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SPECIAL CONTRIBUTORS.

- THE RT. REV. SAMUEL FALLOWS, D. D.
Chicago, Ill.
- H. W. THOMAS, D. D.,
Chicago, Ill.
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- A. E. SMALL, A. M., M. D.,
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- 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.

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- PROF. JOHN FRASER, Chicago, Ill.

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"MIND IN NATURE."

EXACTLY six months ago, this little craft was launched upon the wide and troubled waters of periodicalism; launched, it may be confessed now, with some little apprehension, and yet, with considerable assurance and hope. In that brief period, we have succeeded in enlisting in our service, a number of the best intellectual and literary men of this city and elsewhere. Representing, as these writers do, so large a variety of school, thought, and profession, the discussions of the various subjects treated of, have been marked, as might have been expected, by a candor, good humor, catholicity, and scholarly dignity, that are not always found, even in professedly philosophical journals. The subjects treated of, too, cover a very large, a very interesting, and a very little cultivated field.

The favorable reception accorded the journal, and the interest awakened by it in the subject in the Northwest, has already resulted in the formation of the *Western Society for Psychical Research*, under the most favorable auspices, as will be seen by the following address of the president, Dr. Jackson. Though the manager of MIND IN NATURE happens to be the secretary of the Society, the latter is not in any way responsible for what may appear in its pages, except as individual members, for such articles as they may contribute. The intention to treat all articles and contributors fairly and impartially, has been evident, although limited space compels us to insist on extreme condensation.

To one thing, at any rate, MIND IN NATURE can lay claim, without laying itself open to charges of egotism; and that is, its complete freedom from crotchets and crankness. So far, its success has been, we shall not say phenomenal, but substantial. Indeed, from the very start, fortune has smiled; and that in spite of the fact, that, not for years has the general depression been so great. Subscribers came forward; so did advertisers; and both continue to come in every week. Let our friends now exert themselves, and a brilliant future will be secured. Started in a dull season, which is not yet over, we have successfully lived through it; and, if each subscriber only procures two more, we shall be satisfied.

WHAT is the hardest task in the world? To think.—*Emerson*.

THE WESTERN SOCIETY FOR
PSYCHICAL RESEARCH.

At the first general meeting of this Society, held Tuesday evening, June 30, 1885, at the Club room of the Sherman House, Chicago, the President, Dr. A. Reeves Jackson, delivered the following address:

PRESIDENT'S ADDRESS.

It is well known that from the earliest recorded history of our race, there have been reported from time to time phenomena of unusual character,—phenomena so different from those ordinarily observed as to be apparently inexplicable by any known physical laws. In their various forms these phenomena have been known as apparitions, mesmerism, mind-reading, clairvoyance, spiritualistic manifestations, etc. Credence in the reality of these alleged occurrences has been given or withheld according to the integrity and intelligence of the reporter, or the mental traits of the hearer. Usually, statements affirming their existence have been received with distrust and incredulity.

On February 20, 1882, there was organized in London, England, a Society for Psychical Research, having for its object, chiefly, the investigation of these alleged phenomena, so widely known and so little understood.

Among its members appear the names of Prof. Henry Sidgwick, of Trinity College, Cambridge; Prof. W. F. Barrett, Royal College of Science, Dublin; Prof. Balfour Stewart, Owens College, Manchester; Prof. William Crookes; Rt. Rev. The Bishop of Carlisle; Rev. W. Stainton-Moses; Prof. Lord Rayleigh, and many others distinguished in science and letters.

The aim of the Society, as announced, was, "to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled science to solve so many problems once not less obscure nor less hotly debated."

The work accomplished by the British Society has been so great in amount and of a character so important that it has infused a powerful stimulus into the mind of the general public, attracting attention to, and popularizing psychical study to an extent heretofore unknown.

As a further result of this wide-spread interest there was formed in Boston, Mass.,

in September, 1884, the American Society for Psychical Research, having similar aims and objects to those of the English Society. Here, too, we discover among the list of officers and members the names of persons whose reputation for honesty of purpose and high scientific culture is widely known; as Prof. Simon Newcomb, of Washington, D. C.; Profs. William James, and Asa Gray, of Cambridge; Prof. William B. Dwight, of Vassar; Drs. Henry P. Bowditch and Charles S. Minot, of Boston; Revs. Phillips Brooks and Minot J. Savage, of Boston; Prof. G. Stanley Hall, of Baltimore; Prof. George F. Barker, of Philadelphia, and many others not less eminent.

The Western Society has been founded for the purpose of aiding in, and forwarding the work already so successfully commenced by its predecessors. While among its membership may be found persons representing all phases of belief and disbelief concerning the subjects which it proposes to consider, by far the greater number are seekers after knowledge, who have no bias, who have reached no conclusion and who have accepted no explanation,—a fact which should afford a guaranty that, as a Society, it will enter upon its mission with a single desire to ascertain the truth,—so far, at least, as this may be attainable. In this honest attitude we present ourselves to the public, for recognition and support.

Individual efforts directed to the ascertainment or elucidation of psychical manifestations have rarely been conducted according to scientific methods, by competent trained observers, or wholly without prejudice, and they have consequently been unsatisfactory. While we do not claim for ourselves, either as a Society or as individuals, any superior wisdom, or special qualifications for the work, we believe that in our union there will be a degree of strength, of systematic action, and of freedom from pre-judgment not otherwise attainable.

Inasmuch as the entire field of investigation which we propose cultivating is already covered by the work of the English and American Societies, the establishment of an additional Society may be thought unnecessary. In reference to this we desire to say that the field of research in question is of exceeding extent and richness; that, where the data upon which conclusions must be founded are of an obscure

and uncertain character, their number cannot be too large; that in the western portion of our country especially, there has been developed during the past few years a very great interest in the subject, and that we shall be able to bring our investigations nearer to this large number of interested inquirers than would be otherwise possible.

Our work will comprise largely—at first, entirely—the collection, recording, and classification of facts; and, in this we ask the aid of all who feel that such work may be profitable. We desire if possible to learn the truth, whatever may be its bearing upon the subjects in question. In short we feel that we ought to *know* before we venture to say that we *believe*.

In order to prevent any possible misunderstanding it may be well to formally state that our object is purely and only what it purports to be, namely, scientific research in the psychical domain; and in no conceivable form an attack upon any theological dogma or religious belief.

Events of a startling or marvelous character, especially when isolated and sporadic, are apt to produce not only surprise but incredulity. The facts bearing upon the subjects which we intend to investigate are at present of this nature. We desire to bring them within the realm of classified learning provided they belong there.

There is unquestionably much truth that is not in obvious continuity with our present admitted knowledge. It would be presumptuous to think otherwise. All the facts in every department of science were once in this position, and without a niche to receive them until their number made classification possible.

We fully appreciate the discredit into which these occult subjects have fallen by reason of the charlatanism and trickery which have surrounded them. But we do not regard this as a reason why they should be permitted to remain in this humiliating position. While it is impossible to always thoroughly appreciate human motives, and to eliminate the possible elements of fraud and deceit; and while it is equally impossible to estimate the effects of unconscious temporary aberration of the senses—which might, perhaps, account for some alleged phenomena, consistently with the honesty of the witness or narrator—there yet remains a large number of reported events which

have not as yet been satisfactorily explained on any entirely acceptable hypothesis.

It is generally conceded that these uncommon phenomena would possess scientific importance provided their reality could be established. Yet, with comparatively few exceptions, scientifically educated persons throughout the world have not deigned to use necessary means to either prove or disprove their existence or their import. The scientific presumption is so strong against the possibility of thought-reading, clairvoyance, mesmerism and allied phenomena, that it has been regarded as puerile and a waste of time to engage in their investigation.

Not a few persons seem to consider the phenomena alluded to as supernatural—meaning thereby something outside of, and not amenable to the laws of physical science. Such a belief cannot be looked upon otherwise than as a pure assumption. The fact that some phenomena are of more frequent occurrence, and consequently more familiar to us than others, by no means warrants us in considering them more natural than others which may be so rare as possibly never even to have come within our own experience. On the contrary, it is reasonable to suppose that all observed facts are subject to law and order—however remote such law and order may be from our present knowledge.

The question in any case of honest inquiry should be, Is this a fact? If so, it must be in accord with other facts. All truth must be consistent with other truth.

It has been urged in reference to these unusual phenomena, that the testimony to their reality is more likely to be false than that the facts testified to should be true. This objection may be quite just, but whether it be so or not must depend largely upon the credibility and capacity of the witness in any given case. As a rule, those who deny the facts which it is our purpose to investigate, or the correctness of the conclusions which have been sometimes deduced from them, have done so without giving adequate thought or study to the subject. They have substantially taken the ground that no facts can exist of which they do not have knowledge; or, they assert a presumption against any facts which do not harmonize with those already systematized. If this stubborn refusal to accept a new discovery or idea had always

prevailed, the world's present stock of knowledge would be indeed meagre.

We trust that we fully realize the numerous difficulties that must surround our investigations; the many obstacles that must be overcome; the importance of guarding against both conscious and unconscious deception, within and without. But, with a determination to be honest and persevering in our search for the truth, we hope eventually to "prove all things and hold fast that which is good."

The work of the Society has been divided into five sections, and entrusted to special committees as follows:

1. Committee on Thought-transference,
REV. H. W. THOMAS, *Chairman*.
2. Committee on Hypnotism, Clairvoyance and Somnambulism,
DR. E. J. KUH, *Chairman*.
3. Committee on Apparitions and Haunted Houses,
PROF. RODNEY WELCH, *Chairman*.
4. Committee on Physical Phenomena,
D. W. CHAPMAN, *Chairman*.
5. Committee on Psychopathy—under which head attention will be given to what is popularly known under the various names of Mind-Cure, Faith-Cure, Metaphysical treatment, Magnetic healing, etc.,
COL. A. N. WATERMAN, *Chairman*.

These committees will give special attention to original investigations conducted under their own observation so far as possible—and also to well-authenticated facts brought to their notice, and make written reports to the Council who will publish the same for the use of the members. The committee desire the co-operation of all interested in any of the various sections in bringing to their notice, and so far as possible bringing before the committee, persons who are "sensitives"—or subjects for experiments in Mesmerism, Clairvoyance and Somnambulism; also those in whose presence it is claimed preterhuman forms are at times visible.

To properly conduct the work of the Society and to publish the reports will require a considerable outlay of money. The British Society, with its large membership, and many valuable donations, has been able to carry on its researches in a very satisfactory manner. The Northwest

has a large number of men and women interested in the subject, both able, and, we believe, willing to aid in the work. The Council is composed of men in whom reliance can be placed that the funds will be properly and judiciously expended, and it is desired that applications for membership may be numerous, and also that those interested and so disposed shall send in special donations, which, if so requested, will be expended in any special section, which the donor may designate. It is also desired that persons having books relating to the various subjects to be investigated, including biology, psychology, the mind in its various phases, witchcraft, spiritualism, etc., shall donate them to the Society for the use of the committees and members.

The Society further desires to enlist the co-operation of branch societies, and will use every endeavor to assist those wishing to organize them.

"THE ANIMAL SOUL."

Dr. Felix L. Oswald, in August number of the *North American Review*, contends for "The Animal Soul." As the old lady said of Satan, these scientists, who so persistently uphold materialism, are to be commended for their perseverance. After all, they forcibly remind one of boyhood days, when vainly trying to make mother believe certain things "did its own self," and succeeded no better than they. Their greatest difficulty lies in the fact, that humanity does not want an "animal soul," and therefore won't believe that "things did its own self." These scientists further handicap themselves, by their attitude in regard to certain phenomena, which humanity desires to see more carefully investigated, before they give up "a power not of ourselves, working through us, making, for righteousness." If, as reported (in *Nation*, No. 1008; p. 350), "Even Helmholtz lately told a British physicist, that if all his friends should assert the phenomena reported in the proceedings of the Society for Psychical Research; and if then, he were to see them all with his own eyes, and with all the precautions he could devise, he would not believe them. If this is a scientific attitude of mind, then alas for science and its future. It, too, has become a dogma, with a fixed and changeless world of thought, and is no longer accessible to larger possibilities."

HAUNTED HOUSES.

The British Society for Psychical Research has been collecting evidence in regard to haunted houses, and in the last report of the society, Mrs. H. Sidgwick gives a resumé of the evidence thus far obtained. This seems to have been voluminous, since after rejecting the larger number there are left "about 370 narratives that appear to deserve consideration, of phenomena, which believers in ghosts would be apt to refer to the agency of deceased human beings." She admits that, after making every effort to exercise a reasonable scepticism, she does "not feel equal to the degree of unbelief in human testimony necessary to avoid accepting, at least provisionally, the conclusion that there are, in a certain sense, haunted houses, *i. e.*, that there are houses in which similar 'quasi-human' apparitions have occurred at different times to different inhabitants, under circumstances which exclude the hypothesis of suggestion or expectation." The evidence would seem to be sufficient to justify acceptance of the accounts, in the main accurate, of actual experience. After a careful review and comparison, there seems no foundation for the general ideas that ghosts haunt mainly, or only, old houses, or that they reappear on certain anniversaries. The evidence also connecting them with some crime or tragedy is slight. "There is a total absence of any apparent object or intelligent action on the part of the ghost. If it have any object, it fails to explain it; nor does it communicate important facts." They are seen in all kinds of light. The power to see ghosts is not limited by sex, age or profession, nor does it depend on any obvious conditions of health, temperament, intellect or emotion. "It is not even certain that it is possessed by some persons and not by others, although there are reasons for thinking this probable. If several persons are together when the ghost appears, it will sometimes be seen by all and sometimes not, and failure to see it is not always merely the result of not directing the attention toward it. Perhaps the truth may be that we all have, potentially, the power of seeing such things, but that it requires a special state of mind or body in us, to coincide with some external cause, and that that coincidence rarely, and in the case of most individuals never, occurs."

She confesses herself unable to form any

satisfactory theory to explain what external cause or causes operate, "any theory which makes us feel that if it be true, the phenomena are just what we should expect."

"There is first the popular view, that the apparition is something belonging to the external world—that, like ordinary matter, it occupies and moves through space, and would be in the room whether the percipient were there to see it or not." "This hypothesis involves many difficulties, of which one serious one—that of accounting for the clothes of the ghost—has often been urged, and never, I think, satisfactorily answered. Nevertheless I am bound to admit that there is some little evidence tending to suggest this theory." * * *

"A considerable amount of clear evidence to the appearance of ghosts to independent observers in successive points in space, would certainly afford a strong argument for their having a definite relation to space; but, in estimating evidence of this kind, it would be necessary to know how far the observer's attention had been drawn to the point in question."

Another "theory is, that the apparition has no real relation to the external world, but is a hallucination, caused in some way, by some communication, without the intervention of the senses, between the disembodied spirit and the percipient, its form depending on the mind, either of the spirit or of the percipient, or of both. In the case of haunted houses, however, a difficulty meets us that we do not encounter, or at least, rarely encounter, in applying a similar hypothesis to explain phantasms of the living, or phantasms of the dead, other than fixed local ghosts. In these cases we have generally to suppose a simple *rapport* between mind and mind; but in a haunted house we have a *rapport* complicated by its apparent dependence on locality." * * *
 "If, notwithstanding these difficulties, it be true that haunting is due in any way to the agency of deceased persons, and conveys a definite idea of them to the percipients, through the resemblance to them of the apparition, then, by patiently continuing our investigations, we may expect, sooner or later, to obtain a sufficient amount of evidence to connect clearly the commencement of hauntings with the death of particular persons, and to establish clearly the likeness of the apparition to those persons."

Another theory dispenses with the agen-

cy of disembodied spirits, but involves other and, perhaps, equally great improbabilities.

"It is, that the first appearance is a purely subjective hallucination, and that the subsequent similar appearances, both to the original percipient and to others, are the result of the first appearance, unconscious expectancy causing them in the case of the original percipient, and some sort of telepathic communication from the original percipient in the case of others. In fact, it assumes that a tendency to a particular hallucination is in a way infectious." "If this theory be true, I should expect to find that the apparently independent appearances, after the first, depended on the percipients having had some sort of intercourse with some one who had seen the ghost before, and that any decided discontinuity of occupancy would stop the haunting."

"I should also expect to find, as we do in one of the cases given, that sometimes the supposed ghost would follow the family from one abode to another, appearing to haunt them rather than any particular house."

"Another theory which I can hardly expect to appear plausible, and only introduce because I think that it corresponds best to a certain part of the evidence, is that there is something in the actual building itself—some subtle physical influence—which produces in the brain that effect which, in its turn, becomes the cause of a hallucination."

"It is certainly difficult, on this hypothesis alone, to suppose that the hallucinations of different people would be similar; but we might account for this by a combination of this hypothesis and the last." * * * *

"As I have said, the evidence before us is quite inadequate to enable us to decide among these theories, or even to say that any one of them is strongly supported by it. The only thing to be done, therefore, is to obtain more evidence, both for the occurrence of the phenomena in question, and about the houses where they occur, their former inhabitants and history. The investigation is likely to be a long and laborious one; for the difficulties of tracing back such unrecorded history are often very great, and sometimes insuperable; and even if we could learn all the facts bearing on the question in any particular case, we should still, very likely, find it difficult to draw the right conclusion, owing to the

rare and irregular appearance of most ghosts, and the consequent difficulty of determining definitely the times at which haunting begins or ends. Nevertheless, without such investigation, we can not hope to learn the true explanation of the phenomena; and the evidence already collected seems to warrant us in thinking that it is worth undertaking, and not likely to be fruitless." "In the meanwhile, it is to be hoped, that all who take an intelligent interest in the subject, and have the good fortune to live in haunted houses themselves, and to see the ghosts, will help in the search for the truth, by finding out all they can, both about their own experiences and those of others, and about the history of the houses they live in."

"And I should like to say here, that it would be a great pity if any one thought that hallucinations, when not veridical, were indications of anything seriously amiss with the brain. This is entirely unsupported by the evidence collected by the society. Hallucinations are, no doubt, sometimes symptoms of disturbance, produced by overwork or other causes, but so are headaches; and no one is either ashamed of a headache, or particularly alarmed by it. Moreover, if the theory, that the ghosts of haunted houses have their origin in unveridical hallucinations be true, one thing that would follow would be, that seeing such things is not necessarily a sign of bad health. For we know that, among our witnesses to such phenomena, we have persons, not only remarkably sensible and practical, but remarkably strong and healthy." To sum up the evidence, it seems to stand as follows:

1. "There are a large number of instances recorded of appearances of the dead, shortly after their death, but generally, there is nothing by which we can distinguish these from simple subjective hallucinations. In a few cases, however, information conveyed seems to afford the required test; but these are at present too few, I think, for us to feel sure that the coincidence may not have been due to chance."

2. "There are cases of single appearances, at an interval of months or years after death, but at present none which we have adequate grounds for attributing to the agency of the dead."

3. "There are numerous cases of seemingly similar apparitions seen in particular houses, without, apparently, any possibility

of the similarity being the result of suggestion or expectation; but the evidence connecting such haunting with any definite dead person is, on the whole, very small; and the evidence for the operation of any intelligent agency in the haunting, at present, absolutely nil; and, until we can discover more about the laws that seem to govern such haunting, we are hardly justified in forming any theory as to its cause, except as a provisional hypothesis."

As regards present conclusions, the result appears to many very unsatisfactory—ought we to expect them so quickly? The examination of the evidence shows that the inquiry is worth pursuing with patience and energy.

WILL-POWER KNOWN OF OLD.

PROF. J. D. BUTLER.

St. Augustine, who died A. D. 430, in his masterpiece, *The City of God* (Book XIV. §24), produces astonishing instances of power over bodily functions exercised by the will. One of them was in relation to a man named Restitutus, in the parish of Calamae in southern Greece.

Whenever he pleased, uttering cries as if in lamentation, he would bear himself away from his senses and live exactly like one dead. However much pricked and pinched he felt nothing. Sometimes when burnt by the application of fire he had no sense of pain except from the wound which followed. Among the proofs that he remained unmoved, not through obstinacy but through insensibility, was the fact that there was no more breath in him than in a corpse. When he came out of his trance, however, he would say that if men spoke very loud he heard them as it were very far off.

DICKENS at his last meeting with George Eliot told her of President Lincoln having told the Council [Cabinet] on the day he was shot that something remarkable would happen, because he had just dreamt for the third time a dream which twice before had preceded events momentous to the nation. The dream was that he was in a boat on a great river all alone, and he ended with the words, "I drift—I drift—I drift!"

It's faith in something and enthusiasm for something that makes a life worth looking at.—O. W. Holmes.

COMMON SENSE V. MEDICINE.

URSULA N. GESTEFELD.

There seems to be a wide-spread and constantly increasing desire, to know something of the way metaphysical cures are performed : explanations are often asked of practitioners, and when given, curiosity on the part of the inquirer is but increased, and the exclamation, "But I do not see how *that* can do anything!" is universal.

To his thinking, only something visible and tangible can possess any power over disease and pain ; "something to take," is the universal demand, whenever any derangement of the normal condition takes place ; the stomach is considered the "head-center," and whatever part of the body may be the offending member, it is reached and regulated by a "dose of medicine," if it be of the right kind— any kind is better than none, some think—and if it is put there quickly enough. "What is there in the house to take?" is usually the first thought of one who feels the slightest change for the worse, in his physical condition. The stomach is made a pack-horse for the rest of the body, with a faithfulness to which the numerous drug stores, the long list of patent medicines, and the fortunes acquired by their proprietors, all testify.

It is a deeply seated and universal belief, that sickness is a something that comes to us, and fastens itself upon us, whether we will or no ; that, once in its grip, only a diligent use of prescribed medicines can place us once more in that ardently desired condition, good health. Strange, is it not, that a state so universally longed and sought for, should be so exceedingly rare ?

How often do we meet, in our journeyings up and down in the world, a person who declares himself, perfectly well. Such an one is the rarest thing under the sun. There are many "pretty well's," far more, "not very well's," and multitudes of "never-expect-to-be well's."

Some one has said, "If good health were only as contagious as disease." Well ! why shouldn't it be, and does any one know that it isn't ?

Why do we shun bad company, and evil influences, and teach our children to do the same ? Because "evil communications corrupt good manners." Why do we wish them surrounded only by what is good, pure and beautiful ? Because the influence

of such things is elevating and refining. Why do we, then, not take the same course in regard to health and disease ? The latter is evil ; that is, it is unnatural ; a wrong condition. Health is the natural condition of man ; it belongs to him by divine right ; wholeness of body and soul.

Every one knows, that continued contact with a sick person, will affect most people unpleasantly ; and much intercourse with one who is "ailing," "blue," and "miserable," will affect others the same way. There is a mental contagion, far more dangerous than a physical one can possibly be.

How often does it happen, especially among women, that an invalid is visited by friends who have only the best intentions of comforting and sympathizing with her, and "cheering her up." Nine times out of ten, they do so by telling her how badly she looks ; that her complaint is a very bad thing to get over ; that Mrs. so-and-so has had the same thing for months, and isn't well yet ; that when the disease has reached a certain stage, it is considered incurable by most physicians ; and then, to change the subject, and make her more cheerful, they tell her about somebody or other who was sick *so* long, and suffered *so* much before she died, going into details with a minuteness acquired through frequent repetitions of the cheering-up process. Small wonder that the enjoyment is all on the side of the visitor, and that the doctor, on his next visit, declares against any more company.

If we would only think right, our bodily conditions would be correspondingly improved ; for every one of them is the outward expression of the mental condition. I know that seems an absurdity to those who have never given any thought to the matter. They say, when told that sickness must first exist in mind before it can appear upon the body, "But I was n't thinking of sickness at all when I was taken ill ; the idea that I was going to be sick, never occurred to me till I felt the first symptoms."

But we, every one of us, have been brought up from the cradle, to fear and dread sickness, as an enemy, to be overcome by strategy, if possible ; but to whom submission, at some time or other, is inevitable.

Fear is the natural result of conscious weakness ; whatever we regard as stronger than ourselves, we are afraid of ; and what-

ever we are afraid of, is pretty sure, at some time or other, to get the better of us. And so we start in life, handicapped from the first; from the time a child is born, fear surrounds it on all sides; the nurse is afraid to take it out of the room, for fear it will take cold, and that same scare-crow, a cold, stands between many people and that pleasure and enjoyment, that health of body and mind, that should be theirs, in full measure, to their graves.

Other helps to mental contagion, are the "appeals to sufferers," that meet the eye wherever patent medicines are advertised, and now-a-days, their name is legion. Strange that so many different concoctions cure the same diseases, from the high-priced prescription of the physician, to the simple herb-tea of the country wife. Many a luckless individual's eye is caught by the descriptions of symptoms of such and such disease, recounted with an elaborateness that grows fascinating as he reads, and he ends by discovering that that is just what ails him, and he wonders why he never found it out before. He is a customer from that moment, and swallows his dose with a faithfulness worthy of a better cause.

A gentleman told me he had taken eighty bottles of a certain popular remedy—they were big ones too—and he could not understand why he did not get well. I thought I could.

As I said before, to learn to think right, is the beginning of the way to overcome disease and suffering. So long as they are considered what they are now, powers against which man can not successfully contend, and are feared and dreaded as such, so long will men suffer; but when the right understanding of what they are; of what mind and body are; of what man is, is attained and acted upon, their power is gone.

It is that understanding upon which metaphysical treatment is based, and if it were universal, it would do more in one year to wipe out disease, than all the lectures on Physiology and Hygiene of a life time.

People think too much of their bodies already; they bend their energies in the wrong direction; they search constantly for the cause of this pain, and that feeling; select carefully only such articles of food as they can assimilate readily; read all the medical books that come in their way, and study themselves, physically, till they understand their own cases so well, they seem

to employ physicians, only for the pleasure of instructing them. The so-called metaphysical treatment of to-day, aims at correcting mind; that accomplished, a healthy condition of the body, follows. It ignores the body, with its manifold complications, entirely, regarding both it and them as effects of a mental cause. Naturally, people who believe that the body, when diseased, can be affected only through its stomach, or by medical appliances in direct contact with it, will be slow to give credence to this declared power of mind; but there are many who have attained to health through the understanding of this power alone, without any treatment from practitioners.

If the assumption upon which metaphysical treatment is based, is truth, it will "stand through good report and evil report," irrespective of the person or persons who proclaim it; their proclamation does not make truth, no individual does or can enjoy a monopoly of it; but all who think they see it, can show others the way to it. Every one must seek for himself, and the earnest seeker will find ample reward.

"SPIRIT TEACHINGS."

A. N. WATERMAN.

The title of this work is sufficient to banish it, not only from the homes, but from consideration or notice, by a large portion of the community.

Spirit communication, so called, is looked upon with holy horror by some, and regarded by others, as drivell, unworthy the consideration of an intelligent being.

It can not be denied that there is reason for these opinions.

A great part, perhaps the greater part, of all said to be the teachings of spirits, is either so inconsequential, so farcical, childish and silly, or so fanciful and visionary, as to make a sensible man ashamed of having listened to it.

The great number of intelligent people, however, who accept these revelations, not as necessarily truthful or trustworthy, but as actual voices from another world, renders the phenomena interesting to every person who desires to study matter, force or man. It is, therefore, a pleasure to find a book in which is written the history of the development of a so-called medium, together with a large number of what purport to be communications by spirits, couched in plain

and simple language, with no attempt at display of rhetoric, or ornamentation; without embellishment, by way of imagery or symbolism, and with no endeavor to be fanciful or poetical.

All that is here given is easily understood, and can not well be misunderstood; all is elevating in tone, pure in morals, logical and consistent.

A theory of spiritual life; an explanation of the intercourse between this and the spiritual world; the reasons for, and methods pursued in, the communications now being made; a statement as to the good and evil that may result therefrom, and as to the revelation of the Scriptures, and God's dealings with man, are contained in the "Teachings."

However much one may dissent from what is set forth, no one will be shocked by ridicule, blasphemy, want of dignity, or frivolity.

The spirit in which this "Teaching" is given, is well illustrated by the following extract from the words of "Imperator," in what purports to be a letter from a spirit who writes under that name.

"What we wish to impress on you is this: You must judge the Revelation of God by the light which is given you in the mass, not by the dicta of its preachers; by the spirit and general tendency, not by the strict literal phraseology."

"You must judge of us and our teaching, not by conformity to any statement made by any man, at any special time; but by the general fitness and adaptability of our creed to your wants, to your relations with God, and to the progress of your spirit."

"What, then, is the outcome of our teachings?" "How far does it square with your right reason?" "How does it teach you of God?" "How does it help your spirit?"

It has been well said:

"All religions, faiths, doctrines, should be studied at their best." Whoever desires to examine spiritualism at its best, should read this book.

The author—Rev. W. Stainton-Moses—who writes under the *nom de plume* "M. A. (Oxon)," is a graduate of Oxford; connected with University College of London; is one of the Vice-Presidents of The British Society for Psychical Research, also, a member of The Council, and, until very recently, a member of the Library Committee of that Society. He has published a number of works on Psychical subjects.

MESMERISM.

HENRY M. HUGONIN.

My acquaintance with Mesmerism, by observation, began at an early age, and by experience, when I was a young man. Always possessing a sensitive, nervous organization, and an interest in the preternatural and supernatural, when the opportunity to thoroughly investigate the phenomena of mesmeric control was presented, I became enthusiastic, and devoted a large proportion of my powers and time to the study of this occult but exceedingly captivating science.

I was then about twenty-four years old, having a good constitution and fair general health, with some of the habits peculiar to young men, especially as to smoking and the moderate use of ardent spirits, which habits I subsequently abandoned. I mention them here simply to indicate my condition at the time when I applied myself to the study and practice of mesmerism. I think my principal motive in this investigation was the production of marked results, coupled with a desire for novel entertainments.

I chose for my controlling operator a gentleman of fair education, good habits, and a scientific bias of mind, who was a few years my senior. I found him careful and genial, and I had all confidence in his integrity. Slight in form, he possessed great muscular force, and a strong will to perform whatever his sentiments might dictate, together with a notable magnetic power.

He found in me a tractable, susceptible subject, and very soon the strongest combination of positive and negative magnetism was formed by us.

I need not dwell particularly upon the manipulations exercised in our experiments. The nerve centres, or ganglions, between the eyes and at the base of the brain, responded to his touch, and his agile passes over any portion of my person, soon produced the desired effect.

Our connection as operator and student was strengthened by our mutual friendship, so that the tones of his voice, or the slightest expression of his will, instantly affected me.

Under these favorable conditions our experiments continued for several months, with the results here recorded:

Perfect control, during experiments, of

the inner and outer man, involving, like Coleridge's Love,

"All thoughts, all passions all delights,
Whatever stirs this mortal frame,"

causing my eyes to close, and to remain closed, while we were separated by the width of a street, his will being expressed by stamping once upon the sidewalk

Producing any emotion in my mind with such force that I gave a real physical exhibition of it, with natural fervor and expression. This and the succeeding phenomena required either his touch or worded dictation.

Placing me in positions, imaginative with him, in which peculiar energy on my part seemed requisite to control myself, horses, etc., the whole scene being very realistic with me. In these experiments, my imagination depicted, under his dictation, all the circumstances and details of the scenes through which I was then passing, even to the color and number of the animals, the danger to which they exposed me, and the power in my own reason and strength to overcome whatever difficulty I encountered. In all these trials I believe I acted naturally, quite as much so as if I had been undergoing real adventures. I know that whatever set of muscles I most energetically exercised in getting out of any such difficulty, was sore for two or three days afterward.

Simulation of disease in my head, body or limbs, when I was perfectly well; making my head to ache severely, and then by a word transferring the pain to some other portion of my system.

Presenting me with a glass of water, calling it coffee, tea, wine, or other beverage, and to my taste it seemed whatever he was pleased to name it.

Removing all sense of my own identity, making me totally forget my own name and social, position, and investing me with the name and personality of some other man, leading me to do what the individual thus presented might have done. This experiment was a failure only through the inability of the operator to intelligibly depict the person in his own mind; unless he did this, I could not catch the proper idea of the one whom he wished me to represent, unless I was myself acquainted with the proposed individual or his real characteristics.

I consider this the crowning triumph of the science in my own case. My own

name and position—my memory of the past, its hopes and fears and passions and incidents—were entirely blotted out, and I was no more myself, simply because the operator wished it to be so. Once a stranger intimated, more forcibly than courteously, that I lied when I said my name was "Jones," and it required quick action on the part of the operator to keep me from mauling my maligner, as I then had the will and the strength to do. Among the strange phenomena of those days, I noted a wonderful increase of physical power whenever energetic demonstrations were required.

Under such influences as these, had I been controlled by a wicked operator, God only knows what crimes I might have been led to perpetrate. Bereft by him of every vestige of virtue, former lessons of goodness and truth laid aside with the memory of all the past, and impelled by imparted passions, not my own, with the strength of a maniac, it is easy to see that the Malay who runs amuck, would be no more dangerous than I might have been at such a moment. Mesmerism is no trifle, but as dangerous as dynamite in the hands of fools or villains.

One evening I was going out to spend a few hours in female society, and requested the operator to put me into a genial frame of mind for such a visit. This was no task for him. A few manipulations, and I was in the best of spirits. The evening was one of real enjoyment; but all the next day my head ached, my pulses throbbed heavily—I was sick. My operator was not at hand, and I suffered severely, merely because he had fixed upon no specific (or any other) time for the mesmeric influence to leave me after the visit had ended. When I found him, after a long delay, he had to labor faithfully to allay the cerebral excitement under which I languished.

Incidents might be multiplied concerning these mesmeric experiences, but those here related will convey a slight idea of the power of mesmerism in the human system.

The "subject" need not, under mesmeric influence, wholly lose his knowledge of passing events. I never did. I was always conscious that I lived and had a part in these mysteries; knew that they were delusions, without the power to deliver myself from them; knew that, and yet found enjoyment in them, as something

distinct from normal existence, and in the variety of the changes through which I was led.

Of course, if the operator put the subject to sleep, the latter becomes wholly unconscious of time, place and circumstance, as in natural slumber.

Where the operator is honest and careful, there is a world of pleasure to be derived by those who come within his magnetic power. I saw a class of young men who had placed themselves, for an evening, in the hands of the late Ichabod Coddling. He had them under the most perfect mesmeric control, and while he recited Longfellow's "Excelsior," in grave and dignified tones, they witnessed its scenes as truly and with as much changing emotion as if the events were actually occurring; and when the corpse of the young adventurer was found, and the climax of the poem had been reached, they tenderly lifted the frozen form, cleared away the Alpine snows, dug a grave, and buried him with as great and natural sorrow as if it were a reality indeed.

Mesmerism has other uses than the mere pleasure of the passing hour. It is the triumph of will, imagination and intellectual power over matter. It can, in proper hands, alleviate severe suffering, as a curative. The world knows but little of its excellence, because scientific men have given it the cold shoulder and rejected it; because knaves and charlatans have made it serve the worst of purposes, and because those whom it might benefit are ignorant of its virtues.

"It is possible to judge of the state of civilization at which a nation has arrived by discovering whether it regards books as luxuries or as necessities. So long as books are looked at in the former light, a nation must be regarded as still in the outer darkness of barbarism." The bibliopole Drol, who is the author of the foregoing, certainly had the courage of his convictions, for it is on record, that he walked to and fro from his house to his office, twenty miles a day for two years, that he might be able to compass the purchase a copy of the 1580 Montaigne. He was an immoderate smoker, yet upon one occasion he gave up the weed for twelve months to obtain an especially tall copy of the Elzevir Molière.—*Bookmart.*

MISCHANCES.*

BISHOP A. CLEVELAND COXE, D. D.

Nature itself is a system of mysteries; but very much that seems to us *preternatural*, is only natural, while much that is dismissed as incredible, because it implies the *supernatural*, is fact, and probably depends upon laws which will yet be discovered. The return of comets, and the occurrence of eclipses, depend on a sort of cam-wheel operation in Nature, that introduces the exceptional and irregular into a system otherwise apparently uniform, or nearly so. When Columbus told the savages that the moon would be darkened on a certain night, as a token of the supreme displeasure of the Almighty, he appeared to them possessed of supernatural powers. We recognize nothing even preternatural in the occurrence, and only smile at the simplicity of the natives, and the shrewdness of the sublime discoverer, in economizing his superior knowledge of natural and regular laws; but, had the telegraphic cable been laid under the ocean secretly, before any thing was known of the properties of electric wires in this respect, we should have been as much amazed as those savages, had any one issued daily and hourly bulletins of the world's news, true to the moment. So, of the telephone, had its secret been kept, and had any one, with incantations and ceremonies, invited the crowd to converse with friends, distant by hundreds of miles. Much that is marvelous, therefore, must be recognized as probably such, only because of our unfathomable ignorance of Nature.

Take, for example, the "dark day," of 1780, which is often given as an example of the preternatural. It may have been the product of natural causes, and the result of periodic operations of law. I am hinting, that the natural shades off into the preternatural, through a vast debatable region of the unknown. Beyond that, lies the preternatural, and—but of the *supernatural*, nothing just now.

To make my meaning clear, as to that which may require preternatural knowledge for its explanation, while it is yet perfectly natural in itself, my favorite illustration is the century plant. The venerable "Adam," who has lived in the garden at Chatsworth, man and boy, for eighty years, might exhibit a fine specimen of the Agave, to a visitor from Mexico, and enlarge upon the nature and habits of the plant. "Yes," says the stranger, "it is just about to flower." "Flower, your honor," says the gardener. "It never bears any flower." "It is the American aloe," rejoins the traveler. "I know the plant; and you will soon see it shoot up with twenty feet of stem and blossom." "Can't know it any better than I do, your honor," replies old Adam. "I've seen it every day, these seventy

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years; since the old lord imported it; and I can tell you, it never bears any flower." "You'll see," says the señor Mexicano, and Adam almost dies with wonder and admiration, when, after a hundred years of torpid and barren vegetation, he finds the plant putting forth new powers and properties, and going off, like a swan in a sort of harmony that means *Nunc dimittis*.

Who knows what undeveloped efflorescences may belong to the great globe itself? Who knows much about the laws of Nature, till ages of observation shall have tutored the human mind into virility, if not into humanity; let us say nothing of divinity?

If nobody had ever observed the Agave, preternatural knowledge, only, could have enabled this visitor to forestall its hidden possibilities; but the phenomenon itself, though it is a parable, we know has nothing preternatural about it. Here I stop, for the present; only adding, that, what we call chances are often no chances at all, unless we give that name to all occurrences for which we can not account. Beyond that, there are chances, indeed; direct crossings of natural laws, and reversals of all mathematical probabilities. Then take Pope's line:

"All chance direction which thou canst not see,"

and, if it be true, we reach the supernatural. Pope and other Deists affirm the supernatural, therefore; but, as yet, not I.

What I want to do, is to set some younger man at a life-long work of observation, and not of observation, only. Let him record all chances "that happen," with scientific precision, as to dates, places, circumstances, and details of fact. Let him divide chances into two classes, at least: (a) chances that may be referred to the possible cam-wheel principle in Nature, of which I have spoken; and, (b) such chances as do not consist with a general and underlying uniformity, but rather disturb and shake the system. These last indicate the preternatural, which I affirm to exist, but which awaits corroborations and proofs, such as never yet have been tabulated. Pythagoras, instructed, as Moses had been, by the Egyptians, surmised the true theory of the universe; but "Science" refuted him, and chained down the human mind for two thousand years, to its clever imaginations. All that time, the patience of God waited for the true philosopher; while "Science" taught men to place implicit confidence in its own sublime abortion, that theory of the universe, empirical and utterly false, which is yet one of the most brilliant creations of the human mind. Two thousand years of scientific ignorance; of ignorance like Narcissus, admiring its own features, doted on a mere invention, which led Alphonso, of Castile, to scoff at the Creator, and to impeach the

Divine Wisdom. "If I had been present at the Creation," said he, "I could have given the Almighty some hints, how to improve his work." All those ages, the sun and moon shone on, in their sweet reflections of the Divine "foolishness," that is wiser than man's wit. We owe to "Science," the enslavement of the human mind, and its scorn of the Pythagorean theory, for twenty centuries. To Copernicus, a *theologian and an ecclesiastic*, be it remembered, we owe true science; and to Christians, like Kepler and Newton, we owe the demonstrations which have emancipated the human intellect from the scientific fetters of ages. "Ah! but Galileo and the Inquisition," say they. What of that? To make the Papal blunder a reproach to Christianity and the Christian Church, you must assume, as sophists, always do, that the Papacy is part of the Christian religion. The author of Christianity has made his Church and gospel responsible for nothing that he did not authorize. "Whence, then, hath it tares?" *Answer*: "An enemy hath done this!" The Gospel is not to be charged with what its enemies have wrought in its name.

So, now, let somebody begin to study the *Preternatural*, and to register results scientifically. We may yet find, that "there are more things in Heaven and earth, than are dreamt of in the philosophy" of those Horatios of our times, who believe in nothing but what they can arrive at by slate and pencil, with the aid of five puny senses; senses which are the mere intimations of what man might perceive, were he only outside of his dark cottage. "Oh! the depth" of imbecility and dullness, involved in the very knowledge of such men; in the knowledge which "puffeth up" while it renders them incapable of understanding.

Now, as a mere excursion into the cloud-land of the unexplored, let me say that, while "chances" would be a very important part of a collector's material, I must hasten to say one word about "mischances," because they appear to me more suggestive for my present purposes. And, here, I am not going to argue for what is now conceded. Everybody allows, that the lady's animated essay on "the total depravity of things material," squares with human experience. Perpetual mischances seem to interfere with, and alter the laws of life, of time, and of the Universe, itself. But, let me mention that, to my mind, the existence of innumerable and universal superstitions, is evidence of these mischances. Poor, human nature, confounded by some things not dreamt of in its philosophy, rushes into superstitions which, at all events, bear witness to a general persuasion, that laws do not execute themselves, and are perpetually modified and overruled by something that crosses them.

I am not speaking of mythologies, pure and simple, such as Wordsworth may have justly attributed to a lively imagination. I speak of those persuasions which fasten upon the human mind, and blend with all mythologies; yes, and which are so deeply rooted in our fallen nature, that nothing but "the true light" can destroy them. They have asserted themselves, even in the presence of Faith, and, like other parasites, they have poisoned the life of Faith, itself, in the souls to which they have clung. Constantly, men find themselves met, overcome, and confounded, by the unforeseen and the inexplicable. The "total depravity of things material," suggests to them the interference of demons or spirits, to mar their plans, and to torment their life. They multiply propitiatory rites, to appease these invisible agents. Too rarely is their "good luck" attributed to a benevolent Father. But in luck, and especially ill luck, all men seem, naturally, to believe there is so much to suggest and to confirm such convictions.

Some of my readers may recollect the essays which appeared, many years since, in *Blackwood*, on the "Truths Contained in Popular Superstitions." This title of the essays is all that I care to refer to now. Superstitions, generally, will be found to have truths for their seminal principle, and these truths commonly find their origin in the domain of the preternatural.

Commonly, but not always; for there are, doubtless, coincidences that turn up, now and then in full accord with mathematical chances. Take the superstitions about thirteen at table, and the new moon over one's shoulder, as examples. Or, take the Friday nonsense. Somebody, years ago, gave the following statement to the press: "Friday has been an eventful day in American history. On that day Christopher Columbus sailed on his voyage of discovery; ten weeks after, he discovered America; Henry VII, of England, gave John Cabot his commission, which led to the discovery of North America; St. Augustine, the oldest town in the United States, was founded; 'The Mayflower,' with the Pilgrims, arrived at Princeton; they signed their compact, the forerunner of the Constitution; George Washington was born; Bunker Hill was seized and fortified; the surrender of Saratoga was made; the surrender of Cornwallis, at Yorktown, occurred; and the motion was made in Congress, that the United Colonies were, and of right, ought to be, free and independent." "It will remain to be considered whether all this is *pro or con*, as to Friday's luck. Spain and France have had no reason to congratulate themselves on their American experiences. And what would the Incas say, and the Montezumas? And what the aborigines of North

America? And what the negroes, who, for centuries, were stolen, and sold, and perished?

The stupendous crime of human history, was committed on Friday; and we can easily comprehend the superstitions of the peasantry, throughout all Christendom, who regard that day as one of bad omen. It was made the hangman's day in Christian jurisprudence, from motives of compassion, to remind the dying malefactor of a wretch, like himself, who suffered on that day, but turned to the cross of Christ, for his comfort and salvation. But as hangman's day, it became more specially terrible and detestable, especially to sailors, who not infrequently saw a comrade dangling from the yard-arm, on a Friday. Sailors would desert a ship, rather than sail on a Friday. They never recollect the manifold good things that have happened on Friday; but every sailor has tales of this and that poor mess-mate that went to the sharks, because of something he began, or attempted on that day. Cooper tells us of a brave ship-owner in Connecticut, who was resolved to break up this foolery, and, accordingly, laid the keel of a vessel on a Friday, and launched her on a Friday. She was named, the "Friday," and sailed on Friday, and I dare say some "man Friday," was cook, Mr. Fry, captain, and Mr. Day, first mate. Anyhow, "as ill luck would have it, the vessel was never heard of after the day she left the harbor; and this coincidence, with nothing preternatural in it, would, doubtless, be sufficient to deter any shipper in New York, from ever repeating the experiment. He would disclaim any superstition about it; but he would not try it again.

"THE man who has no faith in religion is often the man who has faith in a nightmare. Julius Cæsar publicly denounced a belief in hereafter, and rejected the idea of a soul and a deity, yet muttered a charm when he entered a chariot, and did not cross the Rubicon until he had consulted the omens. Lord Herbert, of Cherburg, writes a book against revelation, asks a sign from heaven to tell him if his book is approved by his Maker. The man who cannot believe in the miracles performed by the Savior, gravely tells us of a miracle vouchsafed to himself."—*Lord Lytton*.

"For three years I had suffered from diseased bone, which rendered my arm and hand useless. I was treated by the most skillful physicians, who pronounced the arm incurable, except by amputation. I applied to a 'Christian scientist,' and by her treatment my arm is well and useful."—*Mrs. J. E. Spaulding, Oconomowoc, Wis.*

SLEEP.

MME. CHRISTINE NILSSON touches the one great need of the age in the way of health reform, in insisting upon early hours for sleep. Of her professional habits she says :

"I am obliged to go to bed as early as possible after singing, and even on 'off nights' am ordered to retire as early as convenient after dinner. You see, the voice and the spirit must be fresh in the early morning for practice, so as to give space for rest and a drive in the open air before singing in the afternoon or evening. I suppose this extreme care is necessary, even to the strongest woman who wishes to preserve her voice for any space of time. The life of a singer is made up of hard work, care, and self-denial. These are, so far as I know, the absolute conditions of achieving and sustaining a high professional reputation. One lives, as it were, in a glass case."

There are few ills that flesh is heir to, that a good sleep will not cure or greatly alleviate. In the truest and most literal sense, sleep is nature's restorer. To all brain-workers the difference in the quality of the work produced can be almost determined by the difference in early and sufficient sleep, or in late hours and insufficient quantity. The nervous depression that women so frequently complain of, is often due to lack of sleep rather than to any other cause. Early hours of retiring, and quiet sleep in a perfectly darkened and well ventilated room, will do more toward freshness of complexion and spirits alike than any other one thing. That the room should be perfectly dark is an essential condition of perfect sleep. I am sure if I were a woman with a mission I should neither strive to emulate our beloved Miss Willard on temperance, nor Mrs. Lucy Stone on political enfranchisement, but I should start a society to encourage experiments in sleep on the part of American women. Sleep is almost a lost art. It should be cultivated.

LILIAN WHITING.

ACCORDING to the Jewish Chronicle the Revised Bible was issued on the very day, the eve of the Feast of Pentecost, on which the first edition was published, as it was then that the revelation took place on Mount Sinai. It is presumably only a coincidence, but it is certainly a very remarkable one.

CURED BY FAITH.

An extraordinary faith cure is reported from Oldenburg Convent, in this State, which is partially at least vouched for by the Rt.-Rev. Bishop Chatard of this diocese. The name of the patient is Rosa Warren, daughter of a former member of the State Legislature from Hancock county, near here. She had been very irreligious, but was a student of the Oldenburg Convent. She is said to have been attacked with something like meningitis and suffered with severe swelling of the neck, and was in a bad way. She was brought to this city for treatment by our physicians, but begged to be taken back to Oldenburg. This promised, the girl got out of bed at midnight and prayed, in answer to which she claimed to be healed, and went about as well. She is of Methodist parentage, but was so impressed with her cure that she asked permission to unite with the Catholic church, which her father granted. Bishop Chatard, who investigated the case, says: "The young person was suffering from cerebro-spinal meningitis. She had received a fall while roller skating, and this, the doctor said, had produced a concussion of the spinal column. She was not a robust girl, being exceedingly nervous, though quiet and sensible. Her sickness began, I am told, with chills and fever. There was partial paralysis of the lower extremities. She also had that drawing of the muscles of the back peculiar to injuries of the spine. Her head was turned back and her eyes to the ceiling. Her head had been in this position for about three weeks. I was at Oldenburg May 13, when she arrived from Indianapolis, where she had been taken for treatment. Her cure took place, I think, the 11th or 12th of May. Miss Warren spent half an hour in the chapel of 'Our Lady of Lourdes, at Oldenburg, the evening before she started for Indianapolis, praying to the Blessed Virgin. Miss Warren's sickness began April 26, so at the time of her recovery she had been sick about three weeks. I myself investigated the matter, and talked to Miss Gerster and Miss Warren separately. Miss Warren wrote a beautiful letter home to her father; one part I remember, but can not exactly quote. She said: 'Father, when a person is cured by a physician it is usual to make a recompense; now, I have not been cured by medicine, not by a physician, but by prayer, and the best recompense you can make is to allow me to become a Catholic.'" The Bishop is very chary of his words, but he gives the facts as stated.—*Indianapolis, Ind.*

In a sensible family, nobody ever hears the words "shall," and "sha'n't"; nobody commands, and nobody obeys, but all conspire and joyfully cooperate—*Emerson.*

THE NATURE OF MIND.

"The Nature of Mind and Human Automatism;" by Morton Prince, M. D., Philadelphia. J. B. Lippincott Co. pp. 173.

Ostensibly the object of this book is to discuss certain problems of mind and matter—particularly the relation between the mind and the brain—simply as questions of psychology and physiology, without regard to their bearing on philosophy. In reality it is a bold and vigorous plea for materialism, based on Berkeleyism, and seeking to reduce man to a sort of moral automaton, whose greatest and indeed almost only incentive to noble lives and generous action will be a sort of extremely high toned and ideally promiscuous love for the whole race.

The opening chapters are devoted to an analysis of matter, after which Dr. Prince proceeds to treat of consciousness. Did our space permit we should like to join issue with him here. According to him, the physical cerebral activities which constitute nerve-force and underlie all conscious states, are all the same, and their appearance to us depends entirely on what sense interprets them; that is, whether we see, hear or even feel them. They are in reality all the same, and only appear to differ as they are differently interpreted by the different senses. Then by a series of inferences Dr. Prince tries to show that these activities-in-themselves, as they really are, are a state of consciousness. There is no transformation in the resolution of molecular changes into consciousness, which is consequently a very simple thing,—merely "the essence of physical change in cerebral protoplasm." In other words, a mental state, and those physical changes which are known in the objective world as neutral undulations are one and the same thing, but the former is the actuality, the latter a mode by which it is presented to the consciousness of a second person,—*i. e.*, to the non-possessor of it. After this, of course, all is plain sailing, and the nature of the mind becomes transparently simple. In a word "mind is mind" and that's the end of it; for we can't go behind the facts of consciousness. The correlation of forces is next discussed, after which, the way having thus been cleared, Dr. Prince goes on to discuss Human Automatism, and to lay down a number of simple deductions from principles and generalizations stated in the

preceding chapters. As we hinted at starting, the gist of the whole argument is that materialism is essentially the philosophy of science, and hence, that which must eventually prevail, although Dr. Prince is candid enough to confess that as human nature is at present constituted man is not ripe for it. We ought to be good from love of race not of the individual, but somehow we can't; and thoughts of number one, to put it on the lowest ground, or the sight of the loving face of mother, wife or little ones will drive the doctor's fine-spun theories into space. The book, however, is written with much freshness and vigor, though in the event of a second edition being called for we should advise a careful revision of the language. Such expressions as the following, and there are scores of them, are unpardonable in a philosophical treatise: "Such men *among others*, as Spencer etc.,"; "study and thought *has* strengthened me"; "*both*" theories are neither a sufficient nor correct explanation"; "consciousness and nerve-motions are said *only* to run in paralleled circuits"; "neither the theory of functions nor [of] aspects explains"; "disassociated"; the two "take leave of *one another*"; "the essay, together with two others, *are* masterpieces"; "we must never lose sight of the device, *nor* of the nature" etc., etc.

SECRET THOUGHTS.

I hold it true that thoughts are things
Endowed with being, breath, and wings:
And that we send them forth to fill
The world with good results or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes
Like tracks behind it as it goes.

It is God's law; remember it
In your still chamber as you sit
With thoughts you would not dare have known,
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress, by and by,
Like some marsh breeze, whose poisoned breath
Breathes into homes its fevered death.

And, after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven, it will come.

Then let your secret thoughts be fair;
They have a vital part and share
In shaping words and molding fate—
God's system is so intricate!

—Ella Wheeler Wilcox.

PUBLISHER'S DEPARTMENT.

TO OUR READERS.

"Let another man praise thee." This is what we desire. We wish our readers to bring MIND IN NATURE to the notice of those who are or ought to be interested in the subject. The need of this is more imperative now than formerly; when minds as well as bodies moved more slowly, the chances for accretion were much better than in this hurrying, pushing age, when every one seems to be going at a rate wonderfully suggestive of the "Waters at Lodore." So that he who thinks to wait until others stop to examine his merits, test his mettle, and proclaim him to the world, will find that the "whirl of the eddy" has merely scoured and polished him, relieved him of all his accumulations, and left him stranded on its rocky shores. We desire to get into the current of the time and bravely face its rapids, hoping to be found well ballasted and seaworthy; that our pilot with steady hand and quick eye will steer clear of breakers and float his bark fairly into an ocean of popularity. Of the result we have no fear, if only our readers will help us to obtain sufficient *ballast*. We should like each reader to send us \$1 and have MIND IN NATURE sent the balance of the year to two friends, or to one for a year, or ask each of his neighbors to send us 50 cents (in stamps), and we shall send it to him for the balance of the year.

This will be an easy task if all our readers will speak as well of us as S. Sias does, who, in the *Scholarie Republican*, says:

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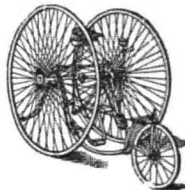
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