

MIND IN NATURE:

A Popular Journal of Psychical, Medical and Scientific Information.

Volume I.
Number 4.

CHICAGO, JUNE, 1885.

\$1.00 per annum.
10 cts. per copy.

(Entered at the Chicago Post-Office as second-class matter.)

PUBLISHED MONTHLY
BY THE
COSMIC PUBLISHING COMPANY,
J. E. WOODHEAD, MANAGER,
NO. 171 WEST WASHINGTON STREET, CHICAGO, ILL.

SPECIAL CONTRIBUTORS.

THE RT. REV. SAMUEL FALLOWS, D. D.,
Chicago, Ill.
H. W. THOMAS, D. D.,
Chicago, Ill.
PROF. DAVID SWING,
Chicago, Ill.
PROF. JAMES D. BUTLER, LL. D.,
Madison, Wis.
GALUSHA ANDERSON, LL. D.,
President University of Chicago.
A. REEVES JACKSON, A. M., M. D.,
President College of Physicians and Surgeons, Chicago, Ill.
A. E. SMALL, A. M., M. D.,
President of Hahnemann Medical College, Chicago, Ill.
HENRY M. LYMAN, A. M., M. D.,
Prof. of Diseases of the Nervous System, Rush Medical
College, Chicago, Ill.
D. R. BROWER, M. D.,
Prof. Nervous Diseases, Woman's Medical College,
Chicago, Ill.
N. B. DELAMATER, A. M., M. D.,
Prof. Mental and Nervous Diseases, Chicago Homeopathic
Medical College, Chicago, Ill.
EDGAR READING, M. D.,
Prof. Diseases of the Nervous System and Respiratory
Organs, Bennett Medical College, Chicago, Ill.
OSCAR A. KING, M. D.,
Prof of Diseases of the Nervous System, and of the Mind,
College of Physicians and Surgeons, Chicago, Ill.
ELLIOTT COUES, A. M., M. D., Ph. D.,
Prof of Anatomy, Nat. Medical College, Member Nat. Acad
emy of Sciences of the U. S. of A., Washington, D. C.
PROF. C. V. RILEY,
Division of Entomology, U. S. Dep't. of Agriculture, Wash-
ington, D. C.
S. B. BUCKMASTER, M. D.,
Supt. Wis. State Hos. for the Insane, Mendota, Wis.

THE RT. REV. A. CLEVELAND COXE, D. D., LL. D.,
Buffalo, N. Y.

REV. E. P. THWING, Ph. D., of Brooklyn,
Pres. N. Y. Academy of Anthropology.

GEORGE C. LORIMER, D. D., Chicago, Ill.

REV. L. P. MERCER, Chicago, Ill.

R. N. FOSTER, M. D., Chicago, Ill.

PROF. R. U. PIPER, M. D., Chicago, Ill.

S. J. AVERY, M. D., Chicago, Ill.

A. J. PARK, A. M., M. D., Chicago, Ill.

C. G. DAVIS, M. D., Chicago, Ill.

CONTENTS.

Psychopathy—R. N. Foster, M. D.	50
Swedenborg's Doctrine—Rev. L. P. Mercer.....	53
Immortality and Modern Thought—Prof. John Fraser...	55
Western Society for Psychical Research.....	57
The Doctrine of Evolution, (Part II)—Prof. R. U. Piper.	57
A Remarkable Faith Cure	59
Christian Science—Rev. Mary B. G. Eddy	61
Chances and Mischances—Bishop Coxe, D. D.	62
Mental Therapeutics—Rev. Dr. E. P. Thwing	64

MIND IN NATURE will be published the first of every month, and sent, post-paid, for one year, upon the receipt of one dollar, or a single copy for 10 cents.

To those who will induce their friends to subscribe with them we shall send Six Copies for Five Dollars, and Twelve Copies for Nine Dollars.

SUBSCRIBERS IN GREAT BRITAIN WILL SEND \$1.25 OR TWELVE DOLLARS FOR TWELVE COPIES, ONE YEAR.

Persons receiving a sample copy of "MIND IN NATURE" will please send their subscription for one year, and then hand the sample copy to some friend, and bid him do likewise.

PSYCHOPATHY.

BY R. N. FOSTER, M. D.

There is no more common experience than that the mind exerts a continuous influence on the body; and this influence is reflex and mutual. More than this, every mental state influences in a definite manner every physical condition, and that—not spasmodically but constantly. That the influence is definite, and not hap-hazard, we are compelled to admit; because we are incapable of thinking that there is exactness in things physical, but not in things psychical, or that there are law and order in chemical affinities and combinations to the last minutia, but not in psychical movements. Another variation of the same theme is admissible. We may say that every organ and faculty exerts a constant influence on all other organs and faculties. The liver can cast a bilious hue not only over the skin, but over the ideas and emotions. It also disturbs the stomach, the bowels, the kidneys, the brain, the heart and lungs. But, on the other hand, strong emotions have been known to derange the hepatic function, even fatally; to demoralize the stomach; and to excite the heart. Grief has killed, sometimes gradually; sometimes suddenly. Sudden access of joy has proved equally fatal. Even ideas are occasionally drastic; although, as a rule, the influence of thought on physical states is by no means so manifest as is that of any of the stronger emotions. Fear of impending injury, pain, sickness, or, still more, of approaching sudden or violent death, has a terrible effect on every attitude, expression, and function. In extreme terror, the whole body is blanched in an instant, by the retiring of the circulation from the surface; cold perspiration starts from every pore; the excretions pass involuntarily; faintings and convulsions ensue; the cerebral disorder is so great that insanity, temporary or chronic, is induced; the expression of the countenance, and the attitude of the entire body, undergo rapid changes, the minutest of which is in itself expressive of terror. To produce this expression the entire and microscopically minute machinery of the body is thrown into instant and violent action. Involuntary trembling seizes every fibre. Even the reproductive process shares in the psychic demoralization. Premature birth is the rule in besieged and bombarded cities.

But we need not seek for illustrations of our subject among the phenomenal manifestations of morbid psychical force. Much more familiar is the constant play of the psychic element as witnessed in almost every motion of the living body; every part of which, but more especially the more important and the nobler, such as the face with its eyes, is an eternal exhibition of an indwelling psychical energy. The body, indeed, may be regarded as a containant of just so much emotional and intellectual energy; which moulds, animates, and uses the organized mechanism as its instrument. The function of each separate organ is now more or less perfectly understood; the heart is the central organ of the sanguineous circulation; the lungs oxygenate the blood; and so on. Equally clear is it that the entire organism, considered as a whole, has a function. That function is to be the instrument of the emotional and intellectual energy of which it is the terrestrial abode. At all events, that is precisely what the body as a whole has existed for heretofore; nor does it seem that this much of its teleology is at all obscure.

Now, miraculous deaths, or violent bodily disturbances from emotional causes, equally with miraculous cures, are simply extraordinary manifestations of this emotional energy,—of the nature and presence of which we have abundant evidence in its constant but generally unobserved action in the most normal and placid flow of our hourly existence. The pressure of the atmosphere in its ordinary state of equilibrium is unfelt by us, and would be quite unknown but for special study and special modes of proof. But let this equilibrium be disturbed, as in thunderstorms or tornadoes, and at once we become conscious of the presence and power of an atmosphere. An emotional death is a psychical tornado. The sweet power of a smile, the caress of an affectionate tone in the voice, or the quiet happiness that irradiates the countenance of a person whom some joyful event has profoundly moved; or, again, the power of the orator or of the singer who thrills and sways multitudes by eloquent words or sweet sounds; all these, and countless other like phenomena which suggest themselves spontaneously, are daily exhibitions of the same psychical energy which may destroy life in a moment, or, on the other hand, may effect upon the sick a psychopathic cure. Still, there are limits to all the changes we

witness in nature. The winds never exceed a certain velocity. Seldom do they move with destructive force. So is it with the psychical energy in man. Its normal movement is within the limits of physiological growth and change. A permanent, unremitting power, immanent in the body and influencing all of its functions, it rarely rises above a certain tension. When it does so, we witness with astonishment—we call the movement “miraculous;” and so it is. It is in this as in physical processes; the normal movement passes unobserved. It is too commonplace. Yet it is this same silent, unobtrusive working that executes all the real toil of the chemical and vegetable and physiological worlds. It is the sustaining, producing, and creating energy. But when in certain crises it breaks forth in an earthquake, a lightning stroke, or some other of the so-called convulsions of nature, we are stricken with admiration or with awe. Yet even these outbursts of destructive energy are the results of slow accumulations of power on the part of opposing forces, which have at last passed the limits of an equilibrium; and an immediate adjustment is demanded. It is important, in endeavoring to arrive at some rational estimate of the psychopathic doctrines of all times, from modern metaphysics back, to observe this distinction between the constant, still, and normal energy which creates and sustains in strict keeping with chemical and physiological and higher laws, and the occasional manifestations of the same energy under conditions where the normal equilibrium of opposing forces has been lost so far that a readjustment has become necessary. In one case, we observe the steady monotone of invariable law or mode of working; in the other, the adjustment of a conflict of forces.

The influence of psychical energy on physical conditions in perfect health is one exhibition of this constant play of all forces in the harmony of equilibrium. But disease, as the word indicates, is itself a departure from this same equilibrium; the associated forces are strained; they are in conflict; how or why is of no consequence here. The fact is enough, and is obvious. Nature's spontaneous healings are evidence of an effort inherent in nature or in spirit, or in both, to adjust the conflict, to restore the equilibrium, to bring ease out of disease. If the disturbance is of such a nature that it can be adjusted in time by a

mechanical force, as by a splint to support a broken bone, or by a ligature to close a bleeding vessel, then these means constitute the mechanical cure. If the disease is of such a nature that the introduction of some material into the blood is required to restore harmony, as when belladonna is given to antidote opium, or liquor to antidote the poison of the rattlesnake; then these means are the cure. But neither of these cases is psychopathic. One is mechanical; the other, medicinal. The psychopathic cure is not available in the case of the broken limb. It is no proper substitute for the splint or the ligature. But given a case of purely psychical derangement, or of functional derangement from psychical disorder, the conditions are greatly changed. Here it is that the splint and ligature are out of place, and psychical influences are demanded. Do we not all offer our “sympathy” spontaneously to a “broken heart,” or a “wounded spirit,” or a mind dejected with grief? And is not this a most natural attempt at a psychopathic cure? A child's feelings have been hurt by the injustice, real or supposed, of a playmate. The mother soothes it by her loving words and caresses, hushes its crying, dries its tears, and gives it some little present to antidote the sense of loss by a greater and immediate gain. This is an every hour occurrence, and yet it constitutes a complex cure, partly psychopathic, partly mechanical. In fact disease, in the broadest acceptance of the word, is a very constant factor in our human experience, and our lives are largely devoted to the work of “curing” it—that is to say, of removing the immediate cause of the disease, so that “ease,” the normal equilibrium of our being, may be maintained. The instinctive withdrawal from every discomfort which is the spontaneous action of every sentient creature, is this effort to maintain that sense of ease which is its perfect state of being. In this effort the entire individual is at one with each and every smallest part. The injured tissue which puts forth an immediate effort at repair is a diagnostician and a doctor on a minute scale; while the individual doctor is a tissue in the social body engaged in an analogous effort.

From these and similar considerations, we cannot resist the conclusion, that in all the departments of organized being, conscious and unconscious alike, there is op-

erative a constant conatus towards a harmonious state of being, a conatus which incessantly and spontaneously, or voluntarily and intellectually, as the case may require, acts to supply all want, to ward off all danger, and to repair all injuries—in a word, to extinguish dis-ease. The physics and the metaphysics of the day, the specialties, the “pathies,” the science of medicine and the empirics of medicine, the water and other cures, the blue glass, and all the multitudinous forms, honest and dishonest, wise and unwise, are outcomes of this conatus—the struggle to be and to feel “well.”

Having had some small opportunity of witnessing the operation and effect of many of these modes of curing the sick, as well as of studying them theoretically, I venture to draw therefrom, in accordance with the aforesaid principles, the following conclusions, subject of course to future modification :

1. That the conatus to a state of well-being is simply universal, and is the normal condition of things.

2. That any departure from the state of well-being is by the same conatus resisted, and, so far as possible, repaired. This is so clear that the three kingdoms of nature are one immense practical illustration of the adjustment and maintenance of the normal equilibrium. Gravity, chemical affinities and combinations ; the fall of rain on the thirsty earth ; the repair of wounds in plants and trees, as well as in animals and in man ; the spontaneous recoveries of every hour from thousands of indispositions, great and small ; all these are constant examples of the hygiene, dietetics, therapeutics and surgery of universal being.

3. In the process of repairing injury or maintaining the status of health, the means employed are varied, according to the nature of the injury or the special demand of the condition given. Thus the partially broken limb of a tree repairs itself by a peculiar activity of its circulation at the place of injury, and by the construction there of new but homogeneous elements, which shall serve to restore and preserve the broken continuity. If this is impossible, then the healing of the stump is in order, and new coverings are formed to that end. If the diet offered the plant is not all suitable, it selects that part which is, and by the most perfect discrimination absorbs only that which belongs to it. This

is a dietetic effort, while the former is mechanical—that is to say—mechanical in its result, but physiological in its prime motive.

4. In the healing of wounds or sickness (and perhaps every kind of sickness is a wound) among the human family, there seems to be the same relation between the kind of injury to be repaired, and the kind of means employed to that end. Mechanical sickness, such as broken bones, or severed soft structures, is healed by mechanical devices acting in conjunction with physiological processes. The physiological energy is of itself insufficient to the perfect repair. The limb must be splinted, rested, cooled, bandaged, etc., and then the physiological forces can work effectively.

But in metaphysical disturbances it is otherwise. Here the metaphysical influence, or the conatus towards health that prevails in the department of mind as everywhere else, may be truly curative. Nor yet in what we usually call mind only, but in all the processes, conscious and unconscious, which go to make us up, there is and must be this conatus, a power within us that makes for health ; and it operates to “cure” the sicknesses there originating. Otherwise all disturbance invading those secret realms would be eternal and destructive.

In short, the bad results of over-exertion are properly cured by rest ; of monotonous toil or circumstance by change ; of improper food and clothing by proper food and clothing ; of poisons by antidotes ; of organic disease by slow organic processes ; of mechanical defect by mechanism ; of all physical disorder by physical means ; and of metaphysical disorder by metaphysical means.

Having seen a good deal of both physics and metaphysics, I must affirm that I have never seen any notable departure from this eternal fitness in the various cures of diseased conditions. The modern metaphysician, who is as prominent now as was blue glass some years ago, has proved no exception to the law. Many a time and oft have I seen him in the difficult rôle of cancer-curer, and always with the same totally negative result ; so likewise in other diseases having material structure for a basis. But where the disease has been of a purely psychical character, or nervous, or hysterical, there I have seen excellent results from various methods of treatment, electrical, magnetic, metaphysical, and so forth.

We cannot expect the general public to be sufficiently critical in matters of diagnosis, whether the diagnosis be that of the disease or that of the cure. Nevertheless, without critical and skilled examination of both, reports of marvelous cures are utterly worthless for scientific purposes, or indeed for any kind of intelligence whatever. That extraordinary, "cures" do occur, however, is incontestable, and to some of these and their explanation, I hope to revert in a future paper.

SWEDENBORG'S DOCTRINE.

REV. L. P. MERCER.

I have been asked to present a statement of the doctrine of Swedenborg, concerning the spiritual world, spiritual influx, and the intercourse between the soul and the body; and to indicate its explanation of so-called psychical phenomena.

I may do this briefly, without argument, in two series of proposition, by limiting the subject to two questions: What does Swedenborg teach? and Do his teachings explain psychical phenomena?

I. What he teaches.

1. That there are two worlds, the spiritual world in which are angels and spirits, and the natural world in which are men.

2. The spiritual world exists and subsists from its own sun, which is pure love from Jehovah God in midst of it; and the natural world exists and subsists from its sun, which is pure fire, in itself dead but sustained by influx from the spiritual sun.

3. The heat from the sun of the spiritual world is in its essence love, and the light from that sun is in its essence wisdom; and the heat and light from the sun of the natural world serve them for clothing that they may pass to man and nature.

4. The heat and light from the sun of the spiritual world, and all things which exist and subsist from them, are *substantial* and are called spiritual; and the heat and light from the sun of the natural world, and all things which exist here by means of them, are *material*, and are called natural.

5. The two worlds are, therefore, discrete and distinct, as cause and effect, and correspond. The spiritual world is within the natural world, not as one box is in another, or as ether is in a bottle, but as the soul is in the body, and as the efficient mental cause is in an outward material effect.

6. The spiritual world flows into the natural world and animates and actuates it as the soul flows into the body,—not as becoming in any way a part of it, but as a distinct actuating form and force within it, in all and every part of it.

7. Man, during his life in this world is an inhabitant of both worlds, possessing organic mental forms, terminating in a spiritual body organized of spiritual substances, and with senses corresponding, part to part and function to function, with the organic physical body and its senses.

8. The physical body has life and function by influx from the soul through the spiritual body.

9. At death, the bond of correspondence being broken and such influx ceasing, the physical body is cast aside, and man awakes to sensible cognizance of the spiritual world, in his spiritual body, perfect man in identity, function and form.

10. During this life, he is as to his spirit present in the spiritual world, though not sensibly perceiving it; and is in unconscious association with spirits who live permanently in that world.

11. By means of such unconscious association with spirits, affections, thoughts, ideas, and impressions are awakened, formed, modified, and multiplied in man, and unconsciously adopted as his own.

12. This fact, together with *certain laws* of the spiritual world being known, mental phenomena become capable of explanation. Among these important laws referred to are the following:

(1.) Space and time in the spiritual world are not fixed, and permanent irrespective of the percipient, but are dependant upon the changing states of the spirits and angels.

(2.) Thence it is that thought directed to another brings presence, and thought from affection or desire brings association and conjunction of minds.

(3.) Phenomena in the spiritual world are produced by the projection of the states of the beholders upon its background of substance, and are more or less permanent according to the permanence of the states producing them. (a) There are the real appearances and scenery of that world produced from the common and abiding states of its inhabitants, and continuing with modifications according to the variations of those states. (b) There are also representative forms, capable of

being produced and modified at will for specific purposes, as an artist might project his ideal upon the canvas without brush or pigments, by willing and thinking it there; as indeed we all do at times give our ideas form, and project them in the field of imagination. (c) There are also magical representations capable of being produced in the same way, which represent no reality but the phantasy which, for disorderly purposes, mischievous spirits desire to induce and make appear as real.

II. Apply this doctrine to psychical phenomena.

1. Man being as to his spirit in the spiritual world, in association with spirits, the activities of their *affection* and *thought* flow in to excite, accelerate and modify in a thousand ways man's thoughts, ideas, feelings. Affections are excited, thoughts injected and called forth, and they are entertained, and rejected or accepted, according to man's will and bent, as his own. Thence comes not only the poet's inspiration, the author's flights of imagination, the inventor's insight and the merchant's foresight, but all forms of mental activity in wakefulness and sleep, in sound and unsound minds, as man's dominant purpose and bent determine his spiritual associates.

2. The phenomena of *dreams* have in this their explanation. Sleep being partial through any of many physical or mental causes, associate *spirits* approach, and either carry on a train of thought previously engaged in, or inject new and incongruous ones, or excite the imagination and present real or fantastic representations to the mental sight. The will being unconscious, and an abnormal state giving them approach to the mental organism, they can do with and present before the mind, what they will.

3. Man's freedom and rationality being impaired by physical or mental conditions, as in the various forms of *insanity*, spirits can possess and dictate his actions according to their conceits, even in direct opposition to his prevailing character before disease. Like a man in a mob without the guidance of reason, he may do what the mob wills and impels. So a man may from mental causes bring himself into spiritual associations, which in a moment of excitement or sudden provocation, will prove too strong for his will and reason, and carry him away into a fit of "*emotional*

insanity." By harboring hatred and revenge and brooding over a special grievance, or by habitual indulgence of passion, man associates with himself spirits, who, in a moment of provocation, tear him away from all thought of restraint, and lash him into the act of murder; and so of other passions.

4. Conscious intercourse with the spiritual world, and the classes of phenomena directly attributable to it, is of two kinds.

(1) Seership, in which for divine purposes the spiritual senses of the subject are opened and the objects of the spiritual world stand revealed. One or more of the senses of the prophet or seer may be opened, and his perception of spirits and spiritual scenery will accord with the degree of such opening; he may see sights, or hear a voice, or both. Such was the case with the prophets under divine guidance and inspiration. It is possible if the Lord please, with any man, for all men have a full complement of spiritual senses; but their opening during this life, in the present state of mankind, cannot be forced. Such seership is the medium of divine revelation, and granted only for adequate ends.

(2) Mediumship—spiritualism and clairvoyance. In this case spirits invade man's consciousness through the consent or collapse of his freedom and rationality. The spiritual senses of the medium are not opened; but the spirit enters by his affections into his thoughts and memory, and thus possesses and controls all his mental and bodily faculties. The controlling spirit once having gained possession of the will and mind of the medium, may talk or write under any name, relate events, locate stolen property, or reveal any thing within the contents of the memory of the medium or any other person present; he may even from his superior knowledge of causes and their tendency foretell events to a limited extent. He can induce subjective states which, flowing down into the plane of sense, become illusions and apparitions which are perceived as altogether real. And so far as any persons bring themselves into consenting sympathy with the medium these illusions may be induced upon them also, so that they would believe and declare the sensation to be objective when it was not in the least. The old necromancy and enchantment, when not the pretense of wicked men, was the trick of wicked spirits per-

formed in this way through susceptible mediums. *Mesmerism* belongs really to the same class of phenomena, only in this case the control is limited to the will and knowledge of the mesmerizer, who can only impress his own thoughts and determinations upon his subject, but cannot enter into his memory except he be at the same time a mind reader.

5. *Mind-reading and thought transference* is often a result of undeveloped mediumship, and is accomplished by means of spirits who take from one and give to the other. It is possible, however, for one mind in full possession of itself and utterly free from trance to receive impressions from or convey impressions to another mind. It is the common law of the spiritual world, and only requires a sensitive subject capable of a degree of abstraction from the bodily senses. Spirits are always communicating their thoughts to us, and reading ours; and given a fit subject, with attention fixed upon another with strong desire to read what is in his mind, or with thought determined to another with strong desire to impress, and he may take or give as readily as if both were out of the body.

6. *Coincidences, premonitions and warnings* receive a similar explanation. Spirit communicates with spirit in the common atmosphere of the spiritual world with a whole company of sympathizing spirits living entirely in that world to help on the communication. Impressions conveyed in this way may be perceived even as sensations, though no natural sight or sound, or other sensation is actually produced, but only the appearance of such, presented subjectively and perceived in the 'plane of sense.

7. *Visions, ghosts and apparitions* are thus explained. As Prof. Harris said, if there are no ghosts there has been ghost seeing, and all the phenomena of this kind are produced by living spirits operating upon the spirits of men, inducing their states and weaving these phantasmal representations from within the senses. The reader will kindly remember that I have only outlined a system of spiritual science and suggested its applied explanations of several classes of phenomena, that if any would save themselves the vexation of seeking a solution that is already discovered, they may look for it at large in Swedenborg's own masterly exposition.

IMMORTALITY AND MODERN THOUGHT.

BY PROF. JOHN FRASER.

The above is the title of a remarkably able and suggestive paper in *The Century* for May by Mr. T. T. Munger, which will well repay more than one attentive perusal. Starting out with the assertion that the apparent futility that has hitherto attended all efforts to prove immortality results from the fact that a sense of immortality is an achievement of morals, and not a logical deduction from the nature of things, Mr. Munger goes on to show that he who would seek immortal life must seek it in human life. The secret of creation is that we are not mere minds for observing truth, but beings in a real world to achieve it. If immortality cannot be logically proved, it does not follow that discussion and evidence are valueless, for, mind being auxiliary to spirit, intellectual conviction may help moral belief; and the object of this paper is to clear a way to that demonstration which can be realized in the process of moral life only—that is, by personal experience. If only we knew the genesis of the idea, this result would be almost gained, but it is a late comer into the world, with the full consciousness of selfhood, and is the product of man's ripe thought; being not only not allied with the early superstitions, but a reversal of them.

This high conception of humanity being essentially religious, it follows that the idea of immortality naturally allies itself to religion, and is indeed built into the foundations of Christianity. Lodged in the conviction of the civilized world, it received no serious opposition until it encountered modern science, and this because science, which deals only with material substances, could find no data for it. But science has its phases and progress. It searched matter until matter eluded its touch in the form of simple force, leaving it empty-handed. It had pierced a little deeper into the heavens with its lenses, gone a little farther into matter with its retorts, but had come no nearer the nature of things than it was at the outset. Again, physical science has been compelled to ally itself with other sciences, and it is found that there is no such thing as a specific science, but that all sciences are parts of one universal science.

But the attitude of natural science to immortality is not purely negative. Made tolerant of hypotheses in other fields by the very breadth of its studies, it has bred a wholesome skepticism which is the basis of knowledge and of progress. Once men said, This is as it appears; to-day they say, The reality is not according to the first appearance, but is probably the reverse. The sky seems to be solid; the sun to move; the earth to rest and to be flat; but science has reversed these appearances and beliefs. What greater achievement has mind wrought than to turn the solid heavens into empty space, and fix the moving sun in the heavens, and round the flat world into a sphere? And it is this very premature confidence in first appearances that induces skepticism of immortality. Immortality, which cannot be proved, seems so probable that experience bids us to doubt its truth.

Passing on to more positive ground, and in the same connection, let us take our stand on any stage of evolution, and the next step is no stranger, no more to be anticipated, no broader to leap than that from death to future life. Go back to the time when the swirl of fire-mist was drawing into spheres, and predicate future life;—the raging elements laugh you to scorn. Life from fire!—no dream of metempsychosis is so wild as that. Or take later, and less inconceivable, contrasts,—the headless mollusk glued to rock in a world of water, and an antlered deer in a world of verdure; or the huge monsters of the prime, and thinking man. Here are gulfs across which contemporaneous imagination cannot leap, but looking back we see that they have been crossed, and by a process of orderly development. But, retorts science, the process under which immortality is claimed is unlike that of development,—it cannot be gained under the same laws, or according to the same method. Evolution spares neither the individual nor the class. Life is a functional part of something, set in favorable relations to environment, and ending when the relations become unfavorable. This seems logical, and would be final if all the factors and all their processes were embraced in the argument. But this is not so, there being factors left out of account, which may involve other processes and another history. To the which science responds: Well, it is all we find; we cannot go outside of

the facts and the processes. Life is a functional part of something—we know not what; but, not knowing it, we have no right to deal with it, and so set it aside. This is the crucial point on which immortality as a speculative question turns, and to prevent its claims being silenced on such evidence we turn to a higher tribunal—to that which is the substantial method of all ages—philosophy.

Mr. Munger then goes on to give specimens of the questions philosophy puts to science, which the latter is powerless to answer, but which the former solves by—Theism; arriving at the conclusion, that until natural science can answer these questions put by other sciences it has no right to assume the solution of the problem of immortality, because this question lies within the domain of the unanswered questions.

But may not this apparent antagonism of science be not after all apparent only. It has discovered that because man is the end of development he is not wholly in it—the product of a process, and for that very reason cut off from the process. When a child is born, the first thing done is to sever the cord that binds it to its origin, and what is creation but a divine gestation within the womb of eternity? In a word, man is the end that nature had in view during the process of evolution. He being produced, the process ceases, and a moral or humane law of preservation takes its place; instinct ends, and thought determines action.

Receiving man thus from the hands of science, what shall we do but pass him over into the world of mind and spirit, to the verge of which science has brought him? He has reached the apex of the pyramid, what now? If to become no more, then does the whole process of gain and advance by which he has become what he is turn on itself and reverse its order; and the ever swelling bubble of existence, that has distended till it reflects the celestial splendors, bursts into nothingness. Is it credible that God, having thus elaborated his jewel till it reflects Himself, can gaze on it for a briefer moment than He spent in producing it, and then cast it back into elemental chaos? After exhausting eons in creating him, is God going to be satisfied with man's pitiful three score and ten of existence, not one half of which is left for work and achievement? It may be replied

that humanity survives though the individual perishes, but what then? That simply lengthens the day that must end in horrible doom. The future of this world as the abode of humanity is a mystery, though not wholly an unlighted one; but under no possible conception can the world be regarded as the theatre of the total history of the race.

A modification of this view is the theory that sets aside personality and asserts a return of the individual life into God; but it is the very thing nature has been aiming at all along, namely, to produce a person and then observe him. The whole trend of the laws in social and intelligent humanity is toward securing a full personality, and a defense and perpetuity of it.

Finally, there are three chief realities, no one of which can be left out in attempts to solve the problem of destiny: man, the world, and God. If, at one time, matter threatened to possess the universe and include it under its laws, it has withdrawn its claim, and even finds itself driven to mind and to spirit as the larger factors of its own problems. Mind now has full liberty to think consistently of itself and of God, and, with such liberty, it finds itself driven to the conclusion of immortality by every consideration of its nature and by every fact of its condition,—its only refuge against hopeless mental confusion.

WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

Western readers of *MIND IN NATURE* will be glad to learn that a Society with the above name is being organized in this city, and under the most favorable auspices. The constitution, which we have read, has been drawn up with good judgment and care, and shows that the new organization aims at following in the footsteps of the British Society, and has adopted a broad and catholic platform for its basis of investigation and discussion. The names of those interested in the movement represent the best intellectual and philosophical element in Chicago society. Such of our readers and their friends as are interested in Psychical matters, and would like to join the Society, can obtain full particulars from the manager of *MIND IN NATURE*, in the next number of which a full account will be given of the Society, its character, officers and plans.

THE DOCTRINE OF EVOLUTION.

PROF. R. U. PIPER, M. D.

PART II.

(Continued from page 27.)

It would seem that not much more proof was needed as regards our first proposition. But Dr. Wainwright, as I understand him, has other objects in view in his book than the discussion of this question alone. His intention was to do what he has well done, that is, to meet those who hold or profess to hold to the doctrine of Evolution as first distinctly taught by Darwin,—that all organic existence has been developed from semi-organic or organizable matter which they call "protoplasm,"—as well as other forms of the same doctrine, if there be any, and also to show by the very teachings of the fathers of the new cosmogony themselves the utter absurdity of the whole thing.

The French Academy, it seems, refused to acknowledge Darwin as a scientific man at all, declining to admit him a member of that body, on the ground that his so-called science was no science, and that it was made up for the most part of mere assumptions; and Dawson says in his book entitled "The Earth and Man," p. 330, "Let any one take up either of Darwin's great books, or Spencer's "Biology," and merely ask himself as he reads each paragraph, 'What is assumed here and what is proved?' and he will find the whole fabric melt away like a vision." Further he says: "The theory of the struggle for existence and survival of the fittest, as applied to man, though the most popular phase of evolutionism at present, is nothing less than the basest and most horrible of superstitions. It makes man not merely carnal but devilish. It takes his lowest appetites and propensities, and makes them his God and creator."

"When doctors disagree, who shall decide?" Professor Tyndall calls Darwin the "Abraham of scientific men." Professor Martyn Payne declares that Lamarck invented Darwinianism, and Bulwer gives Lamarck and Laplace the credit of being its originators. He says, "Strange Story," p. 343, "If some old cosmogonist asked you to believe that the primitive cause of the solar system was not to be traced to Divine Intelligence, but to a nebula originally so diffused that its existence can with diffi-

culty be conceived, and that the origin of the present system of organized beings equally dispensed with the agency of a creative mind, and could be referred to molecules formed in the water by the power of attraction, till by modifications of the cellular tissue in the gradual lapse of ages, one monad became an aster and another a man, would you not say this cosmogony could scarcely have misled the human understanding, even in the earliest dawn of speculative inquiry? Yet such are the conclusions at which two of the greatest geniuses and profoundest reasoners of modern times, Laplace and Lamarck, have arrived."

It has been as authoritatively denied that Darwin ever taught that man at any stage of his progress existed in the form of a monkey, as in the present case in regard to "evolution as applied to the genesis of life." "Man," says Darwin ("Descent of Man," part ii, chap. 21), "is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in his habits, and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed among the quadrumana as surely as would the common, and still more ancient, progenitor of the Old and New World monkeys. The quadrumana and all the higher mammals are probably derived from an ancient marsupial animal; and this, through a long line of diversified forms, either from some reptile-like or some amphibian-like creature, and this again from some fish-like animal. In the dim obscurity of the past we can see that the early progenitor of all the vertebrata must have been an aquatic animal, provided with branchiæ, with the two sexes united in the same individual, and with the most important organs of the body (such as the brain and the heart) imperfectly developed. This animal seems to have been more like the larvæ of our existing marine Ascidians than any other form known."

Hæckel, the great German Evolutionist, agrees with all this, with the exception of the "tailed" monkey. This he declares cannot be the fact, but that man must have descended from a "no-tailed" variety of this animal. And thus we see that this important point is by no means settled.

Since the Ascidians, as all other aquatic animals, have oval blood corpuscles, it becomes matter of curious inquiry as to when these became circular, as they now exist in

all mammals, except in those of the camel family, and by what principle of molecular action (evolution) this change took place in the blood of all mammals except those of this family, and why the same process of change did not go on to similar results in this class of mammals as well? Still another curious question under the same conditions would seem relevant here: How and at what time organized existences took on the new departure of reproduction other than that of molecular development, so that now, as is admitted by the priests and kings of the new school themselves, all life, both vegetable and animal, comes from eggs or germs?

In view of what has thus far been developed, I next proceed to go over the same ground again, in order to submit the conclusions or dicta of the eminent authorities therein quoted, to the question proposed by Dr. Dawson in view of such investigation, that is, to inquire, "What is assumed and what is proved in the premises?"

First, — Professor Tyndall says, "No one doubts that all the types of life have been developed from lower organisms."

In regard to this proposition Professor Huxley says that in order to be admitted, it must be demonstrated "by observation and experiment upon the existing forms of life," and that this has never yet been achieved. This last would seem to be a direct contradiction of what we have before noted from Professor Huxley's teachings upon our subject. Dr. Wainwright calls him and his coadjutors the "Homers of modern materialism" and speaks of their "conflicting asseverations," etc. On this point, however, Von Baer, Du Bois Raymond, Carl Semper, Owen, Mivart, Agassiz, speak with no uncertain sound,—the last declaring, (I quote from memory) that in "the creation of the Universe there is no such thing as evolution, no such thing as Darwinism." And Professor Van Benedin of the University of Louvain, quoting Oswald Heer in "*Le Mond Primitive*," says, — "The more we advance in the study of Nature, the more profound is our conviction that belief in an Almighty Creator, . . . can alone resolve the enigmas of nature, as well as those of human life." St. George Mivart says in regard to Darwin's doctrine of Natural Selection, "I cannot hesitate to call it a *puerile Hypothesis*." It would seem from the above that there are some persons who

doubt "that all the higher types of life have been developed from lower organisms," spite of Professor Tyndall's dictum to the contrary.

Second,—"The earth was once a molten mass." "The conclusions of Science would be that this contained the elements of life which grouped themselves in their present forms." Is this assumption or is it proved? "If man's origin were not implicated, we should accept without a murmur the derivation of animal and vegetable life from inorganic nature." Is there the least shadow of proof of this,—as I will call it,—outrageous assertion which brands every one that expresses a doubt in the premises as being thoroughly dishonest?

Again, — Huxley, "Popular Science Monthly," March 1875 p. 598. "The fact is, that if the objections which are raised to the general doctrines of evolution were not theological objections, their utter childishness would be manifest to the most childlike believer." That is, if with the modern positivist we take the idea of a Creator out of the world, then the most child-like of believers would be prepared to accept the doctrine of evolution. Well,—this might perhaps be so, but is there any proof of it? Is the broad assertion anything better than mere guess-work? The Professor having got rid of the idea of a Divine Creator, and himself accepted the doctrine, it surely would not be strange if the "most child-like believer" were to do so under like conditions.

Third,— "The tendency of matter to organize itself is all pervading," says Professor Tyndall. Why then do his sterilized vials refuse to take on the organic process in the slightest degree, so long as they are kept shut from organic germs or seeds?

Fourth,— "It is the brain that thinks." Professor Tyndall. "The human brain is a product of the change of matter" says Buchner,—and Molescott,— "Thought is a motion of matter; light, heat, and chemical affinity are other forms of sensation, emotion, thought."

(End of Part II.)

'Tis all men's office to speak patience
To those that wring under the load of
sorrow.

Much Ado About Nothing.

A REMARKABLE FAITH CURE.

The Louisville *Courier-Journal*, of a recent date, gives the following account of a remarkable cure.

Opinions are still at variance concerning the "faith cure" in Louisville. The interest, however, instead of abating, has recently been steadily on the increase, and just now the West end is excited over a number of cures alleged to have been wrought in that section. At the meeting Wednesday, at Wedekind Hall, the mother of a girl eleven years old arose and announced that the child was born totally deaf and dumb, and that it had been suddenly restored to hearing and speech. The audience was very much excited at her recital, when she proceeded to relate that four of her children had been similarly cured through her exercise of faith.

Wishing to get at the exact truth in the matter, a reporter called on this lady, and interviewed her and her children. She is Mrs. Moack, wife of John Moack, a tobacconist. They live on the corner of Twenty-seventh and Lytle streets, in a neat little cottage. Mrs. Moack is an intelligent, bright German lady, forty-six years old, and is the mother of seven children. She has lived in this city since she was fourteen, and is held in the very highest esteem. She lived eleven years on Walnut, between Eighteenth and Nineteenth, and her neighbors speak of her as a devoutly pious Christian lady. She talked willingly and intelligently concerning the cure of her children, and exhibits a wonderful amount of trust in God. She was certainly the happiest woman the reporter ever saw, and without doubt the happiest family in Louisville is that of Mr. and Mrs. John Moack. The reporter has no opinion whatever concerning the matters here related, and the facts are given without any coloring and with no attempt at explanation. The public are invited by Mrs. Moack to call at her house and see for themselves.

She said that one of her children, Ellen, aged eleven years, was born deaf and dumb, and had never been able to hear or speak until she was miraculously healed, Wednesday, at the faith-cure meeting. The mother is a very devout Catholic, and explained to the reporter that she had been a great reader of the Bible and prayed a great deal, and taught her children to do the same, and at the very moment when she reached the point where she did absolutely believe that God would restore hearing and speech to her child, at that very moment it was done, and she wept for joy. The little girl was present, and was able to hear anything that was said to her, though of course her lack of knowledge of the language prevented her replying. But there could be no question as to her hearing.

The oldest daughter, Kate, is twenty-three. At the age of three years she suffered from a severe attack of scarlet fever, which almost entirely destroyed her sense of hearing and speech. She is now restored to the full possession of these faculties, and was present and conversed with intelligence, though she exhibited ignorance of the meaning of words, as a matter of course. She is a handsome, well-bred, bright-faced young woman, and there was no possibility of any mistake. She explained, in a crude way, that her hearing had been restored, and that she was learning to talk, and that she believed that God did it in answer to the prayers of herself and of her mother.

Lulie is a pretty fifteen-year old miss, with large, dark eyes, and a wealth of black hair. At the age of three years she also had scarlet fever, which destroyed her sense of speech and hearing, leaving her deaf and dumb. She now appears to hear as well as anybody, and is rapidly learning to talk.

Annie is seventeen years old. At the age of eleven she came near dying with scarlet fever, which left her almost entirely deaf and dumb. She is now able to hear, and can talk considerably, having had full possession of her power of speech until she was eleven.

These girls are all exceptionally bright-looking, and are above the average in intelligence and refinement. They have been brought up carefully, but have been treated as if they were total deaf-mutes, it being almost impossible to make three of them hear the loudest noise, while the fourth could hear absolutely nothing. That a change has been wrought there can be no question.

In order to make assurance doubly sure, the reporter talked to a number of neighbors of the Moacks, and the above statements were confirmed in every particular. Everybody in the neighborhood knew them, and knew that the four children were deaf-mutes, and nearly everybody had called to see them during last week and last night, and were now convinced that they could hear and speak. There can scarcely be any room for deception in this instance, and the strongest skeptic will not be able to explain away the strong array of evidence that is brought. Either these four children have been cured, by faith, of almost incurable maladies (they had been frequently under the treatment of eminent aurists), or Mrs. Moack and her neighbors misrepresented the facts when they stated that the children ever were deaf and dumb, and a conversation with their mother will convince anyone that she is utterly incapable of any sort of deception. There are great numbers of visitors at the residence day and night, and they go away unable to account for what they have seen and heard.

Wishing to verify this statement, we requested Dr. H. A. Cottell, editor of *The Louisville Medical News*, to have the children examined by a physician, and have him send us a report on the facts as he found them. To this we received the following reply, from Dr. J. M. Ray, assistant editor:

LOUISVILLE, Ky., April 22, 1885.

SIR—At the request of Dr. Cottell I went to the residence of the Moack family, referred to in the *Courier-Journal*. I saw the children and examined the ears of two of them. The one aged eleven, that they claim was totally deaf and dumb, I find can hear and pronounce a few words. I think that the child could hear loud noises before she was taken to the faith-cure meetings, but the mother claims that she had never spoken a word, and in this she is corroborated by the neighbors and friends. At the present time the child can pronounce isolated words, and can hear when spoken to loudly. The hearing is better when she looks at the speaker, as she watches the lips move and in this way gets the accent. The words she is able to pronounce are words that are produced by lip-movement, and I am sure that since the mother has been trying to cure her children by faith she has given more attention to the child, and it has learned many words from observing the movements of the lips. The child has chronic catarrh of the middle ear, and hypertrophied tonsils. She could hear a watch about two inches from her ear. The mother says the tonsils were very large before she commenced the faith-cure, and that she has noticed that they are much smaller now. This may account for the slight improvement in hearing. The other three children were deaf from scarlet fever. They also have chronic catarrh of the middle ear, and not chronic suppuration, as is the usual sequence of this lesion. They are still quite deaf, the one I examined hearing a watch at about one inch distance, that should be heard at sixty inches off. Of course we can only take the statement of the mother as to the improvement that has taken place. She seems to think that faith has improved her children, and that they will be eventually entirely cured. They are, however, at present, still rather deaf; and as we have no test of their hearing-distance before, nothing can come from an examination. If the statement of the family and friends amount to anything, they are slightly better now than they were a few months ago.

I am very truly yours, etc.,

J. M. RAY.

P. S.—The mother says the children were treated for months by a competent aurist surgeon with no improvement.

CHRISTIAN SCIENCE.

BY REV. MARY B. G. EDDY.

I have waited for Bishop Fallows to resign his task of misstating my views, in each of your issues. If his design was to call out my fire, I can assure him I hold no masked battery to open upon my enemies, and shall offer no plea or apology for doing good.

Is the above gentleman quite sure that my statement of "God, man, soul, mortal mind, materia medica, science, metaphysics, the Holy Scriptures, etc., has not the slightest connection with the recovery of the sick?" Also, that "hitting upon a novel plan to cause a concentration of one mind upon another, for the well-being of the body, is *all* of metaphysics?" Then he has gained this knowledge through his ignorance of Christian Science. He tried to support his lame logic by this—that "numbers have read my books and gone into the healing business," and some who are healing by mind-cure repudiate the science. Here we ask, Does simply "going into the business" prove or disprove one's fitness to heal? And if one becomes a successful healer merely from reading my books, does it not prove that my statement of Christian Science *has* "connection with the recovery of the sick?" And "out of the mouth of babes thou hast perfected praise."

The exorcists of old healed in the name of Christ, and their method might have accorded with Bishop Fallows' views, but not mine. The chief priests of that period said of Jesus' method of healing, that Christian Science would represent, "He casteth out devils by Beelzebub." If my religious system (as he is pleased to term it) exemplifies the teachings and demonstration of our Lord, it should be known by its fruits; and that system or its adherent, that designates this system unchristian, is at fault. Neither by his writings nor by healing, has the aforesaid gentleman furnished the first evidence, on the basis of my scientific statement, that he understands my works, principle or practice. It is a widely acknowledged fact that if he had a correct knowledge of my text-book, he could *prove* my statements true.

I challenge Bishop Fallows to this fair play and Christian consistency, namely: to demonstrate his knowledge of my system by healing the sick, or, failing to do this, and exposing his ignorance of the system that he condemns before understanding, he shall relinquish his vanity as a critic and prove his claim to a gentleman. As the founder, at this period, of Christian Science, I attest that he utterly fails to comprehend my statement of it. His explanation of one mind transferring its thoughts to another mind, thereby affecting the body, the human giving aid to

the divine in its method of healing, is no more correct than to say a man assists the fall of an apple under the law of gravitation. It is virtually a denial of divine power to attribute all healing to mortals, implying it is done, either by mortal mind, or by a drug clad with more power than Deity.

His mental muddle confounding Christian Science with hypnotism, would make it the transference of mortal thought, or the grander secret of concentration! When to comprehend this science in the slightest sense, one must see beyond the rubbish of mortal thought, and be there to demonstrate the science.

To understand my use of the term "*God*," one must exchange the evidence gained from the material senses, for spiritual evidence, namely, a true sense of divine power, the *omnis potens* of Spirit, the scientific sense in which I employ the term, and should find no fault with it begirt with additional power.

To learn my meaning of the term "*man*," one must exchange the sense of man as sinning, sick and dying—that mortal sense "conceived in sin and brought forth in iniquity"—for the spiritual sense of man, born not of the flesh, but of Spirit, made after the image and likeness of God. Then would he improve more rapidly the race, by transferring God's mind-pictures to mortals, which correct their poor models, learn in part my definition of man, and choose according to Christian Science, reason and revelation, the divine model in thought, which helps to bring out the true likeness.

To understand my use of the term "*Soul*," he is to discern the meaning of this scripture,— "the soul that sinneth shall die," and see that Soul must be sinless to be immortal, the synonym of Spirit, God. Man but reflects God, and it no more follows that God, Soul, is in him, than that our earth contains the sun because it reflects his light.

To perceive the spiritual side and meaning of nature, one should understand "*metaphysics*," as Paul expressed metaphysics—"absent from the body and present with the Lord"—wherein we learn the nothingness of matter, sensualisms, sickness, sin and death, and the great somethingness of Spirit, through the discipline, purification and sanctification whereby the facts of Spirit are discerned, and the pure in heart see God. Proportionately as the realities of Spirit appear, do the so-called pleasures and pains of the body disappear; to admit the unreality of matter tends to support the great facts of Spirit, eternal Life, Truth and Love.

To interpret to human thought the divine order of healing and salvation is to discard the paganism of drugs, all idolatries and false gods, since drug-

ging originated in the loss of spiritual power and the mythology of pagan priests. We should adopt the "*Materia Medica*" and theology of the son of the Blessed, for they are one and the same. When the devil was cast out the dumb spake. To master the errors of the flesh with the divine truths of Spirit, is the grand verity of Christian healing.

My definition of "*mortal mind*," is a will opposed to the Divine Mind; all that is sin, sickness and death; the transference of mortal erring thought from one mind to another. Because of the proof that Jesus gave healing the sick, we should not question in that it is the will of the Father to save man from sickness as well as sin. Christian Science is not scanned at a glance, summed up a lucky hit at concentration!

One human mind bringing its own supposed forces to concentrate upon another for the accomplishment of any object, is a mistaken kindness, the antipode of science or Christianity; it is a species of animal magnetism capable of all diabolism. The true method of Mind is so to concentrate with the lens of divine science the rays of immortal truth upon mortal error as to destroy it.

On March 15, during my sermon, a sick man was healed. This man had been assisted into the church by two men, a crutch and cane, but he walked out of it erect and strong, with cane and crutch under his arm. I was not acquainted with the gentleman, was not even aware of his presence, he having been helped to a seat before I entered. Other chronic cases of disease of which I was ignorant, were healed while I was preaching. Was that the effect of concentrating my mind upon the sick? Let us obey the divine command, "Render unto Cæsar the things which are Cæsar's, and to God the things that are God's."

Mr. Dolby's book on Dickens as a lecturer confirms the opinion that Dickens brought on his death by over work and excitement. According to Mr. Dolby, the reading of the murder scene in "*Oliver Twist*" by Dickens brought up the reader's pulse from its normal 72 to 118. "On these occasions he would have to be supported to his retiring room and laid on a sofa for fully ten minutes before he could speak a rational or consecutive sentence." Yet this reading he gave very frequently.

WHAT we call miracles and wonders of art are not so to him who created them; for they were created by the natural movements of his own great soul. Statues, paintings, churches, poems, are but shadows of himself.—*Longfellow*.

CHANCES AND MISCHANCES.*

BISHOP CLEVELAND COXE, D. D.

The end which I mean to reach, in my humble philosophy of common-sense, will not immediately appear; but I wish to establish one point in the convictions of my readers, as preliminary, this point—viz., that the coincidences I am speaking of are universally experienced, and are more or less felt as curious, strange, marvelous, wonderful or providential according to men's divers ways of looking at them. If these chances turn up rarely, now and then, as when one, playing backgammon, observes that "the dice have fallen repeatedly into the same combinations, as never before seen in his life," then we may say "it was a chance that happened"; but, if there is a system about it, so that, contrary to all mathematical chances, certain coincidences fall out and repeat themselves, and dog human life in every man's experiences, then I begin to look for some other solution. If that's your way of speaking, I consent to say I must search for the law underlying events, by which apparent irregularities and exceptions become systematic in human life. Child as I was, I recollect well how I was affected by the thrilling events of July 4th, 1826. My teachers told me it was the fiftieth anniversary of the Declaration of American Independence. The half century seemed a much longer period to me as a boy, at school, than the completed century did when I celebrated it by a *Te Deum* in my cathedral. No telegraphs then; but soon it was rumored that ex-President Adams had died on that very remarkable day. How oddly a rumor reaches us before a great fact. How true it is that "coming events cast their shadows before." By and by the rumor thickened. "They say, also, but it seems incredible, that Jefferson died the same day." Now, the author of the Declaration might, with singular *felicity of opportunity*, have dropped off the scene on the fiftieth anniversary of the greatest day in his life; but the rumor was not credited. Men said: "This is probably hatched up as a wonder, to make the *exit* of Adams more striking to the popular imagination." So the wise men talked it over and shook their gray and bald heads. When, at last, it came out that the great National Jubilee had been actually marked by such a coincidence, the effect was solemn and impressive. In those days men were not so illuminated as not to recognize an overruling and directing providence in such things. The whole country was profoundly moved

*These papers, in substance, were published a year or two ago in *The Independent*. They have been revised and arranged by the distinguished author (who holds the copyright of the same) for MIND IN NATURE, and will be continued during the year.

to say: "This is the finger of God." The educating force of such talk is remarkable, and one must infer the educating force of contrary talk "among boys at school." I remember that we boys felt that our country was certainly under the special guardianship of the All-wise and the All-bountiful Disposer of Events. We felt, too, that he had reminded us of his manifest love and marvelous power in making us a nation, and in giving us such an exceptional history of prosperity and progress for fifty years.

Out of the Congress that made the declaration five men were chosen to draught it. Jefferson became its author, and Adams had no mean part in it. When it was published to the world, what were the life insurance chances that Jefferson would live fifty years more? What were the chances that he would die in the year of the semi-centennial anniversary? What were the chances that he should die on the very day? What were the chances that any two out of the whole number of signers should die on the same day, and that a day so distant and so exceptional? What were the chances that any one so surviving and dying should be one of the five who were engaged with Jefferson in the draught? What were the chances that there should be two such and they the two out of the five who should have been, one after the other, both presidents of the United States? What were the chances that Massachusetts and Virginia, the states to which, pre-eminently, the independence of the states is to be credited, should be thus distinguished by a coincidence full of other coincidences, all directing public attention to the parallel histories of these states in founding the Republic? But, again, just five years later, President Monroe died on the same day, in New York. By this coincidence the former one was returned upon the popular mind and its influence was reduplicated. I remember, as an old New Yorker, that those who were "in the secret" smiled at the popular feeling and said: "The truth is, the old President had been dying for several days and the doctors stopped the stimulants on the Fourth of July on purpose, to let him off among the rockets." So talked the profane; but be it so. The doctors would have regarded their conduct as willful murder had not the symptoms justified them in withdrawing artificial support at that time. Even then they would have regarded it as no miracle had he lived on till the next day. At all events, it was an event that made the new generation study up the marvelous history of their country, and of the relations of the South and the North to the Common Constitution. Who shall say that we were not thus prepared for the strain that came upon the popular conscience, in the "Nullification Issues" that so soon followed?

The generation that was nurtured into the patriotism which these coincidences made so general and so intense was the generation to which the preservation of the national existence was due just thirty years after the death of Monroe.

There is another class of coincidences, once noted by this same John Adams of whom we have been speaking. On occasion of "the first prayer in Congress," the Rev. Mr. Duché, who officiated, used the regular psalms for the day, according to the Prayer Book. Adams, in a letter, asked his wife to turn to them and observe how remarkably suitable they were, testifying to the impression they made on the minds of all present. Had the "Mayflower" pilgrims turned to the Psalter for December 22d, they would have found an equally coincident selection: "He maketh the storm to cease, so that the waves thereof are still; then are they glad, because they are at rest, and so he bringeth them unto the haven where they would be." Their devout souls would have seen something to feed upon also in the lessons from the prophet, appointed for that day: "I will make an everlasting covenant with you. . . . Ye shall go out [of the ship?] with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir tree, etc. . . . Blessed is the man that . . . keepeth the Sabbath from polluting it; also the sons of the stranger, etc. The Lord God which gathereth the outcasts of Israel saith: Yet will I gather others to him beside those that are gathered unto him." Perhaps they would have been less delighted with the verses that follow, as they gazed into the howling wilderness: "All ye beasts of the field come to devour; yea, all ye beasts in the forest." But worthy Elder Brewster would have expounded it as a mere defiance, as much as to say: "Come, if ye will. The God of Daniel will shut your mouths; the God of David will deliver us out of the paw of the lion and out of the paw of the bear."

BUFFALO, N. Y.

CHEVALIER WIKOFF, in his "Reminiscences of an Idler," relates this incident:

"I passed the night at a hotel in Baton Rouge and met a fine looking man, whose name I forgot, but not an incident connected with him. He was much given to duelling, and in his last affair was run through the body with the sword of his antagonist. When the doctor examined him he bade him make his preparations, for he had but a short time to live. 'You are mistaken, Doctor' he gasped out, 'for you will see how hard it is to kill a man that won't die.' To the surprise of all he recovered, and was ordered to Baton Rouge for his convalescence."

MENTAL THERAPEUTICS.

[This theme occupied the attention of the New York Academy of Anthropology at their May meeting.]

The President, Dr. Thwing, remarked that the object of the discussion was to bring into more conspicuous prominence the Mental as contrasted with the medicinal agents available in disease. In the language of Dr. D. H. Tuke, the eminent English author, we petition that "psychical agents be included in the *Armamenta Medica* of every medical man." The mind does affect the body in health, and much more in disease, either as a *vis medicatrix* or a *vis vitiatix*; not in nervous disorders, alone, but in organic lesions; not through the intellectual states of expectancy and voluntary attention, alone, but sometimes through the emotions and other channels; not in the case of female patients merely, but of men, of whom the author quoted gives sixty-four cases to thirty-six of women; not among the weak-minded, but with the wisest, from Lord Bacon to our own Agassiz; not with transient but with permanent curative influence. The extent, duration and, uniformity of this mental medicine are three factors of limitation to be studied. Not every ailment is reached; not always eradicated when alleviated, and not all people respond to treatment; the unskilfulness or the lack of confidence of the operator being often the cause of failure.

This, then, is our theme. The French Academy of Sciences, a hundred years ago, regarded Dr. Mesmer a charlatan, and referred his success to the effect of the imagination. But they wisely added—the very point we aim at here—"the power which man has over the Imagination may now be reduced to art, and practised methodically." Dugald Stewart said that he saw no reason why a physician should scruple to use this power of mind over matter any more than electricity. Sir John Forbes has in the *British and Foreign Medical Review* advised the use of inert substances, "for the satisfaction of the patient's mind" alone. Still more to the point is the advice of Prof. McCorkle of the L. I. College Hospital, in a recent lecture on Tonics. "There are two kinds, mental and material. Hope is the best tonic that you can carry into the sick room. In many cases it will do more good than your medicines. Hope is better than quinine. Faith cures, and various humbugs only illustrate the power of mind over matter. Dwelling on one's disease brings about functional and pathological changes. Treat your patients as well as the disease. If you wish to produce emesis dilate on the signs of nausea. This power of creating mental impressions and awakening confidence are sources of success in many practitioners of moderate ability."

It matters not whether attention excites vascularity in sensory ganglia or the sympathetic system, the vasor motor nerves are the channels. Ideation and sensation are vitally and vividly connected. They act surely and swiftly in concert. This is true eminently in the sphere of special senses, tactile, auditory, ocular, gustatory, olfactory. More of this at another time. Let us not forget, meantime, the Hippocratean beatitude, "That physician who is also a philosopher is a godlike man." Dr. S. S. Guy, formerly of the Albany Medical College, dwelt on the province of Therapeutics, the function of Faith or Expectancy, and the great advantage he had found in many years of practice in utilizing this principle. Rev. J. C. Young was unwilling to relegate to the realm of science the cures he had instrumentally performed in Brooklyn and elsewhere, not only in nervous disorders, but where bodily injuries had occurred. Dr. Loeuf, Secretary of the Brooklyn Pathological Society, would not question the veracity of those two gentlemen, but questioned the existence of the data on which they founded their belief. The upshot of the discussion was that the mental appliances deserved a more prominent place in medical practice, subject, however, to the three limitations already stated at the outset.

SHORT as was Mr. Mathew Arnold's stay in Chicago, he seems to have made a distinct and permanent impression on the critical staff of our good contemporary, the *Dial*. So much, at least, we gather from an appreciative notice, in the May number of that journal, of Dr. Lyman's able and interesting book on *Insomnia*. After lauding the work "from the scientific standpoint," the reviewer goes on to say that "it is to be regretted that in the chapter on hypnotism the writer does not confine himself to the hypnotic phenomena proper, but takes up the subjects of clairvoyance and 'telepathy,' and treats them with a respect which it (*sic*) will surprise many to be (*sic*) accorded to them (*sic*) by a man of Dr. Lyman's culture and scientific attainments." This, in a less staid and respectable journal than the *Dial*, we should be inclined to call intellectual snobbery. A noble lord once remarked with a sigh, "I wish I were as cocksure of any one thing as Macaulay is of every thing," and after reading the *Dial's* contemptuous reference to telepathy, we feel disposed to wish we were as infallible as our contemporary. The number of people who pooh-pooh an idea or theory simply because it is new, or they do not understand it, is prodigiously large.

MIND IN NATURE.

PUBLICATIONS RECEIVED.

The Century Company report an issue of 250,000 copies of *The Century* for May. We do not print that many yet, and it is well we don't. Printer Donnelley would be sure to say that his presses were running night and day on a large order for the "CREST OF THE CONTINENT," and we must wait until next week. On this point, indeed, we feel very much as Josiah Allen's wife did on the occasion of her first night at *Mrs. Astor's Hotel*, when she thought of the immense amount of dishwashing to be done, and declared she would go down to the kitchen after tea and help her. We should like to help *The Century*, and are willing to take the next 10,000 subscribers it gets, most of whom will need MIND IN NATURE more than they do *The Century*. Seriously speaking, *The Century* amply deserves all its magnificent success, and the May number is one of the best yet published. Mr. Stedman's "Whittier," though too conspicuously an effort on his part to praise the poet beyond what to Mr. Stedman seems to be his merits, and Mr. T. T. Munger's "Immortality and Modern Thought,"—these two papers alone are worth more than the price of the entire number.—With its June number the *North American Review* concludes its seventieth year, and in spite of dull times is able to boast of a larger circulation and a more brilliant staff of contributors than in any former year. In the present number seven vitally interesting topics are treated by fourteen able writers, one of the subjects being, "How Shall Women Dress?" which is answered by Charles Dudley Warner, Elizabeth Stuart Phelps, Dr. W. A. Hammond, Dr. Kate J. Jackson, and Mrs. E. M. King, the English leader of the dress reform movement.—*St. Nicholas* for May is a particularly bright and cheery number, the illustrations to "All on the Road to Alibazan" being simply exquisite.—Very good, too, is *Literary Life* for the same month, although too much space is devoted to a fulsome puff of Mr. Silas G. Pratt.—The *St. Louis Illustrated Magazine* is so interesting and varied that it would do credit to New York or even Chicago, and *Drake's Traveller* is, as usual, packed with good stories and useful facts.—Among our medical and scientific exchanges which call for special notice are *St. Louis Courier of Medicine*, and *Phrenological Journal*, both particularly good numbers; *Chicago Medical Times*, *The New York Medical Journal*, *The Louisville Medical News*, *The Microscope* (Ann Arbor), *The Law of Life*, *Ohio Educational Monthly* (Samuel Findley, Akron, O.), *Good Health* (a capital number), and *The Medico-Legal Journal*. This last is edited and written with marked ability; the reports of transactions of the various medical societies are models in their way; the editorials embrace a great variety of topic, are vigorously written and in a broad and catholic spirit; and the journal generally is admirably printed and well gotten up.—*The New Church Independent*, if that can be called a church which is neither a church nor a sect, but only a "state" or "condition," has several readable and suggestive articles, notably the Rev. L. P. Mercer's on "The Blessed Dead," and the batch of letters on the Mind Cure, in which Mrs. Dr. Eddy, Dr. Horace Bowen, and others are vigorously discussed.—*The Bookmart* (Bookmart Publishing Co., Pittsburg, Pa.) and *Notes and Queries* (Manchester, N. H.) are both full of curious and useful matter, and ought to be in the hands of every book buyer, antiquarian and student.

PUBLISHER'S DEPARTMENT.

Furnishing in a popular manner information regarding psychical questions, the relations of mind to the body and their reciprocal action, with special reference to their medical bearings on disease and health, giving the most striking and interesting facts and discoveries of science; its columns enriched with special contributions from men in both hemispheres who have attained eminence in the spheres of science, mental philosophy, and theology; giving a full *resumé* of all the investigations and reports of the English and American Societies for Psychical Research, and of the Branch Societies to be formed in different portions of our country; MIND IN NATURE is committed to no psychical "ism." It will collate facts and incidents and present the laws which may be deduced from them by unbiased, competent scientific observers, and must therefore prove of great value to clergymen, physicians, and educators, as well as the general public.

One of its chief aims is to gather from original and trustworthy sources valuable information on the various subjects grouped under "Telepathy, or the influence of mind upon mind apart from ordinary perception," which will be of important service to the investigators of psychical phenomena. It will summarize cases worthy of note, which come under the head of mind cure, and also of faith or prayer cure, presenting the latter in a reverent as well as in a scientific spirit.

Free from all tendencies to crankness, it occupies a field which has been entered by no other periodical.

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 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.*

"Dealing in a broad and liberal manner with psychic questions which it is impossible for any thinking being to ignore, it deserves and should command success."—*Frank I. Jervis, in the 'Indicator.'*

"An elegant monthly. The vivid interest of its contents, and the low price, should secure wide circulation."—*Brooklyn Gazette.*

Brockway Teachers' Agency,

Times Building, Chicago.

Supplies Schools, Colleges and Families with Teachers, and Teachers with positions.

Good Schools Recommended to Parents.

MRS. L. F. BROCKWAY, Manager.

Science & Health,

—BY—

PROF. MARY B. G. EDDY,

12th Edition, 2 Vols., 12 mo., Cloth, \$3.00.

Sent per mail on receipt of price by

C. F. MORRILL, C. S.,

Metaphysician,

Rooms 42 & 43, 163 State St., Chicago.

THE BOOKMART.

Second-Hand Book Trade Journal,

A monthly Magazine devoted to the
PURCHASE, EXCHANGE AND SALE

of Old, Fine and Scarce Books.

BOOK AUCTION INFORMATION A SPECIALTY.

Sample copy sent free to readers of this paper.

Address,

BOOKMART PUBLISHING CO.,
Pittsburg, Pa.

CHICAGO CORRESPONDENCE UNIVERSITY,

An Institute furnishing instruction to

"ANY PERSON IN ANY STUDY,"

THROUGH DIRECT CORRESPONDENCE WITH EMINENT
SPECIALISTS (College Professors).

To learn of present courses of study, send 10 cents for
sample copy of our first-class Literary and Educational
Journal. Address

The Correspondence University Journal,

(Agents Wanted.)

162 La Salle St., CHICAGO.

Mind in Nature, and Literary Life.

Arrangements have been made with the publisher of *Literary Life* to club that interesting and reliable literary magazine with *MIND IN NATURE*, so that any new subscriber to our paper may receive both publications one year for \$1.75, the regular price of each being \$1. Any one of our present subscribers may get *Literary Life* through us for 75c. This is a rare opportunity for those who wish to keep themselves informed as to people and things in the literary world.

Emerson Binders

FOR

Mind in Nature.

A strong durable Binder, in which 24 Nos. of *MIND IN NATURE* can be preserved fresh and clean. Sent per mail on receipt of 50 cents in P. O. Stamps.

Notes and Queries, with Answers.

A serial magazine of Literary, Scientific, and Historical matters gathered from "many a quaint and curious volume of forgotten lore." Interesting and instructive to both professors and students, teachers and pupils. It is *multum in parvo*. Commenced in July, 1882. Vol 1. completely indexed, 320 pps., in numbers, sent to any address on receipt of \$2.00. Bound vols., \$3.00. Subscription price, \$1.00 for 160 pps. a year. Sample copies 10c each. Address

S. C. & L. M. GOULD, Manchester, N. H.

Why be WITHOUT THIS KING OF ENCYCLOPÆDIAS

any longer, when you can have all the volumes of the Britannica issued, placed in your library in this Beautiful Book Case, Book Rest, Secretary and Dictionary Holder combined, by paying for two volumes down, and the price of a volume each month thereafter until the Books and Case are paid for!



This edition is the one in actual use by Prof. SWING and Drs. THOMAS, LORIMER, LAWRENCE, and others who appreciate the best. They say, in point of ACCURACY, INDEXING, and general improvement, such as AMERICAN ADDITIONS and REVISIONS, and various other POINTS OF MERIT, it is SUPERIOR to the English work which it replaced in their libraries. Send for specimen pages to

JOHN L. ATWATER, Northwestern General Agent,
15 Washington St., cor. Wabash Av., Chicago, Ill.

SPECIAL.

This is the ONLY EDITION having a general ANALYTIC INDEX in the back of each volume.