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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.

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

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HEREDITY OF THE MEMORY.

(SECOND ARTICLE.)

H. D. VALIN, M.D.

The case that I reported under this head in *MIND IN NATURE*, Vol. I. No. 10, has been under my close observation since, and what was surmised then has been fulfilled.

At the time the first article was written, I took pains to count the number of words which E. D. had been able to talk occasionally before she was sixteen months old, and they numbered 40, most of them German, as her mother and the servant always use that language in the house. These words were all of them uttered more distinctly the first few times that they were used. In the course of a few weeks they would be forgotten or contracted into sounds unintelligible for those not initiated. As I predicted five months ago, E. D. makes very little progress in the study of what is to her foreign languages, and I often meet children of her age who can talk about a dozen words of English, or of German, which is better than E. D. can do, though she is not backward in intelligence.

The only other French word that she has spoken instinctively has been *pas capable*, the Canadian French dialect for *pas capable*, I can't, and she has changed the German *mich* into *mé (moi)*, of the former language.

After publication of the first article I received the following report of a case the converse of this little girl, and one very different from what I would have expected.

CHICAGO, March 10, 1886.

H. D. VALIN, M. D.

Dear Sir:—Having read your article, "Heredity of the Memory" in *MIND IN NATURE*, December, 1885, I take pleasure in sending you the following notes of a similar case which came under my observation some years ago while residing in Milwaukee where I was born and brought up. F. G., a girl aged 24, when she came from Germany to America, married two years later an American widower of Irish descent, who had a few children by a former Anglo-American wife. Of the children of the second marriage there were seven girls born in succession. During this lapse of time, the mother had almost completely forgotten the German language. After not less than twelve years residence in the English speaking part of Milwaukee, she gave birth to her first boy, to whom, of course, she always spoke English, as she had to her daughters,

none of whom can speak German to this date. But the boy, from heredity as it seems, began speaking German words when he was a babbling child, to the great surprise of most of the relatives who could not understand him, and he is the only person in the family who can talk German fluently, and he occasionally serves as interpreter for his mother now when she speaks with German people. These persons are all alive to-day and personal acquaintances of mine.

Very truly yours, A.

In this, as in the first case, the inheritance has been from one sex in the parent to the other sex in the child as it should be, and were the necessary conditions of more frequent occurrence, such cases would be common. Again, there is hardly any doubt that the hereditary facility for learning German was a great benefit to this boy when studying and talking that language among strangers.

The many queries and incredulous expressions of opinion made to me by various friends have taught me that a *natural law of heredity* is not a thing generally known among the educated. In fact, I do not know of its being mentioned in text-books on physiology; hence a general indisposition to believe in this matter is to be expected.

However, I sincerely think that a complete understanding of this law will form a solid basis for a positive chronology in the study of Palæontology in the near future. That is, by means of the time required for certain variations to become hereditary in a species, we will be able to affix a definite age to each species in the past history of life on earth.

In the case of E. D., the Canadian dialect of the French language must have become hereditary in the course of about six generations.

Of the hereditary knowledge of persons, it has also been my good fortune to come into contact with a case lately.

Mamie K., aged two years and six months, born of English speaking parents, was partially delirious from a high fever some weeks ago, when she at one time sat in bed, looked towards the door, stretched her arms towards it and cried out: Papa! papa! nodding to her mother to draw her attention still more to the spot. These details observed by her mother (who had never heard or read anything on the subject) were

related to me in good faith the next morning, and had left no doubt in the mother's mind of the reality of the child's vision. This little girl was born six months after the death of her father by a terrible accident, and she had never seen a picture of him.

While this case is not as clear as those reported in December, still the fact that it proceeds according to the general law of heredity, and may have been affected by a powerful mental impression of the mother leads me to think it genuine.

*THOUGHTS PROMPTED BY THE
CONTRIBUTIONS OF BISHOP
COXE TO THE FIRST VOL-
UME OF MIND IN NATURE.*

R. W. SHUFELDT.

As the readers of MIND IN NATURE are well aware, Bishop Coxe's pen was by no means idle during the first year's growth of this journal, as many of its columns will attest. The mind of that eminent divine led him into fields psychical, fields metaphysical, and, I was almost going to add, into fields scientific; but, I am sorry to say, those grand art-pictures of scientific progress and learning painted by the hand of the nineteenth century are turned to the wall, so far as Bishop Coxe is concerned, or any of his kind.

Of the "Coincidences," the "Ethics of the Anonymous," the "Chances and Mischances," there is but little to be said; they are written with Bishop Coxe's usual vigor, to say nothing of his vivacity.

Yet I would say in regard to this author's hope, that some young man would arise who would make it the business of his life to collect data to the elucidation of several of the above subjects, that some of the best, and not a little, of both England's and America's talent, and *matured talent*, too, is devoted to such fields as I pen these lines. May it be our fortune to have Bishop Coxe enjoy years so full that he may know some day of the results of these investigations; but, Bishop, they must be recorded in a little more scientific manner than the admirable illustrations which you have brought forward to illustrate your own ideas under the chapters in question.

As our author comes to discuss "Interpositions" he meets with a stumbling block, and think of it, it is the "vermicular appendix," or, as it is better known to science, the "appendix vermiformis."

It is rather difficult to see what a great theologian has to do with the appendix vermiformis, but still it seems to worry the Bishop, that science up to the present time has failed to assign any use to this structure, and our author speaks of it in the following words: "There is in every human body a scandal of science called 'the vermicular appendix.' No anatomist can assign any reason for its existence; it is a little pouch and pocket-hole attached to an entrail, which seems to be put there on purpose to make it the easiest thing in the world for a man or a child to kill himself with a wholesome meal."

Very true, for I assure you, as an anatomist, that science knows nothing of the *function* of the appendix vermiformis whatever, any more than it does of the suprarenal capsules, the thyroid gland, the thymus gland, the pituitary body and pineal gland, or, as for that matter, *millions upon millions of other still unlearned facts*. Science is very candid on this score; we simply say we do not know; but science is very patient, too, and we are learning a little every day. And now, Bishop, that I have hinted to you how many things science does not know, let me tell you of one thing she *does* know. In referring to Peter coming to Jesus "walking on the water" (p. 188), you ask, "how do we know that there is not in man some physical arrangement which *might* be quickened into use, and which might lift man above the surface of the water, as fishes are enabled to rise and sink within it, by a contrivance which alters their specific gravity in obedience to their instincts?"

I can not help but admire your faith; but really, did you, or could you, control the smile that must have crept over your face as you penned *that* question to the world of science in the nineteenth century? By the shades of Herophilus, sir, and the army of anatomists since his time, and the millions of human feet that have been dissected, I can tell you upon authority that no such "physical arrangement" exists, or ever did exist. Let me say in my humor, *guess again*.

But to return for a moment to the "appendix vermiformis." According to your own creed, it seems a little odd that a structure designed by your Creator and a "scandal of science," as you are pleased to call it, are one and the same thing. Is this what theology teaches at the present day?

Yes, good and Christian men sometimes die from foreign bodies finding their way into the appendix vermiformis; but this is a question for theologians to answer, and certainly not the anatomist! We evolutionists often see the *disadvantages* in functionless organs long before they become entirely rudimentary, or disappear altogether.

Even man's *upright position* is associated with very grave disadvantages, anatomically speaking, and did he now resort to quadrupedal locomotion, as his early ancestors did perforce, the appendix vermiformis would be, among other structures, out of harm's way, as a fatal receptacle for raisin seeds and cherry pits.

When you were a boy, Bishop, you might have asked science, with equal pertinence, of what use were the "splint-bones" in a horse? and science of that day would have been totally unable to answer you; but to-day science teaches you that these "splint-bones" are rudimentary digits that remain from a five-fingered ancestor, *and is it not fortunate that we have discovered, and have in our possession, examples of every one of his several ancient relatives from the different geologic horizons, showing precisely how the change came about?*

You see what I am coming to, for I intend to answer the question for you in regard to the appendix vermiformis. In man the vermiform appendix *has no use*, any more than his rudimentary mammary glands have; nor, moreover, will science ever find any use for them. Would it not be better before propounding such questions to carefully read and ponder upon that chapter in anatomy which treats of the *history of rudimentary organs*? We can trace the history and *former use* of the splint-bones in a horse, because such structures are well-preserved in a fossil state; but the soft parts perish in those animals which inhabited the earth in geological times.

Our author says, "We owe to 'science' the enslavement of the human mind, and its scorn of the Pythagorean theory, for twenty centuries." So far as the "enslavement of the human mind" is concerned, I would not resent the statement, that mine was bound with fetters of steel, if I seriously asked the question in public whether it *might* not be possible that Peter had swim-bladders in his feet, like a fish has in his abdomen!

Further, may I ask, has the person who, in this day and generation, even hints at

such a ridiculous "physical arrangement," the right to say, "I am persuaded that the day of these modern sophists will deepen into the night which is destined to envelope their stupid theories just so soon as nobler men than your Huxleys and Tyndalls begin to investigate *mind*" (p. 125).

Has Bishop Coxe the slightest conception of the magnificent contributions that anatomists, physiologists and anthropologists have made during the past fifty years to the knowledge of such subjects? I think *not*.

But I must cease here. Science rarely indulges in what I have done in the above paragraphs; but before I pick up my scalpel again, Bishop, let me quote you the words recently written by a priest of your own church; you will know him well, and I prophecy that during the next century there will be more, rather than less, of his kind. R. Heber Newton says, in speaking of the Bible: "In the present immature stage of this science of Biblical criticism there are, of course, plenty of speculations and guesses, of hasty generalizations and crude opinions. Time will correct these. Meanwhile, there is already so much that may claim to be well established as to constitute a new knowledge of these old books."

"The historical books are seen to be the work of many hands in many ages. They gather up the popular traditions of the race, carry down on their slow streams fragments from such far back ages that we have almost lost clue to their story; glacial boulders that now lie strangely out of place in the rich fields of later eras; songs of rude periods, nature myths, legions of semi-fabulous heroes, folk lore of the tribes, scraps from long-forgotten books, entries from ancient annals, pages torn from the histories of other peoples to fill out the story; the whole worked over many times by many hands in many generations."*

As you say, Bishop in grasping at such a straw as claiming Copernicus for the church, simply upon the fact that he once supported himself as an apostolic scribe, we owe him true science; but if Doctor Heber Newton writes many more books as the one from which I have just quoted, a far more significant event will come to pass, for in the nineteenth century science will claim *him*—brave, learned, and unfettered thinker as he is.

*The Right and Wrong uses of the Bible, by R. Heber Newton, Rector of All Soul's Church, N. Y., 1882.

HYPNOTISM IN CHOREA AND EPILEPSY.

PROF. E. P. THWING, PH.D.

The recent report of French physicians who have successfully treated incipient insanity and epilepsy by the Artificial Trance is given in *MIND IN NATURE*, for April. Before reading this report, or knowing that any one had adopted this method, I had already proved its benign utility. The facts are briefly these:

A friend had told me of his daughter R., fifteen years of age, who for years had been afflicted with chorea and epilepsy. A fright and a fall, together with school confinement, were the supposed factors in the etiology of the case. The family history was good, the hygienic surroundings fair. The attacks of the disease had been frequent and at times violent in degree. Earlier seizures were accompanied with vocal and physical manifestations, but latterly the attacks were those of sudden syncope, without any aura, vertigo or warning whatever. While eating, or in bed, perhaps, R. would instantly become unconscious and remain so some minutes. On recovery, no recollection was had of anything, and no pain or special exhaustion complained of. At our first meeting only a few queries were put and a general examination of the case was had. At the second, R. was seated directly before me. Her facial muscles were at work and her arms and fingers as well. Taking each hand firmly within my own, I held them a moment, and encouraged her to keep as still as possible, with her eye fixed on mine. Realizing that I had to do with an enfeebled will, as well as a disordered body, I stimulated each effort at self-control with quieting and assuring words. Partial muscular repose was secured in a few moments, so that when the hands were dropped in her lap they lay motionless except a twitching of the thumbs. This, and also a continued angular movement of the elbow yielded to manipulation and suggestion, so that only the facial distortion remained. This was soothed by pressure and gentle passes from before backward. The eyes were next attended to. Up to this point R. was in a state of normal wakefulness. Now the trance sleep was induced, as heretofore described (*MIND IN NATURE*, Vol. I. 48 page.) When first I touched the eyeballs their furious rolling was noticed under the out-spread fingers of either hand.

As in all other cases, the gradual quietude of these organs will indicate deepening somnolence. So, also, the relaxation of the ligamentum nuchæ and neck muscles, which is a later sign. Within a minute the patient was thoroughly hypnotized, so that a touch of the conjunctiva and cornea was not noticed. She was then allowed to sleep extended on a sofa, and when waked her appearance was noticeably improved. Sitting then upright, leaning against the wall, she was told to sleep, and immediately responded. No medicines were given. After one or two more treatments her self-control was so well established, she appeared again on the street after three months seclusion, and has since attended Sunday-school. No fits have occurred, whereas, four a day were sometimes had previous to these meetings.

I have no theory about the matter, but simply state the unvarnished facts as an interesting parallel to those already referred to in French practice and suggestive of a method of therapeutics which Prof. Carpenter, of London University, recently deceased, regarded as "one of the most potent methods of treatment which the physician has at command."

SLATE WRITING.

A few members of the Western Society for Psychical Research, were invited to the residence of Mr. Lewis, Friday evening February 19, 1886, to meet Mrs. R. C. Simpson. Including the family of Mr. Lewis, there were eleven persons present; they occupied two large double parlors, well lighted. A small lap table, or cutting table was placed in the back parlor under a lighted gas jet. Mrs. Simpson sat in a small arm-chair on the left of this table, which, being too low to readily allow her arm to pass under it, was raised about four inches, by placing books under each of the legs, making a very insecure foundation, and one that forbid any jar or movement of the table. Over this was thrown a shawl which reached the floor on all sides. A daughter of Mr. Lewis brought her school slate, a small double slate, ruled on one side. This was examined by all present, and admitted to be clean, smooth and just such a slate as a school girl would have and use; a bit of slate-pencil, about the size of a pin-head was placed between the slates; a second bit was broken off, but this slipped out of the fingers and could not be found.

Mrs. Simpson took the slate and held it under the table. Those present arranged themselves around it at a distance varying from two feet to six feet from it, none of them touching the table. A general conversation was carried on by all, largely upon the subject of education, in which Mrs. Simpson joined.

In about half an hour, Mrs. Simpson showed evidence of considerable nervous excitement, and asked Miss B. to take a seat in front of her, and direct the conversation to her (Mrs. S.) Miss B. did so, and asked her a question; there was a quick, convulsive movement of Mrs. Simpson's right arm. She then laid the slate upon the table, on the *outside* of which was written: "Yes, Sunday," which Miss B. said was a correct answer to her question.

The slate was then cleaned and held under the table as before; in a short time Mrs. S. said there was a communication for a friend of some one present, and would only be understood by this friend. She then placed the slate upon the table; on opening it, writing was plainly visible on the inside. Mrs. S. then asked one of the gentlemen to put a mark of any kind, on any part of the slate; he took the slate, made a "W" on the lower part of one of the slates; placed the bit of pencil in the center, closed the slate and handed it to Mrs. S., who, without opening it held it under the table; in a short time she placed the slate upon the table; on opening it, writing was plainly visible on the slate near the initial.

Altogether, Mrs. S. held the slate under the table over an hour, and it was remarked by those present, that to hold the arm in the position she did for so long time, would require strong muscular force, and with the added weight of the slate, rendered it more remarkable.

During the continuance of the experiment, Mrs. S. did not change her position, nor did any one go out of the room or touch her, nor did any one touch the table when the slate was held under it. The slate was held only in the right hand of Mrs. S. and was not touched by her left hand. There was but the one slate used, or visible.

THE mind that made the world is not one mind, but *the* mind. Every man is an inlet to the same and to all of the same. And every work of art is more or less pure manifestation of the same.—*Emerson*.

MIND CURE ON A MATERIAL BASIS.

SARAH E. TITCOMB.

In Mrs. U. N. Gestefeld's review of "*Mind cure on a Material Basis*," in the March number of *MIND IN NATURE*, she asks several questions to which I wish to reply.

Mrs. Gestefeld asks: "If mind, or the power of thought is the product of matter, or of a certain arrangement or combination of atoms of matter, what determines that same combination and arrangement?"

This combination and arrangement is due, there's every reason to suppose, to the working of laws which were instituted by the Creator of the atoms.

Mrs. Gestefeld asks: "If there is but one substance, and matter is that one, and mind but its product, how can a thought of the mind produce any change in that substance?"

Thought can produce a change in matter because it is *identical* with matter. Mind is matter.

Mrs. Gestefeld continues: "In order for mind, or the power of thought to exist, must not the same arrangement or combination of matter which produced it remain unchanged?"

Comparative anatomy shows that the intellectual energy is in proportion to the size and material quality of the brain, and pathology furnishes an abundance of facts which prove that the particles of which the brain is composed can not be changed or injured without producing mental disturbance. Parchappe having examined seven hundred and eighty-two cases of decline of intellect proves by figures that the diminution in the weight of the brain was in proportion to the mental perturbation.

Mrs. Gestefeld says: "The thought of sickness is the patient's dominant idea, no sickness, the mind curers. These two dominant ideas should be equal in strength. How then does the simple transference of the mind-curer's thought remove the patient's and substitute itself in its place?"

The transferred thought of the mind-curer removes the thought in the unconscious mind of the patient precisely as a new thought would remove a previous thought in the conscious mind of the patient, without regard to the importance of the thought. It is a well known fact that a person who is suffering extreme pain may become instantly free from the pain by the

mind being engrossed by an alarm of fire or a runaway horse.

Mrs. Gestefeld continues: "And if the restored health of the patient is simply the transferred thought of the mind-curer, a person who is perfectly well can be made ill, and of any disease any other person wishes, who simply concentrates his mind upon the given disease and transfers his thought to the mind of the well person."

It is perfectly true that nature's laws do not in their working discriminate between good and evil results. The sun sometimes scorches as well as warms the earth. The experiments made by the Society for Psychological Research (London) have proved that the thought of one person will not only produce pain in another person, but the pain will be felt in the precise spot that the thought is concentrated upon.

Mrs. Gestefeld asks: "If the dominant idea can so govern the body as to produce a change in it, what is to hinder it from continuing to do so until it has completely transformed the body?"

One might reply that when a feeble emaciated person is restored to perfect health the body is transformed. The benefits that may be derived from thought-transference are but dimly realized at present, but there is probably a limit to the working of this law as there is to the working of other laws.

Mrs. Gestefeld says: "If mind is a product of matter, does it not seem reasonable that when a portion of the body is gone, the power of thought will be lessened also? But a man may lose both legs, and thus nearly one-half of his body, and he will still be as conscious of a body as he ever was."

Although mind is in the whole body, the brain is pre-eminently the organ of thought, and as before mentioned, pathology shows that a loss of the brain, or a part of it can not be sustained without a diminution of the power of mind or thought. The remarkable vivisections and experiments of Flourens prove this law so forcibly that any refutation of it becomes next to impossible. Flourens performed his experiments on such animals as from their physical constitutions were able to support considerable lesions of the skull and of the brain. He removed the superior parts of the brain in layers, and we are told that it is not too much to assert that the mental capacities were removed in the same ratio. In other words, the knife of the anatomist cuts off the mind piece-meal.

Mrs. Gestefeld quotes the following passages:

"Doubtless many will think it impossible for them to cure disease by concentrating the mind upon the thought that the sick person has no disease, as it is impossible not to believe in the reality of disease."

"It appears that what is only imagined in the mind-curer's brain becomes a reality in the brain to which the thought is transferred."

"If, then," says Mrs. Gestefeld, "the dominant thought in the brain of the mind-curer is, that the patient's disease is real, and he only imagines him well, a thought not equaling in power the dominant idea is sufficient to remove that same dominant idea from the brain of the patient; and in that case the dominant idea can not have the power she claims for it, or it could not be so easily removed. It would be the lesser destroying the greater. The belief of the reality of the patient's disease remaining the dominant idea in the brain of the mind-curer, and his imagined thought of no disease destroying the dominant idea in the brain of the patient, and taking its place, and so restoring health to the patient, what becomes of the mind-curer's belief in the reality of the patient's disease?"

As before mentioned, one thought is replaced by another thought without regard to the value of the thought. It appears to be necessary in treating disease by concentration of thought that the mind-curer should mentally address the sick person, as thinking about a person does not have the same effect. While treating a sick person, the mind-curer's belief in the reality of the sick person's disease is not formulated and addressed to the patient's mind, but is lying dormant at the time, and the thought only is transferred to the mind of the patient. As before mentioned, nature's laws are not discriminating. The law by which the motions in one brain produce corresponding motions in another brain works just as unerringly in one case as in the other.

Mrs. Gestefeld continues: "In regard to the impossibility of not believing in the reality of disease, one might as well say that it is impossible not to believe that the sky and water touch away in the horizon, when one stands on the lake shore and looks in that direction; or that the sun moves, when it, as we say, rises in the east. In both instances we see an apparent truth, which science teaches us is not true."

As the sky and water do touch, the sky being simply the atmosphere, and as facts prove that the sun does not move, when it appears to rise in the east, whereas no fact in nature proves that disease is not real, Mrs. Gestefeld's simile is not applicable to the case in the way which she intended.

Mrs. Gestefeld says: "By taking the ground that there is but one substance, and that one, mind, and mind and its body one and inseparable, as Christian Science teaches we find a complete and logical explanation of what the material body is, whence come its apparent diseases and imperfections, and how they can be overcome and destroyed, and how all changes in the body are produced."

How is it possible to take the ground that all is mind when not a single fact in nature gives evidence of its being the true ground, whereas countless facts give evidence that all is matter? It is true that we do not know what matter is, but there is no ground on which to base an argument that all is mind. Such an argument, as Prof. Tyndall says, leads to nothing but obscurity and confusion. A teacher of "Christian Science" was asked, why, if all is mind, a person can not throw himself from a house-top, or in front of a passing locomotive without receiving injury. The teacher was true to her logic, and so made the absurd reply that a person can throw himself from a house-top or in front of a passing locomotive without receiving injury.

THE DIVINING ROD IDEA.

JOHN WETHERBEE.

Looking into a tea-store window one will sometimes see the automatic image of a man grinding coffee; observation will show that the wheel turns the man, not the man the wheel, or to be more homely in our symbol, "the tail wags the dog."

We believe in the mythical potency of "Divining rods," but the mysterious power is in the man, not in the rod. No doubt there is a psychological influence in the rod that may be in some, or many cases a factor, at least so far as to aid, or stimulate the power that is in the man. From old associations, the forked branch of witch-hazel is the popular divining rod, and with some people has an appreciable effect that any other forked twig might not have, but it is metaphysical rather than intrinsic.

A human divining rod, that is, a man

with the power in him constitutionally, one for instance, also, who considers Friday an unlucky day, and would not commence any thing important on that day, would be likely to be one who would consider witch-hazel an aid, and with such a one, it would be. This you see is on the principle that Hippocrates suggested, when he said, "the second best medicine was the best for one who thinks so." One step farther and we come to Christian Science, or Mind-cure. Really the active human world is quite full of divining rods.

No one can have been a close observer of human movements without having perceived a divining rod power in some persons; a sensing of coming events, a reaching of points at a shorter cut than by mathematical or studious calculations. We are in the habit of calling those with such "divining-rod" traits, far seeing men. Narrowing our field a little for the sake of simplicity and brevity and take stock and speculative movements, booms and panics, can any one with experience have failed of noticing that there are those who sense coming events, feel in their bones, so to speak, risings and depressions in advance of the fact? It is hardly worth while to argue this point, for the illustration of the divining-rod idea, I can only say after long observation of street activities nothing is more certain than this. As a member of a board of brokers in a large city for over 30 years, there never was a time when it was not wise (if making a turn for a profit is wise) to watch and follow the movements of certain people; Such people are rarely good judges of merit or value, are not given to statistics, or can with logic and judgment demonstrate the intrinsic value of a security, the impulse in them to buy or sell is an intuitive one. I will relate a circumstance of another kind to illustrate my point.

P. P. F. Degrand, thirty or forty years ago, was quite a local celebrity. When a young man he fought a duel and was hit in his elbow which stiffened thereby, and falling afterwards on the ice, he broke it again, which destroyed the joint, as a joint for the rest of his life. He was my neighbor, and one very pleasant morning I met him coming out with an umbrella under his arm, and I said, "Mr. Degrand you don't think it will rain do you? so clear and the wind west?" "Yes I do," he replied, "I know it will, I have a little tell-tale," pointing to

his defective elbow, "that says so." And it did so, for later it was a rainy day. This occurred correctly so many times, that I considered it phenomenal. His elbow was a "divining-rod," it sensed water; to be sure, it was a spring the air; it will not be hard from this to find the possibility and rationality of some having "defects" that would detect it in the earth. I use the word defect in an Emersonian way, who said once, "there is a crack in everything that God has made and the light of heaven shines through the crevice." This brings us back to divining-rods proper.

I met a singular man once who had invented a new kind of divining-rod, this was when the silver mines were attracting attention in Essex county, near Newburyport. The prongs of his rod were whalebone, united at the point by a metallic bulb, the secret was in the bulb and he kept it. The whalebone prongs were quite stiff and the contrivance could be held horizontally easily, which was the usual way he carried it when in use. It required quite a force to bend it downwards when held firm and horizontal before him. There was unmistakable evidence that there was force enough at times, or in some places to do it, and where it did there was argentiferous indications. I had had experiments many times before with such devices, once for a long time in Nevada City, but the further statement of this Massachusetts case will explain my point. We blindfolded this man and led him over soil under which we knew the silver vein ran, from the blossoms of it that cropped out from spot to spot in its course; the man would not know where he was, but his rod would bend and point downward with such force as to be painful to hold the ends, it was as palpably evident that a force attracted the point downward as if a ten pound weight were hung on its extremity. I have then taken the rod in my own hands, walked over the spot that covered the vein and no indications would be manifest, others did the same and no manifestations. Pass it into the owner's hands again and the rod would give its indication of silver. This was not a solitary experiment, but certainly it was a conclusive one, that the man himself was the real divining-rod. We will merely say again that the human world is pretty full of divining-rods for various purposes. Possibly there is a royal road to knowledge after all.

BOSTON, March 24, 1886.

THE DOCTRINE OF EVOLUTION.

I. LANCASTER.

I am forced to agree with Prof. Piper's opening sentence in *MIND IN NATURE* for March, and even to go further, and admit that "it would hardly be reasonable to expect a serious answer" from him to any statement of the doctrine of evolution. He forthwith proceeds to misquote. "Huxley," says our author, "recognizes the impossibility of establishing certain facts, and hence pronounces the evidence unverifiable." No such statement was made, and hence the microscopic examination of definitions which follow is irrelevant. Besides, the word "verify" and its inflections, was kept in brackets, to indicate the special sense in which they were used, which sense was clearly stated.

But I hasten to do good for evil, and assist the professor in his unequal contest with the evidences. His scorn for Darwin's "probabilities" is hearty, and he can by no means see how any amount of supposition, can demonstrate that the whole scheme of organized life came from the "fine old atom molecule, in size infinitesimal," which contained within itself all life, "power and potency." But why take trouble on interest. No evolutionist claims that such derivation is "demonstrated." Huxley is explicit on this point, and persistently disclaims any sort of "demonstrative" knowledge in that region. He even says that a cautious man will not hold as demonstrated that the order of nature has always been what it is now. But in company with all evolutionists, he does claim, that we have very good evidence for holding to nature's order, and to the derivation of life through evolution from a primordial form, and they all have great respect for that "atom molecule." Why? Simply because that sort of derivation is, as a matter-of-fact, now going on all over the earth. Every "braying ass," "prattling parrot," "all the sages, all brute life, from lamb to lion; from the serpent to the dove;—all thoughts, feelings, or emotions, even the soul itself, or if we will, the principle which governs thought," does as a fact, develop in just that way. It is "demonstrative." It is "verifiable." In every case *q. e. d.* terminates the statement. Each individual begins with something very much like an "atom molecule," and develops through infinite changes into the mature animal or

plant. That little microscopic germ contains within itself the "power and potency" of a form of life. This not only goes on now, but it has gone on through a time coeval with human history, and we simply infer for want of other evidence that it always has gone on. When we turn to evidence of a cosmical character, which determines the fact of a remote condition of the earth's surface denying life, we are compelled to carry back the present process, and see life's initiation in a germ. We are constrained to do so, not because of any ethical reason, but simply by the *constitution of the laws of thought*.

But we can not rest here. It is a demonstrable fact that the antecedent of the individual germ is found in a cause not greatly differing in character from the form which is developed from it. We therefore rest under the necessity of holding that the cause of the *first* "atom molecule," differed from that which succeeded it, in no great degree; it might be in the addition of a single atom of carbon to a molecule which had been previously developed.

We are now at the limit of our inferences, at the point of pure guess-work, and we have arrived there by imitating the angel of the Apocalypse, who was careful to keep at least one foot on solid land.

The Almighty Creator may, it is true, be supposed to have added by fiat, the carbon atom which conferred "power and potency," but if so, then *all* atoms which are the causes of change, must be supposed to be so added throughout. If, on the other hand, he added the atom by a process of development, the demands of the evidences are complied with, and he now carries on the world in the same way that he started it, by a process of evolution. If the professor will produce a single miracle which can be as indubitably substantiated as a case of evolution now in progress on all sides, he will have at least a small speck of earth to stand on, but with no particle of evidence that miracle ever existed anywhere, both of his feet are on the sea.

If it be said that we are prevented from pursuing this induction by reason of groups presenting specific differences, the answer is, that the similarities through these groups are very much more important than the differences. The likenesses found throughout the mammalian vertebrates, for instance, are of far greater value than any differences whatever, and indicate some bond of

unity between them. This bond is found in the law of heredity, and is nothing less than descent with variation. It is demonstrative, and must, like the law of development from the germ, be carried through the realm of life. The case is now complete, with a tendency to vary, coupled with the fact that the variations will increase under favorable conditions, as we find that they do, we simply have no option but to take refuge in evolution.

But we are by no means confined to inferences as to the fact of the mutability of species under the law of variability in descent. We have the demonstrated fact, that so far at least, as one well-marked species is concerned, it is mutable. The horse is proven to have descended through several well defined species. There is no doubt about it. We are in *possession of the bones*. It is equally demonstrated that some species of birds are modified reptiles. As in the case of the horse, their bones prove it.

And yet this professor is troubled with Darwin's statements of "probability." If he says that the "progenitor of all the vertebrata *must* have been an aquatic animal," and that "*all* the higher mammals are probably derived from an ancient marsupial," he means that the "aquatic animal" and the "marsupial" stand in the path of descent determined by the inferential evidence which governs this part of the case, and that the vertebrate, and higher animals, were therefore *compelled* to take this line as no other was open to them. But no evolutionist of any reputation, least of all Darwin, or Huxley, ever claimed it to be "demonstrated" that they *did* take that line. The question rests on inferential, and not demonstrative evidence.

I hope the professor will enlighten my ignorance in regard to what sort of stuff "cursed dust" is. Was it left over from the original heap in the Garden of Eden? It must be something dreadful, and much harder to deal with than the normal article. If however, he will again consult his friends who so kindly furnish him with information, I am confident they will advise him either to wait the "appointed time" when "the paper I have been examining, will tumble into dust," or use a stronger broom for its removal.

How happy one would be if one could throw off one's self as one throws off others.—*Madame Du Deffand*.

WHAT CONSTITUTES EVIDENCE?

URSULA N. GESTEFELD.

There is much discussion as to the reliability of the evidence offered in cases where disease has been apparently cured by metaphysical treatment.

Popular opinion seems to be about equally divided between cures in some cases, and no cures at all.

The latter class base their opinion upon the fact that to-day many physicians admit the possibility, and even probability of cures by the above mentioned method in cases of purely nervous affections or where no organic disease exists, and they construe that admission to mean "where there is nothing much the matter," or "where one only imagines himself sick." What is accepted as evidence by the first class is rejected by those who decline to be influenced by popular opinion, and whose preconceived theories render such a conclusion impossible. They will admit cures probable, where there is nothing but "notions" and "fancies" to cure, but deny them absolutely, where they have taken place in cases pronounced incurable by the medical faculty. In the latter instance, where proof of a cure is established, "there was an error in the diagnosis."

All the same, that diagnosis was accepted as correct before the cure was accomplished, and the only reason why it is denied later, is because the change in the patient has disproved the theory upon which the diagnosis was based. The restored health of the patient is a patent fact, therefore his disease could not have been what it was supposed and pronounced to be; consequently, his case proves nothing to those who still hold to the theory of incurable disease.

But it proves something to those who formerly accepted such opinions as well-nigh infallible. It proves that those who pronounce them are liable to err, and that it would be well not to submit to what are called inevitable results, so long as the authority which so pronounces is human and fallible.

Many who are disposed to be fair-minded and just in their decisions, find their way beset with difficulties, when they attempt to investigate cases of alleged cures. When they have prosecuted their inquiries systematically to the end, and stripped the case in question of its purely "they say" qual-

ity, they often find it to be largely shorn of its marvelous characteristics. Some people are disposed to be credulous regarding that which they do not understand and which seems in any way mysterious, and among such an account of a remarkable case when handed from one to another "grows by what it feeds upon." It finally assumes such proportions that it attracts the attention of thinking people, who, after some investigation become convinced that the kernel of the nut when reached will not repay the time and labor expended upon it. Cases of cures by any method outside of the so-called legitimate ones, will be looked upon suspiciously and doubtingly for some time to come by the majority of people, for the force of habit is strong, and the theories which form the basis of medical treatment have been accepted and respected for many a long year.

The most interested party is naturally, the patient. How he feels, whether well or ill, he, and he only, knows. His state of consciousness is his own, and can not be entered into by another. The best possible evidence is that which he gains from his own experience. What his disease or illness might be called by some one else, matters not. There might be as many opinions as there were minds to formulate them; but when his state of consciousness is changed, when he feels well instead of ill, something has been done, and he knows it. What difference does it make to him, whether that fact is pronounced an impossibility or not?

The metaphysician who does his work faithfully and conscientiously day by day, is constantly furnishing evidence which can be safely left to find its own place in the minds of men.

The fact remains, however, that no metaphysician or Christian Scientist in practice to-day or formerly, can truthfully say that he has been successful in all cases. Every one, without exception, must admit that in some of them he has failed to make the least impression. Experience proves such cases in the minority; still, while they do exist, it would be well for all practitioners to talk less and do more. Cease making such great claims, and grow. Seek to enter more and more into that understanding and realization which shall enable them to demonstrate unalterable principle in every instance, for the fault is not with the latter, but with themselves.

Every cure made by a metaphysician speaks for itself and for the science, and he does not need to blow his own trumpet. When he does so, he is in danger of acting inconsistently with his theory, and allowing his own personality to come between him and that perception of truth which is necessary to his own growth and advancement.

People will—and to their credit, be it said—continue to judge of metaphysical treatment by what it does; not by what its practitioners or followers say about it; and they will be slow to give its claims credit. But the cause will make its own way, if the latter work faithfully and persistently for it, putting entirely one side the "I am greater than thou" feeling.

Those who work for principle, and not for personality, will, sooner or later, command respect and attention for the cause they represent.

"*The Spirits of Darkness* and their manifestations on earth; or ancient and modern spiritualism," by the Rev. John Gmeiner, a professor in the Theological Seminary at St. Francis, Wis., published by Hoffman Brothers, Chicago, at 35 cents, in paper and 60 cents, bound in muslin, is a carefully prepared and well written statement of the doctrine of the Catholic Church on the subject, that will well repay perusal by all interested in psychical phenomena; as evidence of the thoroughness of the professor, we note the fact that he has three hundred and sixty foot notes of references, ranging from the earliest records down to MIND IN NATURE for February. We are not willing to accept his "conclusions." If as claimed the Catholic Church and her ordained ministers have full and sole authority to exorcise the "Demons" which "possess" the human race, then there is a fearful responsibility resting on them, and a sad reckoning for them in the future, when they come to render an account of their stewardship.

"*Unity*," (Chicago) for April 17th, is largely devoted to the question of the rights of birds and animals to "Life, liberty and the pursuit of happiness." We hope our Unitarian brothers will continue the discussion and enlist our Orthodox brothers of hunting proclivities in obtaining signatures to the obligation "Believing that hunting and fishing is wrong as a pastime of Sportsmen, which may be right as a business of the butcher, we do recognize it as an obligation binding on our manhood to avoid all pleasures that consist in taking life."

A charter has been issued for the organization of the "*Illinois Metaphysical College*," having for its object, "To instruct concerning Spirit (God); to impart knowledge of Soul (Man); to teach relation of Soul to Spirit or man to God, and the relation of Soul to body, or mind to matter; to promote happiness and health by teaching principles of Soul science, and the application of same in curing disease, thus to constitute a school of Therapeutic Metaphysics."

A FAITH CURE.

Aware of the difficulty of verifying many of the statements made in reports of faith cures, and, consequently, the not unreasonable scepticism of physicians especially, in regard to all reports of such cures, we have been cautious in the discussion of the subject, and reported only such cases as were well verified and bore evidence of genuineness. It is, therefore, a pleasure to us to offer the following report, which would seem to meet all the requirements called for as regards evidence, as to condition of the patient and nature of the disease,—which was not all imaginary—nor can we see that the cure can be credited to magnetic or mesmeric influence:

WASECA, Minn., March 22, 1886.

EDITOR MIND IN NATURE:—In accordance with your request for the particulars of the recent "faith cure" at this place, I will give them as briefly as consistent with completeness.

The lady cured, Mrs. A. B. Claghorn, is 26 years old, with dark hair and eyes, of nervo-bilious temperament, of cheerful disposition, with pleasant home and comfortable surroundings. She has had two children, both boys, the youngest now about three years old. She has never had any miscarriages. Her last labor was very difficult, and recovery slow. During her girlhood, after puberty, she was a constant martyr to dysmenorrhœa, for which all medical attention was unavailing. She was an inmate, for five months, of Dr. Jackson's water-cure establishment at Dansville, N. Y. My first acquaintance, professionally, with the lady began June 6, 1885, when she called at my office to be examined for what she feared was a cancer, or likely to be one. There were infra-mammary pains, also pains in ovarian and uterine regions, also in back, accompanied by heat in head and feet, hot flashes, and loss of appetite. There was no evidence of a tumor, and I so informed her. She would not submit to examination of the pelvic region, so I knew nothing of the condition of those parts at that time. I did not see her again till August 18th, when she had a severe sore throat, with fever and chills, accompanied by pain in the back and back of the head. I saw her daily till the 23d, when she was so much improved I discharged the case.

I was called again on the 9th of September, 1885. Her symptoms were frequent.

chills, bone pains, pain in the back, insomnia, and a tendency to recurrent spasms with opisthotonos. On the 19th, she submitted to a digital and speculum examination. The uterus was found prolapsed, completely retroverted, and solidly anchored by adhesions. The cervix had a bi-lateral laceration, from the os to the roof of the vagina, splitting the cervix into two nearly equal parts. There was a raw, angry look to the torn surfaces; and at the apex of the cleft there was a large ulcer. Application of a battery showed several very tender and sensitive points along the spine in the lumbar and sacral regions. She improved rapidly, however, under the treatment instituted, but the next menstrual epoch was delayed about a week, during which time the old pains came on again, culminating in vomiting, terrible spasms, both tonic and clonic, strongly marked opisthotonos, coldness of extremities, cramping of the limbs, intense pain in the base of the brain, intolerance of light, followed at times by complete unconsciousness, but there was neither loquacity, delirium nor frothing of the mouth, nor biting of the tongue. As the spasms passed off there was great difficulty of speech, weakness of the voice, and a partial paralysis of the motor nerves of the right side, while the sensory nerves were but slightly affected. She would rally somewhat from these attacks, but they recurred at intervals of eight to fifteen days, the paralysis following each attack being more complete every time, particularly at the menstrual epoch, and the rallying between the attacks was slow and tedious. Along in November cellulitis tumors developed in the pelvic cavity, which discharged several times through the vagina and bladder. A violent cystitis set in, and after several of the spasmodic attacks mentioned above, the paralysis of the bladder was so complete that it became necessary to draw the urine with a catheter. On the 16th of January, 1886, while the patient was slowly rallying from a severe attack, Dr. C. N. Dorion, an eminent gynecologist of St. Paul, Minn., was called in counsel. He confirmed my diagnosis, found the uterus lacerated, retroverted and prolapsed, and securely anchored. He found a cellulitis tumor near the rectum, with great sensitiveness in all the parts. The erosion and ulceration had improved, but otherwise there was little change. He recommended a continuance of the medical treatment she

was then having, made many valuable suggestions as to the use of topical and tonic agents, and informed the patient that her disease was not necessarily fatal, but that it was always tedious and protracted. He urged her to be patient and of good cheer, that perhaps she would be up and out again by spring. There was, however, very little change in her condition for the ensuing week, and on Monday, January 25th, nine days after Dr. Dorion's visit, she was taken again with cramps and spasms, although less severely than in some previous attacks. These continued until midnight, leaving her so completely paralyzed that in the morning of Tuesday she was unable to turn herself in bed, could not feed herself, and could use only one arm and that but slightly. She also suffered intense pain in the back of the head and in the bladder. During the forenoon her husband read to her an interesting account of a faith cure in the East, and both being earnest, sincere Christians, they began to discuss the question whether possibly there might not be a cure for her in the same way. At 12:40 he gave her some medicine and left the house to be gone a few hours, leaving his wife with an attendant who was occupied with domestic duties in another part of the house, but within easy call. After his departure she began to muse on the discussion of the forenoon, and resolved to ask God in prayer for health. Heretofore she had only asked for patience and submission, but now she engaged for a time in earnest prayer for health, using, as she says, these words: "If thou hast this healing for me, give it to me now." Suddenly she was startled by a voice, the direction of which she could not locate, which said: "In the name of Jesus of Nazareth, arise and walk." She opened her eyes, but saw no one. In a moment the same words came to her clear and distinct the second time. Feeling no relief from her pain she did not make any effort to rise, but spoke right out, saying, "But I haven't the strength, Lord; give me the strength and I will get up." Then the command came the third time, accompanied by a flood of light which filled the darkened room. She immediately tried to arise, and to her astonishment found that the muscles which but a few moments before were paralyzed now obeyed her will readily. Her pain also left her instantly as soon as she put forth an effort to move. She raised herself in bed, then

put her feet out on the floor. With a murmured prayer for strength she stood squarely on her feet for the first time in five months. She says for a moment she felt like faltering Peter on the water, and her knees shook, but strength came in answer to prayer. She then noted that it was just one o'clock. She felt a strange thrill throughout her system, and as though her internal organs were changing their position. She stepped off cautiously, found that she could walk, and went around the bed toward the door leading to another room. Here the impression came to her that she had done enough, to go back to bed. Accordingly she lay down again, and found that she could help herself with ease. She partook freely of nourishment which her stomach had previously rejected, and fed herself for the first time in two weeks. Her husband soon returned, and after hearing her strange recital he started for their minister, Rev. J. A. Steman, pastor of the Congregational church, whom he met on the way coming to the house. Mr. Steman states that while sitting in his study after dinner there came an impression to him, which he could not shake off, that he ought to go to Mr. Claghorn's at once, and it was in obedience to that impression that he was on the way when met. I was also sent for, but being out of town did not see her until evening. Shortly after her return to bed, through force of habit she took another dose of medicine. Immediately all pain returned to her. She took no more, but the pain did not disappear till evening. On my arrival she made no effort to demonstrate her new-found strength beyond her statement of the facts, giving me a vigorous grip of the hand, and showing that she could readily move about the bed. I advised discontinuance of all medicine and await developments. Later in the evening she quietly arose from the bed, and kneeling at the bedside offered up a prayer of thanksgiving for her recovery. She slept soundly that night, and in the morning when I called I found her up and dressed, sitting in a chair. She was almost entirely free from pain, but stated that she felt as though everything inside of her was being moved around. I made no physical examination of the affected parts, deeming it best to wait awhile. In the evening she rode about a mile in a cutter to prayer-meeting, and observers stated that she walked down the aisle to her seat with the light elastic

step of a girl. She began at once to improve in health and appearance. She was greatly emaciated, but began to flesh up, till she has gained fourteen pounds. Her eyes, which were very weak, and had been for years, have recovered the sparkle of health, and she can now read the finest print with comfort. At the last return of her menses there was some pain, but comparatively slight.

On Friday, March 5, 1886, accompanied by her husband, she came to my office and submitted to a thorough digital and speculum examination of the parts, that I might know their exact condition. Nearly all soreness and abnormal sensitiveness was gone. The laceration of the cervix remained as before, but the erosion upon the sides and ulceration at the apex of the cleft had disappeared, and the parts seemed to be covered with a new healthy formation of mucous membrane. The cellulitis tumor had gone. The uterus was slightly prolapsed, but freely moveable. Pulse and temperature normal; appetite good, and she says she sleeps soundly. The bladder trouble which had been so persistent was also removed. In fact, she says she is WELL, and during the past week has walked upwards of ten miles. She is fervent in the belief that she owes her sudden recovery to the interposition of divine power. She is modest and retiring, and does not court notoriety, but says she is perfectly willing that all the facts in her case may be made known, if thereby the cause of religion and faith in God may be subserved.

I have refrained from mentioning the remedies used by me in her case, also from giving any opinion, deeming that immaterial, as I assume no credit for her marvelous recovery. I have simply stated facts as they occurred, all of which I will verify under oath if necessary, and leave each reader to form his own opinion. I will state that I am a graduate of Hahnemann Medical College, of Chicago, and treated her to the best of my ability according to instructions of that school in such cases, and am willing to answer any reasonable questions from physicians or others who would desire to know more of this peculiar case, provided stamps are enclosed for reply. A. M. HUTCHINSON, M. D.,
Waseca, Minn.

To believe with certainty, we must begin with doubting.—*Stamislus.*

PERSONAL PURITY AMONG MEN.

THE WHITE CROSS SOCIETY AIM TO MAKE YOUNG MEN AS GOOD AS WOMEN.

In a late number of the N. Y. World appears the following:

"Four young men sitting about a round table in the Hoffman House the other night were listening to a story about an actress that a fifth young man was telling. All the lads laughed at the story except one blonde-mustached young fellow in a dress-suit. He looked as solemn as an Alderman during an investigation, and as the talk drifted off to a discussion of women—as talk among young men generally does—he got up, excused himself, and went out. The remaining four looked a little surprised at this abrupt departure until one of them suddenly remembered and explained that the absent youth had just joined the White Cross Society and pledged himself not to tell or listen to any more such stories. Not one of the men knew much about the society, and so one of them investigated and discovered its meaning."

"He discovered that the White Cross movement aims to promote personal purity among men and was organized in England in 1883 by the Bishop of Durham and the Rev. Dr. J. B. Lightfoot. It spread rapidly through England, the Continent, Australia, and reached America about a year ago. When a young man joins he subscribes to the following creed. I agree:"

1. To treat all women with respect and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions and to try and help my younger brothers.
5. To use every possible means to fulfill the command "Keep thyself pure."

Reflect a moment on the condition of Society in which it is necessary to form an association for such purpose.

What have mothers been thinking of to raise young men who need the restraints of a Society and an obligation, to require them to do that which no gentleman of self respect can fail to do!

"Why should the spirit of mortal be proud?" When after thousand of years of progress "The Heathen Chinese" is the average man to-day and we in our self righteousness declare that there is no place for him in our proud Republic of Freedom, dedicated to "God and Humanity," and at the same time be obliged to organize Societies to induce young men to observe the requirements of common decency and propriety.

Sisters, you are too much to blame in the matter. So long as you will marry and propagate men who are governed largely by their selfishness and lust, you can not expect your sons to be gentlemen.

OCCULTISM IN CHICAGO.

The wheels of life move on unendingly, but the forces that move them must be sought for in the realm of the viewless. The unseen rules the seen; but while this fact is palpable the impalpable causes elude search. It is the problem of the ages. What and why is life? Where is truth? How can it be applied to solve the complex problems of human existence? Nature—our mother Isis—can she give the solution? Has she the key?

Many systems of philosophy have spoken in reply, but none have answered—so say the occults—save occultism.

There are three societies in Chicago devoted to the study of the occult. But for all purposes of idle inquiry two of these brotherhoods are a very sphinx of silence, posing in a mystery as profound, an isolation as impenetrable as their ancient prototype dwelling in the desert of old Egypt, with the sands of centuries drifting deeply around her. Not even their names known to the uninitiated. Each of these two societies has a probationary term of seven years for the neophyte. The first degree can not be taken until this time has elapsed, unless the right of admission has been conquered through unusual development of occult powers. They date their origin from mythical times. There are ten degrees in each; however, only nine of these can be taken in this country. The aspirant for the tenth must seek it in the land of the Nile. The membership is composed of about an equal number of men and women, and there are lodges, as the societies are called, in all the principal cities of this country and across seas, including the remote east. The number of members is limited in each country, but it is not likely that the quota will be filled, for there are very few who have either the physical, moral, or spiritual courage to undergo the ordeal through which admission is obtained. They are ascetic in habit, and their special aim is to cultivate unselfishness of action. Their bond of brotherhood is so sacred and binding that life itself is freely given by brother for brother. They use both the Jewish and Oriental Kabalas, and believe the soul possesses the power to disengage itself from the body, making "astral" visits whenever it wills. Elliott Coues recently wrote an account of an "astral" visit made by himself to an old and intimate friend. These "viridical phantoms" or, as the Germans phrase it, the "dopple-ganger," are plainly recognizable as fac-simile representations of the individual, and the occultist claims that many apparitions can be accounted for in this way.

The rooms occupied by these societies are arranged according to the harmonic laws which are supposed to govern the development of occult powers, and are never entered save by initiates. At their weekly meetings each member occupies the same seat. The keys of the lodge-room are held in sacred keeping by the chief magus. There are only two persons in this country—one in Chicago and one in New York—who have taken the first nine degrees of these two societies.

The third body of the occult group—the Theosophical society—has its latch-string always out, inviting the wayfarer athirst for such science to enter and drink at the fountain of truth, whose disciples they believe themselves to be. Condensed within a single phrase, theosophy is the broadest altruism—a veritable brotherhood of humanity, whose only pathway

to "Nirvana" lies through utter abnegation of self. It seeks to develop to demonstration the god in man. "Nirvana," theosophically understood, is the attainment of the highest individuality through a complete divestment of everything which clogs the pure spirit entity or the "Brahman." Consequently it is absolute harmony with the laws of universal being. This is called "deliverance," and to attain it, if one would join the company of the gods, purity of thought, purity of word, and purity of deed are the essentials.

One of the "mahatmas" says: "To crown all human and purely individual personal feelings, blood ties and friendship, patriotism, and race predilections will give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one—love, an unmeasurable love for humanity as a whole." In short, "the individual is blended with the All."

The theosophical standpoint is exactly the reverse of that occupied by modern Spiritualism. Spiritualism believes in passivity and submitting to "control." Theosophy believes in activity—the highest spiritual activity—and in not permitting outside control from any source whatever. It teaches the cultivation of the sublime powers resident within the ego until it shall become "as a god." The adept and the medium are the two poles; while the former is intensely active, and thus able to control the elemental forces, the latter is entirely passive, and thus incurs the risk of falling a prey to the caprice of any mischievous controlling outside forces.

The occultist believes in the broadest sense that knowledge is power. In other words, "to believe without knowledge is weakness; to believe because one knows is power." His motto is: "There is no impossibility to him who wills." To this end, therefore, he studies the hidden mysteries of nature and the psychic powers latent in man; and in order to attain mastery over the forces of so-called inanimate nature he must first bring his own carnal nature under the subjection of the will. As an Oriental sacred book expresses it:

The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought. Who conquers these
Is equal to the conqueror of worlds.

The Theosophers are profound students of psychic mysteries, and do not believe that modern Spiritualism has answered or can answer Paul's question: "How are the dead raised up, and with what body do they come?"

As for phenomena, they hold it entirely incidental to the possession of these occult powers, and not to be sought as an end in order to daze the curiosity of the uninitiated. Yet, all the phenomena which Spiritualism claims to come from disembodied spirits the adept occultist produces by the exercise of his own will-power. The following incident—the truth of which is well vouched for, illustrates this point: Several years ago a prominent Theosophist here visited a famous Chicago slate writer (not now residing in the city) to test the powers of a friend and correspondent then living in northern Cashmere, who had previously written him that he would on a certain date give a message through an "Independent slate-writer." The fac-simile of the message to be given he sent with the communication. It read as follows: "Aham eva param Brahma" (translated, "I am myself a god"), and signed "R. L."

The test was made in accordance with the direction of the Cashmere correspondent, and when the locked slates were opened there was the peculiar message, written out fully, and precisely as it had been in the letter.

The headquarters of the present Theosophical society are at Madras, India. Elliott Coues, of the Smithsonian institute, Washington, author of the "Biogen Series," is president of the American board of control, and some of its prominent members are Prof. J. D. Buck, dean of the Cincinnati Medical college; Gen. Abner Doubleday, and Theodore M. Johnson, editor of *The Platanist*. Theosophy is increasing in popularity, and it would seem that we are to see the old "wisdom-religion" infiltrating its philosophy into the minds of the people. One of its cardinal principles is that each man is to himself absolutely "the way, the truth, and the life," and that his sins and responsibilities rest on himself alone.

In the same manner that the telegraph operator makes the electric currents the servant of his intelligence, so the occultist claims that will-power can be used upon the molecules of "akasa." Akasa is that sublimation of matter which contains all the elements of the universe in a resolved state. The adept will can set in motion these molecules, condense them, or reform them by the operation of his inherent powers.

Among the students of the occult, the lodge-room levels all. He who possesses such illumination of spirit as enables him to use the powers within him for the broadest and noblest purpose takes the highest place.—A. VAN H. WAKEMAN in *Chicago Times*.

"*Hand-book of Anthropology*," 12 mo., Paper, 25 cents. In this volume Dr. Thwing gives helpful hints to students in Anatomy, Physiology and Psychology. His methods of hypnotizing and the narratives of experiments here and in Europe will awaken interest. He expects to spend the summer abroad and will furnish our readers with such medical and psychic facts as may come under his observation.

THE Government Bureau of education have issued a pamphlet prepared by R. W. Shufeldt, M.D., one of our most valued contributors, on "*Outlines for a Museum of Anatomy*" "exhibiting clearly a systematic comparative arrangement of anatomical parts, structures, and forms in any museum, large or small, and, incidentally, the reasons for such an arrangement, as Gen'l John Eaton, Commissioner of Education justly observes:

"The paper as a whole will be of great value to those occupied or interested in the construction, collection, and arrangement of museums attached to medical colleges, and to schools or societies promotive of medical or scientific education." Like all of Mr. Shufeldt's work it is well done, and all interested in museums will thank him for his valuable suggestions.

BOSTON, APRIL 4, 1886.—Please accept my thanks for the interesting volume "MIND IN NATURE," which you have kindly sent me. It contains much that is curious and suggestive, and I am glad to have the periodical in this form to refer to.

Very truly yours, O. W. HOLMES.