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CONSCIOUSNESS.

H. W. THOMAS, D.D.

In its outward movements the mind comes to know many objects. As conditions of this knowledge, there must be the knowing subject, or that which knows, and the objects known; and also there must be the relations, such as the requisite nearness, and the connecting media by which the one is brought into contact with the other. An object may be so distant as to be beyond the reach of sight or hearing or touch. Before the telescope came to the aid of the natural eye, the double and triple stars were unknown, though they existed as facts; and there are thousands of sights and sounds on earth that we might see and hear, were we not too far from them.

How we know objects outside of ourselves—whether we really know the objects, or only the impressions they make upon our senses; or whether in seeing and hearing we go out of ourselves, or know only the impressions that light and sound make upon the retina and the inner ear, have been subjects of much philosophic speculation. It is sufficient for our present purpose to accept the fact that we in some way have knowledge of the objective world. And as a farther condition of this knowledge it may be remarked that we know objects outside of ourselves, as in space and time. Objects, bodies having dimensions, can be thought of only as in space; and events as in time.

Consciousness is the term used to express the fact that we know, and that we know that we know. Being a simple and ultimate fact, consciousness cannot be defined. It is not a separate faculty of the mind, as reason, or memory, but rather the union and results of all the faculties in the fact of knowing; and hence again, knowledge is no one thing, and consciousness something else. Consciousness is the knowing, and knowing is the consciousness. I am conscious that I am now thinking and writing, but I would not have this consciousness were I not thus engaged.

Consciousness thus makes the double affirmation of the self, and the not self; of the knowing subject, and the things known—the *ego* and the non *ego*. And hence consciousness may and does deal with these two worlds; knowledge of the outer, or the not self, and of the inner, or the knowing

subject—the self. And it may be noted also, that whilst the objective world requires for its setting the conditions of space and time, the subjective world requires only time.

When the mind withdraws itself from the outward, and fixes its attention upon itself, it may then observe and classify its own movements and states. And here it is that its own higher powers are at first realized. When dealing with objective things and facts, the mind observes what is; and by a large induction may conclude what probably has been, and with reasonable certainty will continue to be. But, studying the facts of internal knowledge, the mind comes to see the necessary, or what in the nature of things must be. The observations of long experience may lead one to say that stones are heavier than the air, and do not float about like leaves; and this having been so, will probably, and with rational certainty continue to be so. But the mind perceives this as a contingent fact, and not as a necessary fact: for the relation of the specific gravity of the stone to the air might have been different. But in the world of mind it is easy to say that a straight line is the shortest distance between two points; and that not only is it so, but it must be so. It does not require experience to prove it; it is not learned by experience, but intuitively perceived as a necessary truth, that can be seen in no other way, and that it is impossible for experience to change.

The internal consciousness thus finds itself to be, not only a field in which all the facts of outer knowledge are gathered and realized, but to be an entity, a self, that knows not only the contingent, but the necessary. And in knowing the necessary, that which must be, and can be in only one way, the mind finds itself in an eternal world; a world of principles, underlying and constituting the true, the beautiful and the good. And in so far as the mind knows these—and, indeed, in order to know them, it must in itself be like them. They are the world of the mind and of the heart, as truly as are air and light and space the world of the body and sensation.

The facts of internal consciousness—the knowledge of self, and the world of truth and right in which this self lives, are as much facts of consciousness as are any of the outer things reported in consciousness; and as such, must be received. Indeed, the mental and spiritual are more real in consciousness than can be the knowledge of the

material. And as facts of consciousness, the divine, the religious, the sense of right and duty, must be accepted. Those to whom such experiences are matters of consciousness, need offer to themselves or others no other proof, than the personal consciousness that it is so. Indeed, there is no other proof, for consciousness is the last appeal; knowledge is the only possible evidence that it is knowledge. It may be the consciousness that I see, I hear, I feel; or the consciousness that I know necessary and moral truths; that I love or hate, or hope or fear; or that I have communion with God, and that His spirit bears witness with my spirit, that "the love of God is shed abroad in the heart by the Holy Ghost."

Now in all this we perceive a something in man that differs not only in degree but seems to be different and higher in kind, than are the manifestations of mind in the lower forms of life. Man has not only a mind that is indefinitely progressive and improvable, but a mind that relates him to necessary truths, to eternal principles, to right and God. And in all this, he is not only conscious, but self-conscious. He knows that he is, and he knows that he knows that he is. Whether by creation, or by evolution, man has somehow come to this wonderful state that we call self-consciousness, the knowledge, the realization, that he is; and that he lives not only in the world of matter and sense, but lives also in the world of truth and moral principles, and is, hence, related to God and eternity—is in eternity now.

FACT AND THEORY.

By A "C. S."

Bishop Fallows states clearly and positively in both articles published in *MIND IN NATURE*, that the religious theory which Mrs. Eddy places at the bottom of her system, a theory which, by the way, he holds to be utterly unchristian, never cured a case of disease.

He admits, however, that cures have been effected by "metaphysics," but, to quote his own words, "it is simply the telepathic power of one mind over another, in harmony, of course, with the Divine law of restoration."

All that Mrs. Eddy and her followers claim is, that the right understanding of that law, and working in harmony with it, destroy disease.

How, then, can it be, that the theory upon which their practice is founded, has nothing to do with the results they accomplish, and how, above all, can it be unchristian?

They realize what many others say they believe, but deny constantly in practice, that man was created "in the image and likeness of God;" and through that realization they perform their work.

They hold fast to God as the one Supreme, Omnipotent power, and because they know He *is* omnipotent, they have no other gods before Him. Is that theory worth nothing, and is it unchristian?

They trust in that Omnipotence which is God, knowing there can be no power which can lessen Omnipotence.

What broader platform could they have to stand upon, or one more worthy the respect of those who claim to be followers of Christ? They address mind, for of what use is it to address matter? Matter neither feels, sees, hears nor knows. Mind does.

As a practitioner of "metaphysics," I claim there is the closest possible connection between the practice and the theory; the results of the practice being the demonstration of the theory. The results of years of medical practice and experiments are the proofs that material remedies for disease are no remedies. Something back of and beyond these—as many physicians to-day admit—performs the work. What is it?

Some law must govern the result; there can be no chance about it.

That there are abundant instances of recovery from disease on all sides, apparently from methods as many and varied as the manifestations of disease, is readily acknowledged. The theories underlying these methods are widely opposite. Back of them all there must be some self-existent, eternal, unchangeable principle.

In the science of mathematics there is one principle which determines results, from the simplest problems in addition to the higher ones in geometry. In working out those problems, strict adherence to the principle is necessary to insure the correct answer. As many different answers may be obtained as there are different individuals to work the problem, provided they work it according to individual opinion; but there is but one which is truth.

Again, the student of mathematics may

work a long time before he gets beyond the simple problems in addition ; he may make many attempts to solve the higher ones, and fail ; all the same, he knows they can be solved, and that the one principle governs them all. A clear understanding of that principle is the one thing needful, and in proportion as he gains that, will he succeed in his demonstration. With music it is the same ; the principle that produces harmony is the same in the simple exercises played by the young beginner, and in the wondrous compositions of the great masters. Shall the beginner declare that those compositions can not be performed because he does not know how to do so ? Would individual opinions as to what produces harmony in music, alter the principle one whit ?

The followers of Mrs. Eddy are solving the problems in addition and playing the first simple exercises ; they have not yet gained the mastery over the higher problems or the great compositions, but it is to be gained.

No metaphysician should claim that he can cure every case brought to him ; that every case is curable, or that the "truth of being is unchangeable and eternal, he *knows*," but he is still working out his own salvation ; still working unceasingly to get beyond the first simple problems.

When we desire to reach a certain point, we start on the way towards it ; after traveling for a time, if we find we have been going in the wrong direction, what is the first thing to be done on making that discovery ?

Plainly to stop.

No advance can be made in the right direction, even if we have found out which way that lies, till we have first stopped, retraced our steps, and started in the right way ; and the distance we have to retrace is the most wearisome of all. The "metaphysicians," or, as Mrs. Eddy prefers they should be called, "Christian Scientists," who are in reality what they are in name, had to retrace every step of the wrong way before they could act in harmony with the "Divine law of restoration."

That they have traveled but a short distance in the right direction is apparent, for not one of them has cured every case brought to his notice ; though many of them have restored patients to health of body and mind, when that result, to material sense, appeared hopeless, the same practi-

tioners have failed to do so with cases which did not appear half so difficult. For this result there is a reason why ; and that reason is not in the principle, but in their own inability to attain to the full demonstration of the principle. There is more yet to be learned, even by "metaphysicians ;" they should not make the mistake of thinking they know all.

I am sure that Bishop Fallows is as heartily in earnest as any one else in seeking to know what is Truth ; but perhaps a little hasty with denials before he has the proper understanding of what he denies.—N.

As we have before announced, the columns of MIND IN NATURE will be open to a frank and full discussion of all questions of a scientific and psychical character. These subjects are many-sided, and must therefore be presented from many points of view. Our aim is to let the advocates and opponents of any particular theory have free play in the presentation of their opinions. It is in this way only that the cause of truth and progress can be subserved. The influence of mind upon mind, and of mind upon the body, is a question now claiming unwonted attention. Physiologists and psychologists are equally interested in its discussion and outcome. The leading medical journals are taking it up and throwing whatever light may be in their possession upon it. Candid investigators and progressive students, either in philosophy or medicine, will hail with delight every contribution, however seemingly meagre it may be, to the elucidation of the play and inter-play of mind and matter.

The subject of "Metaphysics" has become quite a prominent one, in many circles, and is receiving proper notice among the psychical articles we are publishing. In our next number we shall print a reply from Mrs. Eddy, of Boston, the reputed founder of this system, or "Christian Science," as its synonym is termed, to the articles of Bishop Fallows. Our readers will thus have an authoritative deliverance on the question at issue.

Fame usually comes to those who are thinking about something else, —very rarely to those who say to themselves, "Go to, now, let us be a celebrated individual!" —O. W. Holmes.

"MIND-READING AND BEYOND."

GEORGE MCCONNELL

To the majority, perhaps, of those who are called educated people, the words mind-reading, mesmerism, animal magnetism, hypnotism, clairvoyance, etc., etc., suggest only charlatanry or crankness. The man or the woman who believes in, or undertakes the serious investigation of either is, in their eyes, either a knave or a fool, and sometimes is thought a curious compound of both. This applies to our own country, of course. How it may be abroad is another matter. But in America any man who avows a belief in any of these things is at once set down as a "crank." And yet, if, avoiding any mention of these things by name, any one of these educated people should be asked whether he or she thought that man already knows all there is to be known of the natural world, the reply would certainly be: "By no means." He who would assert that nothing more is to be learned of electricity would be justly considered very foolish, and yet, though we constantly use many different kinds of electrical devices, no man has yet been able to say what is the nature of the power we thus all the time employ. To one who stops to think, such a fact ought not to be at all surprising. The child applies to its mother's breast the principle of atmospheric pressure in the lifting and deportation of fluids long before it even knows its own mother from any other woman, to say nothing of the existence and nature of a pump, or even of the atmosphere. Men use language long before they know anything of its structure, and as to its origin they know practically nothing even yet. It is not, or should not be, surprising, then, that they should become acquainted with the bare fact of the existence of any natural agency, and follow this acquaintance with knowledge of how to use it, before they learn anything of what it is. When Dr. Franklin identified lightning as essentially the same force which man could evolve on a small scale and had called electricity, he by no means discovered what electricity is; but, all the same, he took an important step toward that ultimate end. Some of the simpler manifestations of electricity had been known for two or three thousand years before practical use was made of it at all. The things before mentioned have been known, in some form,

for centuries. Because charlatans profess to use them when they really use juggling is not a reason for asserting positively that there can not be any such thing. On the contrary, it might be urged that the existence of the counterfeit necessarily presupposes the existence of the genuine. Nature all around us is full of things which we do not at all understand. It is but a few years since a scientific writer published a work holding the sun to be not an incandescent globe, but an immense magnet, and, substantially, that all the forces commonly known under the names of gravity, etc., were really resolvable into something of an electrical nature. About the same time Dr. Hall attacked the long-accepted theory of the transmission of sound by mechanical atmospheric wave motion, and nowadays many scientific men are coming to think that sound is created in and transmitted by some yet unknown medium far subtler than the air. Many of the phenomena of what is commonly called mind-reading have been known for ages, with other phenomena which appear to be kindred, but until very recently little or nothing has been done toward subjecting them to anything like scientific examination. As late as the spring of 1882 several of the leading scientific men in England, including, for example, such men as Prof. Henry Sedgwick of Trinity College, the Bishop of Carlisle, Prof. Lord Rayleigh of Cambridge, Prof. Balfour Stewart, and others scarcely less eminent, met and organized a "society for psychical research." According to its printed circular, its aims and objects embraced: "To examine the nature and extent of any influence which may be exerted by one mind upon another, apart from any recognized mode of perception; the study of hypnotism, mesmeric trance, clairvoyance, and allied phenomena; a careful investigation of data regarding apparitions, and an inquiry into the phenomena commonly called spiritual." This was the practical initiation of an intelligent attempt to study and to classify these phenomena, to separate the chaff from the wheat, the false from the true, to rescue the whole subject from the hands of cheats and jugglers, and subject it to the exacting light of scientific scrutiny. It will scarcely be denied that such a work is in the line of progress, one which should enlist the encouragement of every man and woman who desires to aid in freeing the race from all

forms of error. The society has ever since been industriously at work, pushing its investigations in every quarter where there seemed promise of learning anything. The subjects were parceled out among committees, and Mr. William A. Hovey, late editor of *The Boston Transcript*, has recently published, through Messrs. Lee & Shepard, Boston, a little duodecimo of less than two hundred pages giving a resumé of the reports made to the society by the committee having in charge the investigation of the phenomena of so-called mind-reading.* It is largely made up of very full and lucid reports of experiments, many of them illustrated by diagrams. In addition to this matter, Mr. Hovey appends some general considerations touching the subject-matter, characterized by good sense and moderation. The diagrams show figures drawn by the experimenters, and shown to the agent whose "mind" was to be "read," and then reproduced by the "reader" from the impressions derived from the process of "reading," with all possible precautions against the communication by the agent of any hint of the character of the figure, by any known means of communicating intelligence. The process ordinarily employed was to place the "reader" at a table with pencil and paper, and usually blindfolded. The agent was then placed behind the reader, and near to him or her, the experimenter drew the figure in utter silence, showed it to the agent for a few seconds, and then concealed it. The reader would then—the blindfold removed, but without either "reader" or "read" turning about or making any sound—roughly reproduce the diagram on the paper. In the book the original drawing and the reproduction are shown on the same page, and in every case there is an evident attempt to copy what would seem to be a mental impression of the drawing, and in most cases the resemblance of the reproduction to the original is unmistakable and surprising. There seems no room to question either the integrity or the capacity of the experimenters, and, judging from the minute description of their methods, as little room to doubt the thoroughness and sufficiency of the tests employed. It would seem that no one who will candidly and closely read Mr. Hovey's volume—admitting the integrity, capacity, etc., as

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before stated—can any further deny that there is a basis of truth in what is called mind-reading; that is, that the fact that an impression made on one mind can be communicated to another without the intervention of any of our known sensory means of communication. Neither the society nor Mr. Hovey thus far attempts to offer any theory as to the method in which this is done. It is the purpose to proceed as in other scientific investigation, and accumulate all the data possible of unquestionable fact, in the expectation, through generalization, etc., to arrive at some satisfactory approximation to the truth. The mass of facts here set forth is surprising in its volume, and for the particularity with which they—the facts—have been sifted, and Mr. Hovey has marshaled them with skill and comments on them with intelligence. The whole work is evidently free from charlatanism and self-seeking, and is richly worth the candid and thoughtful perusal of intelligent and cultivated people.

PSYCHICAL RESEARCH.

A society for psychical research has been organized at Adrian, Mich. President, D. S. Stephens, President of Adrian College and Professor of Logic and Mental Science; Vice-President, F. B. Stebbins; Treasurer, Jacob Brudon; Secretary, W. H. Howard, Professor of Physics and Chemistry, Adrian College. They are making very satisfactory experiments in hypnotism, the reports of which we shall give at an early day.

The Philadelphia section of the Am. S. for P. R. has been organized. Dr. C. K. Mills, Pres., Prof. Benj. Sharp, Sec'y, and committees appointed on the various details of the work.

We have received abstract of transactions of the *N. Y. Academy of Anthropology*, organized in December, 1883, Rev. E. P. Thwing, Ph.D., of Brooklyn, President. Among the studies is—"Section 1, Psychical Research; the Mystery and Mastery of Mind in Health and Disease, with Related Themes." Dr. Buckley, chairman. Reading, correspondence and experiments are carried on and reported at the monthly meetings.

Ignorance is the curse of God,
Knowledge the wing wherewith we fly to
heaven.
Henry VI., Part 2.

MIND, PRAYER, AND THE SUPERNATURAL IN HEALING.

A. J. PARK, M. D.

PART II.

We can refer reason, the will, and the understanding to the brain, as the sanctum of every intellectual impulse or conception, but what the relation is between the material brain and the soul, or the mind of man, it is impossible to say.

It is a double-faced unity, a close corporation, possessing reciprocal relations of vast intrinsic powers when the relation is harmonious, and of almost boundless possibilities. The materialist, the agnostic, the scientist, and the plodding dreamer stand here upon a common level.

What transpires during the interim of the impression and the exercise of volition, between excitation and thought, defies and baffles all investigation, and eludes the keenest analysis.

The very nature of the connection of body and mind, of brain and soul, precludes the possibility of inductive reasoning, except from illogical premises; because the character of the connection is safely in the domain of conjecture, and is incomprehensible. Hence it is impossible to define how the cells and fibres of the brain act in the production of mental processes, when the material impressions become spiritual in their transition.

With these self-evident truths before us, what can be said in extenuation of the dry and arid platitudes of the theorizing materialist, who refuses to believe in the sublimity and grandeur of a spiritual life because pathology cannot demonstrate the scars of mental activity upon the helpless and unprotected cells of the brain; who can see nothing but perishable matter, and in that discerns all of the possibilities, potencies and promises of life. But when death knocks for admission at the living citadel, and the gathering shadows indicate the dissolution of body and soul, they are always ready to exchange the gloom and chaos of annihilation for the hope and promise of a future life, even though the consoling echo to their appealing cries fails to assume a material form.

In referring to matter and the laws which govern planets, worlds and the stellar hosts, Balfour, Stewart and Prof. Tait, with many others, claim that the unlimited and boundless ocean of ether—that medium by which

luminous and thermal vibrations are transmitted from planet to planet, and from sun to sun—is the primitive or primordial condition of matter, which is brought within the range of vision and our senses by what is known in science as the vortex atom theory, by which the evolution of matter is clearly and plainly indicated.

Helmholtz, Sir Wm. Thompson, Dr. Young, and Fisk assert that the inter-stellar ether is the invisible tenant of space, and is an incompressible and frictionless fluid of extreme tenuity, in which the vortex motion goes on forever, throwing off rings in the formation of nebula and cosmic matter.

The inter-stellar ether, like a vast and shoreless sea, in which float millions of worlds and refulgent suns, vibrates to every terrestrial impulse; and that every act of the mind that finds expression in voice is responded to by movements in the etherial ocean; that as a series of conscious states build up a continuous memory in strict accordance with the laws of motion, so in like manner is a correlative memory built up simultaneously in the etherial world; and as there is a continual transfer of energy from the visible world to the invisible ether, the extinction of vital energy here, which we call death, must coincide, in some way, with the awakening of vital energy in the correlative world; that the twilight here that closes our earthly career, is but the quick antecedent to a glorious dawn in the realms of light.

The distinction between psychical and material phenomena is different from all other distinctions known to philosophy, and immeasurably transcends all others. The sun-derived energy of motion which permeates all ponderable matter in the human economy, vitalizes the nervous energy, quickens the activity of nerve-cells, and hastens molecular movements. The nervous system presents a most perfect dynamic circuit, but at no point of the circuit does a unit of motion, *as motion*, disappear to reappear as a unit of consciousness, so far as cunning synthesis can demonstrate.

We know mind only as a group of Protean activities, which are never exhibited to us, except through the medium and motion of matter. We know absolutely nothing of mental or spiritual phenomena, except in connection with material forms. The development of mind has, from the

outset, been associated with the development of matter; and it seems incredible that a physical organism is capable of recognizing a spiritual being—an essence distinct and separated from its perishable envelope, or that a spiritual form can manifest any power on material things. Nor is it conceivable to me, how matter in any form or condition can be removed from its position by an imponderable and immaterial essence. The attractive energy of every atom of matter obeys a common law of universal application, and Nature clings to the truth and has never deviated the tenth of a second from its path, made sacred by countless centuries of fidelity.

How then can we believe that this law of gravity can be ignored and overcome by spiritual beings; or that an entire change of structure can be brought back to a normal condition in violation of well-known laws of decay and disintegration, by faith and prayer? The only avenue to success by such means is the great sympathetic system, and its receptive temples of 1,200,000,000 of cells, wherein dwell the emotions and the reflex of touching appeals.

If prayers could avail, one would suppose that the ten millions of people in earnest prayer would have saved Garfield.

Prayer for the relief or for the recovery of those who are fatally stricken by disease or prostrated by fatal accident, may soothe the mind by its tender pathos and fervid appeals; may assuage the grief of tearful friends, lull the fears of the invalid and revive his hopes; but if the barbed shaft hath the mortal sting, the agony and the anguish go on and deepen into death.

Thus reviewing the action of the mind, the agency through which the mind is reached, the laws controlling the development and the disintegration of matter in its resolution to its original forces and condition, and appreciating the confusion, injustice, and the disorder that must arise from the arrest or the suspension of physical laws, to relieve a king, or to cure a cottager, one must confess that scientists who repudiate such interferences as absurd are fortified by common sense, and laymen by a reverential awe for the inflexible and the unswerving justice upon which is based every law governing matter.

The reversal of any natural law in answer to prayer *was never achieved by man*. The belief in such miraculous interference in this age is the fossil remains of the won-

derful miracles which revealed the presence of Omnipotence in Palestine, and preceded the great tragedy on Calvary.

And although many distinguished scholars, scientists, and even divines regard with incredulity the record of miracles as set forth by the Apostles—the incomparable wisdom of the Sermon on the Mount, and of the Author of the Lord's prayer, seems to indicate the presence of Jehovah, whose fiat is almighty, and at whose command worlds are floated from the calendar of the universe.

MIND OR MATTER?

The story that follows is vouched for by a gentleman personally known to the editor of this journal, and in whose good faith he has complete reliance. The name of the writer is, for obvious reasons, withheld, but except the name there is nothing fictitious in the narrative. Some nine years ago few men were better known in Dublin and the surrounding districts than Prof. B. As the editor of one of the leading Irish dailies, and the contributor to its pages of a daily feuilleton giving the latest gossip of the clubs and of society, his name was familiar to thousands. At the time we speak of the Doctor was living apart from his wife, she having had to go to London for medical treatment. There she stayed for over two years under the charge of Dr. Churchill, celebrated for his peculiar treatment of lung diseases. While there she boarded with Dr. Chapman, editor of the *Westminster Review*, in his house in Somerset street, where many of the most distinguished men and women of the day used to meet weekly. There it was that George Eliot first lived and worked, in London. There she met Herbert Spencer, and through him George Henry Lewes, her future husband, and with the possible exception of the weekly receptions of the late Mr. Trübner, the great London publisher, no social meetings were more popular with advanced thinkers and men of mark generally than these quiet little reunions in Somerset street. There, then, it was that the wife of our friend, Prof. B., lived for the last two years of her life. The Professor himself was compelled to stay in Dublin, one of the most convivial cities in the world, and he being an eminently sociable man indulged at times more freely than he ought to have done. And now comes the extraordinary part of the

story. On every occasion, without a single exception, that the Professor drank too much, his wife, several hundred miles away, knew of it, by a sort of spiritual instinct. As she herself once said, "when the Professor drinks too much, no matter how far away from me he is, I feel as if some one were walking over my grave." The day before her death, as the Professor was seated in his editorial room, his wife appeared to him. "Great heavens, Mary," he exclaimed, "what's the meaning of this?" Some conversation followed, and suddenly his wife said, "Good-bye!" "Good-bye!" said the Professor, "why not farewell?" "Because we shall meet to-morrow;" having said which she left the room. It was, of course, all a dream, but so powerfully did it impress the Professor's mind that he took the first steamer to Holyhead, and early next morning arrived in London. Without stopping to breakfast or to get shaved, impelled by an indescribable feeling of some impending misfortune, he drove direct to Dr. Chapman's house. He was one minute late. As he rang the bell his wife started up in the bed, a smile lit up her face and eyes. "He is here! he is here!" she cried. "Thank God he has come; I sent for him," and fell back dead.

A SURPRISE.

At the meeting of the Chicago Medical Society held April 6, the secretary read his annual report, showing as part of the work done, that during the year there had been 58 original papers on various subjects read before, and discussed by the Society. Before the report was adopted, the paper read at the last meeting of the Society, viz:—by Dr. C. G. Davis, on Hypnotism (Published in April number of MIND IN NATURE) was, on vote of a bare majority of those present, stricken from the records, as being unworthy and unscientific. Had this action been taken one hundred years ago by a French society, it would not have been surprising, but that a Chicago Medical Society should shut their eyes and ears to facts, and then declare there are no facts to be seen or heard, causes surprise in our progressive, wide-awake Western Metropolis; they need to open their ears and listen to the voice from Europe *to-day*, which says: "Yesterday an illusion, to-day a reality. Hypnotism has definitely entered the do-

main of science. There is no longer any question either as to the possibility of these strange phenomena or of their high importance; it rather concerns us to increase the number of observations and determine the means of study."

This does not mean that any one claims to know all about it, and can formulate a theory as to the causes of the phenomena. It has been proven that persons can be hypnotised and surgical operations performed without the subject being conscious of any suffering. In reply it is claimed that "professionals" can so control their nervous system that pins can be run through the arm and ear, be seared with hot iron, eat cayenne pepper by the spoonful "without winking."

Now are not these physicians who oppose, claiming too much for their position? If the body can be under such complete control—why cannot the mind *will* the body to be well and to keep so, thus relieving us of the necessity of having doctors?

It requires more credulity to believe the statements of these "professionals" than to believe in Hypnotism to any extreme yet claimed for it. That there is much quackery indulged in by those who give exhibitions of mesmerism we do not deny. We think all public exhibitions, and all *experimenting*, by those unfamiliar with the dangers connected with it, should be discountenanced.

But we do not believe that those who ought to be most competent to investigate and report on the subject, should deny the phenomena and refuse to do so. As Archbishop Whately says, "Those who profess complete disbelief, must belong to one of two classes: *first, those who have made but a slight and scanty enquiry, or none at all*, and shun full investigation, lest they should be convinced, which is not what they wish; and, secondly, those who have enquired more fully, and really *are* convinced, *but are afraid to own it*, for fear of being laughed at." W.

Since the above was sent in, we learn the Society held another meeting and amended the record so as to show that it was not intended to expunge the paper read—but only the report of the *experiments* made. We suggest that the Society appoint a committee to investigate, experiment and report to the Society on the subject.

The labor we delight in physics pain.

Macbeth.

THE INWARD SIGHT.

Zschokke, the German writer, in his autobiography, speaks of "a singular case of prophetic gift, which I called my inward sight, but which has ever been enigmatical to me. I am almost afraid to speak of this; not because I am afraid to be thought superstitious, but lest I should strengthen such feelings in others. And yet it may be an addition to our soul experience, and therefore I will confess.
* * * * *

"It has happened to me, sometimes, on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected,—or frequently, some particular scene in that life,—has passed quite involuntarily, and, as it were, dream-like, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger life, that at last I no longer see clearly the face of the unknown, wherein I undesignedly read, nor distinctly hear the voices of the speakers which before served as a sort of commentary to the text of their features. For a long time I held such visions as delusions of the fancy, and the more so, as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories."

"By way of jest, I once, in a familiar family circle at Kirchberg, related the secret history of a seamstress who had just left the room and the house. I had never seen her before in my life;—people were astonished and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke, for what I had uttered was the *literal truth*. I, on my part, was no less astonished that my dream pictures were confirmed by the reality. I became more attentive to the subject, and when propriety admitted it, I would relate to those whose life had passed before me the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was invariably ratified; not without consternation on their part. So often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer,—'It was not so'—I felt a secret shudder when my auditors replied that it was true,—or when their astonishment betrayed my accuracy before they spoke.

"Instead of many, I will mention one example which pre-eminently astounded me. One fair day, in the city of Waldshut, I entered an inn (the Vine) in company with two young student foresters. We were tired with rambling through the woods. We supped with a numerous society at the *table d'hôte*, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, etc. One of my companions, whose national pride was

wounded by their mockery, begged me to make some reply, particularly to a handsome young man, who sat opposite to us, and who had allowed himself extraordinary license. This man's former life was at that moment presented to my mind. I turned to him, and asked whether he would answer me candidly if I related to him some of the most secret passages of his life,—I, knowing as little of him, personally, as he did of me. That would be going a little further, I thought, than Lavater did with his physiognomy. He promised, if I was correct in my information to admit it frankly. I then related what my vision had shown me; and the whole company were made acquainted with the private history of the young merchant; his school years, his youthful errors, and lastly with a fault committed in reference to the strong-box of his principal. I described to him the uninhabited room with whitened walls, where, to the right of a brown door, on a table, stood a black money-box, and a dead silence prevailed during the whole narration, which I, alone, occasionally interrupted by inquiring whether I spoke the truth? The startled young man confirmed every particular, and even what I had scarcely expected, the last mentioned. Touched by his candor, I shook hands with him over the table, and said no more. He asked my name, which I gave him, and we remained talking till past midnight. He is probably still living."

"I can well explain to myself how a person of lively imagination may form, as in a romance, a correct picture of the actions and passions of another person, of a certain character, under certain circumstances. But whence came those *trifling accessories* which nowise concerned me, and in relation to people for the most part indifferent to me, with whom I neither had or desired to have, any connection? Or was the whole matter a constantly recurring *accident*? Or had my auditor, perhaps, when I related the particulars of his former life, very different views to give of the whole, although in his first surprise, and misled by some resemblances he had mistaken them for the same? And yet, impelled by this very doubt, I have sometimes given myself trouble to speak of the most insignificant things, which my waking dreams had revealed to me."

The interest of the foregoing narrative is, I think, largely increased by the caution, candor, and transparent sincerity of the narrator. It seems to suggest the idea of an involuntary auto-biography,—a veritable "Book of Life," wherein all we think, feel or do, is indelibly recorded,—wherein we read, and call it remembering; and which, in rare cases, may be open also to the inner eye of the seer.

R. WALTER HEURTLEY, M.D.

River Forest, Ill., April 11th, 1885.

A KEY TO FAITH CURES.

BY D. H. WHEELER, LL. D.

President of Allegheny College.

So many respectable claims are made for "faith-cures," that anything which will shed light on the alleged facts, deserves attention. That the gifts of healing faith characterized a true Christian Church has been believed by a minority of Christians since the time of the apostles. They have always produced testimony which would be accepted as credible in other matters. It has been the prevailing belief of the Christian Church that miracles were for the establishment of Christianity, and disappeared after the apostolic age. This belief is still very strong. Some go further, and claim that the apostolic healings were not supernatural, but were accomplished by a human power that has always existed in society—an art which is still practiced. They further affirm that the laws of this art are discoverable, and will at no distant day be demonstrated. The methods of apostolic healing need not be here discussed, but this question is worthy of close inquiry and careful investigation: "If a man who does not pray lays hands on the sick, and they recover, does it not raise a presumption that the healing power is natural and not supernatural?" This presumption will not be challenged by intelligent people when the healer, be he skeptic or Christian, gives a reasonable explanation of his power. Now it happens that there are men who effect instantaneous results by a natural method which they explain on scientific principles. These results have the general character of the faith-cures. Besides the men who explain these phenomena, there are also mesmerists, biologists, spiritual mediums, and magnetic doctors, who for money perform cures through methods similar to this "healing by faith." Manifestly, the men who tell us *how* these marvels are accomplished should now have the floor. It is a great point in their favor that they are men of high character, who are not doing this thing for hire, but as lovers of science and seekers of truth. For example, there is Professor E. P. Thwing, of Brooklyn, a member of the New York Academy of Sciences, and of the Victoria Institute, London, who pursued these studies along with the late Dr. Geo. M. Beard. He has recently given to the Academy some data gathered here and during visits abroad. We had the pleasure of witnessing recently a number of his experiments, at the residence of the editor of the *Homiletic Monthly*, in Brooklyn. These experiments are regarded as conclusive by educated and scientific people.

Professor Thwing is a Christian minister, and busy with the work of a preacher and author. Thirty years ago he began studies in medicine and surgery,

but never allowed them to interfere with his chosen work as a minister. He does not now make psychology an engrossing topic, and was with some reluctance persuaded to put in print the results of his private experiments. The fundamental fact in his theory is that of mental therapeutics—"physical changes through mental impressions." The idea is central in the system of Dr. Carpenter, of London University, who clearly shows that not only transient effects, like the abolition of pain, are effected by the state of expectant attention, but also the processes of nutrition and secretion, and so functional and organic changes, even, are effected. Let us explain: Professor Thwing "lays hands" on a man who, perhaps, is very ill with sea-sickness. In many cases—not in all—relief is almost immediate. The individual goes to sleep, and no one but the professor can waken him. Pinch him, prick or pound him, drag him around the room—he will sleep on as quietly as a babe. Or, it may be that the man remains in full activity. When "controlled" by a steady gaze he will do whatever the operator tells him to do, but does not really know what he is doing, and is completely unconscious of all about him. After the "trance" he remembers nothing.

Traveling lecturers have long given unexplained experiments of this sort, and the details need not be dwelt upon here. But there is a third phase, in which the patient does not lose consciousness of his surroundings, but is yet completely under the will of the operator. This might be called the healing stage. The patient receives gentian and is assured that he will find it very sweet. The patient smacks his lips with pleasure over the bitter drug. Receiving bread, with a counter impression, he finds it a nauseous medicine, and shows intense disgust. When regret is expressed that he has the toothache, he goes into contortions of pain; and when a feint of drawing the tooth is made, he spits as one does after real tooth-drawing. In the *Bulletin de l'Academie Medicin*, Paris, we are told that "a cancer was, extracted from the right breast of a Madame Plaintain. The operation lasted twelve minutes. During the whole time the patient talked very quietly with her mesmerizer, and never felt the slightest sensation."

The professor gives the patient a common handkerchief, perfectly free from any odor. He says: "Smell it; see that it is an ordinary handkerchief." He proves to himself that it is an ordinary article. The operator then tells him it is a vitalized handkerchief. "Carry it to such a house; call for Mr. B—; he will lay it on your hand, and all feeling will leave the hand; he will put it over your eyes, and you will go to sleep."

The patient, whose attention, expectation, or

"faith," has once been gained, *believes this with the most perfect trust.* He goes as directed. We have seen the handkerchief laid on his hand, and all feeling left it. The patient did not feel the prick of a pin, a blow, or a pinch. The handkerchief is laid on his face; entire insensibility follows, as we have seen in the case of an energetic, stalwart man. Nobody but the professor can waken him. Did he not arrive, the person would lapse into an ordinary sleep, and wake in a few hours. One of Dr. Beard's patients took a disk, or coin, to sea, assured that it would arrest sea-sickness. He went to his berth, gazed at the disk, and "fell into a trance." Twelve hours after, he woke recovered.

We saw a man who had suffered with sciatica. The man's receptivity to impressions was quickly determined. It is clear that he implicitly believed what was told him. The limb was rubbed a little, and he was told that the pain was gone. He had no longer any pain, but walked with great rapidity. The stiffness seemed to be effectually broken up by *the action of the patient's mind in obedience to the will of the operator.*

There is no reason to doubt either the reality of these facts, or this explanation of them. In some cases the pain returns in a day or a week, but a second treatment often removes it entirely. This is mental therapeutics. The President of the New York Academy of Science, Dr. Newberry, of Columbia College, remarked to that body, after the presentation of a patient whom Professor Thwing had rendered, with a glance of the eye, insensible to a painful surgical operation: "This beneficent power I saw used in surgery twenty-five years ago. It cannot be used with all, but there is no use in calling it 'humbug.' It is now taken out of the hands of charlatans, and its phenomena are investigated by men who have made the matter their careful study."

The range of this remedial agent is not known as yet, but it is wider than many suppose; for, not only has sensation been temporarily abolished, as in surgical operations, but morbid growths have been arrested; and this without "miraculous intervention."

One conclusion is this: In this kind of treatment men should not irreverently associate the name of Jesus with scientific experiments, or attract the public gaze to their holiness and faith as a procuring cause. It is no more pious to heal psychologically than it is to heal with medicine or surgical helps. The bulk of these "faith-cures" we regard to be the result of natural, not supernatural, causes. Some persons possess a controlling power over men. Their personality is pronounced. They are assertive, and are able to carry conviction

in their quietest utterances and motions. They induce the trance state, or the psychological condition, in many people, old and young—in those who are athletic, as well as in those who are weak and yielding. This power does not come to them by prayer. They may be men of prayer—as our friend of whom we have written without his knowledge, and who dislikes to be made conspicuous in the matter—or they may be prayerless men. That does not seem to affect the scientific process, or change the actual results. The patients treated are benefited, because there is found to be a healing force in their own minds. They are "possessed" by what Dr. Carpenter calls "a dominant impression." (*"Mental Physiology,"* pp. 281-315.)

Have we not here the key to another important problem? If a living man can capture and hold a human soul for beneficent ends, may not a disembodied spirit do even the same for evil ends? Have demoniacal possessions ceased? Furthermore, the question of moral responsibility, in cases where crimes are committed from inadequate motives, may possibly have an explanation here. One of these fully "psychologized subjects," as Dr. Beard used to remark, would not hesitate to shoot any one in the room if told to do it by Dr. B. He would be as innocent as a babe. "Possession" may, after all, be a permanent liability of human nature, as the vast array of facts by Drs. Tuke, Carpenter, and other authors, demonstrate. It is claimed that what we already know of this condition of involuntary life, "unlocks half the secrets of the world's delusions."* Its relations to insanity are intimate and vital. Whatever light is promised from this trance-world has a manifest tendency to disencumber religion of superstition, and give additional brightness to the intelligent Christian faith.—*The Homiletic Monthly.*

**North American Review*, July, 1879: "The Psychology of Spiritism."

EFFECT OF FEAR.

Dr. E. S. B., of Davenport, Iowa, writes, that in 1832, before the cholera had made its appearance in the United States, his brother was living at Oxford, Ohio, and when he heard the first news of its probably reaching this country, became *greatly excited.* He *was sure* he would fall a victim to the disease, he said. His fear increased as further reports came, and before the malady reached New York, he *was* taken sick with "Asiatic cholera," attended with all the concomitant symptoms, and died within twenty-four hours after being attacked.

Wisdom and goodness to the vile seem vile. *King Lear.*

ETHICS OF THE ANONYMOUS.*

A LETTER TO A CURMUDGEON.

BY BISHOP A. CLEVELAND COXE, D.D.

The Story about the Lady at Newport (see "Coincidences" in April number) brought me an anonymous answer. The following is the reply:

MY DEAR CURMUDGEON—Who are you? You are at least a genial and loving fellow. No doubt a most courteous and very gentle knight. Why not wear your beaver up, and let me see your face and know what you boast yourself to be? I call you "Curmudgeon;" doubtless you know why. If not, let me explain. A dictionary of the English language, based on Dr. Johnson's great work, once appeared with this definition: "CURMUDGEON. *Noun*, derived from *cœur méchant*. An unknown correspondent." On the strength of that dictionary I give you the name that belongs to you; but with the reverse of disrespect in my intention. I respect you so much that I can't bear to omit the proper name and designation of so good a man—if you are a man—in addressing you a letter which no *curmudgeon*, in the bad sense, ever deserved. I have admitted a doubt, indeed, that possibly you are a *Jeanne d'Arc*, helmeted and visored. Your handwriting would not disgrace a lady. You say that your life-long experience (yet you are evidently young) justifies my "theory." Bless your heart, I have no *theory*. I have not stated one.

But you are "puzzled as to what I am driving at." I will give you a hint before I close this letter; but I purpose keeping the better half of my secret for my last chapter in this essay upon coincidences, chances, and mischances, and correspondences. I mean, if the *Independent* does not grow tired of me, to add a chapter on what I mean to call *precognitions*, unless Mr. "Mark Twain," who is said to be applying for a patent (in spite of my *caveat* previously filed) for the invention he disputes with me as prime discoverer, shall help me to a Greek word of better euphony.

But, for this present, my dear curmudgeon, let me explain, for the uninitiated, how curmudgeon came to have the signification in which only it is applicable to you. It is one of the best things among the "Curiosities of Literature." Dr. Johnson had got as far as this word in his great lexicon, when he found himself at loss for its *etymon*. He asked the public to help him in one of the literary *omnibuses* of those days; perhaps his favorite *Gentleman's Magazine*. Among the answers was one which satisfied him, and he gave the result somewhat as follows:

"CURMUDGEON, *noun* (Fr. *cœur méchant*) a

*Copyrighted.

churl, etc.;" but he added to this *unde derivatur* the due credit to "an unknown correspondent." The blockhead who stole his work for a popular word-book, mistook this credit for a definition; and, hence, for all time, owing to the "total depravity" of phraseology with all the rest of things terrestrial, it comes to pass that you and other anonymous correspondents must be called "curmudgeons," till you come out from your disguise.

The plagiarist who thus enlarged the meanings of the word, is not altogether to be blamed.

"By accident, not skill,
He blundered right against his will."

The fact is, as a general rule, the unknown correspondent is a *cœur méchant*. He has a bad heart, and is glad men were not contrived with a window in their breasts. Now, to tempt you out of your bad company, I wish to say, *first*, that anybody who can write such a good, gentlemanlike, kind and helpful letter as you have posted to my address ought to give me the privilege of knowing my delightful and most generous friend. Come out from among the *curmudgeons*, O! noble knight of the *Incognito*! you, who come before me like the mysterious personage in "Ivanhoe," who so terrified the conscience-stricken John. Can it be that you are "Mark Twain" himself? Do you pretend that I have "stolen your thunder?" I have the word of a lady for it, that, if there be any question about it, you *have* stolen mine. But take it all rather than force me to joust with so terrible a champion.

"To improve the occasion," I now close with a remark or two on the ethics of the anonymous. The question is has a man any right, in any circumstances, to write an anonymous letter? As a rule, there can be no question about it; but "every rule hath its exceptions," that is, *almost* every rule. None but a *curmudgeon* will become an unknown correspondent. That's the law. "Exception 1." But very modest persons have been known to write anonymously, out of purest diffidence, and with none but the most innocent designs and harmless results. Let that pass. "Exception 2." The Gunpowder Plot would have been successful, and the world would have seen another St. Bartholomew massacre, but for the tender-hearted man who wrote an anonymous letter. *Ergo*, etc.

Whereupon I remark, as "autocrat" *pro tem*. self-constituted and self-proclaimed, for want of a better title, this may be set down on the pivot principle: "Do unto others as you would that they should do unto you." If your purpose is purely loving, benevolent, and incapable of doing mischief, or hurting anybody's feelings, you may innocently and honorably inform anybody of a fact he ought to know. But such occasions will not often be given

in a life-time of an honorable man. How about good women? Answers the autocrat *pro tem*. Much more frequently, in the life of a good woman, the occasion may be given. She is veiled by nature; see Tertullian. Sometimes "because of the angels," whatever that may signify. Take an instance:

A good woman, who had a rogue for her husband, wanted to save him from the commission of a crime, and his neighbor from receiving a great injury. At the same time she did not want to betray her husband. She contrived, as a temporary *curmudgeon*, to inform the neighbor that there was good reason for his being on his guard "as to a certain transaction that will tempt you next Wednesday, wherein there is fraud and an ill-design." Was this woman a *cœur méchant*? The neighbor did not think so who owed to this device, womanly, wifely, and well conceived, his escape from a scheme which would have been his ruin. "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the Law."

"To conclude" My dear *curmudgeon*, I give you half my secret, as I promised. My essays are an "Inquiry as to the Preternatural." There has been much superfluous talk about the Supernatural. The Preternatural has been overlooked. I am drawing my lines to that center from a wide circumference. I find it quite unnecessary to enlarge, however, upon the probability that the general experience of mankind furnishes material for my inquiry. From California to New Hampshire I have received letters, *not* anonymous, filled with interesting anecdotes which confirm my positions. Heartily do I thank my known correspondents, and you, too, my dear *curmudgeon*, for interesting confirmations. My Inquiry will concern this point chiefly—viz: "Is not the PRETERNATURAL, which nobody can deny, too little considered in the theories of modern 'scientists.' Has it not been ignored, in fact? Ought it not to be brought seriously into the discussion when the 'agnostic' prates against the Supernatural?" I think so; and, as briefly as possible, I am giving some of my reasons for such a suspicion. I must next treat, more especially, of "Mischances," confessing my obligations most heartily, in this part of my subject, to the amiable and accomplished, as well as ingenious authoress of "The Total Depravity of Things Inanimate."

Not to imitate the *curmudgeon* class, I sign myself, most respectfully,

A. CLEVELAND COXE.

January 17th, 1883.

What a comfort a dull but kindly person is, to be sure, at times! A ground-glass shade over a gas-lamp does not bring more solace to our dazzled eyes than such a one to our minds. —O. W. Holmes.

MEDICAL KNOWLEDGE IN ANCIENT TIMES.

ARTHUR SLOAN.

In view of what has been said (see April number page 30), to disparage ancient medical knowledge and science at the time of the Exodus will be a very great mistake, and one entirely fatal as a foundation whereupon to build an argument against "healing by faith."

But suppose it could be shown that medical knowledge at that time was but little better than guess-work, what shall be said about the practice of medicine at the beginning of the Christian era?

Was it so powerless also that God was compelled again to undertake the cure of his people?

Dr. C. C. Bombaugh in his book called "Gleanings" under the head of "Nothing New under the Sun" says:

Hervey discovered the circulation of the blood in 1619; but from a passage in Longinus (chapter xxii), which the "Father of Critics" obtained from the "Timæus" of Plato, we learn that this fact was known at least two thousand years before. Dr. Bombaugh further shows, that the use of anæsthetics to deaden pain in surgical operations, was well known in the time of Christ. Dr. Morton of Boston, in 1846, first practically adopted the vapor of sulphuric ether in surgery, while Dr. Simpson of Edinburgh, in 1847, first applied chloroform; but, he adds, the idea of thus deadening the pain and torture under the knife, etc., by the use of the juices of poppy, henbane, mandragora, and other narcotic preparations, disappears in the darkness of a remote antiquity. Herodotus, in the fifth century B. C., describes the Scythians as using the vapor of hempseed to produce stupefaction. From the account of our blessed Lord's crucifixion we know that "vinegar mingled with gall" (Matt. xxvii: 34), was one, at least, of the mixtures administered to alleviate the horrors of such a death.

Pliny, the naturalist. Dioscorides, a Greek physician of Cilicia, Apuleius of Madaura, all of whom lived in the first and second centuries of our era, describe the use of mandragora, rocket, and a stone called Memphitis, which, when powdered and mixed with vinegar, was applied to those about to have a member "mutilated, burned, or sawed."

The doctor also cites the Chinese, saying, "they understood, ages before they were introduced into Christendom, the use of substances containing iodine, for the cure of goitre, and employed spurred rye (ergot) to shorten dangerously prolonged labor in difficult accouchments.

They used moxa, and gave a preparation of hemp, when incisions or amputations were necessary, and quotes from one of their famous medical works, in

the library at Paris, the following sentence: "After a certain number of days, the patient recovered, without having experienced the slightest pain during the operation."

In the winter of 1870, a physician, in the City of New York, said, "To show you that there is 'no new thing under the sun,' I will give you a bit of my experience." He then related how he had been for a long time, perfecting a surgical instrument of complicated structure. Going down town one day, and being attracted by some photographs in a store window, he turned aside to look at them. To his complete astonishment he saw his own instrument, part for part, pictured amongst these "antiquities," dug out of Herculaneum and Pompeii. Eighteen centuries ago, therefore, the practice of surgery had reached a point where as complicated an instrument was required as in the same practice in 1870. When we consider the length of time, experience and knowledge needed to produce such an instrument, we can see to what a state of perfection surgery had been brought at that time. This is a fact of great importance in such an inquiry as the present.

Such, then, in brief, is the testimony as to the extent of medical knowledge at the time when St. James wrote his epistle. Surely it does not appear, from the evidence, that God was obliged to heal Christians on account of any insufficiency in the "healing art."

We, in this nineteenth century, have an impression that we know all things, and look back upon the past as times of comparative darkness and ignorance.

Spiritually, we are the real "Ancients," for we stand upon the vantage ground of the Christian ages, and fulfilled prophecies, and have seen and heard those things, which "many prophets and kings have desired to see and hear." But, intellectually, we are in no way superior to the men of old.

The human mind came from the Creator's hand, fully armed and equipped.

The "Ancients" are yet our models in all that is known, and our superiors in the "lost arts." Because the remaining account of their knowledge in many particulars is limited, that by no means proves their ignorance.

In ancient times, learning was not the property of the many, but of the few. It was caste privilege, and was kept as a secret. Much of it was not committed to writing, and much that was, perished with the destruction of the great Alexandrine library.

But, as the classic saying had it, "Know Hercules from his foot," so from that which remains,

we conclude what must have been the knowledge and attainments of those times.

While our argument does not require us to assert that ancient medical knowledge was the equal of that of modern days, we, nevertheless, have no hesitation in saying, that it was equal to all the requirements of the times.

For there is a final argument from the very necessity of the case. Men have always been subject to sickness, accidents, and disease. Either then they died in appalling numbers, or else they were healed and helped.

The former is contrary to known facts, hence the latter must be true.

As God has always worked for the good of His creatures generally, so it is to be believed that He would help them in this respect also, by bringing to men's knowledge the medical properties residing in plants, minerals, etc. Of this there can be no doubt.

But when God undertook to become the "Great Physician" of His "Peculiar People," it was not nearly so much for medical purposes, as for *spiritual reasons*.

Healing the body is one of his methods of gaining possession of the heart, and soul, and spirit (as experience shows). He wishes also to become ALL things to those who will love and trust Him fully and unreservedly.

Thus, have I briefly attempted to answer an objection which might work harm to the cause we advocate.—*Triumphs of Faith*.

THE TREATMENT OF SEA-SICKNESS BY THE TRANCE STATE.

REV. DR. E. P. THWING,

President N. Y. Academy of Anthropology.

The phenomena of the trance have interested me for more than twenty years. For two years my experiments have confirmed the theory of Dr. Geo. M. Beard, that the concentration of the mind's attention in one direction induces an insensibility to other things, more or less complete. President Porter (Elements of Intellectual Science, section 81) says that pure sensation is simply an ideal or imaginary experience, and that, as the perceptive element is made stronger, the sensational is weakened. The intensity of the one is the suppression of the other. Some persons can excite expectancy sooner than others, and so gain control quicker. Some subjects take a consenting attitude more readily than others. One yields instantly, another only after repeated interviews and some, perhaps, may never yield at all.

Nine cases of sea-sickness, occurring in the Atlantic and in foreign seas, are selected from many,

to illustrate the speedy relief, often the complete cure, of this distressing ailment. Some showed little somnolence, while others sunk into as complete insensibility as in ordinary anaesthesia by chloroform.

One patient had been unable to retain any nourishment on the stomach after leaving port, two days previous. Manipulations began about the temporal and frontal regions, particularly along the superciliary ridges, and the patient at once exclaimed: "What a heaven to be relieved of pain!" Food was administered in small quantities, and, two hours after, a dinner of roast mutton was relished and retained. The other cases were treated in a similar manner, without the "passes" of the old-time mesmeriser, or the pretentious and dramatic display seen in stage exhibitions, without even fixing the gaze or standing before the individual. The voice probably did more than the hand, but in one case that, too, seemed superfluous; for the sufferer, a brawny Welshman, not understanding English, while busy casting his bread upon the waters, yielded to a pantomime, was led away from the ship side and made to recline on the shoulder of the operator. The trance became at once so profound that a pin introduced and left in the skin covering the back of the hand, caused no wincing. Surgical operations have also been performed, some of which are described by Prof. Jarvis, formerly of Bellevue College. Four facts may be stated as results:

1. The trance state in many cases relieves seasickness by restoring nervous equilibrium, and in surgery is sometimes an adequate substitute for ether. Not every one responds. Not every one is able to awaken that faith, belief, expectancy, which Dr. Beard has already shown before this Academy to be the subjective state, out of which all these phenomena are evolved. This persuasion cometh not readily to every willing, yielding soul, still less to a reluctant, incredulous mind. Failures are mostly found in two classes: 1. The querulous, dogged, despairing sort, who, at home or afloat, nurse their pains and "enjoy poor health," as they say. 2. The curious, voluble and volatile, who wish to listen to and join in conversation. But failures with these, at first or second meeting, are by no means final or decisive. Sequestration and silence on the part of the patient, and perseverance on the part of the operator, often secure success in apparently obstinate cases.

2. Tranciform states, *i. e.*, where control is partial and unconsciousness is incomplete, frequently afford proportionate relief.

3. The sense of subjugation and helplessness that comes over one, when in the grasp of Neptune or the surgeon, is sometimes a helpful accessory. It is

analogous to the yielding attitude of the animal under a tamer or trainer, and not unlike the paralyzing influence of a panic.

4. The feeling of certainty on the part of the operator is a vital factor of success. It cannot be taught. It is gained by victorious achievement. Nothing is so successful as success. One subject under control will spread psychical contagion through a whole assembly, and at once exalt their ideas of the power of the controller. In private practice assurance is better shown by gentleness than by bluster, by undemonstrative, quiet tones, and by the general air of one who speaks a personal, private, authoritative message, which he is accustomed to have immediately obeyed. *Possunt quia posse videntur.* Hardly anything is more contagious than confidence. Nothing is more masterful in power.—*Transactions N. Y. Academy of Sciences.*

BARRE, Vt., March 20, 1885.

Editor of Mind in Nature—While living in Chicago we became acquainted with a Mrs. De W—, living only a short distance from Cleveland, O., but never had the pleasure of meeting her husband. One day, about the middle of the month of January, 1883, an intimate friend of Mr. and Mrs. De W— visited us, and, during the conversation, it was mentioned that Mr. De W— was sick and was going to Boston, Mass., for treatment, when I remarked that "I did not see anything for him beyond the 23d to 25th of March."

The 25th of March our friend came in about 6 P. M., and during his conversation said he had a letter that Mr. De W— could not live, when my wife told him that he died that afternoon at about 4 o'clock. The next morning a telegraphic despatch came "that Mr. De W— died yesterday at 4 P. M."

When the first statement was made there could not have been any mind reading, as no one knew the probable day that he would die. When the second was made it was not known to any one present that Mr. De W— was dead.

GEORGE B. NICHOLS, M.D.

IN the *Alienist and Neurologist*, Dr. Hughes gives a curious instance of the beneficial effects which brain excitement may have in warding off disease. He says that "during the week of the great St. Louis fire in 1849, the ravages of cholera, which up to that event had reached a mortality of over two hundred a day, out of a population of fifty thousand, almost entirely ceased, so stimulating and invigorating was the excitement of that week to the brains and nervous systems of the people, and the physical exaltation inseparable from the sudden necessity thrown upon so many business men for repairing the sudden damage and re-establishing their abruptly interrupted business."

MIND IN NATURE.

PUBLICATIONS RECEIVED.

Bryant's *Thanatopsis* was first printed in the *North American Review* about sixty-six years ago. The May number of the *Review* has another poem very similar in theme, "The New Buddha," by Robert Buchanan. The author is one of a group of young Scotchmen who went to London some twenty years ago, and of whom Mr. Buchanan, Mr. William Black, Dr. George Macdonald and Mr. Charles Gibbon are the best known. Of them all, Mr. Buchanan is the most versatile, and his present poem is certainly not his worst, though the taste may be questioned of turning to such account a personal introduction to Thomas Carlyle. At the same time the sage of Chelsea said so many ill-natured things about others that Mr. Buchanan may be forgiven, particularly as good taste is not one of his characteristic virtues. The poem, particularly the splendidly poetic and realistic portrait of Carlyle, well deserves attentive study.

The North American Review, N. Y., May.
The Century, The Century Co., N. Y.
The Medico-Legal Journal, N. Y.
Phrenological Journal and Science of Health,
Fowler & Wells Co., N. Y.
N. Y. Medical Journal, N. Y.
New Church Messenger, N. Y.
Illustrated Christian Weekly N. Y.
The Medical Summary, Phil.
St. Louis Medical Journal, St. Louis.
St. Louis Courier of Medicine, St. Louis.
St. Louis Magazine, St. Louis.
Louisville Medical Journal, Louisville, Ky.
The Medical Advance, Ann Arbor, Mich.
The Microscope, Ann Arbor, Mich.
Kansas City Review of Science and Industry,
Kansas City, Mo.
The Woman's Magazine, Brattleboro, Vt.
Ohio Educational Monthly and National Teacher,
Akron, Ohio.
New Church Independent, Chicago.
Literary Life, Elder Publishing Co., Chicago.
Chicago Medical Times, Chicago.
The Practical Teacher, F. W. Parker Co., Chicago.

"On Catagenesis," Prof. E. D. Cope, Phil.
Clinical contributions to Electrical Therapeutics,
and other reprints, by Romaine J. Curtiss, M.D.,
Joliet, Ill.
Apoplectic Seizures. Their diagnosis and treatment. H. M. Lyman, A.M., M.D.
Christian Thought, edited by Charles F. Deems,
New York, bi-monthly, \$2.00 per year. Judging
from this number it ought to be issued oftener. The
more "Christian Thought" the better.
Bread Pills, a Study of Mind Cure, what it is and
how to do it; by C. M. Barrows, Boston; 2d ed.;
paper, 35 cents.

PUBLISHERS' DEPARTMENT.

We renew our thanks to subscribers and the press for the reception given our venture in journalism. We shall endeavor to fulfil the hopes of both, and can do so if our friends will aid us in calling attention of those interested in the subject, to *MIND IN NATURE*, and induce them to send us their subscription. Several friends have sent us \$5.00 and ordered copies for their friends, we would be glad to have one hundred others do the same.

Among the many good things said of us, we select the following:

"The aim of *MIND IN NATURE* is the highest that can interest the brightest intellect, and there is much to discuss, notwithstanding the barriers of the unknowable. All aspects of the subjects are handled in a masterly manner, all interested in its subjects will find this beautiful monthly fully up to date. We are not only willing but glad to speak a good word for it."—*The Christian Statesman, Milwaukee, Wis.*

"Thanks for copies of your monthly. It is admirable in substance and style, meeting a demand definite and pronounced."—*E. P. Thwing, Ph. D.*

A prominent member of both the British and the A. S. P. R. writes: "It is well that *MIND IN NATURE* assumes a popular form, with contributions from the clergy of a liberal form in doctrine, as it will prepare the way for a wider discussion of the subject among those who would not follow the more technical lines of scientific information of the British and the Am. Psy. Society reports. I look for some substantial results—both in a tangible control of nervous and other diseases and emancipation from superstitions."

The New York *School Journal* guillotines the manager, thus; "J. E. WOOD, head manager;" to this he protests. The manager has not yet lost his "HEAD," although he might be pardoned if he did so when spoken of thus by "*Health and Home*," "That *MIND IN NATURE* is ably edited, there is no doubt; and its mechanical management is evidently in skilled hands, as the first number presents a better appearance than many other and higher priced journals that have passed their first decade."

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