

AGAINST EACH OTHER.

Continued from 2nd page.

obscure Spiritualists of whose capacity I know nothing. The way for you to do, if you wish to accept these gentlemen as authorities, is to bring to me the writings of one of your philosophical Spiritualists, in which I shall find clearly set forth the principles which should be applied in order to decide whether a man is an authority or not. These principles must be self-evident or properly inferred from premises which I can accept as true. When you have done this, I will sift your authorities, and, if they stand the test, will then follow their thought systematically. Just at this point is where Spiritualism, as a system to be received upon authority without first-hand experience, breaks down. Excluding the writings of a few persons—most of them non-Spiritualists, which but partially cover the ground—I question whether any systematic attempts have been made to lay a rock foundation for physical science by expounding the principles which one should apply to decide whether a person is an authority or not, and whether particular statements ought to be received as evidence or not. Not until this work is done and the results are applied to what are claimed to be the evidences of Spiritualism, can true physical science be born.

The Spiritualist in the past has been a pioneer, ax in hand, who has pushed through bog and forest, blazing his way as he went. The movement of the physical scientist must be slower and surer; he must build a highway as he goes, that others may walk in his footsteps with the greatest ease. With the former everything, practically, has been by rule of thumb, and each must submit to the usage of the school of experience. With the latter, the era of insight into psychological foundations, principles of evidence, of more accurate observations and records, and of experimentation, has come into existence, so that here at last we have the beginnings of physical science through the beginning of the growth of authority, which will gradually become valuable as time goes on, but which to-day does not exist in a form which will permit us to grant what Mr. Gould requests.

There are Spiritualists who will tell you that each person must investigate for himself, and that, therefore, it is impossible to settle the issues before us "once for all." While I question whether the time will ever come when each person may not wisely investigate for himself, nevertheless, this opinion is certainly erroneous. It may be based upon years of experience; but the observations relate to the pre-scientific age of Spiritualism, when chaos predominated, and not to the age of true physical science.

It is not a matter of surprise to me that the great defect pointed out should have existed, and still continues to exist, in the Spiritualistic movement. It was, rather, what might have been anticipated by one who had an intelligent grasp of the forces which have been operative in this country since 1848. So far from agreeing with Mr. Gould, then, that if the investigations of the last twenty-five years have failed to establish "the continuance of life after the death of the body," the expediency of devoting more time to the question is very doubtful. I maintain that there never has been a time when the world could more reasonably than to-day look forward with the hope that we may at last know that man does survive the shock of death. A brief review of the progress made in the study of matter will confirm what has just been said. In his recent work, "Matter, Ether and Motion," (p. 2) Professor Dolbear says: "It might seem to one as if our knowledge of matter should be tolerably good, accurate and complete, seeing that it is thrust upon us everywhere, and affects us for good or evil continuously from the dawn of sensation till death; yet it may truly be said that the knowledge of matter, its properties, and the wonderful complexity of phenomena that are due to them, which we possess to-day, was wholly unknown to all mankind until the time of Sir Isaac Newton, whose discovery of the law of gravitation was the first discovery of a universal property of matter; and by far the larger part of the knowledge we have has been acquired in the century and mostly within the last half of it." If this be true of matter, shall we despair or doubt the expediency of further investigation, because the last twenty-five years have not settled, to the satisfaction of all, one of the greatest questions connected with the study of the more difficult realm of mind, soul, or spirit?

MENTAL CAUSATION.

Editorial in The Psychical Review.

"Ideal Suggestions Through Mental Photography" (Lee & Shepherd, Boston; 163 pp., \$1.25), a book of which Mr. Henry Wood, already favorably known, is the author, is an other contribution to the reaction against materialism. Man "is a soul, not a soul." His body is temporary material correspondence; a set of instruments for his convenience on the plane of sense. Through their use the real man—who can never be seen or heard—translates and manifests himself outwardly. Matter is only a form of expression, and has no character or basis of its own. It is "clay in the hands of the potter," never an actor, but only acted upon. It appears, disappears and reappears only to outwardly articulate different qualities and grades of life. Life, or spirit, is the only intrinsic reality. The physical man is merely the outpouring of his inner and intrinsic counterpart. The body is a grand composite photograph of previous thinking and mental states. "The spirit organizes the body originally, and continually exercises an influence over it which moulds it into correspondence with thought."

The progress of mankind demands a recognition of the power of thought or of "mental causation." This force has two applications

of great importance—first, in the cure of disease, and second, in elevating the characters of individuals and uplifting our race.

Thought is the great therapeutic agent. Bodily harmony or disharmony is "the natural and direct result of the past prevailing quality of thought," therefore, "the only normal and scientific healing agency is resident in mental life." The prevailing medical philosophy and the system of treatment with drugs "would be reasonable provided that the soul (man) were a function of the body," but as this is not the case, the regular practice is "an antiquated experimental system of modifying and dealing with results." "It lacks an exact and scientific basis."

With the exception of those biased in favor of materialistic thought, most persons will affirm their acceptance of two ideas which are consistent with the claims made by Mr. Wood—first, that there is a non-material and immortal part of man, and second, that this part and the material and mortal portion affect each other. There are data which warrant us in going still farther, and affirming that some of the effects produced by the mind upon the body are very remarkable. Medical authorities, according to Dr. William B. Carpenter, cite cases where the only legitimate inference seems to be that certain strong emotional states upon the part of a mother are capable of making her milk positively poisonous to her babe. The same authority mentions the following case in his "Mental Physiology": "A lady who was watching her little child at play, saw a heavy window-sash fall upon his hand, cutting off three of the fingers, and she was so overcome by fright and distress as to be unable to render it any assistance. A surgeon was speedily obtained, who, having dressed the wounds, turned himself to the mother, whom he found seated, moaning and complaining of pain in her hand. On examination three fingers corresponding to those injured in the child were discovered to be swollen and inflamed, although they had ailed nothing prior to the accident."

"That the confident expectation of a cure is the most potent means of bringing it about, doing that which no medical treatment can accomplish, may be affirmed," says the same author, "as the generalized result of experiences of the most varied kind, extending through a long series of ages. . . . There is no more satisfactory example of the influence of expectant attention, 'pure and simple,' than is afforded by the charming away of warts; for the disappearance of these excrescences has so frequently occurred within the experience of trustworthy observers, in close connection with this psychological treatment, that we must disbelieve in the efficacy of any remedies, if we do not accept this." As a case in point, Dr. Carpenter quotes as follows from Dr. Tuke:

"A surgeon informs me that some years ago his daughter had about a dozen warts on her hands. They had been there about eighteen months, and her father had applied caustic and other remedies without success. One day a gentleman called, and, in shaking hands with Miss C., remarked upon her disfigured hand. He asked her how many she had; she replied that she did not know, but thought about a dozen. 'Count them, will you?' said the caller, and taking out a piece of paper he solemnly took down her counting, remarking: 'You will not be troubled with your warts after next Sunday.' By the day named the warts disappeared, and did not return."

What I have found in Dr. Carpenter's book illustrating the influence of the mind over the body has surprised me. It makes me suspect that the claims of the more cautious amongst the mental healers could be proved from the cases recorded by the "regular" medical practitioners. Again, is it not surprising that the physicians themselves have not turned such fact to account by devising systematic means for producing those mental states which promise to effect cures? Doubtless their materialistic philosophy noted by Mr. Wood has had much to do with their neglect of such a potent agent. The cases cited show conclusively that thought is a force, and that the mind does exercise a remarkable influence over the body. How otherwise can we explain the disappearance of the warts after material remedies had failed? And if thought be a force, it is very reasonable to believe, in view of the foregoing, that the right kind of thinking may produce many beneficial effects not yet acknowledged or even understood by the medical fraternity. It becomes very probable, then, as Mr. Wood asserts, that thought, discipline and control, and earnest desire and aspiration, can lead to "an influx of life, virtue, health and happiness from the inexhaustible Fountain," such as the materialistic physician cannot explain by his philosophy.

In describing the process of healing, Mr. Wood says: "The healer, through cultivation and discipline, develops such a power of concentration that his thought-waves have great clearness and intensity. It is not a hypnotic projection of will-power, but a transcendent clear-sightedness. It draws a beautiful, true picture, suggests an ideal which the patient cordially accepts and adopts." It is not, then, in the opinion of this author, that what might technically be called a special healing force proceeds from the healer to the patient, but that the correct thinking of the former, concentrated upon the patient, silently and even at a distance determines the thinking, reveals to him truth, and that when he possesses this, the supremacy of soul over body is such that he is restored, because it is the condition that corresponds to true thought."

Mr. Wood would have increased the helpfulness of his book to a large class of people had he added fifty or seventy-five pages containing, first, a citation of cases similar to those quoted above from Dr. Carpenter, and second, a detailed statement of a number of carefully authenticated cases of mental healing. It may be alleged that even eminent physicians do not agree in their diagnoses, and that the fact makes it difficult to obtain testimony of the highest value in such cases. Nevertheless,

whatever obstacles tend to diminish the value of testimony, whether lay or professional, in alleged cases of mental healing, must and do confront the medical profession in precisely the same way when it seeks to determine the value of a given remedy or method of treatment. What is customary and practicable in the one case should be sufficient in the other. Again, however anti-materialistic and favorable to the claims of mental healing a person may be, he still has much to gain from the accumulation of evidence proposed. For however firm one's reliance upon mental causation, it certainly has limits, which, if not absolute, are yet dependent upon the degree of unfoldment of individuals. It must often happen, then, that testimony to the effect that particular results have been obtained through mental causation will so stimulate the faith of other believers as to augment their power.

On the other hand, there are many people whose faith in mental causation, at least in its application to therapeutics, can only be aroused by the citation of many authentic cases of healing which are not explained by an appeal to any other agency. Turn which way we will, then, we shall find that the accumulating, sifting and publishing of cures through mental causation open a line of work to importance both to mental healers and to the general public which, in the end, if the claims of the former can be verified, will turn to them for release from the ills to which flesh is heir. There is no reason in the nature of things why we should continue to rely upon drugs if it be true that thought force is more effective and in every way more desirable; but the burden of proof here, as always, rests upon the innovators.

In this chapter upon "Ideal Suggestion," Mr. Wood says: "The formulation of the system of ideal suggestion is the outcome of a study of the laws and manifestations of mental activity. Law is universal; its understanding is the acme of scientific attainment, and its utilization is the highest prerogative of man. Its clear and harmonious lines are as distinctly traceable in their onward course through the moral and spiritual realm as in that which pertains to matter." It is through law that the highest in man is to become supreme. Truth makes man free. The mission of the principles underlying ideal suggestion "is the development of the spiritual ego; . . . to bring to birth the spiritual consciousness; to free man from the domain of sin and selfishness, and to enshrine the real divine self—God's image—and put him in possession of his divine heritage." The keynote to the author's thought is: "As a man thinketh in his heart so is he."

The process through which man is to be regenerated is literally a photographic one. Such suggestions as "God is here," "Divine love fills me," "I am part of a great whole," etc., are printed in large type, each upon a page by itself, and these serve as objects which are to be photographed upon the mind so strongly that they become an ineradicable and unforgettable part of the mental furniture. Through the laws of association the circumstances of life suggest the ideals so impressed, and thus give a greater weight than would otherwise exist to those universal truths and altruistic conceptions which make for the betterment of the race. Many will perceive the soundness of Mr. Wood's teaching when applied to the formation of character who are not prepared to concede his claims with respect to mental healing.

This book is well worth the careful study of every one who has learned that very much of the truth which comes to the world is not refracted through the prism of traditionalism.

BORDERLAND.

W. T. Stead, whose originality is shown in the plan of both the English and American *Review of Reviews*, and in the editorial management of the former, has launched a new literary venture in the way of a psychical quarterly, *Borderland*. The design for his cover is suggested by the words of Sir Isaac Newton: "To myself I seem to have been as a child playing on the seashore, while the immense ocean of Truth lay unexplored before me." The kind of truth he wishes to explore is shown by the words upon the cover—"Telepathy, Clairvoyance, Crystal Gazing, Hypnotism, Automatic Writing." The table of contents discloses such headings as these: "How We Intend to Study Borderland," "Seeking Counsel of the Wise," "The Response to the Appeal," "The Study of Psychical Phenomena," "Jeanne d'Arc," "Saint and Clairvoyant," "My Experience in Automatic Writing," "The Phenomena of Spiritualism," "Thought Healing," "Theosophy and Its Students," "The Classification of Psychical Phenomena," "Astrology and Palmistry." Aside from these one of the permanent features is an index to psychical articles.

It is a matter for congratulation that a man of such great moral courage and so accomplished as a journalist has become so intensely interested in psychical studies. I predict that *Borderland* will do a great work in arousing public attention to the importance of psychical inquiry. Mr. Stead shows his bravery by relating experiences in this first issue which will cause Spiritualists to classify him as a "writing medium." I have read *Borderland* with a great deal of interest. Subscriptions at seven shillings per annum should be sent to W. T. Stead, Mowbray House, Norfolk St., W. C., London, England.

HEAVEN'S GREETING TO COLUMBIA.—From the sphere of the poets, Longfellow, Tennyson, Whittier, Whitman. Mrs. Cora L. V. Richmond (inspired author). A sermon in song delivered before the First Society of Spiritualists, at Chicago, Sunday, April 23, 1893. This sermon in song, recently published in THE PROGRESSIVE THINKER, has been brought out in a neat pamphlet form, in which very many of the friends of the well-known author will be pleased to preserve it. Price 15 and 25 cents, according to the style of binding.

SUGGESTION

As to Psychical Research and "Circles."

The wide interest in the life within and beyond, which is a good feature of our day, brings together many companies of thoughtful persons seeking light touching the inner life and the innate faculties which link us to the invisible world of causes. Of the outer world of effects and our relations to it and mastery over it we have learned much, with more still to learn. To round out our thought and life we would learn of "the things of the spirit,"—of the faculties finer and further in their reach than the five senses which serve us so well in our relations to material and visible things.

A few suggestions, the result of forty years of thought and experience, shall be my contribution to a comprehension of our work in this opening era of psychical research. If others are stirred to say more and better I shall be glad.

If a few persons meet together for study and converse, let them realize the importance and sacredness of the subject, and they will soon be filled with a sense of its beauty and surpassing interest. Of course healthy cheer and humor are well, but away with all gloomy or shallow trifling. Meet with minds open to truth from whatever source; but drive away and exorcise—as with "bell, book and candle" the monks drove away the devil—the fends of flippant skepticism and foolish credulity.

A "seance" or "circle" is a method by which we help the development of our own psychical faculties, and the presence and power of persons from the life beyond, if such presence be possible, which I have no doubt. To know of the life beyond we must realize and cultivate the life within. In a seance we learn to discriminate between proofs of our own psychical faculties—clairvoyance, etc.—and proofs of the presence of persons from the higher life.

SIMPLE RULES.

From six to ten, or possibly twelve, persons gain the best results—more not usually so good.

Diseased or feeble or aged persons should not sit. Children are sometimes good subjects, but it is not well for them; their development is premature and injurious.

About half should be men, half women, sitting alternately around a table. The joining or touching of hands, laid on the table, is helpful to a magnetic current, the psychic joining hands with the rest.

Congenial persons, agreeable to each other, should form the circle. Others, even if intelligent and good, weaken the results. A dogmatic skeptic, or one too blindly credulous, is a disturbing element.

Congeniality, candor, minds receptive and open to conviction of proved truth, yet capable of careful observation, are needed, and belief or disbelief is not of moment with these personal qualities.

The members of a circle should not change, and regular times for sitting should be kept up, at the same place or amidst the best surroundings and influences for ease of body and mind.

An hour is enough for sitting. Too long exercise of psychical power is exhausting and injurious, while wisely used they benefit mind and body.

To be in the mood which the Quakers call "in the quiet" is best. Too much anxiety to hear or see some "manifestation" defeats the object sought, as the conditions are very delicate, and the elements dealt with very subtle.

Avoid loud talk or excited and violent language or action, as such word or act is very injurious to the psychic, or medium, who is supposed to be in the circle. Why, I know not, but the system of the psychic, while these faculties are in play, is very delicately susceptible, and painfully shocked by any violence. Even if mistake, or even deit, is discovered, wait a little for a fit time for its exposure.

Do not sit with the limbs crossed. The circle is a battery, and such a position confuses the magnetic currents.

Music at the beginning, vocal especially, sacred and uplifting hymns or refining and tender songs, help the harmonious and receptive mood.

Quiet persistence and unwavering resolve are necessary. I knew a Quaker family who sat regularly for weeks with no results, but did not think of stopping, and in the next months results greater than they hoped for came and remained for years.

Quiet sittings alone, with fit study, high thought and true life, help interior culture and open the pathway of the spirit, and the open vision of this bodily life, and of the life in the celestial body beyond the grave.

In these suggestions it has been supposed that a developed psychic, or medium, is in the circle; but this is not necessary, although helpful. Any fit company can sit to learn and develop such powers in any one or more of their number, and I have seen rich results attained in this way.

While it is natural that persons in earnest and filled with desire to gain knowledge should improvise a circle, partly of strangers who may never meet again, and while fine results sometimes follow, yet the private circle, always of the same persons and at regular times, is better for the sitters, and safer and easier for the medium.

If sitting in a circle works ill to body or mind stop. But almost always, with wise arrangement, it is helpful to both, and a healthy sanity and clear judgment and insight result.

See across a room, which a stranger sees and describes, and gives names of those long passed from earth—and all this, and more too based on my experience and that of many others—we must revise our philosophy.

When Mollie Pascher, blind and on her bed for years in Brooklyn, tells of seeing people miles away, and I ask her how, she answers: "When I think of them my sight follows my mind, and when I stop thinking about them all vanishes." Science fails to solve the case.

When a woman of entire integrity tells me that as she steps upon the platform to speak she knows nothing and thinks nothing of what she is to say, but her eyes close, she is unconscious of an audience or of what she says, and yet holds thousands under the spell of words of beauty and truth most eloquently spoken, our fragmentary psychology fails. Writers like Herbert Spencer, who are not settled as to whether the body builds the spirit or the spirit the body, are in dim confusion.

The control of the interior and invisible over the external and visible mind everywhere guiding and shaping matter, "man as a spirit served by a bodily organization," the continuity of our personal existence; our escape from the terrestrial body, taking with us the celestial body to serve us in the life beyond; the All-moving Spirit—God, in and through and over all, come to our minds with new force and clearness.

Materialism is crude and shallow. Science is spiritualized. A godless science becomes an unscientific absurdity. Dogmatic assertions pass away, and religion is the uplifting of thought and life to diviner heights. A spiritual philosophy dominates the thought of the future. Great changes and great benefits will come with this era of the study of the life within and beyond—the opening day of psychical research. GILES B. STEBBINS.

Detroit, Mich.

Liberal, Mo.

TO THE EDITOR:—Since my last week's report of my own movements and the camping here at Liberal, we have had the pleasure of listening to Mrs. Jennie B. Hagan-Jackson, who lectured Sunday morning, August 31st. It was a fine lecture, and was listened to by a large and intelligent audience. Indeed, the people were so highly pleased with her inspirational utterances of both prose and poetry that several requests were sent to the president, Mr. G. H. Walser, that she be invited to speak again for them in the evening, to which request she kindly consented. Her evening's discourse was beautifully preluded by one of Mr. Lyman C. Howe's sublime invocations. This invocation was one of the most spiritual expressions we have ever heard, and the effect upon the audience was profound.

Mrs. Jackson is one of the favorites with the people here, and all who have ever heard her know better than my feeble pen can tell how richly deserving she is. This is the third annual encampment, and Mrs. Jackson has been present at each session, as also Lyman C. Howe.

On the afternoon of August 27th Mrs. Anna L. Robinson gave her last lecture and platform test seance for this season's camp. Mrs. Robinson has given entire satisfaction in her work for the camp, and many were the expressions of regret when her cheering countenance smiled upon us a parting benediction.

It is with many deep regrets that we learn that our excellent friend and brother, Willard J. Hull, from unforeseen circumstances, will not be with us this season. Mr. Hull made many lasting friends in this part of the great field when he was here last year, who hold him in high esteem, and who think of him as the ingersoll of the spiritual realm.

In addition to the general camp work and the Progressive Lyceum, there is also organized as a permanent feature of this camp, a class in psychic studies, conducted at present by the writer.

This class is well attended by Spiritualists and investigators alike. The board of managers expect to give this branch of the general plan especial attention at their next year's session.

It is the general opinion of the campers that Liberal Camp is in a more prosperous condition now than ever before, and that the prospects for a successful future are very hopeful. Thus we are glad to be able to report to your readers that the Spiritualists in this section of the country are doing their best to bring the cause properly before the people, that all may learn and be benefited.

Dr. Henry Slade is still here, and, we believe, intends remaining to the close. His manifestations are giving general satisfaction, and his lecture yesterday upon "The Lights and Shadows of a Medium" was full of interest to all, both Spiritualist and Christian.

Mrs. M. THERESA ALLEN.

SPIRIT GUIDANCE is the title of Miss Clara Marsh's charming story, now running in THE PROGRESSIVE THINKER. Everybody should read it. The paper will be sent there months for 25 cents.

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The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for \$1 per copy. For sale at this office.

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WHY SHE BECAME A SPIRITUALIST. By Miss M. W. FOWLER. Price, 10 cents. Sent by mail, 12 cents. Published by The Progressive Thinker, 100 North La Salle, St. Louis, Mo.

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PROF. DOLBEAR'S VIEWS

Implications of Physical Phenomena.

In my two former articles I have shown that the relations of physical phenomena have been found by experience to hold good in the whole range of physics—such relations as properly come under the domain of what is called law, and by law I mean mathematical precision, both in the antecedents and the results. There has not been found in the whole field of physics, by any investigator of any nationality, any kind of a phenomenon which is believed to be unexplainable on the basis of the knowledge of physical science we already possess. Of course what we call explanation is merely presenting the antecedent factors of a given occurrence, both in quality and quantity, and a thing is entirely explained when these are given so fully as to leave no reasonable doubt as to their sufficiency in the mind of one who is properly acquainted with the data; but the data that enter into a given phenomenon are the very things most persons know least about; and a given explanation may be full and adequate, and yet, to some, seem to be wholly insufficient.

In these days one often hears about specialists of their limited knowledge and inadequate preparation for giving a judgment in other fields than their own. So it has come to be reckoned that if a man has, by study and investigation in a given field, made himself a competent judge, so as to be considered an authority in that field, he is by so much less fitted to be heard in the settlement of some question foreign to that field. There is some other man who is not known to have done anything in any field, may be called in for judgment, to the exclusion of the former, lest his increased knowledge in some one department should disqualify him elsewhere.

Do we not hear that biologists are incompetent judges of mental phenomena, that astronomers are not competent in biological questions, and so on? If this distinction be true to the extent generally assumed, then philosophy itself is impossible; for if a man's opinion can be good only in a small department of knowledge, and he cannot adequately master more, how shall we ever know the relationships that constitute philosophy? The truth is, this is a one-sided affair altogether, and holds true not only to the biologist, but to the astronomer, and to every other specialist. If an astronomer propounds a chemical theory of the sun, will it be useful in any degree that the chemist who reviews the work shall have even studied astronomy or paid the slightest attention to telescopes or solar affairs? If chemical science is involved, it is for the chemist to say whether what is propounded is adequate or not. That is to say, the man who concerns himself with the constitution of the sun must so far be a chemist, that a man may be a chemist and never concern himself about the sun.

Again, if a biologist who is admittedly ignorant of chemical and physical science makes statements that plainly contradict the laws of energy as determined in chemistry and physics, and if a physicist challenges the statements, shall the latter be silenced by calling him a specialist who may be competent enough in his own field, but who knows nothing of biology? Or shall he be told that physical laws may be rigorous enough in one mass of matter, but not in another? Is it to be believed that physical laws thus play fast and loose? Here the arithmetic holds good, but there all is indefinite, and would not this be a fine example of dictation out of one's field? Physiologists tell us that ultimately every physiological problem reduces itself to one of chemistry and physics. If this be so, is it not plain that the one who treats broadly of biological problems must either be a physicist or submit his work to the criticism of a physicist? But a man may be a physicist and never trouble himself about biological questions.

If a social philosopher presents a scheme for ameliorating the evils present in society, in which scheme he plainly ignores the laws of life as determined by biologists, as if such laws were not the very determining factors which must first be reckoned with, shall not the biologist condemn such work? And shall he, too, be told that, however much he knows of biology, he is incompetent in sociology? Plainly, not so. But is this process a reversible one? Can the sociologist criticize the biologist's work unless he be himself a biologist, or the biologist criticize the chemist's or physicist's work unless he be so far a chemist or physicist? He certainly cannot; and this shows that there is a certain relationship among these subjects in which there is an order of dependence. In order to fully understand and explain a sociological problem, a knowledge of psychology is essential; a working knowledge of psychology requires a knowledge of biology, or the laws of life, and no adequate preparation in chemistry and physics.

In this there is nothing new, but it is generally ignored by most persons who treat on broad questions. It is plain that every kind of a question is, in the final analysis, referable to the laws of physical phenomena, and from these there is no appeal. There are not many who like this; it is true; but the test for truth is not what one likes or dislikes, but whether the proposition is in accordance with the best and most fundamental knowledge we have. Some of those fundamental truths discovered within the past fifty years, and not questioned by any one who can stand an examination on them, were given in the first article; and whoever sees, or thinks he sees, a phenomenon which he interprets in a way which plainly contradicts or ignores those laws, does not so much have a contention with any man as with science itself. If those laws are not irrefragably true, then we have no science at all, no philosophy, knowledge is scrap, and what we call the interdependence of phenomena is a myth.

Someone in criticizing my first article, said in substance, that some of the phenomena alleged to happen at spiritual seances, such as levitation of human bodies, writing between closed doors, and the moving of matter without contact, and so forth, are as thoroughly proved as any of the facts of the fundamental knowledge about which I wrote. Such a statement cannot have come from any one who knows how the knowledge I spoke of was obtained, or how it may be verified by anybody who cares to take the pains. None of it depends in any degree upon anybody's dictum. If any

one has any doubts as to the constitution of water, he can determine it himself in half a dozen different ways. If he doubts that the earth is eight thousand miles in diameter, he can measure it in several ways. If he thinks a pound of coal does not have eleven million foot pounds of energy, he can himself try it and be satisfied. Any one can satisfy himself by himself; assistance of others is only a convenience, not a necessity, and the fundamental statements are now believed by so many because so many have tested them, and all have reached the same conclusion. Furthermore, great commercial enterprises are founded upon some of them, as when so much limestone and coal are mixed with a given ore of iron for its reduction. So I cannot admit for an instant that the things he says are true; even if they be true, that they are as thoroughly proved as the ones I stated, and they will not be so proved until each one can be verified in like manner.

There is another excellent reason for denying that they are proved in any scientific sense. All physical phenomena, so far as they have become a part of physical science, have been examined and reported upon by physicists; and both phenomena and their interpretation have been the subject of remorseless criticism, and have been adopted, if at all, on compulsion; their acceptance has been a matter of last resort. This is true in all departments. Why should one believe that the world turns round unless there is no other possible way to explain and account for all the facts which must be reckoned with in any explanation. The theory itself is so simple, and the common experience of mankind that nobody suspected it for thousands of years, and it is not at all obvious to one who is not acquainted with phenomena out of the range of ordinary experience. The form of the earth, the aberration of light, the apparent change of latitude, and so forth, have to be considered even more than the recurrence of day and night. For most of the purposes of life it does not matter whether it turns round or not, and most men have no interest in the question further than that it accords or not with their other beliefs and feelings. But the answer to the question, "Does it turn?" is not one that can be settled by submitting it to the vote of the world. The judgment of one G. G. Dolbear is worth more than that of all the rest of the world on that point. Once admit that no department of science is independent of other departments, and that no phenomena occurs independent of relations which must be satisfied by any attempted explanation, and it follows that no explanation of an event should be adopted and be considered a part of science unless it is shown to be in agreement with what is known. Hence if an event is reported which appears to be out of relation with those established relations upon which there is general agreement, there is the best of reasons for thinking that either the event did not happen, or that it did not happen as reported, especially if the one reporting it is unacquainted with the variety of ways in which it is possible to do the same thing. If one sees a wheel turning round but does not see its connections, how can he tell whether it is turned by muscular action, or water power, or wind power, or gravity, or heat, or electricity, or magnetism, every one of which is capable of turning a wheel? Even if he can see the connections he cannot always tell what makes the wheel go without further investigation. Air and steam will make a water motor go as well as water itself, and the presence of electrical devices would not insure that the wheel was turned by electricity, and the absence of such electrical devices would not insure that it was not driven by electrical agency. Hence the testimony of witnesses only, even though they were otherwise competent, would be of little value in deciding what made the wheel go. If the question were one of any importance, it could be determined only by a competent investigator, with proper appliances and unhampered by restrictions of any sort. One cannot trust his sense of sight implicitly. Many persons have lost fingers because the buzz saw looked as if it was still; and it is easy with the zootrope, and in other ways, to produce the impression of movements that are not taking place; so it might be that after all, the wheel was not turning, or even that there was no wheel at all.

Admitting, for the argument's sake, that the alleged phenomena at seances are real occurrences and must be accounted for, there are certainly three different possible ways:

1. By more or less skillfully devised tricks, and fraudulent only in the attempt to make others believe they are not tricks. To be certain they are not the results of manipulative skill on the part of some one, only a skillful juggler might be able to find out. It is known that hundreds have been thus imposed upon; and skillful jugglers, such as Hermann and Maskaline, who have investigated many such, declare themselves satisfied that the whole of it is trickery.
2. Suppose some of the surprising things done are not the results of conscious duplicity, then it may be, as most interested persons contend, the work of disembodied spirits, or the work of agencies of mediums, do apparently the most absurd and irrational things, but are never willing or able to do the simplest reasonable thing to satisfy a competent judge, who mutter no end of maulin rubbish, and nothing of wisdom or knowledge to mankind, and justify Professor Huxley in saying that if such is the state of the dead we have another good reason against suicide.
3. There are a small number who think some of the phenomena to be genuine, but who attribute them, not to spirits, but to some obscure physical force not yet understood, and but little investigated. This is the attitude of Professor Crookes, and of the Milan experimenters.

As to the class that is satisfied with the spiritualistic interpretation, it may be remarked that such an explanation is in accordance with the attempts of the race to give a rational explanation of all kinds of phenomena. In the absence of proper knowledge, what seems simpler or more natural than to assume some intelligent agency as the cause of any obscure event? This was that peopled the mountains, plains, trees and rivers with unseen beings, watchful and interested in the affairs of men. The more ignorant, the closer was the fetich; the more enlightened, the higher these agencies retreated into the sky, useful now chiefly for literary and artistic purposes. For some reason it has always been discreditable to be without some theory for all sorts of occurrences, and even today, in the most enlightened

communities, a man is liable to be denounced for his stupidity or his cowardice if he says about some matters, "I don't know." It is said, however, that some of the phenomena at seances bear the marks of intelligence such as do not belong to natural occurrences, and that it is a fair inference that other minds than the witnesses are present. When Kepler discovered that the planets revolved in elliptical orbits instead of circular ones, as had been supposed, he felt bound to give some reasonable explanation of the facts. He knew of nothing but intelligence that could maintain such motions, and he therefore supposed that each planet must have some guiding spirit. When the law of gravitation was applied, it was found that a circular orbit was the only unstable orbit in the system, and that gravity alone was sufficient to account for the order, the harmony, and all the variety of motions; so the spirits were dismissed from further duty. What an splendid leg grew to replace one that had been lost. It has been held to be due to intelligent action superior to ordinary chemical and physical action. When a crystal of quartz is seen to replace a part accidentally lost, so as to complete its symmetry before it begins to grow elsewhere, it appears as if mind was at work here quite as much as in the other case, only in the latter most persons are content not to follow the implications, for they quickly see the philosophical road ahead. The real truth is that the further one pursues the causes of phenomena the more clearly does it appear unlikely that more embodied intelligence is behind any particular phenomenon.

Among all those who make up the great class of believers in the spiritualistic theory of physical phenomena, there is not a single physicist; that is, not one to whom one would go for an explanation of any complicated physical process. It is assumed that he is no better qualified to investigate seance phenomena than others who do not know what to expect and look out for in simpler cases, and that he is unreasonable if he does not accept the statements of untrained observers as being as good as his own observations.

It is true that he has some prepossessions. He does not believe the multiplication table should be trifled with. He knows that most things may be done in many different ways, independent of appearances. He knows a man may sometimes not perceive what is plainly before his eyes, simply because he is not looking for it. He deems it right to exhaust the possibilities of the known before summoning some unknown and hypothetical factors in any given case. He knows it to be well-nigh impossible for a man to give an entirely accurate account today of what occurred yesterday. He knows that a photograph is a better witness of an event, and that a stenographic report of statements made by him is more reliable than any man's memory. He knows that the interpretations of events by mankind have never been true interpretations, and that the general beliefs of mankind have never been confirmed by science in any particular, and that, so far as anything has been settled, it has been decided against the opinions and judgment of mankind and its leaders. He is aware that his key has unlocked every one of the doors in Doubting Castle that have been unlocked, and therefore he believes that the implications of physical science as a whole are against any generally received interpretation of any event that has not been subject to its scrutiny.

A. E. DOLBEAR.

SPIRITUALISM.

Continued from First Page.

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