

**THE SPIRITUALITY OF
CAUSATION: A
SCIENTIFIC HYPOTHESIS**

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The Spirituality of Causation: A Scientific Hypothesis by Richard Laming

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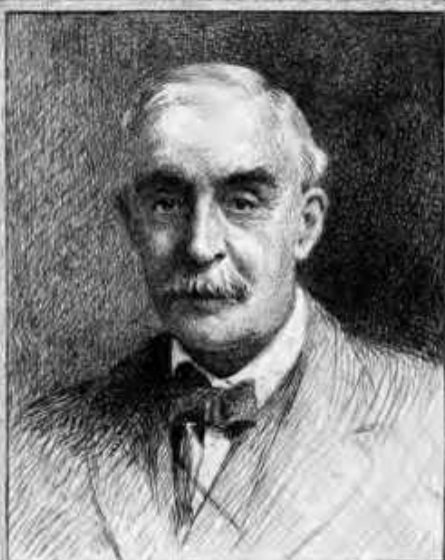
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RICHARD LAMING

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THE
SPIRITUALITY OF CAUSATION

A

SCIENTIFIC HYPOTHESIS.

BY


RICHARD LAMING.

AUTHOR OF "ORIGIN OF MATTER;" "GOD IN SECOND CAUSES;"
ETC. ETC.

WILLIAMS AND NORGATE,
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1874.

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"The best tests of a scientific hypothesis are found in the simplicity of its conception and the universality of its application. If the solution of all observed phenomena is found in a plain proposition, unencumbered with provisos and additions to meet special cases, the proposition proves itself."—*Times* *Leader*, April 15, 1874.

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INTRODUCTION.

THIS work, which I had intended to describe as a scientific Induction, is, like Franklin's happy surmise of the cause of lightning, sent forth under the designation of an Hypothesis; not that I perceive the superior appropriateness of the latter term; but rather because I would of all things avoid the imputation of an unjustifiable assurance to which the former term might in the opinion of a valued critical friend make me amenable. Possibly there are to be found many who will regard even the more modest term to be presumptuous; as, applied in its present connexion, it really raises the same question as the other; for while the one *indicates* that the Mind of Deity has actually been discovered in His work of creation, the other supposes such a discovery to be at least possible.

Hypothetical as the *spirituality of causation* once necessarily was in my estimation, I regard it now as an Induction; which it shows itself to be by the new phenomena it is continually bringing under its simple and comprehensive doctrines, without being itself susceptible of change, or needing in its detail exceptional expedients to fit its principles for any particular adaptation; those principles being few in number and every one of them fundamental: the hypothesis or induction, call it which we may, is not altered by its name; which our experience ought to be allowed to change. We make our phraseology obscure by calling the Induction of causation *from* Facts the Induction

of Facts; whereas it is the causation, not its induction, which points to whatever is new, and that not as Fact but as Truth by deduction.

My experience of spiritual causation, though occupying a life, may be summed up briefly, and it is this: perceiving, as I thought, that creation was a scientific work of mind I examined the suggestion by taking it up, as I now wish others to do, as a tentative hypothesis; and so I held it—as they too should hold it—until it had answered every demand I could in reason make upon it; when, finding it not to have fallen short in any particular, I could but regard it as demonstrated; that is to say, proved to point to the First Great Cause from a system of facts led to by a surmise—harmoniously related by induction—and finally, like sound conclusions in mathematics, proved to be based on truth by affording deductively all the natural events that could be required of it; so that even now by calling spiritual causation an hypothesis, I am perhaps unnecessarily submitting to have my confidence in the doctrine underrated.

From what I have now said will be perceived all I could have wished to convey by the title of the book; all that I purpose by addressing to the public the quotation at the back of the title-page; and all that I mean by adding to it the paraphrase with which I shall close this appeal: when “the solution of all observed phenomena is found in a plain proposition, unencumbered with provisoes and additions to meet special cases, the proposition,” *though originally hypothetical, has become a proved logical induction.*

FLANSHAM. BOGNOR. SUSSEX.

November, 1874.

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ERRATA.

- Page 16, line 6, for "towards another" read "towards one another."
- „ 44, line 6, for "opposed by" read "by opposing to it."
- „ 45, line 16, omit "respectively" and read "by its several effects."