

743RD ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, S.W.1, ON MONDAY, FEBRUARY 16TH, 1931,
AT 4.30 P.M.

DR. JAMES W. THIRTLE, M.R.A.S., IN THE CHAIR.

The Minutes of the last Meeting were read, confirmed, and signed and the HON. SECRETARY announced the election of the following:— J. H. Clifford Johnstone, Esq., as a Member, from Associate; and as Associates the Rev. H. E. Anderson, F.R.G.S., the Rev. J. H. J. Barker, M.Sc., the Rev. Arthur E. Hughes, M.A., and Colonel F. C. Molesworth.

The CHAIRMAN announced that a memorial in the form of a paper, read annually, had been instituted by the relatives of the late Dr. A. T. Schofield, and Dr. Knight's paper had been selected as the first of the series. He then called upon Dr. James Knight to read his paper on "Demon Possession; Scriptural and Modern."

Dr. A. T. Schofield Memorial Paper.

DEMON-POSSESSION : SCRIPTURAL AND MODERN.

JAMES KNIGHT, J.P., M.A., D.Sc., F.R.S.E., F.R.A.S.,
F.G.S.; Hon. Librarian, Royal Philosophical Society of
Glasgow; Hon. Librarian, Glasgow Society for Psychical
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SYNOPSIS.

Neglect of metapsychical studies—Science ought to deal with *all* phenomena—modern movement away from materialism—inter-action of mind and body. Constitution of man—his central position—his relation to spirit—universal belief in spirits—the universe spiritual at basis—classes of spirits—angels and their ministry—hierarchy of evil—the devil—demons in New Testament—varieties of demon-activity—witchcraft in seventeenth century—testing spirits. Characteristics of demon-possession in New Testament—in history—typical cases in modern times—obsession and possession—observations of demon-possession in China—demons *v.* spirits of the dead. Suggested explanations: delusion—imposture—odice

force—Boirac's classification of metapsychic phenomena—spiritoid phenomena—pathological explanations—demon-possession distinguished from disease—epilepsy and hysteria—warnings by psychiatrists—psychological explanations unsatisfactory—modern cases exactly comparable with Scripture cases—demon-possession and paranoia—spiritualism as a religion.

THE first object of the Victoria Institute is declared to be the full and impartial investigation, more especially of those questions of Philosophy and Science that bear upon the great truths revealed in Holy Scripture, and particularly with the view of reconciling any apparent discrepancies between Christianity and Science. My specific theme on this occasion is one which belongs to a neglected corner of the scientific field, neglected in spite of vigorous protests during more than half a century, that portion of the field which deals with what are now generally called metapsychical phenomena.

In his presidential address to the Society for Psychical Research in 1882, Professor Henry Sidgwick, referring to such phenomena, said: "We are all agreed that the present state of things is a scandal to the enlightened age in which we live. That the dispute as to the reality of these marvellous phenomena—of which it is quite impossible to exaggerate the scientific importance if only a tenth part of what has been alleged by generally credible witnesses could be shown to be true—I say it is a scandal that the dispute as to the reality of these phenomena should still be going on, that so many competent witnesses have declared their belief in them, that so many others should be profoundly interested in having the question determined, and yet that the educated world, as a body, should still be simply in the attitude of incredulity." The scandal still persists, though not to the same extent, and, indeed, is prevalent now only among those inveterate foes of all innovations, the half-educated classes, whose training has taken the form of instruction rather than of education properly so called. The really educated man has an open mind: *Homo sum, et nihil humani a me alienum puto*. The uneducated man has a closed or, at least, an undeveloped mind but an open mouth. There is no superstition too gross, no theory too fantastic, to be swallowed by the man who is deficient in trained and organized common-sense—Huxley's well-known definition of science. The half-educated person, on the other hand, holds the door of his mind ajar, and very often displays through the gap nothing but a cynical nose and a pair of suspicious eyes, the expression of that in-

vincible ignorance against which, we are told, the very gods fight in vain. Now science deals with phenomena, with *all* phenomena, without exception. It is refreshing to return to Huxley. "Nature means neither more nor less than that which is; the sum of phenomena presented to our experience; the totality of events, past, present and to come. Every event must be taken to be a part of nature, until proof to the contrary is supplied. And such proof is, from the nature of the case, impossible" (Hume, *Eng. Men of Letters*, p. 131). Now among these phenomena, by no means rare, come "certain feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine"; in a phrase, the varieties of religious experience, and in his Gifford Lectures at Edinburgh in 1901-1902, now published under that title in book form, Prof. William James insists that such phenomena as conviction of sin, conversion, ecstasy, indwelling of the Holy Spirit, control by the same, even physical changes due to religious emotion, are all genuine phenomena, and therefore legitimate subjects of scientific inquiry. The tendency of modern science is entirely away from the crude mechanical materialism of the nineteenth century. Of that epoch Prof. James could say truly: "Medical materialism finishes up Saint Paul by calling his vision on the road to Damascus a discharging lesion of the occipital cortex, he being an epileptic. It snuffs out Saint Teresa as an hysteric, Saint Francis of Assissi as an hereditary degenerate. George Fox's discontent with the shams of his age, and his pining for spiritual veracity, it treats as a symptom of a disordered colon. Carlyle's organ-tones of misery it accounts for by a gastro-duodenal catarrh. All such mental over-tensions, it says, are, when you come to the bottom of the matter, mere affairs of diathesis (auto-intoxications most probably), due to the perverted action of various glands which physiology will yet discover" (*Varieties of Religious Experience*, 1929, p. 13). But modern physiology has moved far away from such a position.

We have all along been told that it is the mind which makes the body rich; we are now discovering that it is also the mind which makes the body poor. Quacks and impostors of all sorts, from Cagliostro and Mesmer down to Mary Baker Eddy, have all fastened upon this much of the truth, otherwise their teaching would have fallen flat long ago. Modern physiology has revealed the enormous influence of endocrines upon the

automatic or subconscious activities of the body, and has shown how these in their turn are affected by purely mental conditions. Under the name of psycho-therapy, faith-healing, mind-healing, hypnotic and other suggestions have now come into their own, and it is now recognized that the chief aim of a medical man is to treat not so much the disease as the patient. The days are passing when a doctor, reviewing his conduct of a case, would be content to say : " No doubt the patient died, but he died cured." Indeed, it may be said, that in all functional disorders the influence of the mind is paramount, and that even in organic disorders that influence for good or ill still operates to a surprisingly large degree. In his *Hypnotism*, 1906, pp. 219–220, Prof. Forel gives a whole page of morbid conditions which respond to suggestion, sometimes much more readily than to drugs, and similar results have followed the experiences of Dr. Morton Prince, Dr. T. W. Mitchell, Dr. Schofield, Prof. Moll, Prof. Walsh, and other psychiatrists. The well-authenticated performances of fakirs, jogis, and other mystics have demonstrated in almost incredible fashion the mastery of mind over matter, and we are continually being reminded of Huxley's caution : " There is nothing impossible except a contradiction in terms."

Man is a curious creature, a unique creature, a little world in himself, a genuine microcosm corresponding in all respects to the macrocosm outside. A trinity in unity, he is composed of spirit and soul and body (1 Thess. v, 23). His body (*sōma*, *corpus*, corpse) is material, came from the earth, is nourished by the earth, " mother earth," and returns to the earth when he is done with it. It is not the man, but only his case, his carcass, and by it he is linked to the material world of physics and chemistry. His soul (*nephesh*, *psuchē*, *anima*, life) is that which he possesses in common with all living things, that bit of him which loves and hates, remembers and forgets, which has appetities, passions, emotions, desires, all of them things which his dog can do and many of them better than its master. By his soul man is self-conscious and linked to the whole world of life. His horse and dog are relations, poor relations if you like—but I remember Montaigne—but still relations. On the other hand, man is a spirit (*ruach*, *pneuma*, *spiritus*), that part of him which can draw a picture, a thing which the most primitive and degraded man can do, but which the most highly trained fox-terrier cannot do ; which can draw a picture and frame and use

the multiplication table. This part of him is in touch with other spirits, of men like himself, of other non-human spirits good and bad, angels and demons if you like, and with God who is Spirit. Thus man is God-conscious, *anthrōpos*, the up-looker, the worshipper, and such worship is of the very essence of his nature. Man is thus in touch with every part of God's creation, sitting like a spider in the centre of the web and responsive to every influence, physical, psychical or spiritual, a unique being, occupying a unique and central position.

Now among such influences, if the universal belief of mankind is to be trusted, and if we are to accept Vincent's Rule, *Quod semper, quod ubique, quod ab omnibus*, we must include the influence of spirits good and bad. The man who says, "I believe in the Holy Ghost," is at the same time implying that there may be other ghosts, not necessarily holy, and when we explore the wide field of anthropology in, say, Frazer's *Golden Bough*, we have to face a universal belief in spirits, extra-human or formerly human, *i.e.* spirits of the dead, good or bad, but mainly malevolent, requiring to be propitiated by sacrifices, often of a bloody nature. Such beliefs have come down from the remotest civilizations, are world-wide, and held by all sorts and conditions of men. Even the most stubborn materialist of the nineteenth century is sometimes taken aback by the sudden revelation of his subconscious paganism or nature-worship.

"Just when we are safest, there's a sunset-touch,
A fancy from a flower-bell, some one's death,
A chorus-ending from Euripides—
And that's enough for fifty hopes and fears
As old and new at once as nature's self,
To rap and knock and enter in our soul,
Take hands and dance there, a fantastic ring,
Round the ancient idol on his base again—
The grand Perhaps."

The suggestion seems to be that we are four-dimensional beings conditioned by—some would say imprisoned in—a three-dimensional body, and occasionally the walls of our shell are worn so thin that the extra dimension breaks out with surprising results quite inexplicable by physics or chemistry and even physiology.

Scripture has always affirmed that this universe has a spiritual and not a mere material basis. Framed by the word of God,

Himself Spirit in Essence, created specifically by the Logos and restored and maintained by the Holy Ghost, it is alike for the Bible student and the modern man of science the expression of a Will, of a Personality, who, in the words of Sir J. H. Jeans, must be at the very least a high-class mathematician. This mysterious Godhead, however, operates through inferior divinities or super-human beings, known to us as angels. The term "angel" means, alike in Hebrew and Greek, a messenger, and in the Old Testament is used impartially of both human and super-human agents; in the New Testament of the latter exclusively, unless the angels of the churches in Rev. ii, iii, are to be regarded as men. They are creatures, "sons of God," their proper sphere is heaven, though they come here to minister to the saints, and they will be under Christ and His saints by-and-bye. They excel in strength, have an important part to play in the judgments to come, and, meanwhile, are more intimately connected than most people imagine, with health and disease, and even with physical phenomena. They have repeatedly served to communicate God's Will, are at present interested spectators of the work of grace, and play an important part in protecting and guiding God's people on earth. We Protestants have lost something by neglecting the Bible teaching about guardian angels. Two angels are named for us, Gabriel and Michael, the latter particularly charged with the interests of the Jews.

In short, Scripture supports the ancient Greek conception of the world as controlled by intelligent agents, a naiad in every spring, a dryad in every tree, a conception of the world infinitely superior to the dead mechanism of the later nineteenth century, and fully justifying Wordsworth's indignant protest: "Great God, I'd rather be a pagan, suckled in a creed outworn." [It is hardly necessary to say that Scripture gives no countenance to the popular notion that dead believers become angels.]

But Scripture also asserts a hierarchy of evil. There is a trinity of evil opposed to the Trinity of the Godhead, each to each. Thus the world is specifically opposed to the Father (1 John ii, 15-17), the flesh wars against the Spirit (Gal. v, 16-26), and the devil is the personal antagonist of the Son of God. That there is evil in the world is admitted, and discussion of its origin is irrelevant to the present thesis. It is persistent, *semper, ubique, ab omnibus*, continually turning up in new forms, but always directed towards one end, viz., denial of Jesus Christ as God manifest in flesh, the Saviour from sin. It is intelligent,

organized, a huge spiritual force, inspiring individuals, classes, even nations and ages, a world-force, an imitation of God's ways, in short, an *organization*.

The head of this organization is the chief of God's created beings, one who sealed up the sum of wisdom and beauty, gifted with peculiar potentialities and privileges (*see* Ezek. xxviii, 11-19), now fallen through pride and wilfulness and animated by intense hostility to the human race and to the Son of Man, whose title to Deity he persistently repudiates. Though still in heaven, where he is the accuser of the brethren, he claims the lordship of earth (Luke iv, 5-7), as both prince and god of this world, the whole of which now lies in his power. He is the head of that evil organization—the principalities, the powers, the world-rulers of this darkness, the spiritual (hosts) of wickedness in the heavenly (places) (Eph. vi, 12). This passage is indeed of such prime importance in considering the present problem that in addition to the Revised Version quoted above some modern translations may be cited: "Ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world, the spiritual hosts of evil arrayed against us in the heavenly warfare" (Weymouth). "For our struggle is not against enemies of flesh and blood, but against the powers of evil, against those that hold sway in the darkness around us, and against the spirits of wickedness on high" (Twentieth Century New Testament). More literally: "For our struggle is not against blood and flesh, but against principalities, against authorities, against the universal lords (*kosmokratores*) of this darkness, against spiritual power (or powers) of wickedness in the heavenlies" (J. N. Darby). Also literally: "For our wrestling is not against blood and flesh, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual (hosts) of wickedness in the heavenly (places)" (W. Kelly). Finally (Moffatt): "For we have to struggle not with blood and flesh, but with the angelic Rulers, the angelic Authorities, the potentates of the dark present, the spirit-forces of evil in the heavenly sphere." Continental versions, *e.g.* Luther, Segond, Ostervald, Diodati, all use the same language.

Fools make a mock at sin, but to the intelligent Bible student Satan is no subject for jest, but the awful Arrogance that dared to patronize the Son of God; the dread Potentate whom even the archangel Michael did not dare rebuke, but left that to the Lord.

We read of certain angels, probably the "sons of God" of Gen. vi, who abandoned both their nature and their place, and are in consequence imprisoned, awaiting their final judgment (2 Pet. ii, 4, and Jude 6). With these we are not concerned, our business being with those emissaries of Satan known as demons, improperly translated "devils" in New Testament. The terms used of them are *daimōn* (5 times) and *daimonion* (57 times) always in an evil sense, as is also the word "demonized" (13 times), nearly always rendered "possessed with devils."

They are described in the New Testament as spirits, emissaries of Satan, so numerous as to make his power practically ubiquitous, able to control both men and animals, possessed of super-human strength and knowledge. They can inflict physical maladies, although one has to distinguish mental *disease* from disorders of mind due to demon-*possession*. They are characterized as sullen, unclean, lying, malicious; they earnestly desire embodiment, without which they are apparently harmless for evil. They know Jesus Christ as the Most High God and recognize His supreme authority, they also know their own eternal doom ("believe and shudder," Jas. ii, 19), but they protest against premature punishment ("before the time," Matt. viii, 29). They are, above all, deceitful, presenting a perfect counterfeit of God's operations, calculated sometimes to deceive even the elect. Thus we read of the cup of demons, the table of demons, the synagogue of Satan, Pharisees of their father the devil, a son of Gehenna instead of a son of the law, of Satan appearing as an angel of light, of the deep things of Satan in contrast with the deep things of God, of the mystery of lawlessness (*anomia*) in contrast with the mystery of godliness. Defoe was well within the truth when he wrote:—

"Whenever God erects a house of prayer
The devil always builds a chapel there,
And 'twill be found upon examination
The latter has the larger congregation."

According to the New Testament, demon influence may show itself in religious asceticism and formalism (1 Tim. iv, 1-3), degenerating into uncleanness (2 Pet. ii, 10-12), and a sign of it is departing from the faith. Though all unbelievers are open to demon-*possession* (Eph. ii, 2), their influence is especially directed against spiritually minded believers (Eph. vi, 12;

1 Tim. iv, 1-3), who, therefore, need the panoply of God in addition to prayer and bodily control. The idol-worship of pagans is at bottom, demon-worship (1 Cor. x, 19-22), the worship of powers of evil, and reaches its culmination in modern devil-worship and Satanism. Demons may be, and often were, exorcised in many ways, often involving physical torture of the patient; but in the New Testament examples they depart instantly at the command of Christ, and when exorcised in His name by His servants, a practice carried on to the present day with similar effects. There seems to have been—as was only to be expected—an increase of demon-activity in the time of Christ and the Apostolic age, and we are assured that there will be a similar outburst at the end of this age, immediately before the Second Advent (Rev. ix, 1-11).

Their methods are clearly set forth under seven heads, as follows:—

1. They blind the minds of unbelievers (2 Cor. iv, 4), darkening their understanding (Eph. iv, 18), alienating them from the life of God because of ignorance (Col. i, 9), blinding them with wrong thoughts about God, prejudices of all kinds, earthly philosophy and false reasonings about spiritual things, or sowing tares, filling men's minds with earthly things, idols (appearances, shams), cares, and pleasures.
2. They work in men unconsciously, so that these become children of wrath (Eph. ii, 1-2).
3. Like the fowls of the air they snatch away the word of truth (Matt. xiii, 19).
It is sad to think where most of these fowls are getting shelter to-day.
4. They produce a false peace (Luke xi, 21), so that the wicked have no bands in their death (Ps. 73).
5. They incite all manner of opposition to the truth (2 Tim. ii, 25-26).
6. They counterfeit the true work of God, sowing tares so like wheat that mere human skill is unable to discriminate (Matt. xiii, 25-39). The real test is *fruit*. "In this the children of God are manifest and the children of the devil" (1 John iii, 10).

7. They seek to obtain possession of men as their instruments.

Under this last head there are numerous references. We read of unclean spirits, of the spirit of Python for fortune-telling and prophecy, of magical arts, seducing spirits, spirits that chirp and whisper, spirits of the dead consulted, an offence punishable with death under the Mosaic law, of familiar spirits, of sorcery, of witches, of the mystery of lawlessness already at work (2 Thess. ii, 7). Of one person only, Judas Iscariot, it is said that Satan entered into him. In the coming day, however, we shall have the anti-Christ, a Satanized man, "whose coming is after the working of Satan with all powers and signs and lying wonders" (2 Thess. ii, 8). Men would not receive the truth, therefore they shall believe the lie.

A great deal of mis-spent sympathy has been expended upon the subject of witches, especially in the seventeenth century, and it is certainly the case that many innocent persons were cruelly done to death owing to the shocking ignorance and prejudices of their persecutors. On the other hand, in this, as in other matters, the twentieth century is endeavouring to reverse the verdict of the nineteenth. If it be granted that a man may be indwelt by the Holy Spirit—and that is the definition of a Christian (Rom. viii, 9)—it cannot be denied that another man may be indwelt by another spirit, very far from holy. *Dr. Jekyll and Mr. Hyde* will occur as a case in point, and *The Necromancers* of Hugh Benson, and, more recently, *Witch Wood*, by John Buchan. You say this is fiction; true, but fiction founded on fact, as we shall see, and in the case of Mr. Buchan we are dealing with a man who is not merely a novelist but an historian, and one, moreover, who has made a special study of Lowland Scotland in the seventeenth century. In this connection it is well to ponder the words of the latest historian of Scotland on this very subject. "The most extraordinary of all manifestations of this time was one which recent scholarship is beginning to estimate at its real importance—witchcraft. It is no longer possible to regard the witch as a harmless, wretched, half-witted creature whom ignorance, superstition, and cruelty condemned to torture and a horrible death. A closer study of the immense amount of evidence bearing upon witchcraft has compelled a greater respect for the contemporary alarm which it excited. The easy scepticism of the nineteenth

century is no longer tenable. Christianity had won—especially in remote and sparsely populated districts—only a superficial victory over paganism. The old nature cults of fertility, the earth, the Great Mother, lived on in debased and subterranean forms. . . . Plants that had lived in the dark for long ages sprouted suddenly, and offended the sunlight with noxious blooms” (George Malcolm Thomson, *A Short History of Scotland*, 1930, p. 150).

Seeing then that we are open to influences alike from good and evil sources, the advice of St. John to test the spirits is still a prime necessity (1 John iv, 1-3), and the same test still holds good. Is this Jesus Christ of Nazareth not only the Lamb of God who taketh away the sin of the world, but God manifest in flesh? The Christian Church is founded upon the great Confession (Matt. xvi, 16), that Jesus is the Christ, the Son of the living God, but this is precisely the one truth which these evil spirits will not admit, any more than their head. In view of the great extension of spiritism the application of such a crucial test is more necessary than ever, and in face of such popular doctrines as denial of atonement, explaining away sin as simply weakness, frailty, elimination of the blood from what they call “a religion of the shambles,” watering down judgment, affirmation of “a second chance,” and self-redemption, with, of course, the reduction of Jesus Christ to a mere teacher, an idealist, self-deceived, full of the ignorance, superstitions and prejudices of His age, it is not difficult to realize that spiritism, now become a religious cult, is quite definitely anti-christian. A summary of its teaching will be given later on.

Coming now to actual cases of demon-possession in New Testament times and their symptoms and treatment, certain general features emerge from the Gospel narratives. For example, in Mark ix, 17-27, we are told of a boy possessed from childhood by a deaf and dumb spirit which often threw him down foaming at the mouth, casting him even into fire and water. At the sight of Jesus the spirit at once convulsed the boy, and he fell on the ground and rolled about foaming. At the Lord’s word of command the spirit came out after shrieking aloud and convulsing the boy violently, leaving him so like a corpse that most people thought he was dead. The same shrieking and convulsions are displayed by the unclean spirit of Mark i, 23-27; this time affecting a man. Super-human strength is exhibited by the Legion-driven victim of Mark v, 2-10, as well as by the

man of Acts xix, 13-16. In this latter case the spirit replies : " Jesus I know (*ginōskō*) and Paul I am acquainted with (*epistamai*); but who are ye ? " The multiple personalities of Legion find a parallel in the seven demons expelled from Mary of Magdala. The evil spirits protest against torment before the time (Mark i, 5), and recognize Jesus as their future judge. What astonished the Capernaum crowd was not the expulsion of demons—their own exorcists did that—but the strange fact that these demons came out at once on Christ's word of command (Mark i, 27), a feat repeated in the experience of the twelve and the seventy, who, in their proclamation of the Gospel of the kingdom, were overjoyed at finding even the demons subject to them through His name (Luke x, 17). The same invocation is used by St. Paul to cast out the spirit of divination from the girl at Philippi, an interesting case, showing that these evil spirits have access to super-human stores of knowledge, a phenomenon now quite familiar to us in spiritistic séances. Summarizing these phenomena, Prof. Oesterreich in his latest book *Possession, Demoniacal and Other*, London, 1930, says : " The narratives are of an entirely realistic and objective character. In particular, the succinct account of Jesus' relation to these events, His success and failure, together with that of His disciples, as well as the particulars of His cures, coincide so exactly with what we know of these states from the point of view of present-day psychology, that it is impossible to avoid the impression that we are dealing with a tradition which is veracious " (*op. cit.*, p. 5). It may be remarked in passing that the avowed enemies of Christ did not deny the reality of these phenomena, but ascribed them to Satanic agency (Matt. xii, 22-32), thus convicting themselves of blasphemy against the Holy Ghost. The word " failure " quoted above, refers of course, to the incidents at Nazareth (Matt. xiii, 53-58), where, as Moffatt puts it : " There He could not do many miracles owing to their lack of faith," and to the same cause is assigned the failure of the disciples in Matt. xvii, 14-21.

Similar cases meet us all down the centuries. Oesterreich, for example, gives instance after instance from the second century down to the nineteenth. Even Harnack confesses that this state " often defies scientific analysis even in our own times, and leaves us all at liberty to suppose that certain mysterious forces are brought into play. In this domain there

are facts which cannot be ignored and yet of which no explanation is forthcoming.”

One case may suffice for the nineteenth century, reported by Dr. Justinus Kerner, of Swabia. The patient was a peasant woman of 34 years. . . . Her past life up to this time had been irreproachable. . . . Without any definite cause which could be discovered, she was seized in August, 1830, by terrible fits of convulsions, during which a strange voice uttered by her mouth diabolic discourses. As soon as this voice began to speak (it professed to be that of an unhappy dead man) her individuality vanished, to give place to another. As long as this lasted she knew nothing of her own individuality, which only reappeared in all its integrity and reason when she had retired to rest.

The demon shouted, swore, and raged in the most terrible fashion. He broke out especially into curses against God and everything sacred. Bodily measures and medicine did not produce the slightest change in her state, nor did a pregnancy and the suckling which followed it. Only continual prayer (to which, moreover, she was obliged to apply herself with the greatest perseverance, for the demon could not endure it) often frustrated the demon for a time.

During five months all the resources of medicine were tried in vain. . . . On the contrary, two demons now spoke in her, who often, as it were, played the raging multitude within her, barked like dogs, mewed like cats, etc. Did she begin to pray the demons at once flung her into the air, swore and made a horrible din through her mouth. When the demons left her in peace, she came to herself, and on hearing the accounts of those present and seeing the injuries inflicted upon her by blows and falls, she burst into sobs and lamented her condition. . . . By hypnotic treatment one of the demons had been expelled before she was brought to me, but the one who remained only made the more turmoil. Prayer was also particularly disagreeable to this one. If the woman wished to kneel down to pray the demon strove to prevent her with all his might, and if she persisted he forced her jaws apart and obliged her to utter a diabolic laugh or whistle. . . . She was able to eat nothing but a soup of black bread and water. As soon as she took anything better the demon rose up in her and cried: “Carrion should eat nothing good!” and took away her plate. She often fasted for two or three complete days without taking a crumb of food and without

drinking a drop, and on these days the demon kept quiet (Kerner, *Nachricht um dem Vorkommen des Besessenseins*, Stuttgart, 1836, p. 27).

Let me add one case of seven years ago, reported to me by relatives. This was a boy of four, a son of respectable parents, well brought up, and exhibiting usually all the characteristics of a boy of such an age and training. But occasionally he is suddenly attacked by "fits" of a peculiar nature. His countenance changes, becoming Satanic in expression, his voice is altered, and out of his mouth proceeds a fluent stream of horrible talk, profane, filthy, obscene, and blasphemous, the vocabulary of a very depraved adult man. His nature, too, is altered for the worse. He attacks his pet dog with whatever comes to hand, a fork in one instance, and should his mother and nurse interfere the assault is diverted to them. In this condition he remembers his normal experiences, but when exhausted he has fallen asleep and wakened again he knows nothing of this abnormal state. Now Jekyll-Hyde theories of alternating personality will not fit here. Jekyll and Hyde, to speak in the plural, were both adults with a long trail of personal experience behind them. But where did a boy of four get even such a vocabulary? We know both the extent and content of the vocabulary of such a boy, and it is neither profane nor filthy, much less blasphemous. How account for the change of features, of voice, of behaviour? A Hindu or Theosophist may mutter something about Karma and reincarnation, but if we understand that doctrine it is supposed to make for reformation and upward progress, whereas in this and similar cases the change of personality is for the worse, downward with a vengeance, and invariably and inveterately opposed to God and all goodness. Theories of split consciousness, of dissociated personality, are to be found in most books on hypnotism and psycho-therapeutics, but they raise more difficulties than they profess to solve, and Sir Isaac Newton long ago laid down the useful principle that when two explanations are possible of the same phenomena we should always take the simpler, the one which involves the assumption of less machinery. In all these cases that simpler solution seems to be the invasion of one person's will by another and a dominating will, almost always an evil one.

A clear distinction must be drawn here between obsession and possession, all the more that by French writers such as

Janet, who have given considerable attention to the subject, the former term includes both conditions. Obsession is fairly common; it is the domination of conduct by some *idée fixe*. Thus Dr. Johnson, an eminently level-headed man, felt himself compelled to touch every post that he passed in the street. Young children often display self-compulsions of this sort, for example, they take care to step exactly in the centre of pavement flags, avoiding the joints, or it may be the other way about. One of Oppenheim's patients could not go into the street because he was distracted by the idea of wounding someone with his walking stick or umbrella. Although the forms of obsession are innumerable and for the most part harmless, they constitute a real mental torture when almost every idea takes the form of a challenging question, when every action or sensation arouses the question: What does this mean? Why am I doing this? Why am I doing this thing instead of that other thing? Why is this object in this place? etc. Sometimes these compulsive ideas may have a religious content, the most frequent taking the form of blasphemy, and in such a case they may be mistaken for genuine possession, which is really demoniacal somnambulism. Poulain makes the distinction clear, the crux being loss of consciousness on the part of the patient. "We shall call a person *possessed* by the demon in the strict sense of the word when at certain moments the latter makes him lose consciousness and then seems to play in his body the part of the soul; he uses, at least to all appearances, his eyes to see with, his ears to listen with, his mouth to speak with, whether it be to those present or to his companions. It is he who suffers as if from a burn if his skin is touched by an object which has been blessed. In a word, he seems incarnated. We shall call a person *obsessed* when the demon never makes him lose consciousness, but, nevertheless, torments him in such a manner that his action is manifest; for example, by beating him."

Ribet makes a similar distinction. "Possession is the invasion by the demon of the body of a living man, whose organ he exercises in his own name and at will, as if the body had become his. In possession the spirit acts from within and seems to be substituted in the body for the soul which animates and moves it." Obsession, on the other hand, is "an extrinsic compulsion, which, while leaving to the mind the consciousness of its vital and motor action upon the organs, nevertheless, imposes itself with such violence that the man feels within him two beings and

two principles in mutual conflict : the one external and despotic, which seeks to invade and dominate, the other internal, that is to say, the soul itself, which suffers and struggles against this foreign domination." When such attack or invasion has not been successfully resisted, or when resistance has been worn out, further development may take one of two forms. The first is demoniacal somnambulism, in which the original personality disappears altogether, being displaced by the second or invading personality, which was at first merely a compulsive state. This seems to be the rule with young people, in whom their own personality is not yet so strongly developed as in adults. The second form is a gradual fusion of the two consciousnesses, in proportion as the dominating influence is accepted or submitted to ; the individual in this case remains conscious of who he is, but his character suffers a complete change for the worse ; Mr. Hyde has overcome Dr. Jekyll.

Ribet's description of possession at once recalls the behaviour of " mediums " under the action of their " controls," always supposing that such behaviour is absolutely genuine and not fraudulent, and, unfortunately, a good many of the phenomena observed at such séances go far to warrant the contention of the Roman Catholic Church that all such manifestations are diabolical at bottom, due to lying spirits which are adepts at impersonation. The Roman Catholic point of view is well and very fully set forth by Montague Summers in *The History of Witchcraft and Demonology*, London, Kegan Paul, 1926. In this, *inter alia*, he gives in full the form of exorcism used in the ritual of that church (pp. 211-219). We shall return to this point later on, but, meantime, repeat the warnings uttered by every responsible leader of psychical research, that all such attempts to render one's own consciousness recessive, to use the Mendelian term, whether by drugs, hypnotism, or incantation, are fraught with the utmost permanent and dangerous consequences. Speaking of planchette, ouija board and other purely mechanical devices for revealing subconscious muscular action, Sir William Barrett warns us that autoscopes very often tend to become heteroscopes, that is, instead of revealing the hidden workings of our own personality they end by showing the hand of an independent and ultimately a dominant performer. No more pernicious advice was ever given than that of Sir A. Conan Doyle when he advised women to practise automatic writing. They will very soon find their hands controlled by another, generally lower in

the moral scale. In fact, in view of the maze of deceit, conscious and subconscious, and extra-conscious, a psychical researcher requires the scepticism of St. Thomas in multiple measure, distrusting the evidence of his own senses and seeking to replace these by recording instruments, thermometers, barometers, seismographs, balances, galvanometers, etc., which can neither lie nor be cheated.

The external signs of possession have been described again and again, and show three outstanding features: change of physiognomy into Satanic or demoniac features; change of voice corresponding to the "invading" personality, *e.g.* when a little girl of eleven speaks in a deep bass voice; and, most important of all, change of nature or at least of behaviour, the use of filthy and blasphemous language and persistent mockery of sacred things and persons. Very often these changes are accompanied by violent motor activities, convulsions which in many cases are quite senseless, some, indeed, inimitable in the waking state, and nearly always super-normal in strength as in maniacal attacks.

The best account in modern times is that given by Dr. Nevius. He was a missionary in China for forty years, and had abundant opportunity of observing demon-possession in all its forms. By means of a questionnaire addressed to his fellow-labourers all over China he was able to supplement his own work by the personal observation and experience of these others—no second-hand evidence was admitted—and the facts thus collocated, from over forty cases, may be summarized as follows:—

1. Certain abnormal physical and mental phenomena such as have been witnessed in all ages and among all nations, and attributed to possession by demons, are of frequent occurrence in China and other nations at this day, and have been generally referred to the same cause.
2. The supposed "demoniac" at the time of possession passes into an abnormal state, the character of which varies indefinitely, being marked by depression and melancholy, or vacancy and stupidity, amounting sometimes almost to idiocy; or it may be that he becomes ecstatic or ferocious and malignant.
3. During transition from the normal to the abnormal

state the subject is often thrown into paroxysms more or less violent, during which he sometimes falls on the ground senseless or foams at the mouth, presenting symptoms similar to those of epilepsy or hysteria.

4. The intervals between these attacks vary indefinitely from hours to months, and during those intervals the physical and mental condition of the subject may be in every respect healthy and normal. The duration of the abnormal states varies from a few minutes to several days. The attacks are sometimes mild and sometimes violent. If frequent and violent the physical health suffers.
5. During the transition period the subject often retains more or less of his normal consciousness. The violence of the paroxysms is increased if the subject struggles against and endeavours to repress the abnormal symptoms. When he yields himself to them the violence of the paroxysms abates, or ceases altogether.
6. When normal consciousness is restored after one of these attacks the subject is entirely ignorant of everything which has passed during that state.
7. The most striking characteristic of these cases is that the subject evidences another personality, and the normal personality for the time being is partially or wholly dormant.
8. The new personality presents traits of character utterly different from those which really belong to the subject in his normal state, and this change of character is, with rare exceptions, in the direction of moral obliquity and impurity.
9. Many persons while "demon-possessed" give evidence of knowledge which cannot be accounted for in ordinary ways. They often appear to know of the Lord Jesus Christ as a Divine Person, and show an aversion to and fear of Him. They sometimes converse in foreign languages of which, in their normal state, they are entirely ignorant.
10. There are often heard in connection with "demon-

possessions," rappings and noises in places where no physical cause for them can be found, and tables, chairs, crockery, and the like are moved about without, so far as can be discovered, any application of physical force, exactly as we are told is the case among spiritualists. Such phenomena are now generally called "poltergeist" (Ger. = tricky spirits), and in their un-coordinated and senseless destruction they closely resemble a students' "rag" or the antics of the undisciplined and irresponsible schoolboys of the invisible world.

11. Many cases of "demon-possession" have been cured by prayer to Christ or in His name, some very readily, some with difficulty. So far as we have been able to discover this method of cure has not failed in any case, however stubborn and long-continued, in which it has been tried. And in no instance, so far as appears, has the malady returned, if the subject has become a Christian and continued to lead a Christian life. (Dr. Nevius, *Demon-Possession and Allied Themes*. Fleming H. Revell Co., 5th ed., New York, 1896.)

Dr. Nevius' first proposition admits of no doubt. Whether we call it spiritualism, spiritism, or demonism, the condition in question complies with Vincent's rule, *quod semper, quod ubique, quod ab omnibus*. In many cases, however, non-human spirits have been confounded with spirits of the dead, and there seem to be several points of resemblance. When the soul is liberated from the body at death it continues to exist in what St. Paul calls the "unclothed" state, preserving its personality more or less unchanged. The disembodied soul or spirit seems to retain knowledge, feeling, will, memory, and consciousness, to a certain extent, of earth events. It may even gain in knowledge, as if getting access to some universal store, and such knowledge may even extend to the future. It often acquires the power to move inanimate objects, to take possession of animals, and to obsess or possess man. On the other hand it has lost a good deal, and is always represented as comparatively helpless, unable to take care of itself, and requiring to be sheltered and protected, like one entering upon a second infancy in a new and very strange world. A very full account of ancient beliefs on this subject is given by Professor Paton, of Hartford, *Spiritism and the Cult*

of the Dead in Antiquity. London: Hodder & Stoughton, and Macmillan Co., 1921.

Objection may be made that all these phenomena are due to delusion or imposture, and that the subjects of them are either deceivers or at best, self-deceived. It is undoubtedly the case that there is no subject so much enwrapped in trickery and deceit as psychical research. Man, who has been defined as the cooking-animal or the tool-using animal, might with greater force be described as the only animal who not only cheats his own species, but takes a positive pleasure in doing it. Even high-class mediums like Eusapia Palladino have not been above "helping" a psychic manifestation, just as teachers of chemistry have been known to "assist" an experiment which for some reason or other was not working properly. But after nine-tenths of such scenes have been written off in this way, there still remains an irreducible tenth, conducted under strict test conditions and supported by the very soundest of evidence on the part of highly skilled and specially trained observers. It is too late, at this time of day, to advance any such objection.

Others regard them as the result of some occult force, odic or odyllic, not yet clearly understood. This explanation has a great deal to say for it, and it certainly explains a very large part of the phenomena known as metapsychic. Perhaps the best classification of these obscure subjects is that given by Boirac, based upon supposed or possible causes. He classifies metapsychic phenomena under three main heads: hypnoidal, magnetoid, and spiritoid. By hypnoidal he means explicable by forces already known, operating according to laws not yet fully known, and this division includes A, psychopathic; modification of the mental or nervous states of the subject, as in suggestion and hypnotism; and B, cryptopsychic: intelligent action of the subject unknown to himself, as shown by autoscopes of all kinds. Magnetoid phenomena, on the other hand, are produced by forces still unknown and unclassified, but belonging normally to our world, analogous to natural radio-active forces. This includes A, psycho-dynamic: life acting upon (a) life or (b) matter through a force *sui generis*; B, telepsychical, including telepathy, clairvoyance, telesthesia, transmission of ideas and transmission of will; and C, hyloscopic: matter acting upon life, as in dowsing or water-divining, etc.

But Boirac's third division, spiritoid, is interesting because it covers the very ground we are exploring. These are pheno-

mena *seeming* to imply the intervention of forces (extra-natural), not necessarily belonging to our world, but which in some way make an abrupt irruption into nature from some plane of existence foreign to that on which we move : agents or forces yet unknown, but *intelligent*.

To classify these theories in a simpler way, they may be—

- (i) Physical, due to (1) wave motions of high frequency ; (2) radiation or emanation from nerve-centres ; (3) a universal “ fluid ” or world-soul (Virgil, Kant) ; or
- (ii) Metaphysical (1) Human, *i.e.* exteriorizations of the nervous system as in telekenesis, clairvoyance, etc. ; or (2) extra-human, (a) formerly human, *i.e.* dead : spiritualism ; (b) non-human : genii, angels, demons, etc. : spiritism.

The favourite explanation, generally given from pulpits in connection with the Gospel stories, and held by the majority of educated people in the present day, is what may be called the pathological one, that these manifestations are the natural results of diseased states of the nervous system, and are more especially related to hysteria and epilepsy. The Scriptures, however, never confound demon-possession with disease, and invariably discriminate by using different terms. Thus : “ He cast out the spirits with His word ; and all that were sick He healed ” (Matt. viii, 16). “ They brought to Him all that were ill (πάντας τοὺς κακῶς ἔχοντας), and that were possessed with demons (καὶ τοὺς δαιμονιζομένους),” lit. “ and the demonized ones,” “ and He healed many that were troubled with divers diseases and He cast out many demons ” (Mark i, 32-34). Again, “ They presented to Him all sick people that were taken with divers diseases (ποικίλαις νόσοις) and torments (βασάνοις), and such as were possessed by demons (δαιμονιζομένους) and lunatics (σεληνιαζομένους), and those who have the palsy (παρλυτικούς), and He cured them ” (Matt. iv, 24). Our Lord expressly distinguishes between possession and natural disease in the words, “ Behold I cast out demons (ἐκβάλλω δαιμόνια) and do cures (καὶ ἰασεῖς ἐποστελίω) ” (Luke xiii, 32).

It is, of course, admitted that evil influences may more readily enter a weakened frame or a feeble mind or will, and it is a well-ascertained fact that the results of prolonged or recurrent demon-possession have morbid *sequelæ*, both physical

and mental. It is also admitted that certain nervous diseases, such as hysteria, epilepsy, idiocy and mania, have symptoms similar to those of "possession." But there are several marks which differentiate this latter. First, there is the automatic presentation and the persistent and consisting acting out of a new personality. This is shown by the categorical assertions of the person speaking declaring that he is a demon, and often giving his name and dwelling-place; secondly, by the discriminating use of pronouns, the demon always speaking of himself in the first person, of the spectators in the second, and of the subject in the third, regarding him as in the meantime unconscious and practically out of court. A similar discrimination applies to titles and epithets, and, as already mentioned the new personality manifests itself in sentiments, declarations, facial expressions and physical manifestations, all harmonizing with the above assumption. Another and very important differentiation mark of demon-possession is the evidence which it gives of knowledge and intellectual power not possessed by the subject, nor explicable on any pathological hypothesis. Finally, with the change of personality there is a complex change of moral character, debased and malicious, having an extreme aversion and hatred to God, and especially to the Lord Jesus Christ and the Christian religion. Prayer, or even the reading of the Bible or some Christian book, throws the patient into a paroxysm of opposition and rage, and persistence in such devout exercises is almost invariably followed by the return of the subject to the normal state.

Not all physicians, however, make light of the possession theory. Few, if any, British alienists have won a better right to be heard in the field of medical psychology than the late Dr. Forbes Winslow, and he was convinced "that a large proportion of the patients in our asylums are cases of possession, and not of madness. He distinguishes the demoniac by a strange duality and by the fact that, when temporarily relieved from the oppression of the demon, he is often able to describe the force which seizes upon his limbs, and compels him to acts or words of shame against his will." In 1877, he wrote in *Spiritual Madness*: "Ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural." And he goes on to say: "Not a week passes in which we do not hear that some of these unfortunates destroy themselves by suicide, or are removed to a lunatic

asylum. The mediums often manifest signs of an abnormal condition of their mental faculties, and among certain of them are found unequivocal indications of a true demoniacal possession. The evil spreads rapidly, and it will produce in a few years frightful results. . . . Two French authors of spiritualistic works, who wrote *Le Monde Spirituel* and *Sauvons le genre humain*, died insane in an asylum; these two men were distinguished in their respective professions—one as a highly scientific man, the other as an advocate well learned in the law. These individuals placed themselves in communication with spirits by means of tables. I could quote many such instances where men of the highest ability have, so to speak, neglected all and followed the doctrines of spiritualism only to end their days in the lunatic asylum.”

Sir William Barrett has already been quoted in connection with autoscopes, and in *Spiritualism: its Present-Day Meaning* (Fisher, Unwin, 1920), a very valuable symposium, he repeats the warning: “All excitable and unbalanced minds need to be warned away from a subject that may cause, and in many cases has caused, serious mental derangement.” So Dr. Stoddart and Dr. Hollander, Sir Bryan Denkin and other psychiatrists, but it will be sufficient to close with the considered judgment of Dr. Schofield. “Spiritism has been known to Christians for 2,000 years. Any benefit derived therefrom is more than neutralized by the very doubtful surroundings and character of the supposed revelation. If, however, it must be coupled with the dangers, horrors, and frauds that so often in modern spiritism accompany the knowledge of the unseen, we are almost as well without it, at any rate from such a source. . . . There can be no doubt that the epidemic will eventually subside, but before it does the vast mischief of a spiritual tidal wave of very doubtful origin will be most disastrously done, and thousands of unstable souls will be wrecked in spirit if not in mind and body as well” (*loc. cit.*, pp. 270-1).

It may be useful to have a conspectus of the diagnoses exhibited by epilepsy, hysteria, and imitative or similar disorders, and the following table is submitted from Wheeler and Jack's *Handbook of Medicine*, 5th edition, p. 518.

Full details of the successive stages of epilepsy, the aura or warnings, its actual fit marked by a cry, a tonic stage, a clonic stage, ending in coma, are to be found in all text-books of medicine. These symptoms are singularly lacking in the distinctive marks of possession as indicated in the table.

	Epilepsy.	Hysteria.	Uræmic Convulsions.	Sham Fits.
Consciousness....	Lost	May be partially lost.	Lost in later stages : coma is prolonged and deep.	Normal.
Pupils	Dilated during fit.	Normal	First contraction followed by dilatation.	Normal.
Tongue	Often bitten	Normal	Normal	May be bitten to simulate real fit.
Restraint	Necessary to prevent accident.	Necessary to control violence.	Not necessary	Not necessary.
Onset	Rapid and sudden : patient falls unconscious.	Usually after some mental excitement, patient may fall into a "dazed" condition.	Preceded by alterations in health, urine, &c. Patient usually in bed before convulsions come on.	Always under conditions where the fraud may hope to gain sympathy. He falls in a businesslike manner, taking care not to sustain painful injuries.
Duration	A few minutes	Much longer	Prolonged	Variable.
Recovery	Moderately rapid.	Very variable	Slow, if not fatal	Very rapid after object has been gained.

There still remains the psychological theory, or rather theories, but these are not in agreement with one another, and are held even by their authors only as tentative and provisional. Moll and Forel, for example, argue from the materialistic standpoint, and talk about auto-hypnosis, split consciousness (really an abuse of terms, for an individual can neither be divided nor multiplied) alternation of personality, multiple personality, and so on, but even Ribot, discussing the hidden causes which lead to these "diseases of personality," as he calls them, admits complete ignorance of these causes. "The psychologist is then like the physician who has to deal with a disease in which he can make out only the symptoms." Myers, dealing with automatic writing, and finding that the handwriting of dead persons is often reproduced, that sentences are written in language which the writer neither knows now nor has ever known, that the replies contain facts quite unknown to any person present, thus excluding telepathy, and that these facts sometimes point to some person, now dead,

as their only conceivable source, says: "I readily admit that should the agency of departed spirits be established as a *vera causa*, then the explanations here suggested (*i.e.* on a purely psychological basis) will need revision in a new light" (*S.P.R. Proceedings*, May, 1885, p. 62). And later: "There has been evidence which points *prima facie*, to the agency of departed personalities, although this evidence has also been interpreted in different ways" (*S.P.R. Proceedings*, April, 1891, p. 11). In the thirty years which have passed since this utterance of Myers, the tendency of all recent psychical research is to strengthen the hypothesis, age-long and world-wide, of the existence of spiritual intelligences capable of producing effects on material objects, on living creatures, and on the physical and psychical condition of man himself; to quote Boirac once more: "Forces which in some way may make an irruption into nature from some plane of existence foreign to that on which we move; agents or forces, yet unknown, but *intelligent*." This is abundantly shown in cases of impersonation by J. G. Raupert in his two books, *The Dangers of Spiritism* and *Modern Spiritism*, in which, *inter alia*, he produces the evidence of such a lying spirit, as shown by the very remarkable facsimiles of automatic writing. See the former work, pp. 96-7 (Kegan Paul, 4th edition). This is not the place to discuss such phenomena as faith-healing, mind-healing, or to refer to the extraordinary healing powers of persons like Lord Sandwich, who produces genuine cures but cannot explain how.

For the whole question of healing this kind of sufferer, see E. R. Micklem's *Miracles and the New Psychology* (Oxf. Univ. Press), and C. J. Wright's *Miracles in History and in Modern Thought* (Constable).

We return again to Dr. Nevius and his Chinese experiences. He presents the following analogies with the well-known Scriptural cases:—

1. The persons affected are of both sexes and of all ages.
2. In many cases the attacks are intermittent, and commence by some physical disturbance or bodily convulsion. (Cf. Luke ix, 39, etc.)
3. In many cases the demon declares that he will never cease to torment his victims unless he submits to his will. The subject himself in his normal state,

bemoans his deplorable and hopeless condition, and sympathizing friends intercede for him. Frequently he pines away and dies.

4. Cases have occurred in which the subject has received bodily injuries or scars, as if from an unseen hand.
5. Some cases are easily cast out, while others present great difficulty.
6. While each invading demon has his own special features, more or less wicked, more or less violent, more or less daring, and so on, the cases yet all bear a general resemblance.
7. Some of the cases show shameless exposure of the person, gross indecency, and utter want of propriety in speech and conduct.
8. The greatest surprise of all to the missionary observers has been the fact that many of these spirits have a knowledge of God and of Christ, and they acknowledge our Lord's authority and power over them.
9. Sometimes there is a sort of double consciousness, of actions and impulses directly contrary. So the demoniac of Mark v, 6-7, "when he saw Jesus afar off, he ran and worshipped him," whereas the indwelling demon equally showed hatred and dread.
10. There have been cases of multiple possession. Cf. Luke viii, 2 ; Mark v, 9.
11. One of the most common characteristics of the Chinese cases is the instinct or longing of the spirit to possess a body, even an animal's body.
12. The expelled spirit tries his best to return. Cf. Matt. xii, 44.
13. We have exact correspondence in the assertion of a new personality, and the instinctive recognition of this new personality by all present. Long conversations are often carried on between them and the demon, the human subject or patient being entirely ignored, as a thing absolutely passive.
14. In no case has there been any failure to cast out demons in the name of Christ.

15. Demons are cast out or exorcised by others as well as Christians, although by different and generally painful methods. In this connection we recall Christ's query: "By whom do your sons cast them out?" (Matt. xii, 27.)
16. Cases have occurred of demons exorcised by those who have afterwards been guilty of gross immorality and been expelled from the Church. (Matt. vii, 22-23.)
17. The first effort of casting out demons in China as in India has been to arrest public attention, particularly having regard to the new and simple methods employed, and to give evidence readily appreciated and understood by the masses of the supernatural origin and truth of Christianity.
18. In one case reported by a missionary of the English Methodist Mission in Tien-tsin there was specific testimony to the character of the missionary similar to that given by the Philippian girl to St. Paul. (Acts xvi, 17.)
19. Alike in China and in the Scripture localities the cases are recognizable by the people who speak of them as if there could be no reasonable doubt concerning them.
20. The spirits are represented as free, and for the present roaming about at will, although still under certain limitations and control.
21. The evil spirits of Scripture are represented as belonging to the kingdom of Satan and in direct and acknowledged opposition to the kingdom of Christ. In China, as a rule, our cases are directly or indirectly connected with heathen temples and idolatrous worship.
22. In one case in the south-eastern part of the district of En-chiu, a demoniac slave-girl brought considerable gain to her master by fortune-telling as in the Philippian case of Acts xii.
23. The cases are very rare in large cities, occurring principally in rural and mountainous districts. No Scriptural case occurred in Jerusalem, and only one in

Capernaum in the very beginning of our Lord's ministry. (Mark i, 21-28).

24. As in the Scriptures the testimony as to the reality of these things is of the same quality as that which vouches for the Chinese cases ; the testimony of intelligent, unbiassed, common people, who were eye-witnesses of the events, and had no axe to grind. " Experts " are never quoted in Scripture, and it is as well, for on the authority of a great, perhaps the greatest, authority on the Law of Evidence, we are told that " There is no class of evidence to be received with greater suspicion than that of the so-called expert."

In view of such an accumulation of accredited testimony, based upon personal observation and experiment in the true scientific fashion, the closed attitude of the modern educated man is incomprehensible. " The refusal of modern ' enlightenment ' to treat possession as a hypothesis to be spoken of as even possible, in spite of the massive human tradition based upon concrete evidence in its favour, has always seemed to me a curious example of fashion in things scientific. That the demon theory (not necessarily a devil-theory) will have its innings again is, to my mind, absolutely certain. One has to be ' scientific ' indeed to be blind and ignorant enough to suspect no such possibility." (Prof. Wm. James, *Proceedings, S.P.R.*, vol. xxiii, p. 118.)

In the same strain we have the pronouncement of Prof. James Hyslop : " I have asserted that the explanation in this case is spirit or demoniac possession, as it was called in the New Testament. Before accepting such a doctrine I fought against it for ten years after I was convinced that survival after death was proved. But several cases forced upon me the consideration of the question. Experiments with a psychic appear to show that this was a case of spirit obsession, with the identity of the parties affecting the subject proved. The chief interest in such cases is their revolutionary effect in the field of medicine. It is probable that thousands of cases diagnosed as " paranoia " would yield to this sort of investigation and treatment. It is high time for the medical world to wake up and learn something." (*Life after Death*, pp. 305-6.)

Spiritualism, which generally means necromancy rather than spiritism, has now taken the form of a religion with many people,

and in view of the dangers arising from such traffic it may be useful to submit a synopsis of spiritualist teaching at its best, as an ethical system. (J. G. Raupert, *Modern Spiritism*.)

1. Christianity cannot be regarded as a revelation of a unique and specific character, foreshadowed in the Jewish ordinances, foretold by prophet and seer, and completed and consummated on Calvary, and on the day of Pentecost; but it is one of many forms of high spirit manifestation designed to enforce upon man the binding obligations of the moral law inherent in his nature, and to remind him of the true character of his high origin and destiny.

2. Christ is not divine in the sense in which the Church throughout all ages has understood that term, and has believed and taught him to be divine. He is, on the contrary, a human being like ourselves, at best, perhaps a spirit of a high order and possessed of remarkable gifts and powers who, descending from the higher spheres and assuming a human body, was content to lay down His life as a testimony to the truth of the doctrines which He taught.

3. The teaching of the Church respecting His character and person and the aim and purpose of His death is based upon a misconception due to human error and weakness and to subsequent philosophical thought and speculation.

4. There is no priesthood specially set apart and ordained by Christ with a view to perpetuating His work and to forming the link between the sphere of the human and the divine.

5. The Church with its sacramental institutions for the effectual carrying out of this work and for the raising of the human soul to a supernatural life, for the imparting to it of supernatural gifts and graces, is a vain thing fondly invented, and at best an institution of mere human origin, and doing a purely human work.

6. The Scriptural notion of retribution after death and of punishment for sin committed in the flesh is a mis-reading and misinterpretation of the words of Christ, and of those feelings of failure and of loss which necessarily attend the slow process of human evolution, retribution only taking place in the sense that suffering must follow upon wrong, wilfully or ignorantly done, in order that thus the way to right doing and to right conduct may be found.

7. Man is daily and hourly, by his own deeds and misdeeds,

and by the general moulding and shaping of his character, preparing for himself his own heaven or his own hell ; these are, however, far other than those which theology holds and inculcates, and, of course, there is no devil.

8. Physical death does not in any sense determine the destiny of the human spirit ; but irrespective of personal beliefs or dis- or mis-beliefs, its training and education are continued and indefinitely prolonged in the spirit sphere.

9. Man is, in fact, in the truest sense of the word, his own saviour. Methinks we are familiar with many of these propositions to-day ; the mystery of lawlessness is already working, and in this new and fashionable " religion " God and Christ are politely but firmly shown to the door. In the words of Laplace, they have no need of that hypothesis.

From the evidence submitted above and corroborated from all quarters of the mission field, as well as by the discoveries of anthropologists in the study of primitive and retrograde races, confirmed as all these are by the solemn and persistent warnings of the most eminent psychological researchers, we are clearly entitled to take the New Testament accounts of demonism at their face value, as the unbiassed testimony of veracious witnesses. Having regard to movements within the professing Church to-day, the recrudescence of Giant Pope and Giant Pagan, the increasing arrogance of Rome, the extraordinary vogue of " fancy religions," such as Spiritualism and Christian Science, and, on the other hand, the steady and cumulative drift of the masses away from all church connections, we need not wonder that the plain believer finds himself living in the " difficult times," *καιροὶ χαλεποί*, of 2 Tim. iii, 1, and the description there given of the features of the " last days " might almost be taken as photographic of the present. In view, moreover, of the steady and determined resistance to all forms of good work, such as thrift, temperance, personal purity, repression of gambling and of the White Slave Traffic, etc., there can be no question that we are up against organized forces of evil, not merely sporadic and ephemeral, but directed and controlled by intelligences hostile alike to God and man. " *Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς ἄιμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.*

(Eph. vi, 12.)