

are known *indicate* and *signify* other properties and laws; 5th, that *nature adapts objects and powers to certain ends*; and 6th, that the *rational methods of the divine and human minds are similar*. These ultimate facts and relations are not learned by the ordinary processes of thought, imagination, and perception. They are "not *apprehended* by, but *involved in*, these processes," and must, therefore, be referred to a separate faculty. They are first apprehended in a concrete, not in an abstract, form. We do not set out with the universal belief that every event has a cause, but as we apprehend each separate object by perception or consciousness we apprehend it as caused. Such apprehension is a proposition, and from such propositions are derived the various concepts, substance and attribute, cause and effect, means and end, etc. These concepts being apprehended abstractly and compared with the processes of cognition are found to be essentially involved in them all. Finally, it is perceived that over against all objects of experience, as having these various relations of dependence, there must be some independent correlates upon which they depend. Thus all things being extended, there must be a space; in correlation with all things as being caused there must be a First Cause, etc. The whole argument upon this subject, which occupies some two hundred pages, is followed out with great ability. It will be perceived that this theory of intuition has a general resemblance to that of Dr. McCosh.

It is easy to see upon what side such a theory may expect attack. Its essence is that the process by which we attain our first knowledge of these fundamental ideas is essentially different from the other processes of the mind. Now, if it were shown that all the other mental processes, whether of cognition, emotion, or action, were essentially one, it would be hard to prevent men from believing that this process alone did not conform to their common formula. Accordingly, it is not surprising that we find throughout Dr. Porter's work a tendency to exaggerate the distinctions between the faculties and to overrate the importance of these distinctions, and to explain facts by the general supposition of a peculiar faculty even when such a supposition requires it to be as complex as the facts themselves, in order to explain them in detail. But though the reader of this book would scarcely suspect it, there is a movement which is steadily coming to a head towards identifying all the faculties. It is the motive of all sensualism, it is the latest mood of psycho-physical inquirers, and it is beginning to be consciously felt even in this country. If that doctrine should once be established, it would not avail Dr. Porter's theory that he had correctly answered the question why the inference that all men carry their heads upon their shoulders is so strong, because it would appear that the principle of design which effects this inference is only a derivative one, and that the only assumption which can enter into every induction is no assumption about the things reasoned upon at all. Dr. Porter's opinion is, that the assumptions involved in induction are the only basis of religion; but the only assumption which can be essentially involved in scientific inference is the assumption of the validity of scientific inference. But to make the validity of scientific inference the only possible basis of religion approaches very near to pure rationalism—a doctrine that is not in the interest of religion, because it subordinates religion to science. We are inclined to suspect that the metaphysician,

whether spiritualist or materialist, is in this dilemma; either he must look upon his problems with the cold eye of science, and have no other feeling for the eternal interests of man than the curiosity with which he would examine a trilobite; and then, being in a state of mind essentially irreligious, he can arrive at no result that would really help religion, for at most he can only say to mortal man that it is most likely that there is a God, which is no assurance; or he must bring the feelings of a religious man into the inquiry, and then he is as incompetent to treat the problem as a physician is to judge of his own case. Can it possibly be, that the directest and most uncritical faith in the object which commands one's adoration—the faith of a little child—is the only actual motive to religion which there ever has been or ever will be, and that all reasonings *pro* or *con*, upon the fundamental proposition of religion must be entirely irrelevant and unsatisfactory?

9 (22 July 1869) 73-74

ROSCOE'S SPECTRUM ANALYSIS

Spectrum Analysis. Six Lectures delivered in 1868, before the Society of Apothecaries of London.

By Henry E. Roscoe, B.A., Ph.D., F.R.S., Professor of Chemistry in Owens College, Manchester. New York: D. Appleton & Co. 1869.

CSP, identification: Haskell, *Index to The Nation*. See also: Burks, *Bibliography*; Fisch and Haskell, *Additions to Cohen's Bibliography*.

Sir Henry Enfield Roscoe (1833-1915) was a chemist of great renown, having been graduated with honors from University College, London, in 1852, at which time he undertook work with R. W. von Bunsen in Heidelberg, an association which resulted in important scientific advances. In 1857 he was elected to the chair of chemistry at Owens College, Manchester. He was knighted in 1884, and elected Member of Parliament for South Manchester in 1885. While in Parliament, he supported and sponsored many articles of industrial reform legislation.

The sudden impulse which spectroscopic researches received in 1860, and which has resulted in several brilliant discoveries in chemistry and astronomy, affords a singular problem in the history of scientific progress. There was nothing absolutely new in the method of Kirchhoff and Bunsen. It consisted essentially in observing the spectra of the colorations imparted by different substances to the non-luminous gas-flame generally used in laboratories. Colored flames had been used since an early period in the history of chemistry for distinguishing the different alkalies and alkaline earths; and J. F. W. Herschel in 1822, H. F. Talbot in 1826, and W. A. Miller in 1845, had made some study of the spectra of these flames with reference to chemical analysis. The black lines of the spectra of some of the stars had been examined by Fraunhofer, and found to differ from those of the spectrum common to the sun, moon, and planets. The absorption-lines produced by some gases had been studied by Brewster; and Stokes had pointed out the use of absorption-bands in detecting certain metals in solution. The coincidence of the bright line of incandescent sodium vapor with the D line of the solar spectrum had been noticed by Fraunhofer; and Stokes and William

Thomson thence inferred that sodium was contained in the atmosphere of the sun, because a substance can only emit what it is capable of absorbing.

These investigations appertain to all parts of spectral analysis. Why, then, did they remain comparatively unfruitful while the very first memoir of Kirchhoff and Bunsen created a sensation such as the scientific world had not felt since the discovery of Neptune? Kirchhoff himself seems to think that it was because he and Bunsen first clearly showed that the positions of the spectral lines depend solely upon the chemical constituents of the glowing gases. No doubt, the effect upon the imagination of so broad a proposition upon a new matter of science is great, yet the habitual reliance by chemists upon the flame reaction of sodium seems to show that this law had been implicitly assumed upon all hands to be true in practice. Perhaps the chief causes of the profound impression produced by Kirchhoff and Bunsen's papers were these three: 1st, The flame of the Bunsen burner, which was employed by them, was capable from its intense heat and small lighting power of giving much more satisfactory results than the alcohol flames used by the early experimenters; 2d, The new investigations were conducted with a tact and thoroughness which commanded admiration; and 3d, Bunsen had the good fortune and the skill to detect by the new method two metals—rubidium and caesium—before unknown, in some mineral water he was analyzing, the mixed chlorides of these metals being contained in the proportion of about a drachm in twenty tons of the water.

Bunsen not only discovered these elements, but studied them so well (working partly in company with Kirchhoff) that they are now among those whose chemical relations are the best understood. They have been found to be somewhat widely distributed through the mineral kingdom in very small quantities. An Italian mineral, which had formerly been analyzed by the celebrated mineralogist Platner, has been found to contain 34 per cent of the oxide of caesium, which had been mistaken for potassa. Platner's analysis did not add up 100 per cent at all correctly, owing to the great difference in the combining numbers of potassa and caesium. Many a chemist would have been ashamed to own such an analysis; Platner was willing to publish a work which there was no other reason for condemning than one which was perfectly patent, and the result is that time has shown that his experiments were correctly performed. In 1861, an English chemist, Crookes, hardly known before, discovered by means of the spectroscope another metal (thallium) of very singular chemical characters; and this is a discovery which may lead to others, for with thallium a glass has been made which is reported as wonderfully adapted for prisms. In 1863, a fourth metal—indium—resembling zinc was discovered by means of the spectroscope in the zincblende of Freiberg.

The study of the celestial spectra has afforded important information concerning the sun, the stars, the nebulae, some comets, and the aurora borealis. We have learned that many chemical elements which are found upon the earth exist in the atmosphere of the sun, including nearly all of those which form a large proportion of the earth's crust. We have also ascertained, what might have been known *a priori*, that the most elastic of the gases (hydrogen) extends higher from the sun's

centre than any of the other substances. The solar spots are getting examined; and if some observations lately reported are confirmed, we shall have some of the theories upon this subject brought to a test. In the stars have been recognized a number of the chemical elements which we know; yet in many of them some of the commonest substances here, and those most essential to life as we know it, are altogether wanting. A displacement of one of the hydrogen lines in the spectrum of Sirius is held to prove that that star is moving rapidly towards our system. The nebulae have been found to be of two entirely different kinds; for the spectra of some of them have been found to consist of isolated bright lines, showing that these nebulae are gaseous, while by far the larger proportion show the continuous spectrum which is seldom produced by an incandescent gas. This difference between the spectra corresponds strictly to a difference between the ordinary telescopic appearances of the nebulae. This is the more interesting, as the first proposition upon which Sir William Herschel founded his nebula hypothesis was that there was no natural classification among nebulae. None of the nebulae have been proved to contain any substance otherwise known to us. Several minute comets have been subjected to spectroscopic examination, and two of them have been shown to contain carbon in some gaseous state. The spectrum of the aurora, as usually seen, consists of a single yellowish-green line, which belongs to no substance with which we are acquainted. As the aurora is held to be above the ordinary atmosphere (and this is confirmed by its showing no nitrogen lines), it follows that there is some unknown gas reaching above the other constituents of the atmosphere. According to the laws of gravity and of diffusion of gases, this substance must extend down to the surface of the earth. Why, then, have not chemists discovered it? It must be a very light elastic gas to reach so high. Now, the atomic weights of elementary gases are proportional to their density. It must, then, have a very small atomic weight. It may be as much lighter than hydrogen as hydrogen is than air. In that case, its atomic weight would be so small that, supposing it to have an oxide on the type of water, this oxide would contain less than one per cent of it, and in general it would enter into its compounds in such small proportions as almost infallibly to escape detection. In addition to the green line usually seen in the aurora, six others were discovered and measured at the Harvard College Observatory during the brilliant display of last spring, and four of these lines were seen again on another occasion. On the 20th of June last, a single narrow band of auroral light extended from east to west, clear over the heavens, at Cambridge, moving from north to south. This was found to have a continuous spectrum; while the fainter auroral light in the north showed the usual green line.*

Professor Roscoe's book contains an interesting and very thorough account of spectrum analysis. The paper, ink, type, and plates are beautiful. In his style, Mr. Roscoe neither aims at sensational effect, nor so strains after simplicity as to verge upon baby talk. And these are the two commonest faults of popular science. The only exaggeration which we have noticed is in the chromo-lithograph

*We have received permission from Prof. Winlock to state this singular fact, which has not been published before.

of the spectrum of nebula. If the book be taken into a nearly dark room, so that at first glance nothing is seen but the dark oblong shapes of the whole spectra of that plate, the figure in question will "serve to give some idea of the peculiar beauty of the phenomenon in question." The lines in the spectrum of Sirius, on the same plate, are made much too distinct, both absolutely and relatively to the other stars.

The practical spectroscopists will find here an exceedingly convenient repository of facts. Kirchhoff's chart of the solar spectrum, with the extension of Angström and Thalen, is very beautifully reproduced in miniature. Huggin's maps of the metal lines are given in a form far more convenient for use at the spectroscope than the two folding sheets in a huge quarto in which alone they have hitherto been published. The numerical tables in full accompany both sets of maps. It is much to be regretted that Dr. Gibb's important tables for the comparison of Kirchhoff's, Huggins's, and the Normal scales have not been given. We should also have been glad to have Thalen's metallic spectra. At the end of the book there is a "List of Memoirs, etc., upon Spectrum Analysis." This is certainly valuable, and appears to be full. We observe, however, the omission of Stoke's paper upon the absorption-bands as a reagent, and also of Secchi's catalogue of the spectra of the stars. As the work contains little about the spectra of particular celestial objects, the last-named paper might well have been translated and inserted in full, with notes.

Professor Roscoe's book may truly be said to be popular and scientific at the same time. And we call it scientific, not only because it is a thorough account of the facts, but also because it contains long extracts from the original memoirs of the serious workers in this branch of science. There is, doubtless, a vast difference between that knowledge of scientific research which comes of actual practice and that which recommends this book to general readers. No one need be scared by a fear that it is mathematical, for everything which borders upon that subject is omitted. There is nothing about the angles of prisms, the theory of exchanges, or the theory of the displacement of lines owing to the motion of the source of light.

9 (25 November 1869) 461-462

THE ENGLISH DOCTRINE OF IDEAS

Analysis of the Phenomena of the Human Mind.

By James Mill. A new edition, with notes, illustrative and critical, by Alexander Bain, Andrew Finlater, and George Grote; edited with additional notes by John Stuart Mill. 2 vols. 8vo. London: Longmans. 1869.

CSP, identification: Haskell, *Index to The Nation*. See also: Burks, *Bibliography*; Fisch and Haskell, *Additions to Cohen's Bibliography*. The title by Wundt that Peirce mentions in his note is more fully described as: Wilhelm Wundt, *Vorlesungen über die Menschen und Thierseelen*, Leipzig, 1863, 1st ed.

James Mill (1773-1836) entered the University of Edinburgh in 1870. There he was influenced by the Scottish philosophy as presented by Dugald Stewart, who was lecturing in

Edinburgh at that time. In 1802 he moved to London where he became involved in politics and various literary projects. Around 1808 he formed a friendship with Jeremy Bentham, later becoming a very close disciple. Mill is known for his works in philosophy, history, education, and economics, as well as for his participation in the political life of his day.

George Grote (1794-1871) was an English historian and brother of the Cambridge philosopher John Grote. In his early years, Grote was a friend of Ricardo, James Mill, and Bentham. He was one of the founders of London University, and served as trustee for the British Museum. Grote's most famous work is his *History of Greece*, which has enjoyed several editions and translations into French and German.

James Mill's "Analysis of the Human Mind" has long been known as one of the most original and characteristic productions of English thought. It now appears in a second edition, enlarged by many long notes by the author's disciples, who are to-day the most eminent representatives of the English school. These notes are chiefly of interest as forming the clearest exposition of the present state of opinion in that school, and of the changes which it has undergone since 1829.

It is a timely publication, because the peculiarities of the English mind are so sharply cut in James Mill that it will help to awaken that numerous class of general readers who have become impregnated with the ideas of Stuart Mill's logic into self-consciousness in reference to the intellectual habit which they have contracted. A philosophy or method of thinking which is held in control—the mind rising above it, and understanding its limitations—is a valuable instrument; but a method in which one is simply immersed, without seeing how things can be otherwise rationally regarded, is a sheer restriction of the mental powers. In this point of view, it is a fact of interest to the adherent of the English school that it is not a particularly learned body, and that its more modern leaders at least have not generally been remarkable for an interior understanding of opposing systems, nor even for a wide acquaintance with results the most analogous to their own which have been obtained in other countries. It is a familiar logical maxim that nothing can be comprehended without comparing it with other things; and this is so true in regard to philosophies that a great German metaphysician has said that whoever has reached a thorough comprehension of a philosophical system has outgrown it. Accordingly, we think that we discern in English philosophers an unconsciousness of their own peculiarities, and a tendency to describe them in language much too wide; in consequence of which the student has to gather the essential characters of their thought by a comparison with different systems, and cannot derive any real understanding of them from anything which lies wholly within their horizon alone.

This somewhat insular group of thinkers are now often called Positivists. If this means that they are the philosophers of exact experience, it is too much to say of them; if it means that they are followers of M. Comte, it is too little. They seem to us to be what remains of that *sacra schola invictissimorum nominalium*, of which the English Ockham was the "venerable beginner." Many pages of this "Analysis" might, if somewhat changed in language, easily be mistaken for Ockham's.

The chief methodical characteristic of their thought is "analysis." And what is analysis? The application of Ockham's razor—that is to say, the principle of re-