

of history to discover loop-holes for a general attack on scientific method, on the ground that history shows some beliefs as acknowledged to be true to-day which were not accepted in earlier times, while some formerly received scientific theories are now discarded. For whatever history teaches, it certainly seems to show this, that the extension of the sphere of science has been at the expense of the field formerly claimed by mystical wisdom. Theories and alleged facts have always had to be remoulded until they fitted in with the general principles of causal explanation. "If the scientist of earlier times disbelieved in phenomena as products of witchcraft and believe to-day in the same phenomena as products of hypnotic suggestion and hysteria, the mystics are not victorious but defeated. As long as the ethical category of Satanic influence was applied to the phenomena they were not true; as soon as they were brought under causal categories they were accepted as true, but they were then no longer mystical—it was not witchcraft any more."¹ No prudent thinker will deny that there are probably many things in heaven and earth which have not yet been taken account of by our scientific philosophy. At the same time he will certainly not be disposed to admit that what has been modestly called by the late Mr. Myers "palæolithic psychology" will be driven from the field by incoherent messages of alleged bodiless spirits, uttered after long stammering, from presumably one of the many dimensions of an hypostasized non-Euclidean space.

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¹ *Psychology and Life*, p. 276.