

# MIND IN NATURE:

A Popular Journal of Psychical, Medical and Scientific Information.

Volume 11.  
Number 2.

CHICAGO, APRIL, 1886.

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

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

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

## SPECIAL CONTRIBUTORS.

THE RT. REV. SAMUEL FALLOWS, D. D., Chicago.  
H. W. THOMAS, D. D., Chicago.  
PROF. DAVID SWING, Chicago.  
GEORGE C. LORIMER, D. D., LL. D., Chicago.  
THE RT. REV. A. CLEVELAND COXE, D. D., LL. D.,  
Buffalo, N. Y.  
PROF. JAMES D. BUTLER, LL. D., Madison, Wis.  
R. W. SHUFFELDT, M. D., Med. Corps, U. S. Army.  
Memb. A. O. U., Memb. Am. Soc. Nat., Memb. Scientif.  
Socs. of Washington, Cor. Memb. Soc. Ital. di Antropologia,  
Etnologia e Paleologia Comp. Florence,  
Italy, etc.  
H. G. M. MURRAY-AYNSLEY,  
Gt. Brampton, near Hereford, England.  
A. REEVES JACKSON, A. M., M. D.,  
President College of Physicians and Surgeons, Chicago, Ill.  
A. E. SMALL, A. M., M. D.,  
President of Hahnemann Medical College, Chicago, Ill.  
HENRY M. LYMAN, A. M., M. D.,  
Prof. of Diseases of the Nervous System, Rush Medical  
College, Chicago, Ill.  
D. R. BROWER, M. D.,  
Prof. Nervous Diseases, Woman's Medical College, Chicago.  
N. B. DELAMATER, A. M., M. D.,  
Prof. Mental and Nervous Diseases, Chicago Homoeopathic  
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 COVES, A. M., M. D., Ph. D.,  
Prof. of Anatomy, Nat. Medical College, Member Nat. Academy  
of Sciences of the U. S. of A., Washington, D. C.  
PROF. C. V. RILEY,  
Div. of Entomology, U. S. Dep't. of Agr., Washington, D. C.  
S. B. BUCKMASTER, M. D.,  
Supt. Wis. State Hos. for the Insane, Mendota, Wis.  
REV. E. P. THWING, Ph. D., of Brooklyn,  
Pres't. N. Y. Academy of Anthropology.  
HAROLD N. MOYER, M. D.,  
Editor Chicago Medical Journal and Examiner, Chicago.  
HONORE D. VALIN, M. D., I. LANCASTER,  
REV. L. P. MERCEUR, R. N. FOSTER, M. D.,  
URSULA N. GESTEFELD, PROF. JOHN FRASER,  
A. N. WATERMAN, A. J. PARK, A. M., M. D.,  
PROF. R. U. PIPER, M. D., C. G. DAVIS, M. D.,  
Chicago.  
DR. E. A. FRIMONT, Ozuiluaia, Mexico

## MIND IN NATURE

Furnishes, in a popular manner, information regarding psychical questions, the relations of mind to the body and their reciprocal action, with special reference to their medical bearings on disease and health. Gives a *resumé* of the investigations and reports of the Societies for Psychical Research.

Committed to no psychical "ism," it collates facts and incidents, and presents the laws which may be deduced from them by unbiased, competent, scientific observers, and is, therefore, of great value to all interested in these important questions.

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

MIND IN NATURE, free from all tendencies to crankness, occupies a field which has been entered by no other periodical.

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

To those who will induce their friends to subscribe with them we shall send Four Copies for Three Dollars.

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

## CONTENTS.

An Outline of the Study of National Psychology—F. A. Becker .....	18
Trance Speaking—H. W. Thomas, D.D. ....	20
Mind and Will Cures, Versus Faith Cures—H. G. M. Murray-Aynsley .....	21
A Dream—Michael Muranus .....	23
Spiritual Evidences of Man's Descent—H. D. Valin, M.D. ....	24
Level-Headed, if she was Scotch.....	26
Some Mental Oddities—R. W. Conant, M. D. ....	26
The Age of Romance—Carlyle.....	27
Original Research—E. D. Cope.....	29
More Mental Oddities .....	29
Imagination or Rabies.....	30
Hypnotism .....	31
Metaphysical Twins.....	32

*AN OUTLINE OF THE STUDY OF  
NATIONAL PSYCHOLOGY.*

FRANKLIN A. BECKER.

This science, through the result of most recent investigation, has become quite permanently established in principles. The following may be taken as constituting the foundation.

*First*, at the foundation of the nation lies the nature of man.

*Second*, human nature manifests itself in every organization of human society.

*Third*, every nation as an organism has an intellectual and physical development, which is in accordance with the laws of evolution.

*Fourth*, the mental life of a nation is interpreted through its national consciousness.

Within the last century the national consciousness has become more distinct, marked and contrasted. The study of the national consciousness of any nation is a scientific problem; a problem more difficult than any in individual psychology. The conceptions with which we deal are not simple and determined as in other sciences. They are not logically determined points but psychologically varying lines limited only by their directions.

All conceptions are fluctuating that deal with such varied and multiform topics as the public mind. Nevertheless these conceptions are guide-posts for the politician and historian.

Public opinion is such a fluctuating conception. Who would endeavor to determine its limit in time, in person, in contents? It is nevertheless certain and indubitable, that as fluctuating as popular opinion may be, it is readily recognizable as the characteristic of the nation and of the historical period. At the present time the quality of popular opinion has depreciated. The causes of this are various. In the main, the rapid intercourse between persons, the interchange of thought through the press and lastly the extreme tendency of the people for news and variety have contributed largely to deteriorate public opinion. In fact, the press more than anything else has wrought this change, because it is generally the mouth-piece of a clique or party and thereby not the representative of the popular sentiment.

From an historical standpoint there is no doubt that since Roman culture spread over Europe, there has been no period in which

the modifications of the popular mind have become more distinctly worked and more decidedly contrasted with a variety of ideals and aims in the national life of a nation than at the present time. This is due to the powerful factors that figure in the advancement of civilization, such for example as the Railroad, Telegraph and Postal services, which, though of a physical nature, exert an immense influence upon the mental shaping of a nation. The natural sciences undoubtedly have laid the foundation of a strong tendency toward practical knowledge

Their progress and development within the last quarter of a century has been with giant strides. Investigation upon investigation, discoveries upon discoveries have been and are being made. That this extreme desire for practical knowledge has contributed largely to suppress the longing for that which can not be attained upon the path of investigation, can not be disputed. The ideal interests and knowledge undoubtedly suffer when the character of the period is to be forcibly moulded and fixed in certain extreme directions.

To sketch in detail the mental life of any nation is a problem very difficult and complex, and therefore it will suffice in order to give an idea of the scope of the study, to review in general the mental life of a nation. At first sight what an infinite amount of matter presents itself. What mental activity; what excitation of feeling; what efforts of the will affect the multitude. How many thoughts, resolutions, emotions, how much longing, thinking and caring! How various and manifold are the aims of man in his vocation and in his moments of leisure—a chaos, a vacillating and surging mass of psychic elements, which under the hands of the experienced psychologist are ordered and classified. Though the popular mind is fluctuating, still it is uniform in its development. The characteristic preciseness in substance and order is so well cut and defined that century from century and decade from decade may be accurately distinguished. Especially is this true when certain times or periods impress themselves in such a manner upon the popular mind, that the reigning ideas penetrate into the remotest organization of the nation's life. Such is the political moulding of a nation, such the development and formulation of its laws.

The philosopher in his profound meditations only meditates upon the substance

of the popular mind. He formulates that, which the popular mind expresses, into a clear distinct system. In fact, he is the true representative of the popular soul. He is the mirror so to speak in which the popular mind is reflected. The only safe characteristic by which a great philosopher is known is that his thoughts are in unison with his own popular feeling and thereby he becomes the true representative of the popular soul.

A fair example of the stimulus of the popular mind would be the ideal of mankind as represented in these times. Not only has every individual an ideal, but every age, every nation, its ideal. These are dependent upon the same circumstances as those which influence the individual's ideal. To distinguish between the different ideals of the different nations is an easy task. How the ideal of an individual during the Homeric times, how that of an Athenian, that of a Roman citizen, that of a knight during the middle ages, differ is readily perceived.

But to sketch the ideal of an individual as presented during the present period is no easy problem. For while the ideals of individuals as well as of nations are many and various and each nation's ideal is the characteristic of the various historical periods, and while it is less difficult to sketch the ideal of preceding nations, owing to their distance in time and comparative simplicity in character, yet our own time, by its very proximity and by the numberless factors of its intricate development, presents a most difficult subject to investigate. There is probably but little difference whether society is considered as composed of communities, each with their respective ideals, or whether in their totality they strive after one and the same ideal—perfection, which they endeavor and desire to realize.

In a field of research as vast as this, it is necessary to take cognizance of the different functions, which the popular mind performs as the characteristic of historical epochs. During some periods, it will be observed that some intellectual movements or ideas will gain supreme authority, that during one period the tendency of the people is to follow the emotional, that in another they lean toward the imaginative. Then again a forcible expression of the popular will manifests itself, or a profound meditation and speculation upon theological and philosophical topics occupy the popular

mind. It is the perspicuity and stability of thought that bestows upon an age a peculiar character.

To consider at length the mode of the execution of these functions, the psychical processes, and the mode and manner of how these separate acts of soul life are accomplished and moulded in these different periods, would extend far beyond the limits of this article. Therefore, it will suffice to mention as a fair example the change thought undergoes in time. The tempo of thought changes in the course of the development of the various nations as well as the same nation in different periods. It is now accelerating. This is evidenced in the sound formation of languages. The English is most suitable to illustrate this fact. A comparison of old and modern English will at once show that the tendency of the latter is toward conciseness and perspicuity. A close study of the different styles in authors will also show that the tempo of thought has increased.

In conclusion, a few remarks appertaining to the utility of this study would not be deemed improper. A study which has such a comprehensive range, and deals with the national consciousness in the aggregate, can not fail to improve the method of studying history. For the study of the national consciousness as expressed in works of narration and illustration, is history. For history alone National Psychology warrants a thorough study, because the mental life of a nation is its vital life.

---

IT is a measure of culture, the number of things taken for granted. When a man begins to speak, the churl will take him up by disputing his first words, so he can not come at his scope. The wise man takes all for granted until he sees the parallelism of that which puzzled him with his own view.—*Emerson*.

---

AN enlightened mind is not hoodwinked; it is not shut up in a gloomy prison, till it thinks the walls of its own dungeon the limits of the universe, and the reach of its own chain the outer verge of all intelligence.—*Longfellow*.

---

THE world stands on ideas and not on iron or cotton; and the iron of iron, the fire of fire, the ether and source of all the elements is moral force.—*Perpetual Forces*.

*TRANCE SPEAKING.*

H. W. THOMAS, D.D.

The field of investigation essayed by the Western Society for Psychical Research is by no means a small one. Starting out from the stand-point of *MIND IN NATURE*, it may properly deal with all forms of mental phenomena; not only with the laws and workings of mind, considered as an entity, but with these as affected by and manifested through their manifold material environments, such as the bodily conditions of health or disease, and the impressions made by the outer world.

If there be a specialty in the work of the Society it is, perhaps, in this, that it deals not so much with the normal as with the abnormal; that is to say, the Society seeks, through its many divisions and subdivisions of research, to ascertain and classify under their appropriate departments as large a number of facts as it can find in the realm of the more occult and less ordinary psychic experiences and results; and from such facts to generalize in a broader way than could be possible from a less number of such cases, and then it is the further aim and hope to deduce from these generalizations principles or laws that may bring them under ascertained law or order.

In this large field of investigation one division of labor is devoted to a study of the phenomena known as Spiritualism; and as one special phase of this is trance speaking, the committee having charge of this department invited the well-known trance speaker, Mrs. Cora L. V. Richmond, to submit to a test of her powers before the monthly meeting of the Society. This occurred on Tuesday evening, March 2d, at the club room of the Sherman House, at which a large number of members and invited guests were present, Dr. Jackson, President of the College of Physicians and Surgeons, presiding.

Mrs. Richmond took her seat in front of the President's table, and in full view of all present. Most of the questions to be asked had been prepared by a committee appointed for that purpose; but of their nature, or what they were to be, Mrs. Richmond had not the slightest knowledge. It was, to one disposed to philosophize, a strange scene; lawyers, doctors, judges, clergymen, scientists, and men and women from different fields in the world of busi-

ness and literature, assembled to hear one speak, not, as she claimed, from the ordinary resources of learning and experience, but in a wholly unconscious state; impersonal, or as acted upon, or talked through by the spirit of some one who had ceased to live in the body.

The President rather hesitatingly observed, after the Society was called to order, and the minutes read, that they were ready to proceed, but he was a little at a loss to know whether the "controlling spirit had taken possession of the medium." Had it been a case of diagnosing any form of disease the learned doctor would have been perfectly at home; but in this case he modestly waited to be informed. Mrs. Richmond had shown no physical signs of going into the trance condition, but sat perfectly quiet and composed, and appeared as one absorbed, and even lost in mental abstraction; but hearing the President's statement, indicated by a nod of the head that she was ready.

At this point Judge Booth inquired if it would be proper to ask the medium the name of the spirit or spirits purporting to speak through her. Mrs. Richmond replied that the question was rather a personal one, or rather her "control" replied through her, but that the request would be granted; and the name of the spirit was given as Adin Augustus Ballou, who was one of a band of spirits who were present.

The first question asked was as to the manner in which a disembodied spirit possessed or took control of one living in the body. The answer in substance was that the nearest analogy was that of the mental impressions produced by one person upon another in what is known as mesmerism; or when one person can throw another into such an hypnotic state that he is subject to and controlled by the will of the one producing the effect. And this seemed not an improbable explanation; and the speaker stated that it was the best that could be given, though not perfect, to those who were not familiar with the occult laws of spirit power.

A number of other questions in the same line were asked, and the answers seemed to be intelligent and not unreasonable in their general bearings. The medium was then asked to state the points of difference between the philosophy of Dr. Locke and Bishop Berkley, and her reply was satisfactory, revealing quite a close and clear un-

derstanding of these two opposing schools of thought. Then a physician present asked her to give the origin and distribution and use of the "eighth pair of nerves." This was a question in exact science, and hence admitted of a definite answer; but to this the medium replied in substance that her "control" had not been a physiologist on earth, and did not claim to be able to speak upon subjects that he had never studied, and hence no answer was attempted. And after other questions of a religio-psychic character had been proposed and answered the exercises closed with an extempore poem upon Victor Hugo, the audience choosing the subject.

And now, in all this, it must be said that Mrs. Richmond acquitted herself most creditably; and a number of her answers revealed a power of discrimination in thought and in the choice of words that was very gratifying, and what she said upon questions of morals and morality, and the use of mediumistic power for secular and unholy purposes, had a clearness and positiveness that were really refreshing and strengthening. But after all, it must be confessed that, aside from the few moral lessons emphasized, everything she said was largely in the realm of the speculative. No positive information was imparted; nothing was said that any well-informed person of mystical type of mind might not possibly have said under purely natural conditions. It is not meant to say that Mrs. Richmond did or did not thus speak, and much less that she sought to impose upon the audience. What is meant is this, that there was nothing convincing; that it fell short of scientific demonstration, and hence left us where we were before, though with the satisfaction of having spent a very pleasant and not unprofitable hour.

A great many things we say can be made to appear contradictory, simply because they are partial views of a truth, and may often look unlike at first, as a front view of a face and its profile often do.—*O. W. Holmes.*

O God, assist our side: at least, avoid assisting the enemy, and leave the result to me.—*Prince of Anhalt, Dessau.*

The mind of the scholar, if you would have it large and liberal, must come in contact with other minds.—*Longfellow.*

### MIND AND WILL CURES VERSUS FAITH CURES.

H. G. M. MURRAY-AYNSLEY.

Man may be defined as possessing three distinct natures—the spiritual, the mental, and the bodily nature.

The first, we are told, will exist to all eternity. The soul or the mind is the life, which the Almighty breathes into the body. The spirit directs and moves the soul (mind or will), and this again controls the actions of the body.

When the soul (the mind, the will, the life) leaves the body, the spirit returns to the God who gave it; its labor on earth is completed. It would appear that in proportion as the mind or soul of man receives cultivation so do his nerves become more sensitive. The savage does not seem to feel pain in the same ratio as the cultivated or intellectual man; the former frequently recovers from an accident which would kill one whose nerves were highly susceptible. It follows from this that, when the body is injured or diseased, it is the soul or the mind, the sentient part of us, which suffers pain. Doubtless increased intelligence develops in man a greater value of life and a greater desire to live; it gives him also a knowledge of danger, and this again produces fear of ultimate evil results from sickness or from a wound. May not this feeling of fear retard or even preclude the healing process, especially in the case of half-educated people, whose fears may magnify their real danger? As far as I have hitherto seen, the cases brought forward as cured by the metaphysical or faith healers have been exclusively those of this class of persons, who are often very impressionable. Like children, whose minds are beginning to expand, they are easily led by a person of stronger mind or stronger will than their own, whose arguments or teachings have removed their fears. We are accustomed to say, or to hear others say, when the illness of a relation or a friend does not seem to yield to medical treatment, "Possibly so-and-so has something on his or her mind, and until the weight of care is taken off no medicine will be of use." Medical men frequently ask those around their patients whether they know of any such disturbing element being at work. The mind has a wondrous influence on health or disease during the prevalence of any epidemic. Those who are free from

fear seem to pass unscathed through terrible visitations, while those who are afraid fall ready victims.

It seems highly probable that many of the so-called faith cures have been due to the influence of a strong mind over a weaker one; there are certain morbid conditions of the brain, in which the nerves become disordered, and strange fancies lay hold of the imagination of the sufferer. Nervous diseases (as we shall see presently) occasionally simulate various others, such as severe lung affections and paralysis, and anything which draws the thoughts of the sufferer from himself has, for the time at least, a beneficial effect, and might, perhaps, if continued, result in a perfect cure. A friend of mine was at one time supposed to show decided symptoms of lung disease. Her family and the medical men whom they consulted believed this to be the case; she was treated accordingly for some three or four years, when a kind of paralysis seemed to come on in the lower limbs; she would perhaps be able to walk some few yards perfectly well; she then began bending more with each step, till she would have fallen had assistance not been at hand. On one occasion I saw her rise from her invalid chair and walk to the table to procure something which she wanted, after which she seemed suddenly to remember herself, and was utterly unable to return to her chair without help. In the end the nerves wore out the bodily frame. She died at a comparatively early age, and on an examination being made afterward at the request of her family, all the bodily organs were found to be perfectly healthy. This is a striking and typical example of a disordered nervous system: so perfectly did the symptoms simulate these complaints that even the faculty were deceived. In this case the patient was clever and intelligent above the average, but in early youth an accident to one hand, and the consequent suffering which was continual for some years, had shaken what we call the nervous system, the seat of which is in the brain—it is the life, the mind, but we can not define its limits or comprehend its workings.

Fear, as stated above, is a powerful agent in producing disease and in retarding its cure. I had just written so far when I chanced to see a short letter by the talented authoress, "Ouida" in the *Times* of November 7 on the subject of hydrophobia.

She seems to have come to the same conclusion, viz.: that the mind rules and influences the bodily functions, and that fear bears important and frequent parts in developing this terrible disease. When speaking of her experiences in the case of various persons who had been bitten by dogs said to be in a rabid state, or of dogs which have been bitten by others in that condition, she says: "Two years ago a lady and her son whom I knew well were bitten by a dog showing all the symptoms of rabies. The youth, a boy of fourteen, and his mother have never suffered from the accident, probably because being courageous people they did not allow it to dwell on their minds.\*"

"There is a malady much worse and more contagious than cholera; it is fear. I believe that more than half the cases called by obscure medical men 'hydrophobia' are cases of hysteria-epilepsy, brought on by an excited imagination, and latent, of course, in the constitution of the sufferer."

The human mind is sometimes powerfully affected by the dread of something hanging over it which the subject is powerless to avert. I have been told of an instance in which a curse, called down upon one man and his descendants, had influenced the minds of two or three succeeding generations. It occurred in Southern India. No doubt Asiatics are much more susceptible of such impressions than we ourselves. But to proceed. At the beginning of this century, in a certain native State, the then Prime Minister was an ambitious and clever man, who had restored order where confusion had reigned before.

For some reason or other this minister took a dislike to one of his sons-in-law, and caused him to be accused of some heinous crime, for which he was condemned to be executed. On reaching the scaffold, the man thus unjustly sentenced to death cursed his father-in-law and all his male descendants, adding, "I am now 34 or 35 years of age; none of your male offspring or descendants shall ever live to pass that limit."

I have been assured as a fact that this curse has had such an effect upon the minds of the sons, grandsons and great-grandsons of this minister that none of them have survived this age. One member of this family, a very intelligent young man who had received a superior education

\*See "Imagination or Rabies" page 30.

to fit him for employment under the British Government, told an English officer (who afterward related the circumstance to me) that he was perfectly convinced he should die at the prescribed age.

The nerves of some persons are not as sensitive as those of others. As a rule, all musicians seem to be endowed with a highly strung nervous system; any discordant sound jars their whole frame; they are often accredited with being touchy and capricious; but I believe that what would be a trifle to others is real pain to them; they suffer both physically and morally.

We can not measure pain by one standard. Some persons seem hardly to suffer at all when a tooth is drawn, whereas to others a cut finger causes intense pain. Some natures seem to be able to cast off sickness much more rapidly than others. Where the will is weak, the body languishes; where the will is strong, there is a determination to get well, which greatly assists the cure. The strong-willed faith healer may supply this want to his weak, suffering human brother, he may be able to infuse his own strength into the mind of another.

Recent experiments in telepathy have demonstrated that, a drug being thought of by one person, he can, by an effort of the will, cause another to fancy that a lump of sugar which is given him is the most nauseous medicine.

Men of science seem very recently to have become aware of the fact that mesmerism (which at the time of its discovery was deemed an invaluable means of assuaging suffering, and then to a certain extent laid aside when chloroform was introduced) has in all probability a very important future before it, not only as regards the bodily ailments of the human race, but their minds also. They see the light as at the end of a long dark tunnel, but more experiments and proofs are still required to convince the world in general of the conclusions at which they have arrived. Many years ago, when confined by severe illness to bed and sofa for several months, I had a very singular experience which has never since been repeated. One afternoon (the attendant, I fancy, thought I was asleep, but this was not the case), during a period of time which I had no power of measuring, I was conscious that my mind (or my soul) had quitted my body, and seemed to be floating in space far above

this earth. I seemed also to know that my body was still lying upon the bed, and was aware when soul and body became again united. As long as they were or seemed to be disunited the pain incidental to my complaint, and which was constant, entirely ceased. This was no ordinary condition. I believe it was mercifully sent as a re-creation of the powers of endurance, and that nature acted as her own restorer. My state somewhat resembled that of the magnetic trance. It seems almost to stand to reason that the mesmeric sleep would in many cases greatly benefit the overtaxed brain and nerves by granting them a period of rest. Soul and body appear to be divided as long as mesmeric influences are at work.

It would, therefore, be extremely interesting to learn whether the faith healers possess mesmeric powers, and whether, as a rule, they are capable of acting as mediums.

In the *Journal of the Society for Psychological Research*, Nos. XIV, XVIII and XIX for March, July and August, 1885, two most singular and circumstantial accounts are given of the perfect cure of nervous maladies in a girl and a youth by means of a magnetic trance. When in this state the two patients were able to predict the date of their recovery, and also to indicate the means necessary to be used to that end.

#### A DREAM

MICHAEL MURANUS.

In Colorado three winters ago I dreamed of seeing a friend, who is a native of one of the Southern States. I was sitting upon the porch of his residence and saw him approach from an opposite direction toward a smaller house (not in reality standing there, but only seen in a dream), a white cottage two stories high, with bright green blinds, and surrounded by a white *paling* fence, the gate of which was fastened with a padlock. As my friend gained the gateway a small one-horse carriage approached and stopped. Two aged men descended from it and unlocked the gate. One of these men was dressed in the costume of the present time, plainly and neatly, wearing a broad-rimmed hat. The other had on a suit of "small clothes" of snuff color, long silk stockings, low shoes, etc., and a hat in accordance with the rest of the costume, rather close to the head (I *think* it was three-cornered, or something of that kind).

The three men entered the gate, while I, in looking at them, thought that this house belonged to my friend, and that these were relatives of his. As they entered the house I stepped, as we do in dreams, on a small upper balcony of the little house and looked into a window. On the right hand side of the wall a portrait of a man (from head to waist), life size, was hung in an oval frame. A strikingly handsome face, oval in shape, and lighted by large dark eyes of wonderful beauty, which were fastened upon me with an earnest and prolonged gaze.

His dusky hair fell in heavy curls upon his shoulders. His dress was rich, and appeared to be of dark red velvet, with lace ruffles at the neck. Upon his breast were decorations such as usually represent royal orders. The frame of this picture was composed of hundreds of smaller pictures oblong in shape, in which were the faces of men, resembling in arrangement some pictures of Confederate Generals; the smaller figures ranged about the larger one.

Upon awaking in the morning I related the dream to a friend. That day, in reading the newspaper items relating to congressional proceedings at Washington, I noticed a reference to the French spoliation claims bill. Knowing that my friend, of whom I had dreamed, had a clear title to a large *share of the spoliation claims*, I wrote to him upon the subject, and then proceeding to the dream gave the details as I have given them here. I told him I did not know who the old men were, but presumed the portrait to be that of the King of France, and supposed the miniatures surrounding him to be those of the claimants whose descendants have so long awaited justice.

A reply to my letter soon came. My friend told me he was much impressed by my dream. The old man in modern dress he did not seem to know, but the other wearing the more ancient costume was the relative from whom he inherited the claim in the spoliation case. The old gentleman lived at Annapolis, Md., but died (I think) before the birth of my friend. He always dressed in the dark brown costume described, and my correspondent said he had often held in his hands, when a child, a pair of brown silk stockings kept in the garret of his home, and belonging to the old gentleman told of. (The family portraits are at Reisterstown, Md.)

### *SPIRITUAL EVIDENCES OF MAN'S DESCENT.\**

HONORÉ D. VALIN, M. D.

#### THE RE-APPEARANCE OF EARLY TRAITS IN OLD AGE.

In the first article of this series, I have described at length the evolution of some mental characteristics of man from infancy through childhood and adolescence into perfect manhood, and I believe no doubt can be entertained that during the various stages of our life of integration, most persons divest themselves of nearly all the low mental characteristics transmitted to us by our animal ancestors.

During the latter part of human life, our life of disintegration, the reverse process takes place, and we lose little by little what was previously acquired in a reverse order of time, until we reach our second infancy, which is much like the first. And in this, as in the last case, the transition is not always gradual, but often takes place by leaps, which correspond in the realm of mind to the various metamorphoses that some low organisms undergo at various times, metamorphoses of which man keeps a physiological reminiscence in his sudden development at puberty. The second infancy is often long delayed by the conservative forces of the mind, but the longer it is postponed the more suddenly it is liable to strike one in old age. However, after the prime of life, this decadence is usually readily felt, and has been graphically pictured by Le Sage in "Gil Blas," and by many other writers and critics, the latter being especially watchful of such opportunity to assail great literary men. What concerns us here is those characteristics which relate to the mind, and show a hereditary return to earlier family, racial, or animal traits.

That low animal instincts, re-appearing in mankind as temptations or as crimes, are not an isolated phenomenon, is proven by the fact that hereditary instincts and beliefs overcome many healthy adults. Do we ever completely forget our early training, even when it has been deficient and erroneous? And is it so easy for a man to guide his actions altogether by his educated sense? Were it so, a few years' training would Americanize most immigrants, when it actually requires generations for this to take place—at the great

\* Copyrighted.



detriment of the progeny. Therefore, we should not wonder if our ancestral characters, habits, morals and creeds, even when discarded by a higher education and clearer reason, continually re-appear or suggest themselves in us, for these are facts of frequent occurrence. Any philosopher must perceive at a glance that it could not be otherwise, as long as the persistence of force is looked upon as an universal law. For annihilation is no more to be thought of in mental processes than in physical ones

Physiologically, the second infancy of man is better known yet, for, while middle-aged and young people in general are shapely, it is a fact of common observation that old people, especially old Arabians and Hindoos, are often wonderfully apish in appearance. A great many instances of the re-appearance of early religious or family traits in great men, a sort of giving way to temptations, or listening to ancestral suggestions within their minds, are on record.

La Fontaine, the great fabulist and philosopher, denounced some of his best works and felt sad that they ever saw the light, when in the presence of death he was told to do so by his confessor. Lamartine proved the same strange reversion; but, stranger yet, Littré, a few years ago, gave way to the same hereditary impulse, and died in the faith in which he was born, while the best of his life, and the greatest energy of his mind and reason, had been consecrated to free thought and philosophy. It is a sad comment on rationalism, (?) that his free-thinking friends threw stones at the procession that led his remains to church. In the case of these three eminent Frenchmen the facts can not be denied, whatever may be thought of the one to follow.

As mental diseases reduce the mind to its rudimentary faculties and furnish frequent and sad evidences of the lowest sort of animal instincts still inherent in the mind of man, in the same manner dreadful circumstances evoke old memories and earlier instincts, and it has been said of Melancthon that during a storm which threatened his life on a lake in Switzerland, his philosophy gave way to his earlier belief, and that he joined with those present in reciting the beads.

These frequent occurrences have thrown free-thought into ridicule among many religious sects, who do not fail to see

the finger of God in all such cases, just as they feel the breath of the devil in all cases of temptation.

In *The (Chicago) Alliance*, September 2, 1882, I took pains to explain, by this means of reversal in old age to infantile or ancestral traits, the superstitions in vogue to-day: the belief in the luck of a horseshoe and in the unlucky Friday, And I entertain a doubt in my mind whether modern spiritualism is not the organic heirloom handed down to us by our Middle Ages ancestors—a rudiment of their witchcraft, sabbaths, lycanthropy and demonology. For, as Herbert Spencer has abundantly proven, nations, races, and even political and religious institutions, are endowed with an organic life similar to that of man.

It is true that the scientific experiments in Spiritualism have convinced many great men, but the evidences of witchcraft in the Middle Ages were sworn to by thousands, and got the best of the most learned judges of those days. May it not be that most materializations appear to people partly hypnotized? or may they not be the hallucinations of the medium's mind, transmitted to the minds of those present, by mental influence? Be this as it may, there is no doubt that most of us entertain absurd superstitions which are racial and hereditary, and in which we do not even really believe; still they are not easily cast away after having been woven into our nature by our ancestors. This being the case, we can comfort ourselves of having been born in this nineteenth century, when science has risen to a point, in this country and in England, from where we can survey these evil instincts, and, what is more, we can comfort ourselves in old age when earlier instincts shall assail us all around.

If my views are correct, they will prove a sort of panacea for these temptations which are liable to affect, in old age, people that have departed widely from the creeds of their fathers, whatever their present belief may be. For these temptations, as well as, by converse, the ordinary improvement in the morals of most all men at the time they make a *start* in life, have always been considered miraculous, when they are but repetitions of early life, which return as the powers of the mind and of the body are on the wane.

Apply this law to our present form of society and to the Christian religion, and, looking upon both as two mature organ-

isms, you can see at a glance that Socialism and Mormonism are two such unhealthy reversions to early civilization.

This subject is so new that it is difficult to penetrate it entirely at one sitting, for when we wish to investigate reversals to the lowest animals in old age, the facts are not to be readily collected. Still, several revolting vices are especially liable to occur at that age, such as indecent exposures, incest, and worse crimes yet, which are better left unmentioned. Selfishness here also disintegrates to the level of that of an amoeba, in the form of squalid stinginess, and dirtiness in some cases surpasses anything observed among the lower animals. Could these characteristics, which happily recur but in few people, be looked upon as human?

A moral consideration naturally presents itself here. Is it not likely that, with a thorough idea of the nature of these evils and crimes, we could more easily avoid them and render life more happy in the aged? Science has not come to destroy our morals, but only to teach us higher morals yet. However, this has been already partly done, for many people daily remark how professional, scientific and great business men keep their age well, meaning how much better exempt they are from vulgar vicissitudes than the lower classes in old age.

#### LEVEL-HEADED, IF SHE WAS SCOTCH.

Officer Ross is Scotch as the heather, and tender-hearted as Uncle Toby, and when he saw a bit of a Scotch lassie weeping on the street he might as well have tried to blow out the light on the Board of Trade as to pass by on the other side.

"What's wrang, me wee lassie?" he asked, laying his hand kindly on her troubled curls.

"Och, sir, faither is i' the dramshop drinkin' wi' the wicket men an' it gars mither sae greet I canna bide to hame, she greets sae sair."

"Shall I get your faither and lock him up?" inquired the officer.

"Nae, sir, dinna do that; but canna ye gae an' lock up the wicket dramshop, an' then faither wad gae hame an' mither wad greet nae mair."—*Chicago Tribune*.

It is an easy thing to please or astonish a mob, but to benefit them and improve them is a work fraught with difficulty and teeming with danger.—*Colton*.

Whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.—*Watson*.

#### SOME MENTAL ODDITIES.

R. W. CONANT, M. D.

It is popular to call this the Age of Steam, or of Electricity. Say rather the Age of *Nerve*, pre-eminently. For of all peculiarities of the To-day, most far-reaching and underlying is this of great nervous energy and tension; whereof the tension of steam and electricity is but the material sign and symbol.

As a necessary outcome of this extreme, and often morbid, nerve exaltation, appears a great increase of eccentricities of all kinds; few, if any, are exempt. Of such eccentricities perhaps none is more striking and serious than the morbid tendency of the mind to form *inveterate habits*. This tendency, duly subordinate to the will, is one of the most fundamental and valuable of our nature; but becomes by neglect a blemish or even a menace. Inclination to repeat a thing once done is the essence of memory, for memory is only the ability to reproduce in photographic clearness a vanished mental negative; the easier the oftener it is repeated. So likewise of the "association of ideas," which is but another phase of memory.

The muscles share the same strange tendency to *repeat*, so that the learning of the scholar and the skill of artisan and athlete all depend absolutely upon this oft maligned "force of habit."

Per contra, it may become as great an evil. Outwardly it often runs to excess in those bodily jerks and facial gestures which so disfigure some people's appearance, being due not to disease, but to some little muscular "trick" allowed by neglect to become inveterate.

Inwardly the effects are more serious, and may be classified in three stages. The most common stage is that of repeating the same phrases, same joke, same story over and over again, until every one is tired but the speaker, who imagines that he is quite bright and original. This inclination to run in ruts besets every one, but particularly writers and speakers. Hence the force of the saying, "*Shakspeare* never repeats." It is related that a rather ambitious young man once thought to compliment Mr. Emerson after one of his lectures, by telling him how much he was always impressed by the lecturer's use of a particular word—"grim." Mr. Emerson took out his notebook and wrote, "*Never* use 'grim.'" He saw that he was slipping into a habit.

A second and more threatening stage, but which is merely an exaggeration of the first, is a morbid tendency of the mind to go over and over with insatiable eagerness certain combinations of words, numbers or ideas. This stage of the repeating habit is a positive evil and annoyance to the sufferer, of which he is only too conscious. He bears close resemblance to a crazy clock which, deprived of its regulating machinery, does nothing but strike, strike. This second stage, though still under control, is undoubtedly the shadow cast before of a threatening insanity; of that form which consists of the same tendency further developed into the third stage, where it becomes uncontrollable. Here an ounce of prevention is worth a dozen asylums.

Of the second stage the following are illustrations. Many years ago the writer fell into the habit of dividing all numbers by three. At first slight, the habit grew rapidly until it became a nuisance. No matter where he was, or how engaged, if he saw a number it at once became imperative to divide by three. Being blessed with a strong will, however, he quickly strangled the evil propensity and all subsequent renewals.

This was essentially the same as the epidemic which prevailed several years ago of "The conductare will punch in the presence of the passengere, a pink trip slip for a five cent fare," etc. I was fortunate enough to escape this attack of mnemonic measles, but many were the unfortunates who cursed the humorist who started the epidemic.

Somewhat different is the following, of which I have known but one other instance. From the writer's earliest recollection the numbers from 1 to 100 have occupied in his mental vision an invariable order and position. Thus, from 1 to 10 inclusive the numbers always rise directly before him one above another like steps; at 11 they turn to the right at a right angle and ascend a slightly inclined plane to 20; at 21 they make another turn to the right, ascending more sharply and somewhat toward him; at 31 they make a right-angled turn to the left, ascending to 40, etc., etc., Succeeding hundreds all go through the same order. There was undoubtedly a sufficient cause for the formation of this numeral habit in some of the writer's early experiences, but of this he has no recollection; yet so ingrained is the habit that he

could no more figure without reference to it than think without words. Any number which he at all pictures to himself must always appear in its proper *locus*. But as this idiosyncrasy does not in the least affect the rapidity and accuracy of his calculations, it is hardly to be regarded as morbid.

Then again, there is the perverted inclination, almost irresistible, of a certain friend to *count* all objects of the same kind incessantly.

But these will suffice for illustrations. Works on insanity contain numberless instances of just such repeating habits which have passed into the third or uncontrollable stage. Every one who desires to preserve a sound mind in a sound body must beware with special care the stealthy encroachments of *morbid repetitions*, not only as a guard against insanity, but also against disagreeable tricks, or even physical danger.

For instance, there is the very common fascination exercised by a precipice or rushing railroad train to throw ones self to destruction. It is highly probable that this seductive power of a great peril, so like that said to pertain to the serpent's eye, has been a decisive factor in many suicides. A morbid feeling, heedlessly indulged and repeated, might easily acquire a power which would leap beyond control in a moment of desperation.

It is a law of the Divine Mind in Nature that everything is made for a purpose. Now Habit continually draws all things towards automatism and away from conscious purposeful activity, a retrograde metamorphosis toward stagnation and final extinction. But all progressive, noble life involves continual change and new combinations for distinct purposes, using habit only so far as to secure each new acquisition. Hence the first step is taken toward oblivion when the god-like mind of man violates by aimless or frivolous activity the primal law of its well-being.

#### THE AGE OF ROMANCE.

The Age of Romance has not ceased; it never ceases; it does not, if we will think of it, so much as very sensibly decline. "The passions are repressed by social forms; great passions no longer show themselves?" Why, there are passions still great enough to replenish Bedlam, for it never wants tenants; to suspend men from bed-posts, from improved drops at the west end of Newgate. A passion that explosively shivers asunder the Life it took rise in, ought to be regarded as considerable; more no passion, in the highest heyday of Romance, yet did. The passions, by grace of the Supernal and

also of the Infernal Powers (for both have a hand in it), can never fail us.

The high-born (highest-born, for he came out of Heaven) lies drowning in the despicablest puddles; the priceless gift of Life, which he can have but *once*, for he waited a whole Eternity to be born, and now has a whole Eternity waiting to see what he will do when born,—*this* priceless gift we see strangled slowly out of him by innumerable packthreads; and there remains of the glorious Possibility, which we fondly named Man, nothing but an inanimate mass of foul loss and disappointment, which we wrap in shrouds and bury underground,—surely with well-merited tears. To the Thinker here lies Tragedy enough; the epitome and marrow of all Tragedy whatsoever.

But so few are Thinkers! Ay, Reader, so few think; there is the rub! Not one in the thousand has the smallest turn for thinking; only for passive dreaming and hearsaying, and active babbling by rote. Of the eyes that men do glare withal so few can see. Thus is the world become such a fearful confused Treadmill; and each man's task has got entangled in his neighbor's, and pulls it awry; and the Spirit of Blindness, Falsehood and Distraction, justly named the Devil, continually maintains himself among us; and even hopes (were it not for the Opposition, which by God's grace will also maintain itself) to become supreme. Thus too, among other things, has the Romance of Life gone wholly out of sight; and all History, degenerating into empty invoice-lists of Pitched Battles and Changes of Ministry; or still worse, into 'Constitutional History,' or 'Philosophy of History,' or 'Philosophy teaching by Experience,' is become dead, as the Almanacs of other years,—to which species of composition, indeed, it bears, in several points of view, no inconsiderable affinity.

Depend upon it, for one thing, good Reader, no age ever seemed the Age of Romance to *itself*. Charlemagne, let the Poets talk as they will, had his own provocations in the world; what with selling of his poultry and pot-herbs, what with wanton daughters carrying secretaries through the snow; and, for instance, that hanging of the Saxons over the Weserbridge (four thousand of them they say, at one bout), it seems to me that the Great Charles had his temper ruffled at times. Roland of Roncesvalles too, we see well in thinking of it, found rainy weather as well as sunny; knew what it was to have hose need darning; got tough bœuf to chew, or even went dinnerless; was saddle-sick, calumniated, constipated (as his madness too clearly indicates); and oftenest felt, I doubt not, that this was a very Devil's world, and he, Roland himself, one of the sorriest caitiffs there. Only in long subsequent days, when the tough beef, the constipation and the calumny had clean vanished, did it all begin to seem Romantic, and your Turpins and Ariostos found music in it. So, I say, is it *ever!* And the more, as your true hero, is ever *unconscious* that he is a hero; this is a condition of all greatness.

In our own poor Nineteenth Century, the Writer of these lines has been fortunate enough to see not a few glimpses of Romance; he imagines his Nineteenth is hardly a whit less romantic than that Ninth, or any other, since centuries began. Apart from Napoleon, and the Dantons, and Mirabeaus, whose fire-words of public speaking, and fire-whirlwinds of cannon and musketry, which for a season darkened the air are perhaps at bottom but super-

ficial phenomena, 'he has witnessed, in remotest places, much that could be called romantic, even miraculous. He has witnessed overhead the infinite Deep, with greater and lesser lights, bright-rolling, silent-beaming, hurled forth by the hand of God; around him and under his feet, the wonderfullest Earth, with her winter snow-storms and her summer spice-airs; and unaccountablest of all, *himself* standing there. He stood in the lapse of Time; he saw Eternity behind him, and before him. The all-encircling mysterious tide of FORCE, thousandfold (for from force of Thought to force of Gravitation what an interval!) billowed shoreless on; bore him too along with it,—he too was part of it. From its bosom rose and vanished, in perpetual change, the lordliest Real-Phantasmagory, which men name *Beings*; and ever anew rose and vanished; and ever that lordliest many-colored scene was full, another yet the same. Oak trees fell, young acorns sprang; Men too, new-sent from the Unknown, he met, of tiniest size, who waxed into stature, into strength of sinew, passionate fire and light; in other men the light was growing dim, the sinews all feeble; then sank, motionless, into ashes, into invisibility; returned *back* to the Unknown, beckoning him their mute farewell. He wanders still by the parting-spot; can not hear *them*; they are far, how far!—It was a sight for angels, and archangels; for, indeed, God himself had made it wholly. One many glancing asbestos-thread in the Web of Universal-History, spirit-woven, it rustled there, as with the loom of mighty winds, through that 'wild-roaring Loom of Time.' Generation after generation, hundreds of them or thousands of them from the unknown Beginning, so loud, so stormful-busy, rushed torrent-wise, thundering down, down; and fell all silent,—nothing but some feeble re-echo, which grew ever feebler, struggling up; and Oblivion swallowed them *all*. Thousands more, to the unknown Ending, will follow; and *thou* here, of this present one, hangest as a drop, still sungilt, on the giddy edge; one moment, while the Darkness has not yet engulfed thee. O Brother! is *that* what thou callest prosaic; of small interest? Of small interest and for *thee*? Awake, poor troubled sleeper; shake off thy torpid nightmare-dream; look, see, behold it, the Flame-image; splendors high as Heaven, terrors deep as Hell; this is God's Creation; this is Man's Life!—Such things has the Writer of these lines witnessed, in this poor Nineteenth Century of ours; and what are all such to the things he yet hopes to witness?

The present writer has nevertheless a firmer and firmer persuasion of two things: first, as was seen, that Romance exists; secondly, that now, and formerly, and evermore it exists, strictly speaking, in Reality alone. The thing that *is*, what can be so wonderful; what, especially to us that *are*, can have such significance? Study Reality, he is ever and anon saying to himself; search out deeper and deeper *its* quite endless mystery; see it, know it; then, whether thou wouldst learn from it, and again teach; or weep over it, or laugh over it, or love it, or despise it, or in any way relate thyself to it, thou hast the firmest enduring basis; *that* hieroglyphic page is one thou canst read on forever, find new meaning in forever.

Finally, and in a word, do not the critics teach us: 'In whatsoever thing thou hast thyself felt interest, in that or in nothing hope to inspire others with interest?'—*Carlyle*.

## ORIGINAL RESEARCH.

The cultivation of pure science is most successful when pursued from non-utilitarian motives. In persons who cultivate it in this way it has a sentimental as well as an intellectual origin. Sometimes this is the desire for "more light;" in others it is the love of the beautiful in thought and in nature. In all minds it comes from brain-hunger, which may be the craving of a rational mind for a rational explanation of a phenomena, or the mere necessity for grist felt by an ever-running conscious mill. To such minds money is only valuable as it enables them to satisfy these needs, and the gratification of such a mind-thirst is more to them than money can bring in any other direction.

The sentiment that loves knowledge is akin to the divine, for its sustenance is truth, and error is discarded at whatever sacrifice. It has faith in the order of the universe, and willing to see its innermost secrets unfolded for unsuspecting of evil, it does not expect to find it predominant. In such pursuit human nature is ennobled.

What are the tendencies of society in this direction in our country? Is it not time to repeat the verity that "a man's life consisteth not in the abundance of the things which he possesseth?" Does the accumulation of material property constitute the highest achievement of the human mind? Does the care of the appurtenances of mere living constitute the noblest occupation of man? An affirmative would seem to be the verdict of the present generation in many places. The hunger and thirst of the full-grown soul will some day fling aside the less worthy ideas of its larval stage, and emerge into a fuller understanding of its relations to the universe, and a corresponding appreciation of its privileges and its duties. To such persons life has a worth which material possessions can not give.

What are the facilities in the United States for sustaining a class of original investigators; a class whom many praise, but whom few think of as requiring unencumbered time for their work? In spite of the fact that this land was settled by idealists and thinkers in their way, we are behind the old world in the means and methods of making a life of scientific work even respectable. Professorships are mostly encumbered with work. Positions for pure research are very few. The positions in the gift of our societies are nearly all to be obtained by political methods, to which the true student is of necessity a stranger.—*E. D. Cope in Am. Naturalist.*

The next generation will see a marked change in this country in this respect. Specialists in all departments are proving their ability to think. In all new countries the first struggle is for existence, the right to live. In this we have succeeded far beyond precedent. Although it is claimed that we have not produced any original thinkers who were not born and reared within sight of the White Mountains, yet the seed of those sturdy idealists who first made liberty to think, and to worship, a fact, is springing up all over this broad land, with money worth but three per cent., and all complaining of dull times, because all have too much, we shall begin to say one to another, "What shall it profit a man, if he gain the whole world and lose his own soul?"

## MORE MENTAL ODDITIES.

"We leave it for the doctors to decide just what class of mental disorder Dr. Johnson suffered from in feeling that it was absolutely necessary for him to touch with his finger every post on his road homeward—a feeling so strong and controlling that he often turned back to touch one which he had missed; but when they locate and classify it, they will find that many a man who is supposed to have an appetite for strong drink is only laboring under the dominion of the same spirit of systematic repetition. A large proportion of drinking men this side of the drunkard line will acknowledge that 'they drink—they don't know why.' Not from that intense, craving desire which has been painted so generally that some who have been tempted to touch liquor, or have once gone to excess, seem to think it their bounden duty, out of deference to accepted traditions, to trot straight down hill. These are paralyzed by their fears, and if any form of possession of the devil remains in this age, it is the insane belief that a man has lost his will, that he is in the hands of an overpowering enemy, that he no longer possesses a power to act in his own behalf. Such feelings are mild forms of insanity, and if indulged in will make a man crazy enough to imagine himself a tea-pot and his arm the spout."

"Many a man on a cruise, under changed surroundings, gives up his habit of drinking altogether and without trouble, but falls into the old routine as soon as the familiar saloons greet his eye. Perhaps Dr. Johnson could pass posts in the Hebrides, but found those of London quite irresistible on his return. If liquor were only drunk to satisfy intense craving, the saloons might close at once. It stands responsible for too many crimes. Perhaps there is some truth in the assertion that nothing is too bad to say about it. But such a course does not lead to intelligent dealing with the evil. Carefully analyzed, it will be found that many a man drinks as an excuse to go home and be violent; many another does it rather than be considered responsible for the support of his family; still others learn to use it as a threat or a quiet revenge. Drink stands in no sense responsible for these things, any more than a club does for a murder. It is the spirit behind it. Its true temptations are four: It gives some men the idea that it braces them to extra effort, and makes them ready and confident; it serves to drown sorrow for a few hours; it makes a pleasurable, easily-gratified sort of post-touching habit; and at last it does become a craving. But this craving is not irresistible, in nine cases out of ten, as it is asserted to be. Some extreme instances are tortured beyond expression by the desire, but it is so easy to say, 'I can't help it,' and so readily do men class occasional tipplers among irresponsible inebriates, that the wife-beater, the duty-shirker, or the retaliator, find it very easy to cover themselves by attributing their villainies to 'that cursed drink.' It is convenient even in determining to commit murder to drink deep to brace up for the deed, and to afford an excuse afterward for what was coolly premeditated."

QUERIES.

People who are always taking care of their health are like misers, who are hoarding up a treasure, which they never have the spirit to enjoy.—*Sterne.*

*IMAGINATION OR RABIES?*

Hydrophobia is one of the most terrible, the most mysterious, and the rarest of diseases that afflict humanity. Not one doctor in a hundred ever saw a well-authenticated case of it.

I am at this moment writing this article with a hand lacerated by the bite of a strange dog. I encountered him one Sunday morning two weeks ago in front of my residence. I am a lover of dogs. This was a brindled bull-terrier held by a chain. I patted him on the head. He wagged his tail, jumped up affectionately upon me. I slapped him playfully on his side, and in an instant he fastened his fangs in my right hand. One of them struck an artery and cut it. I bought the dog. It cost me \$15. I domiciled him. For forty-eight hours I had one of those subjective struggles which teach a man how absolutely he is at the mercy of his imagination. I went up to Dr. Hamilton. He looked at my hand, and asked at once: "Where is the dog?" "I've got him," I replied. "Is he all right?" "Sound as a dollar." "Then don't give the thing another thought. If I cauterize the wound you are liable to have a secondary hemorrhage, and then you will be disabled for a fortnight." That was all the medical treatment I received. But I found myself that night dwelling upon the incident. All the dread possibilities were rehearsed. My fancy exaggerated my knowledge and my feelings. I felt pricking and burning sensations run up my arm. I fell into an uneasy doze. I heard the snarl and saw the gleam of fangs in the phantasmagoria of a nervous sleep.

I woke up in the morning unrefreshed and with a dull consciousness that something was impending. After a bath and a walk in the sun my resisting power began to assert itself. I saw that at this rate I would evolve out of nothing all the symptoms of rabies.

I sincerely believe at this moment that I could have brought on the symptoms of tetanus if I had only placed myself under my own imagination. If that dog had shown any symptoms of sickness I should have been a case for Pasteur. But he proved to be as straight as a trivet. I made friends with him. I found that he had a broken rib. I must have struck that when I slapped him on the side.

Now, consider a moment. If I had killed that dog when he bit me, as it was very easy to do, all the science, all the intelligence, and all the reason of the world could not have saved me from my own fears. And that is the result with almost every case of dog-bite. The first step on the part of stupidity is to kill the dog. Then he is declared to be mad, and then sets in the chain of subjective and fanciful results. Science and common experience agree that unless the dog has rabies there is no danger of the victim of his bite having hydrophobia. Well, my own experience tells me that one dog in about 5,000 that are killed as mad really has rabies. Dogmen are bitten every day. Your ordinary dog-fighter is covered with scars. There isn't a sportsman who hasn't had the mark of a tooth on him.

The dog is subject to epilepsy and nervous attacks that are common enough. But, if a poor animal should get a fit in the streets of New York, the cry of mad dog is his doom—and the doom of everybody that he bites.

Maheuw, who has written the best, because the

only scientific, book on the dog, insists that rabies is an extremely rare disease that develops slowly in the animal, who is sick weeks before his paroxysms appear. He describes minutely all the symptoms of the rabid dog, and no one had a better opportunity to study them—not even Zouatt. He saved scores of dogs from popular doom that were suffering with vermicular fits.

Fear, which is always the concomitant of mystery, is the prime factor in individual hydrophobia and in those popular scares which we are having at this moment.

Everybody remembered the gifted Ada Clare, who was bitten in the face by a pet-dog. She died in this city in the most horrible paroxysms of hydrophobia. I saw her just before she died. She was a woman of many mental accomplishments and a strong, imaginative temperament. Science stood helpless at her bedside, unable to save her, and powerless to assuage her agonies with the most powerful drugs known to the pharmacopœia.

Mr. Butler I think it was, in Burling Slip, who obtained the dog. At all events, a month after Ada Clare's death I received a note from a well-known dog-fancier to come and see the dog. The animal at that time appeared to be in perfect health. I have always believed that Ada Clare was the victim of her own imagination.

Per contra, I saw a case of undoubted hydrophobia in Wisconsin that was diagnosed as tetanus. It was that of a child 6 years old that was bitten by a Spitz dog, that died two hours after in a rabid paroxysm. The parents were ignorant Germans, knew nothing of hydrophobia whatever, and the wound was a mere pin-prick in the thumb.

But a month later the child was taken sick, and died, as I say with all the symptoms of hydrophobia. The French doctors, with characteristic French vivacity, have put afloat more theories of hydrophobia than all the rest of the world. Their speculations have not, it is true, verified anything, but they have stimulated inquiry. Some years ago they shut up forty dogs and then left them without water until they died, in order to see if the deprivation would induce rabies, but it didn't. Then they tried an enforced continence, and here they got a little light, for several of the dogs developed incipient epilepsy.

The theory was then propounded that hydrophobia was a sexual disease, found only in the male dog, and was due to enforced continence. M. Pasteur does not take any stock in this theory. He has pursued his investigations on the line of germinant or zymotic inoculation, and not on the line of energetic fecundation.

But even Pasteur does not claim that the bite of a dog that is not rabid ought to cause hydrophobia, and his first question when a case of dog-bite is brought to him is, "Where is the dog?"

The answer to that question always is, "O, killed, of course." Pasteur and all the rest of them are groping in the dark after that.

It sounds somewhat absurd to say that the life of a dog that is supposed to be mad ought to be saved. But when the case is understood the absurdity vanishes. It is the hunted dog that bites at everything, and the assumption that he is mad sets the crowd upon him. Then, wrought up to a pitch of frenzy, he bites and tears all within his reach. It is possible to produce this kind of hydrophobia in any highly-organized dog.

NYM CRINKLE.

## HYPNOTISM.

REMARKABLE MEDICAL EXPERIMENTS AT NANCY,  
FRANCE.

In the *Revista Contemporanea* for July, 1885, published at Madrid, there is an article on hypnotism containing some extraordinary statements concerning the recent medical use made of the hypnotic or mesmeric slumber. For some time past, it is stated, mesmerism has been used in Paris to save from inanition those demented ones who refuse to take any nourishment. The patients are mesmerized and then commanded to eat. Those who would not have touched food under any other circumstances, while in the mesmeric state eat whatever is given them.

It is in Nancy, however, that most surprising results have been obtained. Mr. Focachon, a pharmacist in Chormes-sur-Moselle, after having studied in the clinic of Dr. Liebault in Nancy, devoted himself for more than two years to a series of continuous and methodical experiments of various kinds. There is one of these which deserves particular attention. Elise N—, 39 years old, had been suffering since the age of 15 from attacks of hysterical epilepsy, which recurred from three to five times a month. Mr. Focachon succeeded in subjecting her to somnambulism, and, by means of simple passes, caused the attacks to become less frequent, and finally disappear altogether. In gratitude for her radical cure Elise consented to submit herself to various experiments in the interest of science. Focachon devoted himself to the investigation of the problem whether, with the aid of mesmerism, the physical condition of a person might be modified, and to discover direct material proofs of the influence.

During the slumber into which Elise was thrown, Mr. Focachon, by the power of his will, succeeded in affecting the action of the heart, diminishing by six the number of pulsations in a minute, and augmenting them by more than twenty. Dr. Beaunis, professor of physiology, made this observation by means of the esphygniograph in the laboratory of the medical faculty at Nancy, in the presence of Messrs. Liebault, Liegeois and Rene, the last being chief of the physiological department. This curious observation was communicated to the Biological Society last year by Mr. Beaunis.

But here is what is truly marvelous. The same person, Elise N—, having complained of an acute pain in her side, Mr. Focachon decided to make her imagine that, in order to cure her, a plaster was to be applied. "A plaster will be applied to the spot where the pain is," said Focachon, "do not touch it. It will burn you a little and produce blisters, but to-morrow you will feel no more pain there." As a matter of fact, nothing at all was applied, and the plaster was fictitious. But, notwithstanding, the following day, on the spot where the plaster was said to be applied, there was to be seen a thick blister full of matter; and the pain had disappeared.

A short time afterward the ingenious experimenter resorted to the same proceeding to relieve his subject of a neuralgic pain in the right clavicular region. By means of a simple verbal affirmation made during the slumber burns were produced exactly corresponding to those which would have been caused by the application of a pair of incandescent pincers. These burns left real scarifications.

These facts having been communicated to Dr.

Liebault and other experimenters, they manifested to Focachon their desire to witness the same under conditions which would offer the greatest possible guarantee of exactness and ready demonstration. Focachon decided to take his subject to Nancy, where Dr. Liebault resided. Dr. Bernheim selected as the place for the production of the blister a spot on the shoulder which the patient could not easily touch with her hands. The experiment was delayed on account of Dr. Bernheim having to pass all the morning in the hospitable, so that on the same day the effects could not be attained. Focachon and Liebault watched the sleep of the subject until 5:30 in the afternoon, not taking their eyes from her for a single moment. During the day the mesmeric process was often repeated. At 5:30 they proceeded to the verification of the effects in the presence of Messrs. Bernheim, Liegeois and Dumont, the latter at the head of the department of physics in the medical faculty. A reddish tint was observed surrounding the spot previously selected, and at various points there was a darker color. Elise complained of a burning sensation, and attempted to rub her shoulder against the furniture, but was prevented. This experiment was interrupted on account of Focachon having to return to Charmes. This not being entirely convincing, it was desired to repeat it under better conditions. Notwithstanding, on the following day Dr. Liebault received a telegram from Focachon, followed by a letter containing a certificate from Dr. Chevreux of Charmes, affirming the existence of a vesiculous spot on the shoulder of the subject. The spot was sensitive to the touch, which caused pain, and the part of the garment in contact with the place contained a purulent liquid. It would have been taken for a small burn.

The somnambulist not having been watched during the night of her return to Charmes, it was decided to make a new test. There, the 12th of last May, Focachon took his subject to Nancy again. Elise was put to sleep at 11 o'clock in the morning. Several pieces of thin paper were affixed securely to her shoulder. This was done by Mr. Liegeois with the object of fixing the attention of the subject more completely on the idea of a plaster, and to avoid all pretext of a fraud. During the slumber three mesmeric operations were performed, each of a few minutes' duration. Elise spent the night in a habitation prepared for the purpose. On the following day, the paper, which had remained intact, was removed in the presence of the various persons interested in the experiment. The following document was drawn up by Dr. Beaunis, professor of physiology at Nancy: "May 12, 1885, at 11 in the morning, Mr. Focachon put Elise N— to sleep in the presence of Messrs. Beaunis, Bernheim, Liebault, etc. During the slumber eight little squares of gummed paper were affixed to the shoulder, under the pretense that it was a plaster. The paper was sustained with diachylon and a compress. Elise was left in this state all the day, being awakened at the time necessary for eating. She was watched all the time. At night Mr. Focachon impressed her that she was not to awaken until 7 the next morning, which she did. The following day, at 8:15, Mr. Focachon removed the papers in presence of Messrs. Beaunis, Bernheim, Liebault, Liegeois, etc. We noted that the papers had not been disturbed. On being removed the place presented the following aspect: A rectangular space

of four by five centimetres was seen with the epidermis thickened and presenting a yellowish white color; the epidermis was not broken, and there was no blister; it presented, in a word, the aspect and character of the period immediately preceding the blister proper. This region was surrounded by a zone of intense red, inflamed; it was a centimetre wide. These facts being ascertained, a dry compress was put on the place, that the skin might be examined later. At 1:30 of the same day it had the same aspect as in the morning." The document was signed by Profs. Beauais, Bernheim, Liebault, Liegeois, Simon, Laurent and Brulard. Two days afterward Focachon announced to Liebault that on his return to Charmes, the same day in which the document was signed, he observed and photographed at 4 in the afternoon, on the same place where it was observed that a blister was forming, five pustules. The 13th a thick and milky matter exuded. This ended the experiment.

#### METAPHYSICAL TWINS.

The case of the death of twins, into which Mr. George Collier held an inquiry, was the second very remarkable occurrence of the kind within a few weeks. Only a short time since Dr. Diplock held an inquest on the bodies of two children who had lived to the age of a year and nine months. It was given in evidence by the mother that both had been delicate and ailing from their birth, and that whenever one had been unwell the other immediately fell ill too. This had invariably been the case. Eventually, after struggling along together in the most complete sympathy for twenty-one months, they were both seized with teething convulsions and both died in the same moment. Whether the two children, the circumstances of whose deaths have just come before Mr. Collier, were similarly affected during lifetime there seems to be no evidence to show. They lived only five months, and very probably any such similarity would have been unobserved even if it had existed. But that they died together and from one and the same cause there seems to be no reasonable ground for doubt. The mother said that she put the children to bed at seven o'clock on Thursday evening, and the next morning they were found both lying on their faces close to one another and quite dead. A medical man made an examination of the bodies, and gave it as his opinion that the cause of death in each case was bronchitis, accelerated by rebreathing air highly charged with carbonic acid gas. Assuming, as we suppose we may do, that the depositions which a coroner in each case accepted as facts were really reliable, these cases certainly point to a very mysterious sympathy of nature more remarkable in some respects than anything presented by Two-headed Nightingales or Siamese Twins. That the Siamese Twins should have died within two hours of each other is intelligible; but these cases of simultaneous disease and death between children with no kind of physical attachment are very puzzling.—*London Paper*.

The superior man thinks of virtue: the small man thinks of comfort. The superior man thinks of the sanctions of the law: the small man thinks of the favors which he may receive.—*Confucius*.

#### ILLIBERALISM.

"Our Sunday Talks, or Gleanings in Various Fields of Thought" is a collection of short articles, contributed by J. J. Owen (editor of *Golden Gate*) to *San José* (Cal.) *Mercury*. As a sample of them, we copy the following:

"Liberalism," so called, is often but another name for the most intolerant bigotry. Some *liberals* are simply vicious in their treatment of religious questions. Serenely anchored in their own inordinate conceit, and absolutely ignorant of the vast array of psychological facts and experiences that are entirely familiar to others, and have been through all the ages, they become actually insolent in their negations of the world of things they do not happen to know. And this they do in the name of liberalism. A truly liberal man is never intolerant or bigoted. He is modest in his doubts, and never denies stubbornly.

The true liberalist will never seek to disturb the serene faith of another in religious things, where such disturbance would tend to seriously mar the happiness and peace of mind of such person. There are persons the bent of whose nature, coupled with a lifetime of pious training, are so deeply grounded in their religious faith—so sure that theirs is the only true way of salvation—that to doubt, with them, would be to so unsettle their lives that the most serious consequences would be apt to follow.

There is good in all religions, and much that is not religion. Jew and Gentile, Christian and Pagan—all possess the common virtues of humanity, and often its worst vices. Many religious people are, no doubt, better men and women because of the restraining influence of their religion. As humanity averages, we should very much dislike to reside in a community where no such restraining influences were felt. Law would be powerless to protect life and property from the viciously inclined. If a man can not walk uprightly and deal fairly with his fellows, except through fear of eternal punishment, or the hope of everlasting pleasures in another life, we would encourage him in that belief.

We have no sympathy with that reckless and intolerant liberalism that would sweep away with a breath all the safeguards of religion; nor with that persecuting spirit that would condemn a fellow being either because of his belief or non-belief.

True liberalism is gentle and charitable, and considerate of the opinions of others. It is the exclusive property of no class of thinkers. It is found in the church and out of it. It belongs to all broad natures and advanced souls. What the church and the world want is more of it.

THE moral insight of Swedenborg, the correction of popular errors, the announcement of ethical laws, take him out of comparison with any other modern writer, and entitle him to a place, vacant for some ages, among the lawgivers of mankind.—*Emerson*.

The best way to keep good acts in memory is to refresh them with new.—*Cato*.