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MIND IN NATURE

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*NATURE IN ITS RELATION TO
THE CHARACTER, MANNERS
AND CUSTOMS OF VARIOUS
RACES.*

H. G. M. MURRAY-AYNSLEY.

A vast and interesting field of observation is open to us, not only as regards comparing the manners and customs of certain peoples on our globe, but also in endeavoring to search out the probable causes of the similarities and differences in the characters of various nations, some of whom are living in close proximity, and yet are quite unlike each other.

In most cases, we think this will be found to be due, 1st, to nature acting upon mind; 2nd, to mind acting upon nature; 3rd, to religious belief.

As might be expected, nature acting upon mind is very commonly found amongst primitive peoples, and amongst those whose physical and climatic surroundings are such that they have necessarily remained much isolated from the rest of the world, as for instance, the inhabitants of certain villages in the Himalayas, whose country is inaccessible from without during many months in the year, owing to the lofty mountain passes which bar the entrance to them. The most notable instances in Europe of nature influencing mind are to be seen in the three contiguous countries of Norway, Denmark and Sweden, which together form what is called Scandinavia. The Norwegians and their near neighbors, the Danes and Swedes, are as far as the poles apart in character and tastes. The climatic conditions under which these three nations live are as different as are the geological and physical aspect of their respective countries.

The Norwegians are as unimpulsive as their own granite rocks; they never seem to care for pleasure or amusements, their whole time and energies are devoted to toil, to wringing a bare subsistence from a land that hardly repays their efforts.

Denmark has a fertile alluvial soil; the scenery comprises rich undulating pastures, and dense woods of beech, oak and pine. Stone it has none, therefore the streets of Copenhagen are paved with boulders taken out of the Baltic. The Danes are an intelligent, bright-looking, cheerful race; they seem very industrious, but take their pleasure after their day's work is done, at which time whole families may be seen

wending their way to some of the public gardens in the suburbs, where there is good music, and various entertainments for young and old.

The winter climate of Sweden is much more severe than that of Denmark; a large portion of Sweden is very mountainous, and, like Norway, its hills are of granite, but its climatic conditions are totally different. Its soil is a rich one, and its inhabitants are consequently prosperous. Like the Danes, the Swedes make the most of their brief summer, during which they are said to think much more of amusing themselves than of work. This applies, of course, to those who live in the towns.

Nature also acts physically, she gives firmer knit muscles to the Highlander and Swiss mountaineer than to the dwellers in plains or cities. As a rule, however, there is compensation—great bodily development is at the expense of the mental one, the perfect balance of nature's laws forbids the double strain.

The natives of hot climates are singularly graceful in their movements; they dance and move in a slow and measured manner. The reverse is the case in cold and inclement districts, where violent exercise is an absolute necessity.

It is sometimes difficult to realize that Spain is still Europe, since many of its manners and customs are very Eastern. Strange, to say, in many respects Spain resembles Asia much more than either Morocco or Algeria.

A great part of Spain consists of arid sierras, and snow capped mountains, though it has green and fertile spots, such as Granada and its immediate neighborhood. The Spaniards, though living in much the same latitude as the Italians, differ greatly from these latter in character. It is true that the natural surroundings of these two nations are very different. Spain lacks the fertile plains of Lombardy, the rich and smiling garden of Tuscany, the brilliant coloring of the Roman Campagna, and the fruitful soil of Southern Italy, with its succession of bright skies, and its easy existence, but most probably another and a deeper influence is here at work, viz., inherited recollections, recollections of the oppression and slavery which their ancestors endured under the yoke of their Moorish masters, and of their terrible religious persecutions, may have caused the Spanish character to assume the singular

mixture which it now exhibits of the gravity of the Moor or the Asiatic, through which at times shines out the excitable temperament of the people of Southern Europe. Their national dances appear to be a combination of eastern languor united with sudden flashes of energy. The excitable part of their nature seems, however, to render them more ready to weep than to laugh—to weep with those who mourn, rather than to dance with those who sing. On the death of a relation or a friend, the ladies of a family are in the habit of spending the days which may elapse previous to the funeral with the female part of the establishment of the deceased person. Nothing is permitted to be cooked in the house of the dead, therefore their friends provide them with what is necessary. Gentlemen, also, visit their male friends on such occasions, remaining sometimes the whole night with them. It is the custom, apparently, that the bereaved family should not be left alone at that season.

Long after the necessity which caused the adoption of certain customs has been removed, these still hold their ground. Owing to the influence of outward circumstances the natives of Sicily and of the Island of Corfu were forced to raise up barriers for the protection of their women, the former island was liable to be attacked by Algerine pirates, and the Corfiotes desired to guard their homes from the incursions of their Turkish neighbors. To this day in Sicily, on public occasions, few if any women are to be seen in the streets. They view the sight or procession from the flat roofs of their houses, and in the Island of Corfu certain old houses are shown which have singular holes in some of the doors of the apartments, which are known to have been made with the object that the ladies of a family could be measured for shoes without the shoemaker seeing their faces.

The French, although like the Italians and Spaniards, they are a Latin race, differ greatly from both the latter in appearance and in character; indeed, if we examine the type of features of the inhabitants of various parts of France, Italy and Spain, each of these countries may be regarded as peopled by several different nations; so great is the diversity between the natives of Normandy, Brittany, Languedoc and Provence, of Northern, Central and Southern Italy, and of the

various provinces of Spain, and yet there is very little doubt that all these peoples were originally one stock. The length of time which has elapsed since they occupied their present respective provinces and districts renders it perhaps not so astonishing that considerable alterations and modifications should have arisen in them, and have changed their physical appearance, character, tastes and habits.

But if we turn to America, it is forcibly brought before us in how few generations (comparatively speaking) the human race (through nature acting upon mind and mind acting upon nature) adapts itself to any change in its external surroundings; it has here taken place to an extent which would be almost incredible had we not positive proof how recently the Americans separated themselves from the mother country. We can also watch this process now at work in our Australian colonies, though too few generations have as yet gone by since their English occupation, to make such a marked change as we can observe in America; but a great difference is already perceptible between those born and brought up in our Australian and New Zealand colonies, and the natives of the British Isles. The diversity is at present more apparent in intonation of speech and in manner than in the type of feature. In America, as well as in Norway, we find a striking illustration of the influence of nature upon mind. New Hampshire, one of the New England states, owing to its geological formation, has obtained the soubriquet of "the granite state." Its inhabitants are said to resemble in character the Norwegians whose surroundings are very similar, but in addition to this the traditions of their Puritan forefathers, handed down amongst them, may also account in some degree for the sternness of their character. No nation in the world has, perhaps, become so varied in type as the inhabitants of the United States. Those persons who belong to Boston, New York, Washington, Philadelphia, etc., are as unlike each other as possible in character and appearance. The climate of each and all these places is most different, but still it is very astonishing that the offshoots of a single nation should in so brief a period have changed their character and their outward type to the extent which we here find to be the case.

We also occasionally meet with instances

which upset our theories of nature acting upon mind, or mind upon nature, in that neither these nor religious belief seem to be the agents.

Let us take the Swiss and the Norwegians; both inhabit mountainous countries, where hard work is a necessity of existence. But wherefore should the former be so grasping in all their dealings that it has become a proverb, "*Point d'argent, point de Suisse*," whilst the latter will not take a single cent beyond their just due; and if more be offered to them they will return the whole sum, requesting that the error may be rectified? The influence of mind upon nature is apparent in the civilized and intelligent man, who brings his mind to bear upon the accidents of his surroundings, and is thus able to conquer, or rather to bend nature to his will, to render the soil more fruitful by cultivation, and to improve the races of animals, plants and flowers by cultivation, and the study of certain natural laws.

Nature, however, revenges herself upon those who contravene these (unwittingly though it may be). We not unfrequently hear it said when an evil deed meets with retribution, "It is a judgment" (meaning God's judgment), but if we consider the question we shall find that though all things are known to and ordained by God, yet in this, natural laws are being followed. A sin inevitably brings its own punishment sooner or later, *e.g.*, the drunkard lapses into imbecility, the man who indulges in evil habits, lusts and passions, transmits the heritage of them to his children, and his children's children, on whom the sins of the fathers are visited in the course of nature.

Though, granting this, some will say, "if this be the case, a man is at liberty to kill or steal, for he is not responsible for his actions." Not so; for as I observed in the paper on "Mind in Animals,"* man, in addition to the qualities which he possesses in common with the brute creation, has also the power of rejecting the evil, and choosing the good, which we style *free will*.

Mind acting upon nature seems to indicate a higher degree of civilization and progress than nature acting upon mind, the former appears to be almost a necessity to the well being and advancement of a nation or a community.

Religious belief is the third important factor in producing differences of character and temperament; it has probably a greater influence than at first sight appears, in moulding the mind of man.

It causes the Mohammedan to be under the dominion of fatalism, the Hindu of fear; the creed of the Buddhist renders him no gloomy ascetic, on the contrary, he is always cheerful, and fond of laughing and joking with his companions. His religion teaches him to lead a good moral life, lest in some future existence he should be born again in the body of some inferior animal.

If we look nearer home, we can plainly see the various effects which Calvinism and other forms of religious belief have on the human mind; it is thereby made melancholy, despondent, cheerful or hopeful.

We often hear it said that a man's happiness is in his own keeping. This is very true in a certain sense, for it seems highly possible that the same individual, under other external influences than those in which he is living, and under other climatic conditions might have become a different character. We all know how example, and how even sunshine or gloom affects our spirits, though some are more susceptible than others to their external surroundings.

FRONTIER REGIONS OF INSANITY.

This theme was discussed at the December meeting of the N. Y. Academy of Anthropology. Drs. Thwing and Drayton, and Professor Nelson Sizer, were first installed as professors in Psychology, Sociology and Archæology respectively. A number of students were present. The president presented a chart of mental diseases to illustrate the regions studied, by a series of concentric rings, colored from cloudiness to blackness as they approached the center. The outer regions were marked neurasthenia, insomnia, nervous dyspepsia, sick headache, depression and hysteria. The next region was that of sexual and digestive troubles of a graver type, with drunkenness, nightmare and the like. Chorea, convulsion and epilepsy marked the darker zones till the inky center of madness or dementia was reached. From the periphery, the normal state of health, to the beginning of insanity, the regions may collectively be known as those of

*MIND IN NATURE, June 1886.

mental instability. The area, Dr. Tuke told the British Medical Association last summer, is getting broader every year. Educators and parents ought to know that an exciting life, lack of sleep, proper food, ventilation and exercise, our unphysiological methods of dress and living, our reading and amusements, our neglect of the laws of heredity, motherhood and paternity, are helping to swell the long procession steadily pushing on to fill our already crowded madhouses.

Dr. T. B. Crothers of Walnut Lodge, Hartford, Conn., then read a paper on "Inebriety" as the great feeder of insane asylums.

He said the frontier lands where insanity and disease join are populous districts. Many drinkers are there. A man once insane is always insane. He may get out of the dangerous state into the border land, but never gets fully sane. It is believed that there are a million inebriates in this land. First there are the dipsomaniacs, those who so love liquor that they can not give it up. They have a thirst madness in the brain. There is also the periodic inebriate whose debauch comes round regularly as clock work. He is sober between these excesses. Dr. C. showed the mental changes, and also those in manner and disposition. Blanks in memory were vividly illustrated. He knew of a drinking railway conductor who collected tickets automatically as in a trance, and knew nothing of it afterwards, also four cases the past summer, where persons started for Europe, and did not wake to their condition till at sea or in Liverpool. Another he knew who gave \$50,000 away, all unconsciously, just as do subjects of the hypnotic trance, when the suggestion is made by the operator. Crimes of all kinds are committed in this state. There is a moral palsy of those criminals. They ought to be restrained by the law and treated as insane. The nerve destroying conditions of modern life are sending multitudes into the border lands of insanity, and it is therefore of prime importance that the knowledge of these facts and sequences should be presented to the people. The world is controlled by laws of cause and effect, and what a man sows he will surely reap.

The world is a bubble, and the life of man
Less than a span.—*The World.*

PLANCHETTE.

R. W. SHUFELDT.

Taken in connection with my previous notions about Planchette, I hardly think anything could have more thoroughly convinced me of the non-spiritualistic character of its performances, than the able letter of Mr. John Wetherbee, which appeared in the November number of MIND IN NATURE (1886), which letter was, in part at least, a criticism of an article of mine that was published in a previous number of this journal, on the same subject.

Mr. Wetherbee calls me to account for having said in my article, which I did, that "If it had been a living fact, that it were possible to really communicate with the departed through the agency of any such instrument, it would not have disappeared almost entirely in a few years, as it has." And in offsetting this, he cites the case "that if tinder boxes had ever been a living fact as a light producer, they would not have disappeared," and adds further, that in reality planchette has by no means disappeared, as "a table which answers the same purpose only heavier," has practically supplanted it. Now tinder boxes have evolved much in the same way as some of our living forms in zoölogy have done—crude and generalized at first, to become finished and specialized in recent times, as is the chaste and perhaps jewel-beset tinder box which nearly every Cuban gentleman carries in his vest pocket to-day, to light his cigarettes with. Nor have the early types become entirely extinct, for we still find the old primitive tinder boxes among the regular stores of whaling vessels and merchantmen. Matches and electricity have evolved on different lines of descent leading to the same end as light producers, in precisely the same way; the light of course is immutable, but the form of the apparatus or thing that gives it to us, passes in time from the crude and cumbersome to the finished and specialized. Not so with the planchette, for when it first came into being, it was found upon the market as a *finished* and *perfected* instrument, costing somewhere between five and ten dollars, and within the following year, could be bought in the shops as a toy, for forty cents. Moreover, let me remind my critic of the fact, that during the time planchette was at the very acme of its fame, table rapping and tipping had been in prac-

tice for a long time, and so, it can not be said that the table is the instrument that took the place of planchette, as Mr. Wetherbee would have us believe. Planchette perhaps, can be properly compared to your tinder boxes, but in that case the table must be compared with the matches.

And as in the case of the tinder box, the matches and the electrical apparatus, the fire and its effects are respectively inherent in each, and the result of each, so my long and unbiassed experiments taught me, that the intelligence (fire) and the writing (the result) were inherent in the operator of, and in planchette itself. In other words, my experiments convinced me that there was no outside intelligence brought into play, beyond what *was within the range of possibility* to have been in the mind of the person for whom planchette moved, and subscribed sentences by means of its pencil.

Mr. Wetherbee also takes exception to my remark that table lifting and similar phenomena are "senseless feats" for the spirits to be continually performing for our edification, and says: "Professor John Tyndall, when lecturing in the Lowell Institute, spoke of questioning nature and getting replies, illustrated the very point our friend does, when he speaks of "senseless feats," where he spoke of students of science, who seemed to observers to have been triflers playing with toys, and not, says Tyndall, watching Draper and Henry in their investigations from the standpoint of to-day, we might call them trivial, but what they led to make even playing push-pin like Sir Isaac Newton, or kite-flying like Benjamin Franklin become sublime." Yes, very true, but *the results*, as well as the experiments of Newton and Franklin, must be considered as simply links in that grand evolution of the human mind, and the march of human invention, and can in no way be compared with table rapping and lifting, or the phenomena of planchette, whatever the motive force behind the latter class of cases may be. For a study of the subject may bring the fact to light that table lifting was quite as well known in the days of Franklin, or even before, as it is to-day, and as a phenomenon, and representing as it does a group of similar phenomena, it presents us with a strange exception to the general growth of the world, for it has remained unchanged throughout time, whereas the outcome of our knowledge of electricity has offered no

exception to the general law of evolution, and the very thought of its possibilities in the future fatigue our imagination to dwell upon. Or, to put it in another light, if electricity be compared with the intelligence that speaks through planchette, is it not a little odd that during the last half century, for instance, the apparatuses through which electricity now speaks to us are simply sublime in their specialization and fitness, while poor intelligence must still put up with *a table!*

It would hardly be reasonable after the personal experience that I have had, as I told it in my first article on planchette, that the phenomena offered us in the instrument could impress me in any other way. For a long, long time, I patiently studied its operations as it moved for others, and in each and every instance, I could satisfy my mind, to a greater or less extent, as to the source of the information it conveyed; while during the many months it was under my control, I witnessed with increasing surprise the credulity of a *great many* people, representing all grades of intelligence, from the most refined and acute, to the more gross and acceptative. The conclusion was forced upon me, that the instrument moved, and subscribed questions and answers for certain persons only, and that in a way corresponding to the sum of the tact, intelligence, and magnetism of the person who had it under control.

I am freely open to conviction in this matter, as all students of psychics should be, but I am compelled to adopt the above as my present belief, and to it, I relegate all similar phenomena, including table tipping and rapping. Thought transference, as an entirely different question, I place in another category.

Dreams present to my mind phenomena far more marvelous than anything I have ever been able to discover in planchette. Indeed, there are many dreams that I have either read about or heard of, that it has been impossible for me to satisfactorily account for, or explain. Think of Louis Agassiz, working all day over the characters of a fossil fish, and finally obliged to retire for the night with his specimen still unsatisfactorily classified, to awake from a dream wherein all the obscure characters had been made clear to him, and be enabled through this information alone to solve the problem between midnight and morning.

Or, if I may be permitted another digression, what are we to think of such a dream as the following:—A number of years ago, my father commanded a United States man-of-war, crossing the Indian ocean between Singapore and Cape Town, South Africa.

On the first day's passage out from the former place my father had during the night of that day, a strange and indistinct dream. He dreamt that he was already in Cape Town and had taken a small house in the suburbs of the place, to spend a week or ten days while his vessel was undergoing repairs. During the first night of his stay in it, he was awakened from a sound sleep by a man who stood at his bedside. This man was dressed all in white, and had a peculiar girdle about his waist in which he wore three handsome jewel hilted knives. His beard was long, white and flowing, and he directed my father to dress himself, and when this was done he led him out into the country, back of Cape Town, and then traveled to the northward for three days and three nights, when they passed into a long valley, between low hills. Here they soon encountered peculiar piles of earth resembling the giant ant-nests of that region. This strange guide then directed my father's special attention to what he did. First he removed one of the knives from his girdle, thrust it into one of the earth piles, turned it quickly outwards, when it was followed by a perfect shower of diamonds. The remaining two knives were used for a similar purpose on two other piles, with like results. Then he took from a turban which he wore a small piece of parchment and wrote upon it a certain latitude and longitude, once more pointed to the piles, and then led my father back to his house in Cape Town. From this dream he awoke tired and weary, only to dream it the second night of his trip out with still greater vividness; while on the third night it was so vividly reproduced that he awoke with a start, exhausted, and limb-weary. Upon arriving at Cape Town he told of his dream to a number of people, and several persons advised him to try and secure a delay there with the view of repairing to the locality indicated by the latitude and longitude which his dream-guide had given him, and which had corresponded on every night of the dream. One friend strongly urged him to resign the Navy, organize an expedition and start out at once. But my father took none of this advice into consideration, and

simply made a faithful account of the dream, with the dates and all, in his private journal, and *now* it has pasted opposite to it the *New York Herald* account, which bears date of exactly one year later, the discovery of those rich diamond fields, the richest in the world, which were not so very long ago discovered in South Africa, while the strangest thing of it all is, that the latitudes and longitudes as given in the dream, agree to the very minutes and seconds with those of the locality where the field was eventually discovered, and as indicated in the *New York Herald* report of it.

Planchette has never presented me with anything that in any way compares with this, and it seems, indeed, almost to lie beyond the realm of the problems solvable through human means.

And now so far as a future state is concerned for intelligent beings upon this earth, to be entered upon at their death, I must believe with Mr. Wetherbee, that "if demonstrated, irrespective of the quality or reliability of the problem, makes every other discovery in human history pale by the side of it."

On the question of the existence of a soul being a part of the organization of the more exalted types of men and women, I at present stand very much in the same case with Huxley, *i. e.* I simply do not know *positively* whether any such a thing exists or not; I am, on that point, an agnostic. My studies of life, more particularly as exemplified in the purest, highest and most refined minds of the most finished examples of living men and women, and my reading of certain of the writings of similar people who have gone before us, has brought me to a state that were the *absolute* discovery of the soul made to-morrow it would surprise me much less than the discovery of other things that might be made. I have seen in my life a thousand and one things done on the part of men and women that could be much more easily explained to my mind by the existence in them of a soul, than by any philosophy that chemistry or physics has yet formulated.

This life of mine would surely not be "worth the living," were I certain that it terminated here, *absolutely*—and I assure you the very moment that that fact *is* demonstrated to me, then that moment brings my studies of nature and her laws to a close. But what I hope and *believe*, and what has really been *proven* in regard to such matters,

are two very different things. Neither the performances of Planchette, nor kindred phenomena have been of the slightest satisfaction to me—in so far as the proof of an outside intelligence is concerned.

Should I lean back in my old arm-chair here in my study, some evening between twilight and dark, brain-weary perhaps, and having held to my work just a little too long, and my mind takes on to reverie as the darkness creeps in over all, and that, as yet unanswerable, question presents itself to me, "and what is all this labor for?" Then I say, should I, in that frame of mind, with each and every one of my senses and perceptions on the alert, become aware that the future form of some one departed who held in life the same hopes and aspirations that I now do, had entered, and I should *see* that form, and that form should *touch* me so I was conscious of it, and I should *hear* it say—"Take courage, for your soul *lives* and *learns* hereafter." Then, and then only, will the proof be to me, complete.

NOTES IN BIOLOGY.

R. W. CONANT, M. D.

Is it not worthy of note that the soul of man equals the sum total of all the fractions of souls found in the brute creation?

It is a trite saying that man is the microcosm. Even as the comparative anatomist traces fully developed organs and members in animals to rudimentary processes in man, and vice versa, so all the parts of the human soul are duplicated in the anima of beasts. Nor is the comparison always to our advantage. The horse, dog, lion, elephant, and others furnish countless instances of perseverance, courage, fidelity, affection, memory, intelligence, etc., which put us "lords of creation" to the blush.

Like us, too, their character is stamped upon their faces. What patient endurance in the great brown eyes of an ox, what spirit in the glance of a mettlesome horse, what affectionate devotion in the looks of a fine dog! Equally well do the bad beast and the bad human resemble one another. Despite the great difference in features and form, there is a strange family resemblance between a "tough," and a low-browed, bandy-legged, glowering bull-dog; between a tramp and a sneaking, whining, gutter-pup.

This resemblance can not be fanciful. It is nature's outward seal of an inward iden-

tity. Our language contains a long list of words and phrases attesting the impression of this fact upon the minds of men. Perhaps the compliment is returned with interest. Perhaps as we speak of "a hang-dog look," the dogs have a way of saying, "that dog has a hang-man look."

Even speech has its rudimentary in the beasts. For essentially language is but the conveyance of thought and feeling by signs and symbols, and of this there is an abundance in the brute creation.

What kind of logic then is that which affirms soul and eternal life of a Guiteau on the ground that fitness proves design, and dogmatically denies both to a St. Bernard! Perhaps the red man shows a truer insight than his pale-face brother, when he confidently looks forward to the companionship of his favorite horse and dog on the happy hunting-grounds of the spirit-land.

* * * * *

Do you ever make a study of eyes? Not *girls'* eyes only,—all eyes. Within that little radius of a quarter inch are problems to last a life-time.

Emerson has well spoken of the eye that threatens like a leveled rifle—how often it is seen! You need not visit camps to find it; the counting-room and the office contain it quite as often, and sometimes it is seen even under crimps.

But the threatening eye is not to be confounded with the commanding eye or the wild beast eye. The last mentioned, the most savage and inhuman of all, is seen chiefly under brows flushed or pale from debauchery, and according to circumstances it has a restless or fixed glare.

Then there is the cruel and treacherous eye. This is peculiar and rather less common. It is a cold gray—different from the "intellectual gray"—with a dark edge to the eye-lid. There is none more thoroughly repellent.

Sometimes a yellowish, cat-like eye looks at you saying, "I'll deceive you at every opportunity." Other kinds are the secretive eye, set so far back that you can not see its expression, the foxy, the critical, the loving, the sensual, etc.

The list is long, but of all the most common is the non-committal eye. So frequent is it that the eye is greatly over-rated as a general index of character; we really form our judgment from the rest of the features.

When you have well mastered the different kinds of eyes, then try to account for

their differences on anatomical principles. The components of an eye's expression are certainly not numerous. There is the color, degree of openness, movement steady or vacillating, etc. Can these material elements alone account for the wonderful transparency you sometimes meet? There are eyes which seem actually open windows in which the invisible spirit sits and becomes visible to the earthy sense of sight.

* * * * *

Why should the exploration of the soul's supposed imperial seat be conducted only by post mortem examinations and by experiments upon living animals? We would not study even an ant-hill in blind speculation as to the probable meaning of this passage and that partition, when a naturalist could tell us all those habits of the animal which make its habitat intelligible.

So of the brain. Why not obtain ante mortem a complete chart of the character of every prospective post-mortem subject in some large hospital; then at the autopsy make an equally exhaustive record of the condition of every part of the brain? After doing this in one hundred cases, and then comparing the records, we should have some valuable data on which to found theories. Of course the greater the number of cases, the more reliable the conclusions.

It is a well-known physiological principle that the habitual use of special muscles, organs, and bones always affects their appearance by attracting an increase of nutrition to those parts. Is it so of the different parts of the brain? Is there a special seat of memory for instance, and does a high development of that faculty increase the flow of nutrition to its particular *locus*, so as to produce an anatomical effect, visible after death?

It is true that much learning and ingenuity have been expended in determining the location of some of the faculties with approximate accuracy. It is true that, generally speaking, a large brain goes with a great mind. Yet unfortunately, a brick-layer and an epileptic have been known to have heavier brains than even Cuvier, while Grote had but fifty ounces. From this we are obliged to infer that quality of cerebral substance is more important than quantity, particularly the thickness of the gray matter, and the number of convolutions.

But the method proposed would have the advantage of instituting a comparison between different parts of the same brain

instead of different brains. Applied with scientific accuracy and thoroughness, it could not fail to give us valuable insight into the laws which govern the reciprocal influence of soul and brain, *determining whether or no special functional activities involve special nutrition the same as in other parts of the body.* In this the phrenologists are on the right track, but they endeavor to reach from the outside that which can be obtained with accuracy only from within.

* * * * *

Did you ever take yourself to pieces, ethnologically speaking?

With all his learning and acumen, Herbert Spencer has striven to prove that character to its minutest details is merely the resultant of experience, individual and ancestral, even to the elimination of the self-acting, responsible ego. Has not each within him the materials for experimenting on Mr. Spencer's theory? Those so disposed might find profit and pleasure in devoting a little time to introspection with this end in view.

A friend of mine thinks he has succeeded in resolving his inmost consciousness into its historical elements. Being a mixture of French, Scotch, and English blood, he classifies himself as follows: French—very sensitive and excitable, much elated or depressed by trifles, inclination to strong statement and gesture, enthusiastic, romantic, etc.; English—determined, taciturn, and reserved; Scotch—metaphysical and practical, etc.

But as many of these and other traits too numerous to mention are directly opposed, the friend often finds himself a house divided against itself. His soul conflicts he regards as a renewal, to his great discomfort, of the old inveterate feud between Frank, Saxon, and Scot; the former generally writhing and struggling in the strong grasp of the latter. Whether or no his theory be correct, of the facts he has no doubt.

It had been better if the friend could have been ignorant of his polyglot descent until after he had formed his theory. That does not prevent others, however, from taking an inventory of their psychic insides, making their theory first, and afterward ascertaining if it agrees with the genealogic facts.

An open foe may prove a curse.
But a pretended friend is worse.

—Gay.

THE SCIENCE AND PHILOSOPHY OF SUFFERING.

REV. WM. TUCKER, D.D.

There is in the world a large class of phenomena which is difficult to explain. Floods, storms, tempests, earthquakes, famine, pestilence—the general and widespread bodily and mental suffering. What is the relation of this large class of phenomena to the moral and providential government of God, and the intellectual, moral and spiritual nature of man?

Some regard these phenomena as accidental. But there are no accidents. An accident would be an effect without a cause, an act without an agent, an event without a purpose. This is impossible. Every act must be performed by some agent, every effect must be produced by some cause, and every event must originate in some intelligent purpose. The law of accidents will not explain these phenomena.

What are called accidents are effects whose causes are unknown. But we are not to infer that effects are causeless, because we are ignorant of what they are; for there are a great many causes unknown to us. Others affirm that these phenomena have no intellectual or moral relations, or connections with either God or man. They hold that all science gives us, or can give us, is phenomena. Science gives us force as the dynamic cause of motion, which can be measured.

It is thus evident that science deals with causes as well as phenomena. Philosophy which deals with spirit, mind, will, law and force also gives us more than phenomena. It demands for all phenomena a cause equal to its production. This is one of the primary and universal laws of thought. It governs and controls us in all our investigations on all subjects and in all directions. To ignore this universal law of mind is to render science impossible, and to place truth and knowledge beyond our reach. But the fact that this class of phenomena is investigated by man—that it awakens his interest, attracts his attention, exercises his intelligence, and calls forth his action, shows that it does stand related to and is connected with man, as a rational, moral and spiritual being. It is the basis for the necessity that has called into existence many of the physical and inductive sciences, which have done more to develop the human intellect, and advance human progress and civilization, than any other cause, save the Christian religion.

Others hold that this class of phenomena is punitive, and comes in the form of punishment for sin. To them it is a divine judicial visitation demanded by the sins of men. The objection to this theory is that it involves the guilty and the innocent, the good and the bad, the righteous and the wicked in the same punishment. These evils are suffered by all without regard to moral character or conduct. This fact shows that all suffering is not to be interpreted as punishment for personal sin; for that would be to charge the divine administration with injustice. God is just; His government over men is righteous, and all phenomena must be explained in harmony with this fact.

Others regard this class of phenomena as an fiction for the violation of natural law. The objection to this solution of the problem is that much of this phenomena that destroys every year millions of property and thousands of lives, can not be traced to the violation of any physical law. Earthquakes, volcanoes, tornadoes on land, and storms at sea, droughts, floods, frosts, and mildew, from which we suffer so much, can not be regarded as resulting from the violation of physical law; and even where health, life and property are destroyed by failure to observe natural and physical laws, the loss more frequently falls upon the innocent than the guilty parties. This theory will not account for the destructive and painful phenomena of nature and life.

What is the true solution is a question of great practical importance. Suffering in nature results from the existence of mind in nature. Feeling is an attribute of mind. Sensation is a mental experience, and implies the existence of consciousness. There is no suffering without a nervous system, and the nervous system is the instrument of mind. Suffering does not result from imperfection, but from perfection of nature. The more perfect the physical, mental, moral and spiritual nature the larger the capacity for suffering. The higher orders of animals and men suffer more than the lower. The ability to suffer acutely and intensely reveals perfection of nature.

Pain warns us of danger, and is thus a means of our preservation. It shows that we are exposed to the action of destructive agents and influences, and warns us of the danger to our physical, mental and moral life. Suffering operates as a motive to mind, and prompts us to self-defence for self-preservation.

It is educational. It creates the necessity for that mental activity which has given us our present advanced and ever advancing civilization. If there were no wounds, fractures, or dislocations there would be no science of surgery; if there were no disease we would have no science of medicine; if no oceans were swept by storms we would have no science of navigation and art of ship-building; if there were no mountains to cross, streams to pass, and hills to level, there would be no science of engineering and art of bridge building; if no swamps to drain, and poor lands to improve there would be no science of agriculture; if there were no variations of climate, and changing of seasons, producing extremes of heat and cold, there would be no science of architecture and art of weaving; if no crimes to punish, and lawless wills to restrain, the science of law and government would never have been developed. It is thus evident that the evils of life are educational, and their function is human development by the action necessary to overcome them.

These evils are at times in the form of judgments on nations and individuals. They become such because the rational and moral will interpret the natural and physical. The intellect interprets nature, and we have science; the taste interprets nature, and we have the fine arts; the moral nature interprets the phenomena of life and history, and we have moral government; religious faith interprets nature and history, and we have God and Providence; the guilty conscience looks at the phenomena of evil, and we have a revelation of justice and judgment. Natural phenomena is to every man morally what his reason and conscience makes it. To those who feel that they deserve punishment, nature reveals God as punishing. It is the moral sense of man that gives moral significance to the natural infliction of pain.

Suffering provides for the exercise of man's pity, compassion, sympathy, love and benevolence. It is thus the condition of our highest, grandest, noblest, purest, and most sublime moral development. Without the occasions furnished by the phenomena of pain there could be no sublime exercise of our social, moral and spiritual affections and sympathies; and without their exercise they would not grow and bloom into perfection and beauty. The suffering we witness, the evil that abounds,

appeals to our sympathy and benevolence, and calls into active exercise the warm, noble, and generous elements of our natures. This exercise will promote the growth, increase the strength, intensify the life, and enrich the experience of our social, moral and spiritual being. The moral and benevolent results of such development are truly sublime, and show the wisdom and goodness of God in permitting human suffering. This is the silver lining to the dark cloud of sorrow that hangs over the race. It is the bow of hope and promise that gives assurance of a better, higher and nobler life for man.

It shows the unity and brotherhood of humanity. When the famine prevailed in Ireland, the cry for help touched the common heart of humanity, and was responded to from every civilized nation by liberal and generous donations of help. The fire in Chicago, with the suffering which resulted from it, thrilled two continents with feelings of sympathy, and Europe and America poured out their bounty to supply the wants of the sufferers. When Norfolk, Va., was smitten with yellow fever, clothing, medicine, food, nurses and physicians were sent to the relief of the suffering city by their sympathising fellow men. It is thus evident that the calamities from which we suffer bring with them compensation in drawing individuals and nations into closer union and sweeter harmony.

The touch of human suffering makes us all akin, and its fires melt our hearts into tenderness. We see in this the function and the law of suffering which reveals its science and philosophy.

WHAT IS CHRISTIAN SCIENCE?

An abstract of Mrs. U. N. Gestefeld's paper read before the Western Society for Psychical Research, was to be published in this number of MIND IN NATURE, but so many persons have expressed a desire to read the paper entire, Mrs. Gestefeld has had it published in a 16-page pamphlet—price 10 cents. Those who wish to read the best and most logical answer that has yet been given to the question "What is Christian Science?" will not regret investing the ten cents. The pamphlet can be obtained of Cupples, Upham & Co., Boston; Brentano Bros., Chicago, or of Mrs. U. N. Gestefeld, No. 8, Central Music Hall, Chicago.

EVOLUTION BY MIND.

WM. I. GILL, A. M.

Long ago, when reading Darwin's great works, "The Origin of Species" and "Descent of Man," the writer was led to the conclusion that all the progressive organic changes which Darwin has so luminously expounded, are attributable to mental action, and that this is the law of all changes in the forms of conscious organisms. This was in some measure due to the influence of a strong conviction of the truth of absolute idealism which our college studies had engendered, and which has ever since presided over all our thinking.

But apart from this speculation, our proposition necessarily follows from the very nature of organic consciousness fully understood. Consciousness is the supreme peculiarity of the organism. It should, therefore, be expected to dominate all the rest. Accordingly the organism tends to dissolution with the diminution of consciousness in vividness and power; and soon after all signs of consciousness have disappeared the organism itself ceases to exist. It is true that the converse of this statement may be made with equal verity; and so consciousness and its variations may be attributed to the varying conditions of the organism. But on further analysis these reasoners are compelled to confess that the organism itself, with all its environment, are known only as modes of consciousness. There they are ultimately check-mated. They can not affirm that the conscious is the product of the unconscious, because the unconscious is never directly known and never can be. And as utterly beyond all experience, they, as ultimate experimentalists, must admit that it is also, therefore, inconceivable; and so their affirmation, that the conscious is the product of the unconscious, is entirely unmeaning, an empty verbalism. There are two classes of the conscious, one of which, from ancient false analysis and continued imperfection of language, is called unconscious; and between these two classes of phenomena there is an endless interaction.

But on any view of the nature, origin and extent of consciousness, it is not to be questioned that consciousness, having been attained, is a power, and the power of supreme interest, importance and dignity. Nothing can be cared for but that. All the so-called unconscious things are of in-

terest only for the conscious. This must, therefore, be the great factor in changing all things, both organic and extra organic. We can not conceive how anything can be done except to gratify some thought or feeling; and so thought and feeling become the chief cause of all changes; and by it must gradually modify the organism through which they are made manifest.

The highest, strongest and most persistent elements of consciousness must force their way to gratification, and thence induce inevitable organic changes. This principle must be conspicuously exemplified in proportion as mentality rises into distinctness, purity and power. This growing mentality must be used from the first for organic defences and gratifications; and thence (undesignedly) for whatever organic changes will thence ensue.

This a priori proof admits of inductive verification, for which the writer had collected facts, proposing to arrange them into an argument. But the purpose slept instead of working itself into an achievement.

But another man of extended popular fame as a naturalist has set the door ajar, and I seize the opportunity to invite the reader to peep in. The thought that evolution has a mental cause has seized upon Maurice Thompson, and in his own vivacious style he has uttered it recently to the world.

Mr. Thompson, however, is limited in his scope, and hasty in his glance. He wants to get his thought before the world so speedily and in such an airy way, like his own bright, swift-winged singing birds, that he has no time or disposition to give the subject a thorough treatment worthy of its vast compass and depth. He mentions only one mode of consciousness as cause of evolution. That one is "Desire," which he describes as operating both as an impulse toward new experience and the recovery of the old.

Desire is potent; and there is little potency without it in the sphere of consciousness, and it is present in all action. But, still it is far from being the only force of mind, and the only mental agent that can be influential in organic evolution. With progress, mental forces differentiate and increase in number, while each grows in potency; and all of them should be taken into consideration in a thorough exposition of the relation of mind to organic evolu-

tion. Still Mr. Thompson's brief effort is very important and deserves attention.

Mr. Thompson begins by quoting the paleontological doctrine that there has been an immense progress in the brain capacity of birds, and says: "There is a suggestion arising from the fact of this constant brain development: may not brain improvement, which is another phrase for intelligence-development, account in a large degree for the gradual self-modifying of species to suit the environment?"

This is a bad beginning. It is too physiological. The reference to these brain modifications in such a connection only confuses the subject; for these being considered as physical, may have a physical origin, and so be the causes and not the effects of growing mentality. This is the reasoning of our materialistic psychologists; and this defeats Mr. Thompson at the outset, since he is not an idealist. Hence is avowedly more of a faithist than a logician or a scientist. He is satisfied to believe, on the basis of reversible phenomena. He, therefore, says next: "Indeed, I believe that the whole matter of physical modification brought about by the exigencies of change in environment is referable, in an obscure and indirect way, to that influence (desire). In its broadest, freest sense desire is merely the initial effort of a being toward a new experience or a lost estate." "Evolution is the outcome of natural desire; and natural desire has been generated by a disturbance of natural equilibrium." This, again, is equivocal, or, rather, it *primarily* makes against his doctrine of evolution by desire, since it is affirmed that desire is the effect of extra mental changes, "disturbance of natural equilibrium."

Passing this, Mr. Thompson says: "The neglect of an organ implies that the organ is not needed, and that therefore it is not desired. On the other hand, if the need for an organ increases, the desire for it will strengthen apace, and the organ will be modified in accordance with this natural desire." This is surely true, with the exception of a slight infelicity of thought in its base, and the assertion that a needed organ is desired. It is not the organ which is ever desired, but the object which the organ would secure. The desire leads to action, which ultimately generates and develops the organ.

But the pre-affirmation as the base of

this is also unfortunate. It is that the need generates desire. "If the need of an organ increase, the desire for it will strengthen apace." Now, if this need is unknown, unconscious, it can have no such effect. If it is conscious, it itself is a desire, as desire and conscious need are one. Besides, whence the supposed need? Evidently the purposed answer is, the "disturbance of the equilibrium," to which all desire and its effects are due; and so desire is only a secondary cause, originating in disturbed equilibrium, but as such a real and great cause.

On the other hand an organ will generate ordinarily a desire for its exercise. Strong wings like to fly and feet to walk; but for their development and perpetuation in vigor there must be an ulterior object of desire, not of memory. This explains the occasional frantic gyrations of domestic fowl. It comes of the lingering yet decaying faculty of flight, and the desire for its exercise and aerial locomotion. But as the desires to be thus gratified by flight are not of vital necessity, they are not strong, and they prompt to small exertion, till the power and the desire utterly die away.

Mr. Thompson refers to the climatic changes which have made the polar regions uninhabitable, which were once almost tropical in their heat and swarming with life. The coming cold drove away the birds, which returned with every improvement of the weather; and he says they have "a dim and tender memory" of their ancient home, and from the love thus engendered they return every spring as far as they can. This is very pretty; and it will be scientific if the word memory is omitted; and if these fowl are simply said to inherit, not a memory of the old homestead, but a tendency and desire to go northward with the return of warm weather. This is the result, ever growing slowly less, of ancestral habit, when they did know and remember the old homestead, and sought it as often as the improving temperature would permit.

HEART-BROKEN BEFORE BIRTH.

A Mormon woman tells a story of a baby brother of Elder Sloan's that she is willing to swear to. When his father took a concubine, the first wife was about to become a mother. This action so prostrated her, that when her child was born it began to pine away, and after a few weeks of wailing and suffering it died. Examination showed this child to have died of a broken heart, the result, of course, of the mother's condition a month before birth.—*Salt Lake Tribune.*

THE LAW OF OCCULT FORCES

ELLA E. GIBSON.

The darkened period of remote ages ascribed all phenomena, the causes of which were unknown or not understood, to divine interposition or supernatural agency. The enlightened mind of all ages ascribes a supernatural action to nothing, but seeks a scientific solution for all phenomena, on some hitherto unknown law or basis.

That all visible facts, of whose origin no knowledge had been obtained, should be attributed to some special intervention of an almighty power, in the days of ignorance and superstition, is not strange; but that the present generation should refuse to investigate the claims of any before unheard of mystery, seems absurd in the extreme, when it is remembered that in the past so many assumptions and dogmas have yielded to the criticisms and investigations of science, and that no new phenomena, however apparently unreal and ludicrous, can be more so than was the assertion—“*The earth moves.*”

Never perhaps, in this age or in any other, has this inconsistency or bigotry been carried to a greater extent than in the direction of the phenomena called spiritualism. Theologians would not believe the alleged facts, and scientists dared not. While the one feared for their creed, the other trembled for their philosophy; so, between the two, more than a score of years passed away before any close, persistent, scientific analysis occurred worth mentioning, and the spiritual theorists had it all their own way, except as the facts themselves were disputed, or in the absence of proof to the contrary, ascribed to the evil one himself.

In the year 1869 the London Dialectical Society appointed a committee to examine and report upon the pretensions of Spiritualism, the result of which was a careful investigation of its claims by a body of eminent scientific men, five-sixths of whom entered upon their duties with the most firm conviction that they should detect a fraud, a delusion, or else should discover involuntary and unconscious muscular action to be the cause of the phenomena. After holding forty meetings, the investigation committee submitted their report to the society, which in substance may be summed up thus: That the phenomena indicates the existence of an intelligent vital force

proceeding from the human organization, entirely inconsistent with the spiritualist theory; which force was named by them psychic force, to distinguish it from muscular force.

For the full report of this committee and statements, the interested reader is referred to the reports of the “London Dialectical Society, on the asserted phenomena of Spiritualism” “The London Quarterly Journal of Science,” and “Spiritualism answered by Science, by Edward W. Cox, S. L., F. R. G. S.”

Without resting my claims upon the strength of this report, or pausing to prove from other sources the existence of the alleged phenomena, my object is to account for the same by showing how this occult force or psychic force may perform all the wonders attributed to spirits

That this psychic is an agent of the mind, and bears somewhat the same relation to the human system as electricity does to the material nature, seems evident. When it is remembered that we never see electricity, only the spark that denotes its presence, that it can not be measured or weighed, that we can judge of it only by its effects, and that as far as known, it is the most powerful agent in the universe, and the most irregular and freakish, we may form some idea of the nature of the force governing this phenomena. As much more subtle and occult as is mind to matter, as much less understood as is lightning to water, it is not surprising that the phenomena of rapping tables and moving furniture should excite dread in some and derision in others.

It is well known that the human system contains so much electricity, or psychic force, that in clear, cold weather various electrical phenomena often takes place, such as persons in walking across a room and coming in contact with a metallic substance, receive an electrical shock, accompanied with a spark and a report. On such occasions, door knobs, stop-cocks, connected with steam radiators, gas-cocks and registers, become so charged as to render it necessary to handle them with extreme caution. A person scuffling or even walking across a heavily carpeted room becomes insulated and so thoroughly charged with electrical force as to ignite a gas jet readily with the tip of the finger.

In a lesser degree, sparks are often seen and a crackling sound heard, upon removing flannel garments, showing the pres-

ence of some force projected from the body similar to electricity. That the force pervades all persons to a greater or less extent seems evident, and that some individuals generate it so readily, possess it so abundantly and communicate it so rapidly as to produce not only the phenomena described above, but all those chargeable upon spirits, seems evident also, and explicable upon this law. We know that wood is porous, not so dense but what it will admit of shrinkage; and is it not probable that this force, so subtle, so refined and yet so powerful (not unlike lightning in its nature), may project itself from the body and enter the pores or interstices of a table or any other porous article, and move it about, float it in the air, or hold it down upon the floor. Whenever this has occurred in my presence, the medium or psychic has been heavily charged with some force, and to use her own expression on one occasion, "It seems as if my pores would burst!"

Upon the same supposition, the sounds are but a projection of this force and a contact with some hard substance, producing a concussion, on the same principle as thunder and lightning. The unseen mind, like the unseen electricity, which produces the lightning, and which is in reality the force-power, is probably the invisible guiding cause of the whole phenomena, and uses this mental force even as does electricity the elements, though not always exhibiting a visible spark or light.

The intelligence manifested by this force seems to be the *ultima ratio* of the spiritual philosopher, since he can not perceive how it can be explained upon any other principle. When we reflect upon the fact that the circulation of the blood, the pulsation of the heart, and the heaving of the lungs are all involuntary motions, and performed as readily and as accurately when asleep and unconscious as when awake and conscious, perhaps we may obtain a key to the solution of the mighty problem that so puzzles the world.

That the somnambulist and entranced magnetized subject, or medium, so called, are not only entirely unconscious, but perform many wonders beyond their ability when awake or in a normal state, no experienced person will deny, and the question naturally arises, from whence comes this power or increased intelligence? An experience of thirty-five years justifies me in concluding that in all cases where an in-

telligence has been exhibited beyond that possessed by any person present, which is often the fact, that a hitherto latent, undeveloped talent or selfhood, in the medium, renders perceptive through an increased mental sight, facts, events and principles unknown before. My idea is this: In an entranced or highly magnetized state, the mind is easily impregnated and instantly presents unknown facts, or truths having existed ages before, without the slow process of the reasoning powers. In other words, the mind becomes a mirror, and upon it is reflected a fact, event or principle of which there was no previous knowledge. I shall not pause to prove that this has often been done, but recall to the mind of the reader the excitement produced forty years ago or more, by the reading of books and designating the time of day by the watch or a clock, when the eyes of the subject was bandaged. This is a known fact and requires no proof. The physical eyes did not see the book, did not behold the watch, yet the book was correctly read and the time accurately given. It is no use to deny the facts, patent to thousands, because we can not account for them by any known law, we must search for some *unknown* law, and not attribute the mystery to a supernatural agency.

That there is an inner sight, we must believe, and that this sight extends far back beyond the seer or any external knowledge whatever, is apparent to me, having tested it in numerous instances. My philosophy, in regard to this fact, is that there is a world of principles, ideas and facts as well as a world of matter and motion, and that in this world of thought and mind, everything that ever existed exists still, as a past reality, and has left its impression or stereotyped itself; and the minds of these impressible persons, called mediums or psychics, like mirrors, receive the reflections of these existences as principles and facts *independent of the will of any creature*; their inner vision thus illuminated, enabling them to write or speak accordingly. As a person in the sunlight perceives an object before them because it is there, without willing themselves to see it, or even desiring to see it; so a true clairvoyant, by the aid of this second sight or inner vision, sees principles, facts, events, conditions, places and objects, without any previous knowledge of their existence, simply because they *do* exist, and manifest themselves to their senses.

In the process of daguerreotyping, the shadow of the face or any other object, falls upon the prepared glass and the reflection is thus made durable or permanent. So of any object that exists or ever has existed, any person, any event, any principle, any idea, however absurd or false, in like manner may fall upon the prepared or illuminated camera of the mind and base an impression. A face upon the artist's camera fixes its blemishes, and the dwarfed tree or the crooked limb takes equally well in the picture as the straight perfect one. *Whatever is there, takes!* And so of this invisible reflection upon the mental camera or mirror of the mind. Somebody believes spirits to exist, to communicate, that they do this or do that and as intangible as is that idea, that too is taken into the picture made by the mind along with the truth and becomes a reflection of what is, even as the operator lies when he compels his subject intentionally to believe himself a king or a fool, when he is neither. A person speaks the French language never having studied it or heard it spoken, *how?* Because the language has an *existence*, and such is their mental condition that its reflection upon their brain becomes permanent for five minutes, and they speak it or write it during that time, after which all is dark as before. Upon this hypothesis of projection and reflection, it will be perceived that, not only matter of fact, but the belief, true or false, of any one, present or absent, living or dead, might be reflected and given in writing or speech, or even by the raps or movements, or a living person might apparently communicate, which is often the case.

An event transpiring connected with a family is often felt by some member of that family long before the news reaches them by messenger, mail or telegraph. It is to be accounted for on the same principle of sympathetic action or unconscious mental telegraphy. If thought can travel intelligently on a metal wire couched in signs to represent ideas, why should not the ideas themselves interchange themselves between two minds in distant localities without verbal expression.

To be Continued.

Do thy duty; that is best,
Leave unto the Lord the rest.

—*Tales of a Wayside Inn.*

THE PESSIMIST PATIENT.

"Of all patients," says an English physician, "your pessimist makes the very worst. He is virtually dead before he is half sick. I speak from experience; a pessimist is a happy man as long as the sun shines, and all is going well with him; but when clouds arise, and illness comes, then there settles over both his body and mind a gloom that is but the foreshadowing of darkness to follow. A medical man may do his best for such an individual, but it is usually a thankless task. It is a wearisome thing trying to lift a fallen man who will not do a little towards helping himself.

"A good simile as regards the effects of pessimism and optimism on a physician's patients may be adduced from the different conduct of a beaten and demoralized, and a victorious, army. The former—so field surgeons tell us—have no heart, their broken bones will not unite, their wounds take on no kindly action; the sick succumb, they die like rotten sheep; and even those who are well, in very fear grow weak and ailing. How different in the army triumphant! Wounds are called 'scratches'; the men can hardly be prevailed upon to go on the sick-list for them. Those who must keep still, feel less pain than they would under other circumstances; they sleep well, they eat well, and are soon well altogether. But the pessimist makes a bad soldier when at his best."—*Popular Science News.*

THE ENVIRONMENT OF NECESSITY.

A life of ease is not always the life to bring out genius or man's latent powers. Some persons would never act unless circumstances compelled them to. Necessity is often a man's best opportunity. Individual effort depends much on conditions, and a few move out alone, unless by force of circumstances they must. A person pushed to the wall will either fight or break for open ground. And new developments constantly present a new field of thought to battle in. The nearer we get to any truth the more difficult it often seems to surmount the difficulties. When, through science, we are obliged to handle the crude material and separate and analyze its component parts, we oftentimes find more than we even expected. So it is with adverse circumstances: they prove and develop more than the individual thought or dreamed of. "Like winds that blow the mariners to some island in the ocean where they find fruits of new varieties and flowers of unknown name." The beauty of philosophy is bringing out, through science, the hidden powers, and proving facts, not by theory, but by actual knowledge. Like Thomas, they must handle Christ before they know for a certainty. Combine Religion, Philosophy and Science. and you have the whole, the very trinity that is a unity when understood by necessity. —*Health Monthly.*

The second number of *The American Journal of Biology*, edited by H. D. Valin, M.D., 802 So. Halsted st., Chicago, contains articles on Experiments in Color and Light, Origin of Animal Temperature, Mechanical Equivalent of Animal Heat, Animal Strength, Nature of Heat, Evolution of Blood Circulation, Practical Experiments in Organic Heat. \$1 per year.