

when our inability thus to co-ordinate physical facts is conceded to be proof only of our ignorance? The complexity of man and his relations, the multitude of incident forces to which he is continually subject, the dependance of volition upon a great number and variety of principles,—many of them hidden by reason of their remoteness and liable to the secret opposition of numerous contrary causes,—are sufficient explanation why human volitions and actions are less calculable than the habits of animals and the operations of the inorganic world.

Only because volition which leads to action is caused, and is therefore in some degree calculable, is it possible to frame a theory of action and have a basis of morals. Were volition lawless, the wise man might at any time act like a fool and the fool like a sage. The insane man is exempted from punishment because his volition is not capable of being acted upon by fear of punishment as a deterring motive. While man is free to act as he wills, how he wills depends upon his wishes, tastes, preferences, and choice; and these are determined by his mental and moral nature, his education and surroundings. What is true of one man is true of all men, of tribes, nations, races, of mankind. The actions of men in the past were the effects of causes adequate to produce them: the actions of men in the future will equally follow antecedents. Uncertainty in regard to the future, in the domain of mental activity, exists only in our minds, and is due to our ignorance. To Omniscience the motives and the doings of men would be known, even to the smallest details, with at least as much certainty as the astronomer knows the hour of an eclipse. Human actions and affairs are calculable and knowable in advance in proportion to knowledge and prescience. Prophecy, then, in regard to human events in the affairs of men, has a natural basis in the sequent order of human actions.

But how do future events, even though they belong to such an order, present themselves to the mind when it is utterly unable by the exercise of its normal faculties to foresee them? This question suggests others. How is it possible for the mind in a clairvoyant condition to see objects and know what is occurring at a distance? How is it possible for a person writing automatically to record a series of facts, and to give detailed information in regard to matters of which the person and those present possess no knowledge? How is it possible for Mrs. Piper, for instance, in a trance, to state facts and circumstances to Prof. James in regard to a variety of things of which she could possess no normally acquired knowledge whatever? Perhaps these powers of gathering knowledge belong to the same class of supernormal faculties by which certain minds get glimpses of the future, and have, in some cases, visions of what is to occur. We certainly are without the knowledge to enable us to formulate any law concerning the facts; but, in the future, science may possibly discover the *rationale* of these supernormal previsions, which we may regard as being as much a part of the orderly, natural workings of mind as any other of its powers and achievements.