictitious contraries can be thrust back beyond experience so that the real empirical mass, or the true elements of experience, come to stand as the second member, instead of holding their proper ground as the only reality. In this way arises, for instance, the fiction of a substance which is supposed to stand on the other side of the objects of experience; the latter are then taken *as if* they were attributes or modes of that substance. In this way also arises the fiction of an absolute cause of which the universe of experience is taken to be the result; so also arises the fiction of a macrocosm of which the objects of experience are looked upon as the parts; and finally of an absolute thing-in-itself which is regarded as the essence of phenomena (299). Even such sensuous contraries as light and darkness,

black and white, life and death, are purely artificial products of thought-abstraction, necessary for accuracy, for the clearer and surer hold they give us on the phenomena of the flux, but always to be used in their application to reality itself with the greatest caution (339).

There is moreover a gradual eliminating of the categories as mental evolution, and with it the power of even greater generalisation, proceeds; for it is evident that the psyche originally possessed a far fuller table of categories than it does to-day. The present list of categories is the product of natural selection and adaptation (313). As, however, the psyche is a self-conscious organic life, the final analysis of the categories must be the work of psychology, for cause and effect are at bottom nothing but abstract expressions for will and deed (317).

Sufficient has now been given of the general ideas and positions of the philosophy of the 'as if.' But when all has been said, where precisely are we *positively* apart from the pertinent *criticism* of what we usually regard as knowledge? It is to be noticed that nowhere does Vaihinger, who professes in last resort to take refuge in biology and psychology, deal in any way with possibilities of consciousness beyond the normal; he probably holds that all supernormal states are purely imaginary. His main thesis, then, practically amounts to this: sense mediated by intellect eventuates in purposive action and the efficient use of the material forces of life, and finally in ethical performance. This is, however, we venture to think, an incomplete

programme of the possibilities of human perfectioning. That there is also a reasonable possibility of genuine knowledge of life as a whole, and the consequent self-realisation of ourselves in reality, is, we believe, a sensible hypothesis. We can be conscious even of the at present normally unconscious spontaneous automatic actions and reactions in us and in others, and so learn to know life directly. What we now call purposive ethical action, when it becomes for us free from all taint of selfishness, free from all calculation and motive, when it becomes 'natural,' gives birth to immediate understanding, and proves itself in feeling to be co-operative with the spiritual forces of life. From this point of view, however, which rises beyond subject and object, the material forces and the spiritual forces are seen to be but the passive and active modes of the same reality.

XII.

BERGSON'S INTUITIONISM.

IN 1887/1888, some three years after leaving Cambridge, I spent six months at the little University of Clermont Ferrand in Auvergne, following the courses of lectures on literature and philosophy. The pleasantest of many pleasant recollections of the courtesy and friendship shown me, by both the professors and students of the Faculté, is the memory of a small, quiet, hawk-headed man, of penetrating intelligence, who lectured unceremoniously, as it were *en famille*, to some half-dozen students, and with whom I had many a long and instructive talk. This quiet man was Henri Bergson, who had so far published nothing; he was then only writing his *thèse pour le doctorat*, which appeared a year after as his now famous *Essai sur les Données immédiates de la Conscience.*[1]

Little did any of us who then enjoyed his intimate conversation and admired his humility and penetrating thought, foresee the preëminence to which Bergson was destined. We little imagined he would become not only Professor at the Collège de France and Member of the Institute, but one of the greatest philosophical influences in the modern world of thought, both critically and constructively, and that, too, not as a deft rearranger of things on

[1] Eng. Trans., by Pogson, under title, *Time and Free Will*, Swan Sonnenschein, 1910.

the surface or even the builder of a new system, but as a drastic critic of principles and the inaugurator of a fundamental reform in method.

In this brief sketch I do not propose to follow Bergson through the various moments of his thought-evolution as recorded in his printed works, but shall confine myself chiefly to his maturer period as exemplified in his last great work, *L'Évolution Créatrice* (1907),[1] and his very important essay, *Introduction to Metaphysics* (1903),[2] which is an indispensable *prolegomenon* to it.[3]

If I understand Bergson aright, he looks to what the mystics would call the 'sacred marriage' of the intellect and the intuition for the birth of a regenerate understanding of reality. In order the better to define these necessary mutual complements he sets them over against one another in sharp, sometimes perhaps too sharp, contrast. Now, to follow sympathetically a man's meaning we must allow him to define his own terms; we will therefore refrain from the time-wasting diversion of fighting about words, and let Bergson speak mostly for himself.

Intellect with Bergson stands in general for the formalising and materialising energy of the mind, as opposed to man's vital and spiritualising consciousness—the intuition. "Our intellect . . . is intended . . . to think matter" (p. ix.).

[1] Eng. Trans., by A. Mitchell, Macmillan, 1911.

[2] In *Revue de Métaphysique et de Morale* (Jan. 1903). Eng. Trans., by T. E. Hulme, Macmillan, 1913.

[3] The page references are to the English translations. When not further indicated they are to *Creative Evolution*; the *Introduction* is cited as *I*.

"Intellectuality and materiality have been constituted, in detail, by reciprocal adaptation" (p. 197). Intellect "runs naturally to space and mathematics, intellectuality and materiality being of the same nature and having been produced in the same way" (p. 231). These and many other similar considerations lead Bergson to formulate the proposition: "The more consciousness is intellectualised, the more is matter spatialised" (p. 199). It thus follows that "the intellect is characterised by a natural inability to comprehend life" (p. 174).

Man, as distinguished from the rest of the lives known to us, is primarily characterised by his power of fabrication: he is 'demiurgic,' and a maker of tools and machines. This is because his intellect is mechanical and because of the 'mechanism of the intellect' (p. 50). He is, as apart from his other deeper characteristics of being a religious, moral, social, etc., animal, essentially *Homo faber*, or Man the artisan. "We are born artisans as we are born geometricians, and indeed we are geometricians only because we are artisans" (p. 47). "Intelligence, considered in what seems to be its original feature, is the faculty of manufacturing artificial objects, especially tools to make tools, and of indefinitely varying the manufacture" (p. 146). Further the intellect is largely arithmetical and geometrical, for "in a general way, measuring is a wholly human operation, which implies that we really or ideally superpose two objects one on another a certain number of times" (p. 230). So then "manufac-

turing is peculiar to man. It consists of assembling parts of matter which we have cut out in such manner that we can fit them together and obtain from them a common action. The parts are arranged, so to speak, around the action as an ideal centre. To manufacture, therefore, is to work from the periphery to the centre, or, as the philosophers say, from the many to the one" (p. 97). Organisation, on the contrary, works from the centre to the periphery. "It begins in a point that is almost a mathematical point, and spreads around this point by concentric waves which go on enlarging" (p. 97).

The intellect is thus the instrument of science; it cannot create. It can 'manufacture,' it cannot 'organise.' Therefore science cannot deal with man as the vital microcosm of the living whole. We are not, however, to question the fundamental identity of inert matter and organised matter. "The only question is whether the natural systems which we call living beings must be assimilated to the artificial systems that science cuts out within inert matter, or whether they must not rather be compared to that natural system which is the whole of the universe" (p. 32). Intellect, and therefore science, as we know it, cannot comprehend life. To convey some notion of the nature of life Bergson employs the following symbolism of the infinitesimal. "A very small element of a curve is very near being a straight line. And the smaller it is, the nearer. In the limit it may be termed a part of the curve or a part of the straight line, as you please, for in each of its points a curve coincides with a tangent. So likewise 'vitality' is

tangent, at any and every point, to physical and chemical forces; but such points are, as a fact, only views taken by a mind which imagines stops at various moments of the movement that generates the curve" (p. 33).

The approach, therefore, for Bergson, to the deeper problems of philosophy is primarily through the sciences of biology, psychology and sociology.

We may next pass to the puzzle of ontology. Bergson will have nothing to do with a so-called 'static' absolute in which all is supposed to be given simultaneously and eternally unchangeable; he is irreconcileably opposed to the dogma 'all is given.' We here say 'so-called' and 'supposed to be,' for if we sympathetically enquire into the matter, it is difficult to find any system that preaches a purely 'static' absolute; the epithet is rather one of derision hurled by the empiricist at the naïve mystical philosopher, on the one hand, or at the radical mechanist, on the other, who wrongly seeks to depreciate the value of the ever-becoming. Thus Bergson writes:

"Radical mechanism implies a metaphysic in which the totality of the real is postulated complete in eternity, and in which the apparent duration of things expresses merely the infirmity of a mind that cannot know everything at once. But duration is something very different from this for our consciousness, that is to say, for that which is most indisputable in our experience. We perceive duration as a stream against which we cannot go. It is the foundation of our being, and, as we feel, the very substance of the world in which we live.

It is no use to hold up before our eyes the dazzling prospect of a universal mathematic; we cannot sacrifice experience to the requirement of a system" (p. 41).

Bergson's philosophy is thus one "which sees in duration the very stuff of reality" (p. 287). For Bergson, then, duration or "real time, regarded as a flux, or, in other words, as the very mobility of being, escapes the hold of scientific knowledge," that is, of the intellect (p. 355). "Real duration is that in which each form flows out of previous forms, while adding to them something new, and is explained by them as much as it explains them" (pp. 382, 383). Such time is, thus, 'invention or it is nothing' (p. 361). "By following this new conception of time to the end, we shall come to see in time a progressive growth of the absolute, and in the evolution of things a continual invention of forms ever new" (p. 364).

This vital notion of duration or real time, as distinguished from spatialised or clock time, is fundamental with Bergson; real time with him is a psychical reality and should never be confused with physical time, which is a device of the intellect, a symbolism of mutually externalised moments, imposed upon real time through analogy with space. Bergson's main criticism of modern thought is thus that it creates for itself a host of unnecessary problems through its fundamental error of confusing time and space. For him, pure time, or duration, is "the form which the succession of our conscious states assumes when our Ego lets itself *live*, when it refrains from separating its present

states from its former states" (*Time and Free Will*, p. 100). In brief, duration is dynamic continuity; or, to quote the graphic words of Éduard Le Roy,[1] the most able and sympathetic appreciator of Bergson, duration "is a melodious evolution of moments, each of which contains the resonance of those preceding and announces the one which is going to follow; it is a process of enriching which never ceases, and a perpetual appearance of novelty; it is an indivisible, qualitative, and organic becoming, foreign to space, refractory to number" (p. 189).

Though, then, as we have seen, Bergson will have nothing to do with the abstract conceptual absolute of the schools, he nevertheless does not jettison the term as radical empiricism would have us do. For him the absolute is the object and not its representation, the original and not its translation; as such it is perfect 'by being perfectly what it is' (*I.* p. 5); it is unique. Such an absolute, however, can be given only in an intuition, while everything else falls within the province of analysis; but these two methods, though opposed, are complementary, as we shall see later on.

We pass next to Bergson's idea of freedom, for which he cleared the way in his earliest work, *Time and Free Will*, where he showed that freewill is to be found in act alone, and that any attempt to define it in thought lands us in deter-

[1] See two articles, in the *Revue des Deux Mondes* (Feb. 1 and 15 1912). Eng. Trans., by Vincent Benson, with considerable additional explanations by the author, under title, *A New Philosophy: Henri Bergson*, Williams & Norgate, 1918.

minism, and to the meaning he gives to creative evolution, the special subject of his last arresting treatise. "Real duration is that duration which gnaws on things and leaves on them the mark of its tooth" (p. 48). "The more we succeed in making ourselves conscious of our progress in pure duration, the more we feel the different parts of our being enter into one another, and our whole personality concentrates itself in a point, or rather a sharp edge, pressed against the future and cutting into it unceasingly. It is in this that life and action are free" (p. 212)—but free only in the great 'crises' of life, as Bergson elsewhere explains. But to enter into duration we must not *think* about it, we must *install* ourselves in it, live it. "We do not think real time. But we live it, because life transcends intellect" (p. 49). "It is no use trying to approach duration; we must immerse ourselves within it straight away. This is what the intellect generally refuses to do, accustomed as it is to think the moving by means of the immovable" (p. 315). "In place of intellect proper must be substituted the more comprehensive reality of which intellect is only the contraction" (p. 55).

What, however, Bergson seems not sufficiently to allow for is that the power of arrestation is fundamentally coequal with the power of flux, that mind and life are coequal partners in the whole. It is true that the power of the limited human intellect is not coequal with the power of the divine life; but is there not a divine intelligence?

To continue, however, with our philosopher's

contention. "Just because it goes beyond the intellect—the faculty of connecting the same with the same or perceiving and also producing repetitions—this reality is undoubtedly creative, *i.e.* productive of effects in which it expands and transcends its own being" (p. 55).

And if reality is creative, evolution, vitally considered, is creative activity. "There is no doubt that life is as a whole an evolution, that it is an unceasing transformation" (p. 243). If then "evolution is a creation unceasingly renewed, it creates, as it goes on, not only the forms of life, but the ideas that will enable the intellect to understand it, the terms which will serve to express it. That is to say, its future overflows its present and cannot be sketched out therein in an idea" (p. 108).

God, therefore, cannot be defined by the intellect; conceived as creative He "has nothing of the already made; He is unceasing life, action, freedom" (p. 262). Surely, however, this is but half the reality? Nevertheless we have to thank Bergson for such a magnificent passage as the following: "Life in general is mobility itself; particular manifestations of life accept this mobility reluctantly, and constantly lag behind. It is always going ahead; they want to mark time. Evolution in general would fain go on in a straight line; each special evolution is a sort of circle. Like eddies of dust raised by the wind as it passes, the living turn upon themselves, borne up by the great blast of life. They are therefore relatively stable, and counterfeit immobility so well that we treat each of them as a *thing* rather than as a

progress, forgetting that the very permanence of their form is only the outline of their movement" (pp. 134, 135). Surely Tyrrell must have had such a passage, indeed the whole thought of the philosopher as to life, in his mind when he wrote his last strangely powerful paper, 'Divine Fecundity,' for the first number of *The Quest*.

To grasp fully the nature of creative evolution it is necessary that the intellect should be completed or complemented by the intuition. What, then, is this intuition which so many readers of Bergson either frankly declare they cannot understand or misrepresent by misunderstanding? Intuition, Bergson tells us, is "the kind of *intellectual sympathy* [cp. *I.* p. 59, and note the philosopher's italics in both passages, stressing *both* terms] by which one places oneself within an object in order to coincide with what is unique in it and consequently inexpressible" (*I.* p. 6). This immediately synthetic activity, which must not be confounded with any logically constructed synthesis, is to be sharply separated from analysis, or "the operation which reduces the object to elements already known, that is to elements common both to it and other objects" (*I.* p. 6). Intuition is thus the 'metaphysical investigation' of what is essential and original in the object (*I.* p. 16), in other words that reality or absolute which Bergson has called duration. But though the act of intuition is called an 'investigation,' it is a simple act, whereas analysis can go on to infinity (*I.* p. 7). Analysis, again, operates always on the immobile, whereas intuition places itself in mobility, or, what comes

to the same thing, in duration (*I.* p. 40). And so, in accordance with Bergson's fundamental dogma of the priority of mobility, from intuition we may pass to analysis, but not from analysis to intuition (*I.* p. 41). But if intuition is called a 'metaphysical investigation,' we must understand 'metaphysical' in Bergson's meaning and take the object of metaphysics to be the performance of '*qualitative* differations and integrations' (*I.* p. 62); it itself being no generalisation of facts, but 'integral experience' (*I.* p. 79).

Le Roy puts the whole thing in a nutshell in his graphic metaphor: "Analysis cuts the channels, intuition supplies the water. Intuition acquires and analysis expands" (*op. cit.* p. 53); and more profoundly: "Intuition falls into analysis as life into matter: they are two aspects of the same movement" (*ib.* p. 215).

What then is intuition in Bergson's latest view, and how does it differ from instinct? Instinct is said to be 'sympathy' pure and simple, whereas, as we have seen, intuition is characteristically distinguished as 'intellectual sympathy.' "It is to the very inwardness of life that *intuition* leads us, —by intuition I mean instinct that has become disinterested, self-conscious, capable of reflection upon its object and of enlarging it indefinitely" (p. 186). Intuition "introduces us into life's own domain, which is reciprocal interpenetration, endlessly continued creation. But though it thereby transcends intelligence, it is from intelligence that has come the push that has made it rise to the point it has reached. Without intelligence, it

would have remained in the form of instinct, riveted to the special object of its practical interest, and turned outward by it into movements of locomotion" (pp. 187, 188). We should not forget that "intelligence remains the luminous nucleus around which instinct, even enlarged and perfected into intuition, forms only a vague nebulosity" (p. 187).

Instinct thus might be called sub-intellectual, whereas intuition is supra-intellectual. The key-passage which brings out the distinction most clearly, is that which follows on Bergson's criticism of Kant: "Suppose . . . that science is less and less objective, more and more symbolical, as it goes from the physical to the psychical, passing through the vital: then, as it is indeed necessary to perceive a thing somehow in order to symbolise it, there would be an intuition of the psychical, and more generally of the vital, which the intellect would transpose and translate, no doubt, but which would none the less transcend the intellect. There would be, in other words, a supra-intellectual intuition. If this intuition exist, a taking possession of the spirit by itself is possible, and no longer only a knowledge that is external and phenomenal. What is more, if we have an intuition of this kind (I mean an ultra-intellectual intuition), then sensuous intuition is likely to be in continuity with it through certain intermediaries, as the infra-red is continuous with the ultra-violet. Sensuous intuition itself, therefore, is promoted. It will no longer attain only the phantom of an unattainable thing-in-itself. It is (provided we bring to it certain indispensable corrections)

into the absolute itself that it will introduce us" (p. 380).

Nevertheless one of the most frequent charges brought against Bergson's method is that of 'irrationalism'; if this objection should still seem to have any substance after what has been written above, it collapses at once when we reflect that this intuitional method seeks verification in action and appeals directly to the verdict of the intelligence itself. Following on Bergson's theory of free-will, it is action alone that removes the barrier of the otherwise inescapable circle of the synthetic and critical intelligence. Nevertheless, as Le Roy graphically and clearly puts it, "if intelligence accepts the risk of taking the leap into the phosphorescent fluid [*i.e.*, the instinctual life movement] which bathes it and to which it is not altogether foreign, since it has broken off from it and in it dwell the complementary powers of the understanding, intelligence will soon become adapted and so will only be lost for a moment to reappear greater, stronger, and of fuller content. It is action again under the name of experience which removes the danger of illusion or giddiness, it is action which *verifies;* by a practical demonstration, by an effort of enduring maturation which tests the idea in intimate contact with reality and judges it by its fruits. It always falls, therefore, to intelligence to pronounce the grand verdict in the sense that only that can be called true which will finally satisfy it; but we mean an intelligence duly enlarged and transformed by the very effect of the action it has lived" (*op. cit.* p. 120).

Bergson's intuitionism is, therefore, not irrationalism, far from it; for though, as we have already seen, intuition and analysis are set over against one another, they are necessary complements. Equally it follows from Bergson's general position that "science and metaphysics are two opposed although complementary ways of knowing, the first retaining only moments, that is to say, that which does not endure, the second bearing on duration itself" (p. 364).

What, then, constitutes the essence of metaphysics and of philosophy for the protagonist of creative evolution? The vital sciences of biology, psychology and sociology are to restore metaphysics to its ancient dignity and free philosophy from the shackles of a rigid conceptualism and contentless symbolism of the mathematical order. For Bergson metaphysics is "the means of possessing a reality absolutely instead of knowing it relatively, of placing oneself within it instead of looking at it from outside points of view, of having the intuition instead of making the analysis: in short, of seizing it without any expression, translation or symbolic representation" (*I.* pp. 7 and 8). Metaphysics must thus transcend formal concepts and ideas to reach intuition (*I.* p. 18). It is an inversion of the ordinary method, but it must in its turn be practised methodically (*I.* p. 59). Metaphysics is thus "the science which claims to dispense with symbols" (*I.* p. 8). The practice of intuition is accordingly best begun with psychology, for there is at least one reality which we all seize from within by intuition, namely 'our personality in its

flowing through time' (*I.* p. 8). If, according to Bergson, consciousness for us (? preferably self-consciousness) means memory, and memory, as all readers of *Matière et Mémoire*[1] know, is for Bergson a principle entirely independent of matter, neither a manifestation nor an emanation of matter, nor destroyed by brain lesions, but rather spirit itself, —then "inner duration is the continuous life of a memory which prolongs the past into the present" (*I.* p. 38). But we must further each seize for ourselves this 'constitutive duration of our own being,' no intellectual operation will give us this (*I.* p. 13); such 'an inner absolute knowledge of the duration of the self by the self' (almost an echo of the Upanishads one might think) is possible (*I.* p. 20). Indeed this is precisely the task of philosophy, to recover possession of 'the simple intuition of the self by the self' (*I.* p. 33). For according to Bergson, the essence of philosophy is not utilitarian pragmatism or simply a 'practical knowledge [of things] aimed at the profit to be drawn from them' (I. p. 37); its task is the sublime destiny of striving for immediate realisation, the effort 'to transcend the human condition' (*I.* p. 65).

And as we have referred to this very difficult problem, indeed the root problem, of consciousness, in introducing these latter reflections, we may for a moment dwell on one or two interesting suggestions of our philosopher on the subject. There is a gradual evolution from consciousness, through self-consciousness to supraconsciousness.

[1] Eng. Trans., by Paul and Palmer, Swan Sonnenschein, 1911.

"Throughout the whole extent of the animal kingdom . . . consciousness seems proportionate to the living being's power of choice" (p. 189). But "what . . . is the principle that has only to let go its tension—may we say to *detend*—in order to *extend*, the interruption of the cause here being equivalent to a reversal of the effect? For want of a better word we have called it consciousness. But we do not mean the narrowed consciousness that functions in each of us. Our own consciousness is the consciousness of a certain living being, placed in a certain point of space; and though it does indeed move in the same direction as its principle, it is continually drawn the opposite way, obliged, though it goes forward, to look behind. This retrospective vision is . . . the natural function of the intellect, and consequently of distinct consciousness. In order that our consciousness shall coincide with something of its principle, it must detach itself from the *already-made* and attach itself to the *being-made*. It needs that, turning back on itself and twisting on itself, the faculty of *seeing* should be made to become one with the act of *willing*,—a painful effort which we can make suddenly, doing violence to our nature, but cannot sustain more than a few moments" (pp. 250, 251). Such consciousness is intuition. But indeed consciousness is that in terms of which all else is defined, itself being indefinable, for "consciousness, or supraconsciousness, is the name for the rocket whose extinguished fragments fall back as matter; consciousness, again, is the name for that which subsists of the

rocket itself, passing through the fragments and lighting them up into organisms" (p. 275).

If this then be consciousness intensifying itself through self-consciousness into supraconsciousness, what is the nature of the 'self' that has to be seized by intuition? It is a multiple unity or a unitary multiplicity, and the question of first importance for philosophy is "to know exactly what unity, what multiplicity, and what reality superior both to abstract unity and multiplicity the multiple unity of the self actually is" (*I.* p. 33). It is of course in duration where is formed the synthesis of this unity and multiplicity (*I.* p. 49). But this synthesis must be seized immediately, for no mingling of contrary or even mutually complementary concepts will ever give anything resembling the self that endures. Thus "if we are shown a solid cone, we see without any difficulty how it narrows towards the summit and tends to be lost in a mathematical point, and also how it enlarges in the direction of the base into an indefinitely increasing circle. But neither the point nor the circle, nor the juxtaposition of the two on a plane, would give us the least idea of a cone" (*I.* p. 33). So of the unity and multiplicity of mental states. But, on the contrary, "from the object, seized by intuition, we pass easily in many cases to the two contrary concepts; and as in that way thesis and antithesis can be seen to spring from reality, we grasp at the same time how it is that the two are opposed and how they are reconciled" (*I.* p. 34).

And here it may be of interest to remark that

between pure intuition and symbolical concepts and formal ideas Bergson quite rightly makes room for a fluid order of what we might call living ideas, and what Le Roy refers to as 'dynamic schemes'; these 'supple, mobile and almost fluid representations' (*I.* p. 18) are the proper instruments and province of metaphysics.

But even these 'dynamic schemes,' and 'vital ideas,' as we have ventured to call them, are the beginnings of falling out of pure qualitative duration into quantitative extensity. What the state of pure intuition may be, cannot be expressed, not only according to Bergson, but according to the common report of the whole race of mystics. Nevertheless we cannot refrain from quoting a quite ecstatic passage from Le Roy, where he writes of this penetrating into the hidden retreat of the soul as follows:

"Here we are in these regions of twilight and dream, where our *ego* takes shape, where the spring within us gushes up, in the warm secrecy of the darkness which ushers our trembling being into birth. Distinctions fail us. Words are useless now. We hear the wells of consciousness at their mysterious task like an invisible shiver of running water through the mossy shadow of the caves. I dissolve in the joy of becoming. I abandon myself to the delight of being a pulsing reality. I no longer know whether I see scents, breathe sounds, or smell colours. Do I love? Do I think? The question has no longer a meaning for me. I am, in my complete self, each of my attitudes, each of my changes. It is not my sight which is indistinct

or my attention which is idle. It is I who have resumed contact with pure reality, whose essential movement admits no form of number. He who thus makes the really 'deep' and 'inner' effort necessary to becoming—were it only for an elusive moment—discovers, under the simplest appearance, inexhaustible sources of unsurpassed wealth; the rhythm of his duration becomes amplified and refined; his acts become more conscious; and in what seemed to him at first sudden severance and instantaneous pulsation he discovers complex transitions full of unexpected repetitions and threaded movements" (*op. cit.* pp. 75-77).

And Le Roy is a mathematician! From this suggestion of the state of intuition of the *élan vital* in itself so to speak, we may conveniently pass for a moment to what may give us a glimpse of insight into Bergson's arresting view of matter. "When," he writes, "we make ourselves self-conscious in the highest possible degree and then let ourselves fall back little by little, we get the feeling of extension: we have an extension of the self into recollections that are fixed and external to one another, in place of the tension it possessed as an indivisible active will" (pp. 218, 219).

If after this intense concentration, we were to relax the strain, and interrupt the effort to crowd as much as possible of the past into the present, and let ourselves go as much as possible, there are those who say there is a spiritual response to our effort and a refreshment of our nature. This is, however, not quite Bergson's view; for in the first place he thinks that the relaxation can never be

complete, for in that case there would be neither memory nor will, and he thinks we can no more make ourselves absolutely passive than make ourselves absolutely free. In the limit of this relaxation, however, he thinks "we get a glimpse of an existence made of a present which recommences unceasingly—devoid of real duration, nothing but the instantaneous which dies and is born again endlessly" (pp. 211, 212). Is the existence of matter of this nature? he asks. Not altogether, he answers, but nevertheless it may be presumed that physical existence inclines in this direction, as psychical existence in the former. Though then "we make only the first steps in the direction of the extended, even when we let ourselves go as much as we can, . . . suppose for a moment that *matter* consists in this very movement pushed further, and that physics is simply psychics inverted" (p. 213). We think there is much truth in this brilliant suggestion and in the contention that "matter is a relaxation of the inextensive into the extensive and, thereby, of liberty into necessity" (p. 217). It is, however, no new experiment, for attempts have been made to interpret the ancient cosmogonists and mythmakers in the sense that Bergson suggests when writing: "Physics understands its *rôle* when it pushes matter in the direction of spaciality; but has metaphysics understood its *rôle* when it has simply trodden in the steps of physics, in the chimerical hope of going further in the same direction? Should not its own task be, on the contrary, to remount the incline that physics descends, to

bring back matter to its origins, and to build up progressively a cosmology which should be, so to speak, a reversed psychology?" (p. 219).

Bergson is an acute critic of many of his predecessors and of course of the pioneers of philosophy. As an instance, we may take the following radical criticism: "The cardinal error which, from Aristotle onwards, has vitiated most of the philosophies of nature is to see in vegetative, instinctive and rational life, three successive degrees of the development of one and the same tendency, whereas they are three divergent directions of an activity that has split up as it grew" (p. 142). It is, however, with regret that we notice that Bergson has not done justice to the genuine Platonic doctrine of ideas, but has adopted the almost ineradicable traditional mis-conception and unjust criticism of Aristotle on this subject which has been perpetuated to the present day. As Prof. J. A. Stewart writes, in his *Plato's Doctrine of Ideas* (Oxford, 1909): "It was the experience of one who was a great man of science and connoisseur of scientific method, *and also a great artist.* The Doctrine of Ideas, expressing this double experience, has accordingly its two sides, the methodological *and the æsthetic.* The former side Aristotle misunderstands, and to the latter is entirely blind." (The italics are mine.) This is all the more surprising seeing that Bergson is a deep student of Plotinus; but surely the following passage of that great disciple of Plato gives us just what we find in Bergson's duration? The ideas, æsthetically considered

are living, the 'gods' proper. Thus Plotinus writes:

"Nay, rather, the One God is all [the gods], for that He falleth not short [of Himself] though all of them are [from Him]; [and] they are all together, yet each again apart in [some kind of] an unextended state, possessing no form perceptible to sense. For, otherwise, one would be in one place, another in another, and [each] be 'each,' and not 'all' in itself, without parts other from the others, and [other] from itself. Nor is each whole a power divided and proportioned according to a measurement of parts; but this [whole] is the all, all power, extending infinitely and infinitely powerful;—nay, so vast is that [divine order or intelligible world] that even its 'parts' are infinite" (*En.* V. l. viii. cap. ix., 550 C,D.).

The term 'intelligible world' is therefore quite inappropriate when used by Bergson in the following otherwise illuminating passage: "Concepts, in fact, are outside each other, like objects in space; and they have the same stability as such objects, on which they have been modelled. Taken together, they constitute an 'intelligible world,' that resembles the world of solids in its essential characters, but whose elements are lighter, more diaphanous, easier for the intellect to deal with than the image of concrete things: they are not, indeed, the perception itself of things, but the representation of the act by which the intellect is fixed upon them" (p. 169).

This may be of Aristotle; but it is not of Plato, or Plotinus, nor of the Trismegistic school.

All of these criticisms and all of Bergson's notions flow from his somewhat one-sided fundamental dogma of mobility as the prior, simpler and clearer reality. For him, accordingly, immobility is only "the extreme limit of the slowing down movement, a limit reached only, perhaps, in thought and never realised in nature" (*I*. p. 44). He would thus have it that the truth is precisely the contrary of the principle that dominates the whole of the philosophy which begins with Plato and culminates in Plotinus, and which may be formulated as follows: "There is more in the immutable than in the moving, and we pass to the unstable from the stable by a mere diminution" (*I*. p. 64). Instead of the ever-becoming being inferior to the ever-being, the precise opposite is the case, he contends. But surely it does not follow that because the Platonists thought of the cause of motion as being superior to the moved or even the moving, that therefore they conceived that cause as the immobile in the sense of the static, or of the immutable as that which *cannot* move. The changeless as lord of change is not the same as the changeless which is incapable of changing, otherwise it would be slave to immobility and not absolute. The immobile, again, in so far as it is thought of as resisting mobility, instead of being regarded as a slowing down of mobility, might on the contrary be conceived as a concentration of mobility, resisting the flux of mobility, and so still more mobile than what is deemed the original mobility. And indeed Bergson himself insists on the need of concentrated effort for

resisting the current of the habitual in order to arrive at intuition, and that means immobility to it, before entering a new order of mobility. If it is activism and energism and not quietism that is required, at the same time this energetic effort to withstand the flux of conventional conceptualising is an immobility of its own kind; it is a standing up against the normal flow, prior to a dive into the depths, where we are supposed to coincide with the life-flux in sameness with it, and therefore, if still conscious, still retaining an immobility of a certain order. For intuition is by no means a lapse into unpurposed instinct; on the contrary, consciousness must make the effort to arrive at intuition (*I.* pp. 14, 15, 20). Indeed Bergson says that it must be a laborious, a violent (*I.* p. 48), and even painful effort, for he would have it that we must "remount the slope of thought in order to place ourselves directly, by a kind of intellectual expansion, within the thing studied" (*I.* p. 47). But do we not thus, we may ask, succeed in immobilising ourselves in it, so to speak? What we contend for here is that there is really no more virtue in mobility than in immobility; the immediate reality becomes conscious for us in the reciprocals of mobility and immobility, in spiritualisation and materialisation, if you will; but we can make these terms also in their turn mutual reciprocals in that we can regard the spiritualising process from the standpoint both of mobility and immobility, and the materialising process also from both standpoints. And, indeed, for the attainment of the intuition of reality, as

Bergson is for ever reminding us, the "mind has to do violence to itself, has to reverse the direction of the operation by which it habitually thinks, *has perpetually to revise, or rather recast, all its categories*" (*I.* p. 59),—which is also precisely what Vaihinger contends is the proper task of scientific philosophy and logical psychology. Now mobility is the prime category or fundamental general notion of all Bergson's philosophy, and this as well as all the rest of the categories, we should say, the radical intuitionist must revise and recast if he would consistently carry out the philosopher's advice.

Finally the exponent of creative evolution declares that there is 'nothing mysterious' in intuition. "Every one," he adds, "has had occasion to exercise it to a certain extent" (*I.* p. 76). We cannot, however, say that the example of literary composition which he gives—the need of 'something more,' besides the collection of material and preliminary study, before setting about the work of composition—throws much light on the subject even for most literary people. In any case this philosophic intuition must be sharply distinguished from the uninvited flashes of genius and the facile guesses and instinctual feelings of the unthinking, for "we do not obtain an intuition from reality—that is, an intellectual sympathy with the most intimate part of it—unless we have won its confidence by a long fellowship with its superficial manifestations" (*I.* p. 77). In other words, the scientific definition of the problem is half way to the solution. But where Bergson is of

special value is in his insistence upon the need of our devising ever new concepts, or rather of our replacing the static images by a new order of dynamic schemes, and above all of growing ever more and more conscious of the nature of these living ideas; and this we can do only by continually seeking to plunge into the life stream itself and not being content to take snapshots of its appearances from without.

Setting aside, therefore, questions of detail, we are at one with Bergson when he writes: "Philosophy can only be an effort to dissolve again into the whole. Intelligence, reabsorbed into its principle, must thus live back again into its genesis. But the enterprise cannot be achieved at one stroke; it is necessarily collective and progressive. It consists in an interchange of impressions which, correcting and adding to each other, will end by expanding the humanity in us and making us even transcend it" (p. 202). And so Bergson ends his extraordinarily stimulating, suggestive and illuminating essay with the weighty words: "Philosophy is not only the turning of the mind homeward, the coincidence of human consciousness with the living principle whence it emanates, a contact with the creative effort: it is the study of becoming in general, it is true evolutionism and consequently the true continuation of science—provided that we understand by this word a set of truths either experienced or demonstrated, and not a certain new scholasticism that has grown up during the latter half of the nineteenth century around the physics

of Galileo, as the old scholasticism grew up round Aristotle" (p. 391).

This new philosophy, or rather attempt to restore philosophy to its ancient dignity, then, is not an individual but a corporate task. We must march onwards together, clearing away all obstacles and transmuting our values by conscious co-operation with the creative impulse. Bergson is an optimist and looks with confident hope on the great struggle, as when he pens the magnificent lines: "All the living hold together, and all yield to the same tremendous push. The animal takes its stand on the plant, man bestrides animality, and the whole of humanity, in space and in time, is one immense army galloping beside and before and behind each of us, in an overwhelming charge able to beat down every resistance and clear the most formidable obstacles, perhaps even death" (pp. 285, 286).

The ever-increasing interest in Bergson's views is evidence that he has touched on something vital. Some superior people, however, think it a fashionable craze which will speedily evaporate; but Bergson himself has not sought this popularity, has never played to the gallery, and shows no signs of doing so. Convinced as he is that philosophy brings us to the living reality and should not be confined to the purely academical exercise of intellectual gymnastics, he is already a potent force to be reckoned with, and will without doubt as time goes on become a still greater power for good.

XIII.

EUCKEN'S ACTIVISM.

If Henri Bergson's is in this country the best known name of modern thinkers in France, the most familiar from Germany is Rudolf Eucken's, the famous Professor of Philosophy at the University of Jena, who among many other distinctions was awarded the Nobel prize in 1908 for the best original work of an idealistic nature. Eucken has a formidable list of some thirty-three works to his credit, of which seven have already appeared in English dress and at least two more are promised shortly. The leading ideas of this profound and enthusiastic thinker, on which he is for ever insisting in all he writes, are the reality of the independent spiritual life and the task of creating a new world within that life, and therewith the need of a new philosophy of life to complement the metaphysic of the intellect.

No matter what book of Eucken's we take up, we find the term spiritual appearing on almost every page. It is necessary, therefore, from the start to emphasise the sense in which our philosopher uses this term of so many and various meanings. For him 'spiritual' denotes that which looks to the needs and satisfaction of the whole man; it is essentially of a moral nature. Thus, if

we turn to his *Sinn und Wert des Lebens* (1908),[1] we find him insisting that "spiritual values . . . sever themselves definitely from all considerations of mere pleasure and utility. They are ours, and yet more than ours. They lift us into another than the mere human world, and at the same time they are to us more inward and essential than aught else can possibly be" (pp. 88, 89). And here at the very outset we would point out a weakness in diction,—the ever-recurring use of the depreciatory vocables 'mere' and 'merely.' The so frequent occurrence of these question-begging terms seems to us to indicate a weakness. Curiously enough, indeed, they sometimes occur precisely where the strongest attack might be delivered on idealist positions by the Philistine. And this is strange, for Eucken of course recognises over and over again the strength of the opposition; indeed he not infrequently sets it forth with sympathy and insight.

Eucken is continually insisting on the idea of independence in connection with the spiritual life; it is the only possible life of freedom, he holds, for the independent spiritual power is the basis of reality. Yet this basis is no immoveable and unapproachable background, but is rather to be conceived as "a self-containing, self-developing life, a life in which we may ourselves win a share, and, so far as we do, bring our own life on to the same level of self-initiating force-activity" (p. 96). The spiritual world exists in its own right, it has

[1] Eng. Trans., *The Meaning and Value of Life*, by Prof. and Mrs. W. R. Boyce Gibson, Black, 1909. All quotations in this paper refer to the pages of the English versions.

no need of being proved and justified by reference to the sense-world. And this is made clear by a critical treatment of history, for "the course of historical development shows us sense immediacy constantly yielding more and more of its supremacy to a spiritual immediacy; the outward life is lived and viewed from the standpoint of the inward and not *vice versa*. The Ptolemaic centre is replaced by the Copernican" (pp. 101, 102). Further, as Eucken looks chiefly to the 'wholeness' of man, he sees that the 'opposites' must be included and transcended in self-realisation. Life, he holds, as spiritual, can take shape, must indeed enform itself—and in this he does but repeat the ancient ideal of the spiritual gnosis—but this can only be by its inclusive activity whereby it embraces and transcends the opposition of subject and object (p. 93). Again, as to the antithesis of subject and world, the spiritual life, he declares, "envelopes this opposition, and, in the fulness of creative power, can enrich life with a content which reveals itself in and through the psychical functions of thought, feeling, will" (p. 102). This spiritual life, however, is immediate, and can never by any possibility originate in these functions; it demands a complete inclusive activity "transcending the opposition between subject and world, inward feeling and outward fact" (p. 109), whereas our psychical life is ever at the mercy of this antithesis. This spiritual life, however, is not a state where all is given at once, but possesses grades of reality, being revealed from the level of ordinary life up to infinite love in the godhead.

Or let us turn to Eucken's important *Grundlinien einer neuen Lebensanschauung* (1907),[1] and the same insistence on the spiritual life is found. We want a new philosophy of life as a whole, as reality's consciousness of itself (p. 156). Life for us should be fundamentally spiritual; it is only in relation to life as self-conscious that we can predicate meaning and value for it. The spiritual life, as we have seen, transcends the psychical, for all psychical functions come under the antithesis of subject and object (p. 148). Spiritual life is reality. "From the beginning man, so far as he shares in the spiritual life, is not a being adjacent to reality, but within it. He would never be able to attain to a reality if he did not bear it within himself and needed only to develope it" (p. 223). If the positive impulse of self-preservation is indispensable to complete vital energy, nevertheless this self-assertion in opposition to others does not constitute a genuine self; "a genuine self is constituted only by the coming to life of the infinite spiritual world in an independent concentration in the individual" (pp. 186, 187). We men are by no means personalities from the beginning; we bear within us simply the potentiality of becoming a personality, by striving beyond our present existence to a state of self-determining activity (p. 310).

As to the spiritual individual or moral personality, Eucken reckons it at the highest value:

[1] Eng. Trans., *Life's Basis and Life's Ideal: The Fundamentals of a New Philosophy of Life*, by A. G. Widgery, Black, 1911.

"Each spiritual individual is worth more than the whole external world" (p. 246); but this is so, not because the individual desires this superiority for himself, but owing to the presence in him of a spiritual world, whereby he is securely guarded from all vain self-assurance and arrogance. That this may be revealed in him he must strive with all his might.

But what is it in man that so strives and works, if it is not already the spiritual life in him? Eucken is for ever preaching the gospel of work and striving; the spiritual life does not happen in man, he must strive to bring it into activity. Here we are face to face with the ancient problem of grace and works, and the secret of spiritual spontaneity. In this Eucken's doctrine is that of co-operation or synergism, as, for instance, when writing about the 'nature of freedom,' he says: "The rousing of a new world to life within man is a problem and a task: it cannot be effected unless the spontaneity and self-determining activity that are distinctive of this [spiritual] world also manifest themselves within him" (p. 174). The centre of his life must be removed to the spiritual side; and this cannot happen without the co-operation of man.

It is thus evident that we want a new metaphysic and a new philosophy, for, as Bergson also contends, "the business of metaphysics . . . is not to add something in thought to a reality that lies before us, or to weave such a reality into a texture of conceptions; but to seek to grasp reality in itself, and to rouse it to life in its entire depth

for ourselves" (p. 142). Eucken admits that the desire for the presence of the infinite at the individual point may be regarded as an approximation to mysticism; but if we need a metaphysic and a mysticism in our philosophy of the spiritual life, we want these both in a new form; the older solutions, he thinks, have become inadequate. "The inwardness that we advocate," he writes, "is not a feeble echo and a yearning for dissolution"—it never has been this to any true mystic we should have thought; there is not much feebleness in mystic death and rebirth—"but is of an active and masculine nature, and rests on ceaseless self-determining activity" (p. 247). We may or may not call this mysticism, he adds; but in any case "mysticism of such a kind cannot be charged with that which now appears to us the defect or error in the older form." Here there appears to us to be a weakness and a false generalisation—a weakness, for Eucken is terribly afraid of being thought to give up strenuousness for a single moment, as though activity were the absolute; and a false generalisation, for no single form can be ascribed to mysticism in the past; it is immensely varied and the energy of some of the mystics of the past was almost appalling.

But if the centre of life has to be removed into the invisible world of self-determining activity, seeing that it is in this invisible world that life first attains to spiritual self-consciousness and becomes a complete reality, it is evident that for the increased spiritualisation of human life we require a new presentation of this invisible

world, that shall take into account the visible as now known to us (p. 239).

What, then, is the fundamental characteristic of the spiritual life which Eucken invokes, and we think rightly invokes, to help us out of the ever-increasing perplexities of modern culture? It is, as we have seen, the transcendence of the antithesis of subject and object; this, however, is quite impossible, it remains an inner contradiction, so long as the spiritual life is regarded as occurring in a being of a closed nature standing over against things as though they were alien. This contradiction is removed only when the spiritual becomes really independent and both sides of the antithesis come to belong to each other and are related to one another in a single life. What were previously external constraints and insoluble problems become necessary internal processes of the life-movement: "The life-process is now seen to be a movement that is neither from object to subject, nor from subject to object; neither the subject's attainment of content from the object, nor the object's becoming controlled by the subject, but as an advance of a self-conscious life in and through the antithesis. Life, by this movement, ceases to be a single, thin thread; it wins breadth; it expands to an inner universality. At the same time a depth is manifested in that a persistent and comprehensive activity emerges which lives in the antithesis. In this manner life first becomes a life in a spiritual sense, a self-conscious and self-determining life, a [spiritual] self-consciousness" (p. 146).

To those of a purely intellectual cast of mind

this passage will doubtless read as so much verbiage; but those who have had even a faint touch of spiritual consciousness will understand what the philosopher is trying to adumbrate. It is not, however, new; it is the ancient doctrine of what has been called the 'self.' Neither is Eucken's insistence upon 'activism' so new as he would have it; Plotinus, for instance, is never weary of telling us that without perpetual activity thought and being would not exist. But Eucken is so insistent upon activism in the sense of struggle that he makes everything appear a task. He does not sufficiently bring out the joy and spontaneity and creativeness of the true spiritual life. He refers to it, it is true, but he is for ever harping on work, striving, tasks. "The basis of true life must be continually won anew," he declares in his 'profession of faith' in activism. "Only through ceaseless activity can life remain at the height to which it has attained." Yet "activity without release from the given world is an absurdity; but such release is attainable only through the living presence of a world of self-determining activity; the power of such a world alone is able to arouse the individual to self-determining activity" (p. 255).

But the book which seems to us to give the best survey of the Jena philosopher's life-work is his *Main Currents of Modern Thought*,[1] which in

[1] This work enjoys the distinction of having been twice translated into English,—the first edition (1878), by Stuart Phelps, New York, Appelton, 1880; and the fourth (1909), by Meyrick Booth, London, Fisher Unwin, 1912. The original title was *Die Grundbegriffe der*

its latest thorough-going revision, links up his earlier historical writings with his later constructive period, and works up the whole into a synthetic presentation. To a consideration of this volume the rest of this paper will be devoted, and if we occasionally repeat what has already been said, it should be remembered that Eucken himself is for ever repeating himself, if not in the same words at any rate in the same thought sequences. This, however, does not mean to say that our philosopher has a cut and dried system; he is no formalist, no academic absolutist; but a genuine seeker after a vital solution of the world-riddle, and therefore for ever on the quest.

Eucken is no formalist, he seeks for a vital solution of the world-riddle. "It would hardly be possible," he writes, "to conceive of anything more foolish than the claim set up by certain philosophical systems to exhaust, at a given period, the whole wealth of truth and to solve every riddle. That we remain thus in a state of quest, and at the same time, unavoidably, in error, cannot in any way disturb us if we possess the conviction that all human effort has a world of spiritual life behind it which can be ours only through freedom, but which is independent of our self-will" (p. 63).

Eucken's general method is the attempt to resolve contraries into a higher synthesis, and therefore with Hegel, though he is not an adherent of the latter's panlogism, he makes great appeal to

Gegenwart, which was however changed in the third edition to *Geistige Strömungen der Gegenwart*.

history and prefaces each topic by tracing the development of its ideas and cultural phases in the past. In this, however, he practically ignores the East; but even so we have enough to be very thankful for. Eucken's idea of history is, we believe, the true one. "Something timeless assists in every great historical event, something superhuman in every spiritual ascent of man. It is a peculiar mission of philosophy to work out this timeless superhuman element—in a word this *absolute*" (p. 140). And again: "History is valuable to us only in so far as we are able to convert it into a timeless present; its main function is to lead us out of the narrowness and poverty of the merely momentary present into a wider present superior to, and encompassing time" (p. 268). Is it not Wobbermin who has suggested that the German terms *Geschichte* and *Historie*, instead of being used as simple synonyms, should be scientifically distinguished in a somewhat similar sense?

In all he writes Eucken pleads for a new synthesis, for something that will satisfy the whole man—feeling, intellect and will—subsumed in the master-idea of an independent spiritual life. Feeling alone, intellect alone, action alone, will allow us at best only to hobble towards truth, never to seize it immediately. Thus: "The strength of feeling," he writes, "is no guarantee whatever of the truth of any body of thought which may be developed from it (p. 47) . . . Each religion is confident of the entire genuineness of the fundamental feelings associated with it; yet the various religions arrive at quite different truths"

(p. 48). Above all we should remember that "this striving towards truth has nothing to do with any passive state of being existing independently of life; rather does reality lie within life, attainable only through life" (p. 63). Not that Eucken, in this connection, will have anything to do with the pragmatic evaluation of truth as solely a useful means. For him truth can only exist as an end in itself. "Instrumental truth is no truth at all" (p. 78). For "what is true at all is true for all time —or better still it is true irrespective of time; although the statement, under particular circumstances, may be for a period of time only, the manner in which it is expressed is always timeless; as spiritual experience all truth involves a liberation from all time" (p. 267). So also with regard to ethical ideals, "a good (such as right, honour, love, or loyalty) which is arrived at on account of its usefulness, that is to say, as a mere means for the physical and social promotion of life, thereby undergoes an inward transformation and ceases to be a good" (p. 260).

As to intellect it is indispensable, but it is by no means all. For "above and beyond all intellectual processes there developes an inner life, a life which exhibits, in spite of all manifoldness, a permanent character, persisting through all changes and movements (p. 53). . . . Right through every species of change persists the movement of spiritual life towards a unity transcending contradictions" (p. 62). And here we must specially note that "a subjective or objective tendency within the spiritual life is fundamentally

different from a subjective or objective tendency as opposed to spiritual life" (p. 62). With the spiritual life these become necessary complementary movements, whereby that life energises; as separately opposed to it they are partial and imperfect. In fundamental agreement with Bergson and Vaihinger, though of course all three approach the problem from very different points of view, the Jena philosopher declares: "Being a mere tool, intelligence cannot attain to inner continuity, secure self-dependence, or any content of its own" (p. 57). Scholarship and technical knowledge are admirable, nay indispensable instruments; but they are means, never ends. The present age is too prone to forget this. "We incline to substitute scholarly knowledge for spiritual life. This life of sympathetic understanding, which, after all, is never more than a half-life, leads us into the danger of increasingly surrendering a full life of our own, a life of clear thought and firm will" (p. 315). This intellect, moreover, is not genuine reason; and we most heartily agree with Eucken when he writes: "There are not two reasons, one theoretical and the other practical, existing side by side." The conception of self-activity, moreover, is to be included in that of reason, as one of its essential attributes. "Reason must not be conceived of as a thing utterly detached; it is the representative of a completely independent life—of reality self-poised and self-contained. In the absence of such a life there could be no truth at all" (p. 73). Nevertheless—and, therefore, paradoxically enough—the philosophy of activism claims,

precisely because the whole of life must be linked up into a unity, and at the same time transformed into personal action (p. 95), that "it is under no inducement whatever to diminish in any way the importance of intellectual work. It cannot look upon the latter as an accessory to the central things of life, as something that could be quite well dispensed with. The desired reconstruction of life, the direction of life towards self-activity, will never by any chance be accomplished and maintained without energetic intellectual work" (p. 81). On the other hand, however, we must recognise that "intellectual work itself does not become positive and productive until it becomes an integral portion of *an inclusive spiritual life*, both receiving from that life and contributing to its advancement" (p. 85). True reason is not logic simply. "Real human thinking is by no means a mere uniform application of these laws of thought; over and beyond such application it preserves a characteristic quality which penetrates and dominates every detail and can come only from the whole of a life process" (p. 87). Thus it follows that "there is no intellectual truth apart from a spiritual truth as a whole, but this means nothing less than the transformation of the world into cosmic life, an apprehension of reality from within" (p. 94). Eucken again is in entire agreement with Bergson when he writes: "A new stage of life can never under any circumstances come into being as the result of a mere mingling or juxtaposition. The error in this line of argument is one not uncommon in the present age—the unperceived conversion of

the *quantitative* into the *qualitative*" (p. 355). And even more so when he declares with all the emphasis of italics: "*At bottom the chief prop of determinism is intellectualism*" (p. 439).

The whole of Eucken's philosophy, therefore, we see, centres round the ideal of the spiritual life. What, then, again we ask, does he mean by this term? It is far from any simply withdrawn, or abstract, or subjective state. "The life of a spiritual being does not begin and end with its subjective condition; it includes the objective also, and must get into relationship with the objective; it is driven to insist that the rift between subjective and objective shall be overcome, and feels confinement to the merely subjective conditions as an intolerable restriction" (p. 48). Eucken regards spiritual life as "a fully active life which does not run its course between subject and object, but encompasses the antithesis from the very beginning" (p. 149). Spiritual life "becomes in itself an intolerable contradiction if it stands apart from and confronting the world and not within it, and if reality does not perfect itself in turning to spiritual life" (p. 58). Thus spiritual life is 'an independent self-contained life' (p. 58), itself 'giving rise to reality' (p. 60). Its nature is cosmic. "A whole world must come into effective actuality within man himself; a world raised above this contrast [subjective—objective], a world directly accessible to us and not refracted through the particularity of the individual medium. Then, and only then, can there be any truth for man" (p. 54). For "it is a

life issuing from the whole of things, a cosmic life, . . . a new stage of cosmic development which supervenes not below but above the opposition between subject and object" (p. 55). This cosmic character of life, however, "does not become vividly present to man if there be no vision of reality to support it" (p. 143). For the higher task or higher life of humanity is not natural life-preservation but spiritual self-preservation (p. 144). But here is a great danger, for in its contact with spiritual power self-preservation easily increases to a boundless egoism (p. 321). For power of any kind, though by no means a thing evil in itself, is morally indifferent; since it knows no higher goal than itself (p. 361). And this is especially important to remember at the present time, when "society and the individual are both striving for an increase of power, a social-political and an artistic-individual type of culture struggling for the leadership of humanity. This shows with peculiar clearness the inner division of our age, a division which must at the same time operate as an imperative impulse towards an elevation above the antithesis, towards a transition from a merely human culture to an essential and spiritual culture capable of embracing the contrast" (p. 374). For us, for the future, spiritual life means the 'coming-to-itself' of the world-process, a 'becoming infinite,' for the spiritual stage consists essentially in the 'direct participation of each individual in the life of the whole' (p. 390).

But is this linking up the whole of life into a

unity possible? To this Eucken replies: "The effort after unity would itself be impossible if the challenge which to man appears so unrealisable were not the fundamental reality of the spiritual life" (p. 95). But we must set to the task courageously, actively, energetically; such is constantly the admonition of Eucken's activism or positive idealism (p. 140). We must for ever seek a closer connection between truth and life; namely the life of the spirit as a self-sufficient life (*ein Beisichselbstsein des Lebens*), an absolutely independent spiritual world (*eine bei sich selbst befindliche Geisteswelt*) working in us (pp. 79 and 114). The end of the quest of activism is spiritual freedom, beginning with the awareness of an original presence which will extend an awakening and formative influence over the whole of life. "Now such a dominating factor is not to be found in this or that appurtenance of spiritual life, in this or that spiritual achievement, but in *spiritual life itself*," as Eucken understands it; namely, "the movement of reality towards spiritual freedom." For only in spiritual freedom is true being reached at all; "everything else is but the shadow of it." Such being, however, cannot lie outside activity, but only within it, "and it issues out of the depths of activity as it organises itself to a self-subsisting whole and passes, as a whole, into a variety of particular functions" (p. 302). For it is the fundamental conviction of the Jena philosopher that "there is absolutely no content without a self which unfolds itself in activity and actual events" (p. 419). It is the winning of this true self on

which all our efforts should be bent. Therefore Eucken is a strenuous opponent of present-day realism and the denial of soul. Not that there need be any apprehension that the spirit which ever denies will win the day. For, as Eucken insists with all the vigour of italics, "*the soul will not allow itself to be eliminated.*" The very attempt to deny the soul only arouses it to greater activity" (p. 107). The forces of denial, however, are in great strength just at present, and therefore "it is imperatively necessary to go back to the foundations of our existence and *fight a battle for the preservation of the human soul*" (p. 129). The most immediate duty is to gird on our armour for this quest, for "the very movement of reality drives us irresistibly beyond all mere collecting and classifying of phenomena to the winning of a soul." Indeed limitations could not be felt as such if human life and thought were not in some way superior to them. It is, therefore, the special mission of philosophy 'to champion this desire for soul' (p. 136). On the other hand, we must remember that a soul can never be had, it can only be (p. 228). This apparent contradiction is perhaps explained by Eucken when he writes: "For although it is certain that spiritual life must somehow be present to man as something superhuman and universally valid, its specific form is continually being influenced by much that is merely human. We do not possess spiritual life itself, but only a human spiritual life; that is a spiritual life whose superhuman core is never accessible to us except through human wrappings" (p. 229). It is this

superhuman in man that is the source of all true greatness, and "it alone preserves civilisation from becoming a mere man worship, whether of individuals or of men in the mass" (p. 300).

Now as to personality in the high sense of the word, for the most part we cannot be said to possess one as yet; we have rather to strive to acquire it. Our great task, therefore, is the 'self-preservation of a world-embracing personality' (p. 138). Personal decision, so far from being a question of whim or dominant desire, is a decision of the whole man. "Nay, is there any genuine life at all without personal decision, and can there be personal decision without doubt and struggle, without transformation and reconstruction?" (p. 336). Thus within the spiritual life "personality forms an ascent and a concentration which is reached only through the experiences and decisions of the whole man" (p. 416). Genuine personality, the true person, is thus the motive of our whole existence; it is the 'soul of souls' (p. 417). It is thus obviously not a possession, but the highest goal; and therefore for us the whole question is "rather a *becoming* personal than a *being* personal" (p. 417).

The way to reach unto this true self-life, however, requires a distinctive method of its own kind, for "with the conversion of things into a self-life there is here accomplished an overcoming of the contrast between subjective and objective treatment, the result being a treatment which may be called *sovereign* or *eigenständlich*" (p. 421). Elsewhere Eucken calls it the 'supreme' method

(p. 55), and even gives it a distinctive technical term, namely, *noölogical* (p. 61).

As to religion, what is the attitude of activism towards the great historical religions, such, for instance, as Christianity? While on the one hand Eucken holds that the form which it has historically acquired cannot be permanently retained (p. 277), on the other he is convinced that "humanity as a whole cannot be satisfied with any construction of life which does not comprise in itself the spiritual deepening and the moral earnestness which Christianity gave us, nor with any that rejects that liberation of the subject and that acquirement of an inner infinity which were the gifts of the modern world" (p. 323). Within the Christian idea the Jena philosopher is genuinely catholic and therefore he is not favourable to that great world-power "the Roman system, nominally catholic, but in reality as far removed from catholicism as is well possible" (p. 339); for although ecclesiastical Catholicism professes to offer an all-embracing unity, in that it is closely united to the mediæval mode of thought, "it is unavoidably placed in an ever-increasing opposition to the movements of the present age and the needs of the modern man, nay, to the inner necessities of spiritual life itself" (p. 383). Not that the present unrest in things religious is altogether so deplorable, but rather to be regarded as the necessary prerequisite towards the deepening of the spiritual life. For "in spite of all incompleteness and discomfort, one thing at any rate has been attained: from a supposed possession we

have again come to a search, a diligent and eager search; the ancient and eternal questions come to the front again with fresh force" (p. 471). The days of quest are once more with us, and therewith arises a new and deeper romance in life; and there is to be discovered also new beauty, for "without art there is no thorough spiritualisation of life" (p. 314).

Moreover in this spiritual renascence and renewal we must have a special synthetic science and a genuinely independent philosophy,—a purified gnosis as it were. For "all aspiration towards knowledge rests upon a relationship of whole to whole." Nevertheless as "this relationship may remain in the background as a silent presupposition, and the work may concern itself with separate spheres or separate relationships," it is necessary to have a special science which treats the matter as a whole and above everything else fully elucidates the fundamental fact and seeks to explain its content and its relationship to the surrounding world (p. 133). This science is philosophy in the ancient and most honourable meaning of the term. For, Eucken adds in emphatic type, "*the corner-stone of all philosophic thought and the axiom of axioms is the fact of a world-embracing spiritual life*" (p. 133). The crying need of the day is synthesis. "The demand for a synthesis is again heard on every side. The synthesis is not, however, genuine if the connection established be nothing more than a juxtaposition. It does not really go to the root of the matter unless it discusses common ideas and convictions,

and to do this it must take up a commanding position" (p. 128); in other words, there must be an 'independent' philosophy. We must, however, never forget that "when philosophy attempts to pass from the whole of spiritual life to the whole of reality, its work does not lie within a given sphere. It must first create this sphere. It does not find its world; it must make it" (p. 133). This great adventure is doubtless full of dangers; but what prize worth winning is not accompanied with risks and hazards? "If philosophy aims at converting our whole existence into freedom and transferring us from a given world to a self-constructed world of our own, then it must also accept the risks of freedom." Nevertheless, in Eucken's view, "the nature of philosophy assumes quite a different complexion from that it bore in the systems based upon pure conceptual construction." For in the case of activism "the effort is directed in the first place towards a fact, a fact upon which thought itself rests, the fact of a *world-embracing spiritual life;* what it contains must be made manifest as a fact, it must be exhibited, not deduced" (p. 135). So far does this sovereign method of philosophy differ from the intellectual forms of system-mongering that "there must be a decisive break with that unfettered speculation which believes itself able to produce a new world out of mere thought" (p. 146).

What, then, is knowledge according to this genuine synthetic philosophy, which so radically differs from Spencer's jig-saw puzzle variety of a synthesis? "Knowledge is nothing other than

absorption into one's own life, a finding of oneself, a self-knowledge. Such knowledge can never be afforded us by the realm of sense experience, which does no more than provide a juxtaposition of events; nor is it attainable through the reshaping of things within the subjective life of the soul, the self-consciousness of the mere natural man. . . . It is only a spiritual life, seeking and finding itself in things, which reveals an inwardness not forced upon things from without but contained in their own being; with encompassing power this life converts outer resistances into inner obstacles, and transforms the struggle with them into an inner experience" (pp. 135, 136). For "even the hardest resistance does not produce a spiritual effect until it has been converted into an inner obstacle. Individuals, peoples, or whole epochs may suffer from the most serious evils without being greatly aroused by them or driven to any sort of protective measures." For "both great artists and great educators agree in maintaining that the spiritual organs are not brought with us ready-made, but must first be moulded into shape" (p. 150). This experience must be vital; it differs vastly from theoretical empiricism. We take it up into ourselves and yet remain superior to it. For, "as a matter of fact we could not recognise this experiential character itself unless we occupied a position superior to mere experience" (p. 152). Experience, however, is not knowledge; least of all is knowledge a re-presentation of phenomena, or even an accurate description of them. "Knowledge developes subject to conditions and limita-

tions, but it nevertheless remains in the first place *a product of spiritual life.* It does not develope itself *out of* experience, but only *in contact with* experience" (p. 153). Nor is the spiritual life alone sufficient; it "needs philosophy, because only through philosophy does it attain its full illumination, unification, and originative power" (p. 137). But philosophy here stands as throughout for vital gnosis, whose "chief accomplishment is not the deliverance of ready-made doctrines, but the inner elevation of the life-process, the gain of independence and originality, the ability to see things more as a whole, more inwardly, more in their essential nature" (p. 139). And if philosophy is once more to be restored to its ancient grandeur, so also will metaphysics, which has for so long been treated with so much derision and contempt, return in this renascence, but on a higher turn of the spiral; for "the undertaking must appear a reckless venture unless a metaphysic of life stands behind the metaphysic of thought" (p. 142). This we might easily learn from history: "Every important civilisation has its own metaphysics, in which it expresses its inmost being and intention; its desire is, in and through this metaphysics, to attain an essential character and a living soul, to idealise itself therein" (p. 145). And therefore it follows that the positive idealism of activism "is impelled towards metaphysics," not, however, through any "delight in forms and universals," but through "a desire for more character, for a profounder actuality, for a more energetic renovation of our sphere of life" (p. 148).

And here we come to Eucken's key-note which he is for ever sounding, nay hammering on—energism, activism, and therefore struggle, effort, work, tasks, problems, and the rest. What then is the task of the future? It is no longer to be the struggle for natural existence and the survival of the fittest—the fittest simply to exist, but the noble self-sacrificing battle for spiritual self-preservation which is a world-embracing spiritual life, inclusive not exclusive, pertaining to wholes not parts. It is nevertheless struggle still and the most strenuous of all fights, since "it is more especially true that it is through struggle alone that our life fathoms its full depth" (p. 154). The end, however, is not an individual but a social one; and yet in the social whole, as elsewhere, "spirituality does not maintain itself by virtue of its mere existence, but only through a continual renewal, an unceasing creation" (pp. 193, 194). Humanity is no longer a child, it is reaching to manhood, and must take on itself the tasks and responsibilities of that true manhood. Accordingly "it is no longer a question of assimilating an already existing reality. We have now to assist in the completion of an unfinished reality" (p. 254). What then is this struggle of the true man, the *conscious* task of the future? It is the full and joyous recognition of a new world of life, which is nevertheless very old. There are three tendencies or types of life. "One of these is exclusively directed towards permanence, nay, towards a state of eternal rest, and seeks as far as possible to free human being from all movement; another is

wholly taken up with movement and will know of nothing that escapes its influence; the third strives to get beyond the antithesis and aims at an inward superiority which shall do justice to both sides. The first of these tendencies dominates the antique and the second the modern construction of life; the third has from the earliest times been operative in the world's spiritual work, but it has yet to be recognised in principle and to be developed as a type of life into full power and clarity" (p. 275). This is the task of the future. Moreover history teaches us that there are recurring 'hard' and 'soft' periods. To-day we are predominantly in a soft stage. "Thus there is a widespread modern tendency to take sides with the child against the parent, with the pupil against the teacher, and in general with those in subordination against those in authority, as if all order and all discipline were a mere demonstration of selfishness and brutality" (p. 359).

As to the ultimate problems of good and evil and the ground of conviction in the final triumph of the good, Eucken frankly confesses, as every true philosopher must, the inability of the intellect to find any answer; *ignoramus*, and, short of the full realisation of the spiritual life, *ignorabimus*. "Where the resistance comes from; why higher is dragged downwards to lower; why the cycle of the universe should appear indifferent towards that which it itself seems to produce as a goal—these are questions which we men cannot possibly answer" (p. 460). And again: "If it be asked how such a self-activity, such a breaking forth of

primordial spiritual life in man, is possible, and how it can be explained in relation to things as a whole, we must confess with complete frankness our inability to offer an answer" (p. 438). But there is no reason to despair because of this; on the contrary, we may go forward to our high tasks with the greatest confidence, for "if these increased difficulties in our existence have caused us to lose much, one thing we have gained, and this more than compensates for all that has been lost. We can *ourselves work towards the advancement of the whole.* We have passed from passive contemplation to active co-operation in the work of the great whole" (p. 461). The task of the future, therefore, is synergism, though Eucken does not use the term.

What more noble ideal can be set before the bravest spirits of the present age? With such men as Henri Bergson and Rudolf Eucken in the van of philosophic thought we may confidently look forward to a new era of fruitful work and the clearing away or solution of many a problem that has baffled the greatest thinkers who trusted to intellect alone to help them.

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To man He is One the God the [illegible] Three [illegible]
Himself he is vague ?

|| God the Father or the Sum of matter (or =
[see page 216]
Nature matter) - of the real master
Word or Church. God the Father is the
God the Body, or Body of God

Profession
[illegible]
Baptism
[illegible]
[illegible]

0. Baptism
1. Confirmation
2. Communion
[illegible] 2
Liberty - 3 Marriage
4. Ext. Unction

Descent into Hell? 5. [illegible]
Bruised 6. Covenants
Christian [illegible]
(3 stages [illegible]) 7.
8 [illegible]
9. [illegible]
10
0

Angel
[illegible]
[illegible]
Angel
[illegible]
[illegible]
Transcending of God

Como explicar a intuição? A consciência – o Somnus, força – potência – morte –, para onde? (resposta [illegible])

A reencarnação – [illegible] o facto.
A luta para manifestar-se. O in-consciente é o seu aumento de debilidade, [illegible] a manifestação do bem.

[A Trindade – Deus, Cosmos –]

– As aspirações, as ideias geraes. –

– O [illegible] para o [illegible] e [illegible] . [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] o [illegible] , [illegible] [illegible] . [illegible] [illegible] a [illegible] [illegible] , [illegible] , para [illegible] a única [illegible] [illegible] que [illegible] [illegible] [illegible]

Como entender a noção de "espaço" relativamente à noção de um Bradley, de um anjo? — (A projecção do sonho?)

O alargamento do inconsciente.

~~[illegible]~~ A separação [illegible] livro.

Deus é um ex-consciente ~~[illegible]~~ absoluto das consciências, assim se pode dizer. A sua consciência não é a nossa. [illegible] nenhuma coisa o é nem para, [illegible], para nós existente, senão como Sujeito, para nós objecto, etc. — para Nada.

Deus (ou Deuses) não crê em absoluto pois. Há cima de Deus, se Deus é [illegible] Pindaras.

Como, pois, estabelecer a existência de Deus ou de deuses?

O inconsciente ocupa espaço porque funciona no espaço. Do que nenhum ocupa espaço, ou não?

? (Fragmentar-se como um objecto material e continuar nos fragmentos com fragmentos de si próprio) (Mas quer isto dizer que somos espíritos ainda parte de corpo nosso, de que materialmente somos parte? — projecto)

Verbunge — Porque não dizer que o mundo exterior é uma
frase para lidarmos com o mundo abstracto?

Assim como um objecto material pode ser ao
mesmo tempo, e em egual realidade, o que
é exteriormente e uma impressão chimerica —
physica [illegible], assim tambem uma
cousa pode ter cor, belleza com egual
realidade e exterioridade.

O sentimento do Eu? e auto-consciencia? —
Depende de um sentido especial? Como?

O ser mental é attenção objectivada e consciencia.

Todos estes seres são feitos d'outro — são, talvez, [illegible]
[illegible]. O ser é [illegible], o ser [illegible]

O espirito é uma forma como o metro é a grammatica.
A sua actividade é simplesmente [illegible].

Hypothese: Visto que Sujeito Puro é inconcebivel,
só pode existir sujeito não-puro, isto é, objecto. Isto é,
o sujeito é pura manifestação e sem haver quê
que se manifeste. Não ha consciencia; só
ha [illegible]. Ha só conscientes.

Se quando a consciencia deriva da lei da pluralidade
que é a lei da Realidade, só [illegible] a Ca,

No subjectivismo [illegible], o universo é [illegible] porque é um [illegible] [illegible] do sonho.

No objectivismo [illegible], o universo é objecto, porque é um objecto [illegible] do espírito, [illegible]. [illegible] há um objecto [illegible] [illegible] do objecto.

No objectivismo absoluto, o objecto é um [illegible] [illegible], do [illegible] do próprio espírito.

Pensando-se existir com consciência, para a existir com [illegible], para a existir, tempo [illegible]. →

O erro é uma realidade limitante, ou, melhor, relativa (??) – O erro-sonho, o erro-erro (e.g. 2+2=5), o erro-ficção (e.g. infinito, gramma, [illegible]) qualquer imagem de pensamento

Nas sensações é que se vive, não nas [illegible] [illegible], [illegible] pensamento, [illegible] da consciência, [illegible] [illegible] sensual, não de um [illegible].

Erro-sonho: confusão

erro-erro = imperfeição de análise etc

erro-ficção =

O erro é sempre uma imperfeição; o sonho, de [illegible]; o erro, de atenção; a ficção, de [illegible] (?)