

tion of a fourth dimension to various modes of belief is the only thing so far proposed that offers this substantial basis.

The phenomena of ghosts, regarding whose appearance doubt has by no means been dispelled in many intelligent minds, need explanation as to whether such apparitions are projected into space by imagination or consist of actual rays of light impinging upon the retina. Whether they be subjective or objective, we must admit that many persons have been thereby profoundly affected, and from this alone might infer psychosophical as well as metaphysical agency. Those who doubt such phenomena will, as a rule, claim that they doubt scientifically, and should, therefore, to be consistent, be interested in seeing the platform of Psychosophy erected whether they walk it or not.

If there really are spiritualistic "raps," how shall we account for phantasms making audible vibrations in solid oak, unless we allow that the spiritual and ethereal is for the time being put into relation with matter? One should remember that belief in spiritualism is largely dependent upon evidence—acceptable to many—of matter affected by spirits; few of its adherents base fundamental tenets exclusively upon *a priori* conviction. The line of demarcation between psychical and physical, passed and repassed by apparitions, implies limitations of the lower range—the physical—and thereby necessitates a higher as well as a lower, for there can be no horizon without a sky, as well as land and sea. The existence of a boundary is unthinkable except upon the postulate of adjacent members of the same or of different orders. The survey of one bourne only should in all due modesty suggest our ignorance—it is still so very difficult to prove a negative!

Taking all these facts into consideration, may we not conclude that the spirit-world, if existent, is not so much a matter of qualitative as of quantitative differences regarding dimensional franchise? And more insistent, perhaps, is the thought that spirits, ghosts, etc., demand, if they be real, not only a stage of action, but a region for occupancy during inaction.

To cast aside such explanation as psychosophy gives for all