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## SPECIAL CONTRIBUTORS.

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H. G. M. MURRAY-AYNSLEY,  
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HENRY M. LYMAN, A. M., M. D.,  
Prof. of Diseases of the Nervous System, Rush Medical  
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Prof. Nervous Diseases, Woman's Medical College, Chicago.  
N. B. DELAMATER, A. M., M. D.,  
Prof. Mental and Nervous Diseases, Chicago Homeopathic  
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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.  
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## MIND IN NATURE

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*MIND IN ANIMALS.*

H. G. M. MURRAY-AYNSLEY.

Many persons deny that animals possess mind (or reasoning powers), and yet, innumerable instances could be quoted in which certain animals have performed actions which indicate that they have reasoned from premises or from former experience that such and such will be the result of what they are about to do—they seem to go far beyond what we call instinct.

As I proceed, I propose to give one or two examples of the exercise of reasoning powers in animals, which have come under my own observation. There is doubtless a great difference between the mind or reasoning powers of man, and that of the brute creation, it consists in that the former, by virtue of his spiritual nature, has been endowed with *free will* (indeed if we lost this, we should cease to be man), he has been given the power of choosing good, and rejecting evil things, for which he is responsible to his Creator, who has formed him in His own likeness.

The knowledge that he possesses such a gift, and is responsible for it to a Higher power, is naturally more developed in the civilized and educated man than in the savage; though we find it to be an almost universal rule that the latter has some idea of right and wrong—of future rewards and punishments; therefore, it seems not impossible that certain races, who are now in the condition of savages, may, in long ages past, have been in a higher state of mental development than they are at present—even as the child of educated and civilized man, if lost in the woods in infancy, will consort with wild beasts—become as one of them—adopt their habits and mode of living. Thus, there may be an evolution of species—the human race by itself, and the animals by themselves.

The Buddhist theory of the transmigration of souls which is held by some persons on our own continent—seems to be an anti-Scriptural and untenable view of the matter; but we may sometimes see this process reversed—the mind or soul of a man appears to become like that of a brute, for does not the drunkard or the sensualist lower himself to the level of the animals, is it unreasonable to imagine that such an individual may transmit depraved tastes and bad qualities to his offspring?

The personal resemblance to certain ani-

mals which we occasionally meet with, may be thus accounted for; the cultivation of particular qualities or talents makes its impress on the countenance, and is seen in the form of the skull of an individual; the forehead of the educated man differs greatly in form from that of one who has never used his intellectual powers.

The face of a young child is that of an angel, its skull undeveloped—but let evil tempers and passions arise and stir the baby soul, how distorted the face becomes? The contour of the head changes with its growth, and in time we are led to remark, what a bad countenance that man has!

It is the same in animals—some look good tempered, others the reverse.

Civilization, education, and the knowledge of good and evil, make us what we are—responsible beings—an animal may kill or steal—we can not call this sin—for it commits the act without the actual knowledge of wrong doing, no principle of right or wrong is present to its mind—though certain animals, such as the dog, owing to their faculty of attaching themselves to their masters be taught that some things are forbidden to them, this may also be partly due to fear—to a recollection of the corporal punishment which has followed such transgressions on previous occasions.

Nature made the dog a gregarious animal; in India, they are said to hunt at night in packs like the jackal and the wolf, and to roam over considerable areas; through domestication, he has become the humble friend of his master, obeys his voice, and studies the expression of his countenance. Some varieties of the domesticated dog show much more intelligence than others—they do not enjoy a pleasure in solitude half as much as when they share it with one of their own species; from the following anecdote it will be seen that this sometimes applies even to food which has been given them. On one occasion, when walking in the streets of Geneva, a large black retriever put his muzzle into my hand (I am a great lover of dogs, he doubtless recognized in me a friend); he then began capering before me and tried by blandishments to induce me to follow him. A passer by—who evidently knew his ways, said to me: "Give the dog a sou, madame, and follow him." I did so, he entered a baker's shop—it was crowded; patiently he waited his turn to be served, and as soon as he caught the eye of the attendant he laid



down the coin, and received a bun in exchange. I fully expected that he would eat it at once—but no—he trotted off with it (I following him) went into his master's (a grocers') shop, deposited the bun on the floor, and did not offer to touch it until his owner had divided it into two equal parts, one of which a rough terrier came from beneath the counter to claim, after which the retriever took the other half himself.

The civilized man is in some ways more helpless than the savage or the animal; his sense of smell, of sight, is less acute than theirs, he has lost, or he holds in abeyance certain faculties.

The civilized man is deficient in the power of the close observation of trifles or of natural objects which enables the savage to make his way from one point to another in the pathless forest; and the bird or other animal to choose the most direct line to the place toward which he desires to go; this is probably due to the fact that our minds are much engrossed with various interests and subjects which occupy our daily life, and that such qualities having become unnecessary to us—through disuse, they have been lost. Unreasoning fear, is not uncommonly met with, both in the human race and in animals, whether these latter overcome the feeling by reason, as man does, we can not possibly tell, but we see that in course of time the cow or the horse becomes accustomed to the passing railway train; in both the man and the animal has it arisen from a fear of the unknown, or is it inherited?

The horse is frightened at the sight of an elephant or a camel; he is the descendant of countless generations of his kind who have lived and died during the ages which have elapsed since the time when their natural wild ancestors roamed together in Arabia or in Central Asia.

Again, the horse will exhibit intense terror at the sight of, or even at the smell of a gazelle or a deer in his vicinity—has a feud always existed between the progenitors of these animals in their wild state?

Of all the mammalia, the horse is the animal which occasionally shows the most unreasoning fear; this is probably due to his having surrendered himself to the will of man more completely than any of the brute creation, and he has consequently become proportionably less capable of acting independently on any emergency; for when terrified he rushes blindly on to de-

struction, will leap down into a quarry, or dash himself against a wall.

Some animals have a knowledge of color, or the bull would not become so excited as he does at the sight of a piece of red cloth.

Animals also recognize intervals of time; many dogs know perfectly well when Sunday comes round; a parrot which belonged to a member of my family invariably said, "Good morning," when we came down to breakfast, but could never be induced to repeat it later in the day. Polly knew a kitten from a puppy, would say "puss, puss," or "bow wow," according to which was present. The same bird never said the word "water," except it was thirsty; it knew the Christian names of its master and mistress, and would call to them from an upper window if it saw them in the garden.

Regarding Polly's extraordinary acuteness it may be urged, that this bird had learned certain sounds through constant repetition; granted that it were so, yet mind-reasoning powers were shown in applying the right meaning to the several objects and words. Neither can that argument hold good with respect to the remarkable intelligence I once saw exhibited by a perfectly wild Indian crow—in which this faculty seemed quite as fully developed as in the domestic crow or parrot. After a hot mountain ride of some hours amongst the lower spurs of the Himalayas, I and a companion on arriving at a spring of clear water, threw ourselves off our horses, drank our fill, and afterwards laid down near it beneath the grateful shade of a large tree. The spring, and consequently the base of this tree, was raised about six or eight feet above the path, over which the waste water from the spring ran in tiny rivulets. Whilst thus idly dreaming, I presently saw a crow hop along the path below me, followed by a half-grown young one of her own species. I threw down to them a bit of chuppatic (or native bread) which was in my pocket—it had become hard and dry; mamma crow looked at it, tasted it, and invited her young one by voice as well as by signs to partake of it. Her obedient child did his best, but his tender beak could make no impression upon it. Mamma crow at once saw what was the matter—she took up the piece of chuppatic, deliberately laid it in one of the small rivulets, and then hopped off, followed by young hopeful. In about a quarter of an hour both returned; mamma pointed to the temp-

ting morsel, and in bird language, said : "There, no more nonsense—the food is soft now, eat it at once" — which the young one did.

In some ways, animals are more sensible than we ourselves. A child will over-eat itself with sweetmeats, or with Christmas pudding, but an animal knows when it has had enough — it eats to live — except in the case of some pampered lap-dog, which has lost its natural tastes and instincts.

Certain of the higher qualities seem to become apparent in any animal which is capable of becoming the companion and friend of man, it acquires some of the civilization, such as affection, obedience, pleasure in being praised for well-doing; and it holds its head high amongst others who have not had the same advantages, it loses the so-called hang-dog look. In the human race, we should call this quality self-respect — as long as he is a heathen — a man belonging to the slave caste in the native States of Southern India (who, if not so at present, was not long ago bought and sold with the land) flies to hide himself when he sees his superior approaching; but the moment the poor outcast embraces Christianity, the fact comes home to him that all men are equal in the sight of God, and he walks along erect and fearless. Those who are even higher than this in the social scale, I have seen put their hands before their mouth when addressing one above themselves in position; the reason given me was, that this was done lest their breath should cause defilement.

### *IS SPIRITUALISM ONLY A NERVOUS DISEASE?*

A. N. WATERMAN.

One R. Weiss, "psychologist and philosopher," expresses himself in an eastern journal as surprised at the number of gullible people in the world. This surprise is occasioned by his discovery that "many prominent men are Spiritualists;" among them are included, he says, "United States Senators, heads of colleges, and leading men of the bar." Spiritism has, he thinks, "in a short time, grown into a powerful social religious movement, and demands not only the attention of science, but the interference of law, to save society from demoralization."

The number of gullible people is doubt-

less very large, and the most gullible are those who fancy they understand all psychical phenomena, and that those who do not agree with them are deluded mortals or fraudulent humbugs.

Our philosopher tells us he is opposed to all spiritualistic mediums, and has exposed Slade, the greatest fraud of them all, and shown that he can do the slate-writing "trick" as well as Slade.

Now, there are in this city a number of respectable, candid, intelligent and thoughtful persons who have seen Slade perform his slate-writing "trick," and if philosopher Weiss will come on and before these persons, produce slate-writing as was done by or through Slade, in their presence, he will receive a thousand dollars and the expenses of his trip.

Renan, in his argument concerning miracles, says: "If an investigation of an alleged power to work miracles, as to raise the dead, were to be made, it is evident the first thing to be done would be to ascertain if the subject were really dead. This would be ascertained by a number of capable physicians; the subject would then be at once, in their presence, operated upon, and when brought to life, would be made to perform numerous acts unmistakably manifesting life: if this could be done once, it would be fair to assume that it could many times, and the thaumaturgist would be expected to repeat his miracle with other subjects, before other bodies and under other circumstances. It is manifest, Renan concludes, "no miracle was ever performed under such circumstances."

Neither Slade or other mediums profess to be miracle workers. Whatever it is that they do has been done hundreds of thousands of times, witnessed by millions and repeated, under innumerable variant conditions and is believed by multitudes of the most intelligent and sober minded people to be what is claimed for it—of spiritual origin and a manifestation by the spirits of departed persons.

The reasonable conditions demanded by Renan have, as to the claims of spiritualism, been fulfilled innumerable times.

That they absolutely prove the reality of spiritual manifestations can not be insisted; they are but evidences which to one mind is entirely satisfactory and to another is not.

Every opinion of science, resting upon phenomena observable by the senses, is held, not because absolutely proven, but be-

cause the evidence is thought to point that way.

Mr. Weiss says: "Gold has no ingredients, and can not, therefore, be manufactured."

What does he or any one else know about this except that up to the present time, gold, under the test of analysis, appears to be one of the primitive substances; but he must be aware that many of the most eminent chemists hold tentatively the opinion that all substances are but variant forms of and created from one original substance, probably hydrogen. To many eminent minds the evidence is pointing that way. No scientist can say that the time may not come when we shall manufacture gold as easily as we now manufacture electricity. No scientist knows that a day is not at hand when we shall look upon the old alchemists, "humbugs, dupes, maniacs, religious reformers" as they were, groping in darkness and pursuing irrational methods as they did, as nevertheless, blindly aiming at what in later times has been reached.

There is doubtless a vast deal of fraud connected with spiritualism and so there is with everything else with which man has to do. All who claim to be scientists are not; there are fraudulent assayers, lying chemists, tricky surveyors, meretricious doctors and even villainous social philosophers.

Shall we, therefore, join the indignant Falstaff in crying: "Is there no virtue extant?"

Spiritualism may be a delusion, such as it is however, it has made its headway in the face of a criticism and an investigation such as no other religious faith ever did, for it has arisen in the nineteenth century, and it confessedly numbers among its adherents thousands of the most critical and learned of the age; and he who in this time gravely proposes to suppress its progress and to silence its teachers by the stern arm of the law, seems to have just awakened from a sleep of three centuries.

If "the spiritualistic delusion is a disease," as our philosopher thinks, how can the law be used "to prevent this psychical epidemic from spreading?" Will the same law also apply to other nervous diseases, and if so, why not to insanity? Humanity would gladly hail him as a benefactor who will draft and provide for the enforcement of a law "to prevent the spread of insanity and all forms of mental and nervous diseases."

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

HONORE D. VALIN, M.D.

#### THE DEMON OF SCIENCE.

When Socrates was on the point of being condemned to death, and after he had employed the best arguments to justify his belief, he penetrated the nature of human morality when he referred to the accustomed prophetic sign of his divine monitor who had hitherto always opposed him if he were about to make a mistake, but remained silent when Socrates resolved to die for his principles.

Is this strange internal voice which one feels is not his own, a myth, an universal chimera? Is not the belief in a good angel whispering continually into one's ear met with among the most distant tribes of mankind? Indeed, such a belief rests upon a foundation deeply laid in the human mind.

In high life this divine admonitor is an archangel, in the case of Mohammed; a goddess in the case of Numa, among the Romans, or the Almighty Himself, in many Christians and deists; but even when it is a plain angel, as in the case of most believers, its wisdom is generally and rightfully considered superior to that which the individual looks upon as especially his own.

The fateful control exerted by this mysterious power has often given rise to the most heroic acts of virtue. It has comforted martyrs amid flames kindled by nearly as strong an instinct of semi-human origin—the murderous instinct.

To the ordinary evolutionist these stoic modes of conduct appear not altogether different in their nature from the strange acts of those rodents in Norway, who, guided by the experience of their ancestors, in their migration sometimes rush to destruction by the thousand when coming to a newly excavated creek which lay in their way along the sea shore, but to the monistic philosopher these mental phenomena indicate even greater difficulties to solve in ontogeny than the miraculous theories of creation of the middle ages ever proffered and explained away.

There seems no doubt that this voice of the divinity which shapes our ends is, in physical language, the impulse of the very modes of natural force which lie at the source of life and daily contribute to its evolution. However, the fact that individ-

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ual experiences are transmitted to the progeny whenever they promote life in the species, enables one to give this demon a more acceptable name by calling it the accumulated reason or experience of our ancestors. The discovery that innate ideas had such an origin has rendered the Spencerian philosophy famous, as it thereby reconciles two schools, which had divided speculative minds ever since Plato and Aristotle.

Innate moral tendencies sometimes result in crime, or in an immediate evil to the general life, but a simple retrospect will show that they have been very useful to our animal ancestors in their struggle for existence. And these same evil tendencies might yet, under extraordinary circumstances, be of use to the human species, as, for instance, cannibalism among a shipwrecked crew.

However, it is interesting to dwell on the peculiarities of divine advisers. Thus, the demon of Socrates was a highly moral and conservative spirit, of which he said, "There comes to me a something divine and spiritual and this is a voice which from childhood has frequently come to me, and which makes itself heard only to turn me back from what I am about to do, but never to impel me forward." (Apology.) This conservative character is the requisite of the transmitted instincts of our near ancestors, because progressive ideas emanate mostly from the individual amidst new surroundings.

The æsthetic visions of cultured souls, appear to me as embodying the past impressions made by "the true, the good and the beautiful" not on the individual's mind alone, but on those of his near ancestors also. These phenomena furnish a key to idealism which is thus the carrying out in imagination of such grand ideas of the human race. These wonderful reappearances of ancestral ideas in certain individuals have a parallel in the vivid and extensive recollections, which flash on the mind of a drowning person.

Who can read Swedenborg's writings and find of finding in them some of those revelations which were the outcome of the accumulated experiences of his ancestors in Paulian Christianity and practical morality. The idealism thus evolved is pictured in the revelations of the prophets, and in the utopias of poets and philosophers. Egeria and the Arch-angel visited their pupils at

night, when the surroundings of a person are effaced for the time being, and for the same reasons mediums go into trances before uttering their oracles, which generally reflect more than ordinary perception.

A most wonderful peculiarity of internal voices is their occasional obscenity and wickedness in the case of some mediums. Here, it seems that an inherited belief in spells and sorcery has led these persons to conjure or revive in their own minds, for some definite purposes, the evil instincts, which lay dormant in every one, and sometimes suggest themselves under the form of temptations, thinking that a real spirit is at their source. Cases of obsession in fact, seem to show the various gradations from the occasional occurrence of divine voices to their continual control in the hopelessly insane.

The good angel of the drunkard which guides his steps away from peril, and controls him for some time after self-consciousness has disappeared, is this same mind of the race, which is less deeply affected than that of the individual. Some could see in it, the vulgarity and meanness of our animal instincts, as it is being gradually weakened. This same is also heard in the occasional profanity of highly moral persons under the influence of ether.

After the stupefying effects of liquor begin to pass away in the habitual drunkard, leaving the system poisoned, the same angel is the one which brings to the sleepless person, those horrible dreams or visions which are the total of all our personal, and inherited experiences of the insanity, the beastly instincts, and the crimes associated with drunkenness. Most physicians have observed that these horrors have at times, rescued men far gone on their journey to death.

The frequent association of snakes, with the hallucinations of drunkards carry us a step further, for they clearly reveal the frequent terrors, which their arch-enemies, serpents, inspired to our arboreal ancestors who were defenceless against these reptiles, which the use of so primitive an implement as a stick, by man, has rendered comparatively harmless. Our hereditary fear for snakes is only surpassed by that of young monkeys, as Darwin has shown.

There are on record another class of strange phenomena of doubtful authenticity—sudden internal rebukes of criminals, when committing various desecrations or



impious acts. Even cases of paralysis have been ascribed to this cause. But, it does seem probable that, just as one's mind is capable of producing nervous derangements, so the mind of the race, when extremely shocked, might affect the person in a serious manner.

The steady culture of evil propensities by the professional criminal, leads to that refinement in crime, which could not be attained by the ablest man, provided he did not possess brutish instincts.

One of the greatest delusions of modern scholars, is the belief that demonstrative knowledge simplifies everything, when in reality, every discovery opens a new field hitherto unknown. For instance, how many questions present themselves, when reflecting on the gradations by which the human microcosm has come into existence. When did man's familiar demon first appear, and what circumstances attended its birth? Can we control these voices of past generations within us, or even escape their control when they are evil? And of what benefit or detriment have they been to mankind? How many generations of ancestors, do they represent? Which of them are rudimentary, or on the wane? Which of our present ideas shall pass into our remote progeny? Or again, which particular spot in the *sensorium commune* of one's brain are they a function of? These are just so many questions of a wonderful practical value, which, however, our limited knowledge can suggest, but is powerless to solve.

It seems though, that the knowledge that these instincts are hereditary, might have a better influence on the insane, than the belief that they are diabolic, and one would naturally suppose that a clearer understanding of them, would bring them under the control of a liberal education.

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INTELLIGENCE OF THE ORANG.—Let such an one (if, indeed, one exists to-day), who is prejudiced against the Darwinian views, go to Borneo. Let him there watch from day to day this strangely human form in all its various phases of existence. Let him see the orang climb, walk, build its nest, eat, drink and fight like a human rough. Let him see the female suckle her young and carry it astride her hips precisely as do the coolie women of Hindostan. Let him witness their human-like emotions of affection, satisfaction, pain and rage—let him see all this, and then he may feel how much more potent has been this lesson than all he has read in pages of abstract ratiocination.—*Hornaday's Two Years in the Jungle*, quoted by "The American Naturalist."

### A FEW NOTES UPON MENTAL PHENOMENA AND MATHEMATICS.

FRANKLIN A. BECHER.

In antiquity, mathematics and philosophy went hand in hand. Mathematics was regarded as a vestibule, which led into the most sacred apartments of knowledge. The methods of investigation in these two branches of human knowledge were entirely different; while the philosophers were endeavoring to establish a first principle upon which everything extant rested, the mathematicians pursued a line of investigation directly opposite—to find the general from the particular. True, the germ, which produced many of the modern discoveries, may be traced to the general method employed by mathematicians in antiquity. Still, minds at that time were mainly directed toward determining the particular from the general method. The bonds that held the mind in this direction were not broken until the higher calculus established the general method.

The introduction of the idea of functions into mathematical reasoning by Euler has enlarged greatly upon the general method. The modern investigations of Hyper-space or dimensional geometry, modern algebra and quaternions have contributed their share in generalizing the science and leading it into the domain of pure speculation.

In order to examine into the nature of this science it will be necessary to inquire into the psychical nature of man. All phenomena may be classed into objective and subjective. The former stimulates sensational, the latter psychical consciousness. All states of consciousness which are awakened through the immediate contact of our organism with the external world, be it through the sense of touch, heat, or any other, are comprehended under sensational consciousness. All states of consciousness which are purely mental may be termed psychical consciousness.

It is not important to consider whether the results which arise from the external stimuli of a nerve-center, propagated by an afferent nerve, are a true copy of the precedent in the external world which caused this change or not. The fact is sufficient that there exists between the nature of the external phenomenon, and that produced by the senses into consciousness a certain definite relation or a relation variable at least in but a small degree. These certain defi-



nite relations vary in different organisms, but their accordance in essential points constitutes the unit of human consciousness, and thereby a well developed relation of human consciousness to those phenomena, which pass through the senses from the external world into consciousness, is created.

The doctrine of the conservation of forces may be successfully applied to mental phenomena. As stated by Helmholtz the law is that the total quantity of all the forces capable of work in the whole universe remain eternal and unchanged throughout all their changes. If a white body receives light from a luminous one, the former will again reflect the light and thereby become nominally a source of light. This reflected light, if it falls upon a surface less capable of reflection, is not lost or destroyed, but penetrates into the dark surface of the body and is there changed into a different form of force.

There is no doubt but that similar operations must be experienced by the human organism, because the same includes its entire psychical life, and therefore must exist in close relation and reciprocal action with surrounding nature and its laws. No manifestations of energy, which stream in from the surrounding external world through the senses into the depth of our sensorium can vanish without stimulating other phenomena and becoming themselves thereby transformed into phenomena of a different nature. The true nature of this transformation is not well understood.

All these phenomena which pour through the channels of sense from the external world into consciousness, and remain in a state of incessant vibration, constitute in the sensorium the elements of our personal being. They form the corner-stone of our mental edifice and make up our experience-material.

One of the properties of nerve-matter is retentiveness. The capability of nerve-matter to retain these external phenomena in the depth of the sensorium, and there to change them into lasting impressions constitutes memory.

The capability and inclinations of our psychical nature to arrange, independent of their order in time, the new-incoming external phenomena in certain degrees of relations to the prior existing impressions, causing thereby a new change in the state of equilibrium of our psychical consciousness, is intelligence.

Apprehension is the mental act which as-

sociates the new phenomena with certain like groups of existing impressions, after the new phenomena pass into consciousness and arrange themselves into the existing impressions, causing a new state of equilibrium to be reached.

The thought process is the refinement of the experience-material. This consists in the arrangement and adjustment of the impressions.

After sketching this brief outline of our psychical nature, it will now be necessary to inquire into the relation it bears to the science of mathematics.

The wonderful structure of mathematics rests upon the simplest of the elemental sense-experience which were won almost unconsciously. These, after being sifted of the impurities that adhere to them from the external world, have become a part of our psychical nature. They almost partake of intuition.

It is from these limited and elemental sense-experiences, which were offered consciousness through the senses, that mathematical thought has created an unlimited number of highly developed ideal forms.

Through the incessant evolutions of these elements, through systematic resolutions and original comparisons, through transformations and eliminations, through combinations, arrangements and new groupings of these elements and results, it has constructed with an astounding accuracy new forms not before contemplated.

In order to avoid unnecessary repetition of the fundamental operations of the mind, such as adding, subtracting, multiplying and dividing, mathematical thought has recapitulated these into tables, such as the multiplication and logarithmic tables. Just as the different external phenomena pass into consciousness and are transformed into the force-supply of thought, so do these elementary operations constitute the force-supply of a gigantic system of mathematical thought.

It lies in the nature of mind to endeavor to reach beyond itself, and so it is in some mathematical investigations. The unbounded imagination can not be restrained from making a dash forward and assist the mind to conceptions beyond the reach of the senses. Mathematical investigations lead involuntarily to the conception of infinity, for even if mind is limited, and therefore can not for a moment distinctly entertain the conception, still the imagination is called upon to supply the want.

Hyper-space deals with the higher order of imaginary space, though it rests upon the extension of the laws and formulas which are applicable to the solution of problems that have real conditions to such as involve unreal conditions.

From the foregoing it is apparent that just as the mind arranges, combines, compares, and groups the inflowing phenomena of the external world through the senses into consciousness and there purifies these phenomena from the dross of the external world that clings to them, so mathematics creates by the same process from these elementary operations, new and higher forms. The necessary labor to produce the product, the selection of the transformation; in fact, every mathematical evolution is based upon psychical precedents. Therefore, every mathematical formula may be defined as a mental operation based upon some psychical precedent.

#### HOW TO INDUCE THE TRANCE.

We present an extract from Professor Thwing's "Hand-book of Anthropology"\* now in press, which conveys concisely certain helpful suggestions. Beginning with the Latin dictum, *Possunt quia posse videntur*, he asks :

"How and under what conditions may the Artificial Trance be induced?" That is the constantly recurring query. The answer involves the consideration of three topics— I. THE OPERATOR ; II. THE SUBJECT ; III THE METHODS.

I. THE OPERATOR. There are three factors of success, Confidence, Tact and Patience.

I. Confidence is of prime importance. Fear is hardly more contagious than assurance. Men are able because they believe themselves to be able. This confidence in oneself is not so much a gift as it is a growth. Nothing is so successful as success. One gains in self-possession, in aptitude, in adroitness and even audacity, by continual effort. Each successive victory duplicates power. Even failures not only teach us, but they also stimulate us.

"Not every one has the power." What power? Is it a mystic aura enveloping a

man, a chemical or electric condition which one favored person has out of a hundred or more? Mesmerism and other exploded delusions, taught this, but modern science shows that the power of FAITH or Confidence is the leading factor on the part of the operator in utilizing forces already existing, and on the part of the subject it is FAITH, again, or Expectation, which develops the phenomena we study.

Belief therefore, in oneself, belief in the testimony of other experimenters who have proved the fact of this control, and belief in the psychic processes themselves go to make up the first requisite in the operator.

2. Tact is indispensable. Shall he gain control by a sudden surprise, a startling manœuvre that allows not a moment to parley but compels capitulation to the most absurd proposition? Or shall he adopt the Fabian tactics of delay, of seeming indifference, or the strategy of skirmish and ambuscade? These and still other ways of approach are open. I have found them all successful at different times. There are many kinds of people in the world. The same person, too, has his varying moods. Tact can not be taught. Eyesight is good but insight and foresight are better still. Sagacity or Tact is, like Confidence, a growth as well as a gift. Tact makes the diagnostician. To him the "Windows of Character" are open. Others see. He is the seer. The voice, the eye, the gait, every movement of the subject before him, is a key or clue to his general character and present condition. A volume might be written on this.

3. Patience is needed. "No trial is a fair one less than an hour in duration," is an old rule. No one single sitting, however long, is decisive. Not until the third meeting did I succeed in one case where perfect control was then secured. A fortnight's effort gave a patient operator in Chicago perfect success. The best fruit matures slowly. "He could do nothing with me," is the self-confident boast of many who for a few minutes match their resistance against the operator and then pronounce the whole thing an impossibility.

One must have patience with such ignorant prejudice. It may be overcome, and with it the real barrier to success will be removed. Systematic deception also will try one's patience. Dr. Beard treats this and other themes in his articles on "Experiments with Living Human Beings."—*Pop.*

\* *HAND-BOOK OF ANTHROPOLOGY* by Prof. E. P. Thwing, Ph. D. President N. Y. Academy of Anthropology. 80 pp. 25 cents, 156 St. Marks Ave., Brooklyn.

The chief interest and value of this manual to us centers in the chapters on the Artificial Trance, its nature and uses, conditions and application. We give an extract, illustrative of its scope and aim. It will find many eager readers.

*Science Monthly*, 1879. Dr. Carpenter in his "Mental Physiology" gives similar hints as to the elimination of fraud. This suggests the next point.

II. THE SUBJECT. (1.) No invariable law as to susceptibility can be founded upon age, sex, temperament or education. The popular notion is that hysterical females are the most susceptible. Strong, bearded men, have been by far, the best illustrations of psychic control that I have met with in this country and in England. Butchers, policemen and French *gen d'armes* have bowed like grass, while the opposite conditions of sex, strength and health have given no encouragement, oftentimes.

(2.) Physiognomy is a safer guide. Yet here we can not lay down rules. There is a subtle something which the acute observer sees and feels when he meets his subject, which suggests a prognosis before a word is spoken. It is not the color of eye or hair, the temperature or moisture of the hand; it is not the quick study of the facial zones which an expert may make, even before the subject has spoken a dozen sentences; it is not any one or all these physical signs but something more delicate and impalpable that tells him of the soul behind these hidings.

(3.) The susceptibility of the patient is a variable quantity. At one time it is great. At another time it is absent. Solitude may intensify it, as in the ecstasies of nuns and monks. With others I have found a crowd where psychic infection fills the air my chosen opportunity. I could fill chapters with incidents from personal observation while lecturing on this subject. I reserve these and many other details for my private students and pass on to say that three conditions on the part of the subject should be insisted on.

First, Quiescence. Second, Acquiescence. Third, Co-operation.

He sits or stands as you may elect. He looks at you or at any other object chosen with a steady gaze. He is not to be inattentive but to obey directions. This is not all. He is not only to be outwardly quiescent but, secondly, honestly and earnestly acquiescent. Opposition is not only absent but consent, sincere and hearty, should be present. He stultifies himself and deceives you if he secretly refuses this submission of the heart. Then, thirdly, there should be helpfulness or co-operation.

As to methods, if the operator prefers,

manipulation may be made along the superciliary ridges and then upward along the supra-orbital nerves and so backward over the head, which is exactly the reverse of old methods. It utilizes certain laws of the nervous and vascular system as well as those of rhythmic, monotonous motion and tactile sensibility. He will do well also to suggest deepening lethargy and sleep. Here the co-operating patient will soon show his spirit of helpfulness. Before long the experimenter will learn whether or not he has a willing will in hand. If he has, the neck will soon drop and the head fall, without his suggestion; if not, they will remain "in statuesque repose." Other patients are controlled by the gaze alone; still others by sudden approach.

The physiological theories of the processes are various and conflicting. One is that of cerebral anæmia, or some kind of exhaustion of encephalic centers, through prolonged stimulation of the sensory ganglion. This condition is transient or profound and lasting according to circumstances. With some the lethargy is cataleptic, marked by immobility of the limbs. I have utilized this condition in the interest of art, and had photographs taken of different persons in varied attitudes. To exclude the possibility of simulation, sudden punctures have been made. Reflex action was shown to be suspended. Charcot and Richer use the uniform tracings of the myograph and those of the pneumograph to settle the same question. Prof. Tamburini has found occasional instances of increased frequency of respiration and suppression of the respiratory pause.

Prof. Laycock insists on the theory of reflex action of the cortex of the brain hemispheres in their perceptive centers, as apart from consciousness. Ideas are so exalted that memory of the past is recalled and revelations of crime may be made, as hinted at by Dr. Beard in what he calls an "Artificial Judgment Day." Esquirol studied the insane while asleep to get a clue as to the cause of their insanity. In the same way detectives utilize the confessions of the intoxicated, and may do so with the entranced. The exaltation of memory is a result of this influence. So in fevers.

The well known case certified to by Coleridge, quoted by Reid ("Intellectual Powers," page 211), illustrates the imperishability of impressions. An ignorant woman

in a fever recited page after page of good Greek, Latin and Hebrew, which were identified as passages she had chanced to hear many years before.

GENERAL PRINCIPLES.—1. "All persons are liable to be entranced." Under varying circumstances all persons are liable to lose their reason. Dr. C. G. Davis, of Chicago, puts it in similar words (*Mind in Nature*, Vol. I., p. 25). He is of opinion "that every living being is to a certain extent capable of being hypnotized, there being, of course, a wide difference as to susceptibility." These are rational views.

2. "Subjects are benefitted by the artificial trance." An exception is properly made when one is trained to be a trance-seer, and used as such continually. The testimony of subjects and their friends as to the benefit of the ordinary trance sleep is emphatic, particularly as a substitute for drugs, where pain or insomnia exists.

3. Though more complex, the philosophy of the trance in man and in the lower animals is precisely the same. The eye alone has tamed the ferocity of beasts. Music or fear or a bright light has entranced animals. A member of the Academy, Dr. Gunning, of this city, reports his success in hypnotizing seven large, savage crabs, putting them through the three stages of ecstasy, stupor, and rigidity. ("Transactions," Vol. I., p. 10.)

4. Sleep is the door of escape from the trance into one's normal condition. If not waked by the voice or touch or will of the operator, the subject left to himself awakes, it may be in a few minutes or in several hours. The time of day, the atmosphere and quiet of the room, his fatigue, and other factors, enter into the question of duration of sleep.

5. Dr. Beard thinks that climatic conditions affect these processes, which is plausible when we remember that barometric depression has been shown to bear some determinate relation to various neuroses. *Vide* Prof. S. W. Mitchell's paper before the National Academy of Science on "The Relation of Neuralgic Pain to Storms and the Earth's Magnetism." Hourly observations for five years and more were recorded in the case of Capt. Catlin, U. S. A., who suffered from traumatic neuralgia after the amputation of the leg. Details in *Popular Science Monthly*, June, 1879.

6. Successes, not failures, form a basis of judgment as to the facts. "One single

success, proved and verified, counterbalances a myriad of failures. Comets are rare, but they are as real as stars. In these, as in other scientific researches, the incredible is oftentimes the true." Tertullian professed to believe some things because they were impossible, a paradox in which De Quincy says "there is a deep truth." Many things in proportion as they attract the *highest* modes of belief, discover a tendency to repel belief on that part of the scale which is governed by the lower understanding. The axiom of extremes meeting manifests its subtle presence. The highest form of the incredible is sometimes the initial form of the credible.

7. The cases of pathological trance, which no one doubts, form a presumptive proof of the reality of the artificial trance induced by another. The whole matter of intoxication, trance, oratory and song, poetry and music, is illuminated by this study. Dr. Beard makes fourteen kinds, beginning with the intellectual trance or absent-mindedness, and ending with the hypnotic, or experimental trance. This clinical classification includes the alcoholic, epileptic and other pathological varieties. From a momentary fascination with which a person, object or sound may hold a man, on to that deepest cataleptic insensibility which seems like death itself, is a steady evolution, "with no leaps, jumps or surprises, each process preparing the way for another. We avail ourselves of this power of concentration instinctively in daily life, as when we close our eyes if we wish to hear distinctly, or stop breathing or moving when we would listen with special eagerness. Mesmer fell into the delusion that it was necessary to do something to induce the state, whereas there is no need of doing anything. If a thousand persons sit down or stand up with their eyes closed, or even opened, with the *expectation* that they are to go into a trance, quite a number of them will go into that state, even though they have no faith in the matter and there be no operator on the same planet with them."

Finally, not to multiply the facts which Dr. Beard and others have established, it may be added, diseases have been for thousands of years cured by the trance. Prof. Preyer, of the University of Jena, has published valuable data on this theme. Space forbids further citations. *Frazer Magazine*, July, 1879 and *London Journal of Science*, July and September, 1881.



*"THE SPIRITS OF DARKNESS."*

JOHN WETHERBEE.

I have just been reading a book entitled "The Spirits of Darkness;" it is a brochure of near three hundred pages, and shows in its make up both industry and honesty. One feels that he is reading the effort of a well-meaning man, and who sees a truth in the basic claim of Modern Spiritualism; that its phenomena are facts and are the product of occult intelligence; and although the subject is considered outside of the field of scientific research and its methods, the author thinks wisely that they have a foundation, and are worthy of scholarly attention and he brings the testimony of the ages to sustain him, at least as collateral evidence of the modern fact, or more properly speaking the modern fact raises many an ancient fable into ancient history, hence rationally respectable.

The spiritualist finds intelligence to-day that is supermundane, and naturally looks upon the superstitions of the past, even witchcraft, as being analogous to the new, all of one character when looked at with modern eyes; as the astronomer does, who observes a comet in our sky; he sees it as a thing of law, order and beauty, but still the same, still a phenomenon that a thousand years ago was an ominous supernatural visitant and a presage of woe. The writer of this brochure seems to have had, with millions of others, evidence of intelligence from the departed and which rationally connects with the affairs of earth, once mysteriously, but now though somewhat mysterious is considered natural and not supernatural; but he, believing in a divine revelation, that the Bible is sacred and entitled to reverence while all other literature is profane, sees in the modern phenomena an endorsement of the old and logically an endorsement of the supernatural statements in the Bible. I am to some extent like minded and the Bible is more a book of truth to me by my dealings to-day with the supposed dead than it was. In fact the Bible is a sealed book without modern spiritualism. The latter light has not made it divine revelation, but has made many fables, or miraculous stories in it, possible facts and that the factors of their production are more or less the spirits of the departed; the influence of that world which Longfellow says:

"Lies all about us and its avenues  
Are open to the unseen feet of phantoms,

That come and go; we perceive them not,  
Save by their influence."

The author of the "The Spirits of Darkness" to be logical, holding as he does to the evangelical idea of the divine paternity of the scriptures, has placed the accent pretty strongly on the syllable of evil in the subject and in its profane sense as modern spiritualism, he means almost wholly evil, or with an occasional exception to the rule, as a possibility of good. This darkly shaded side of these new phenomena is the tribute the writer pays to what is called divine revelation. Science knows nothing but natural law, it does not extend into the supernatural, believes in none, therein it is right and is the view taken by spiritualists, even in dealing with the dead so called. The spiritualists are a unit with science in discarding the supernatural, believing that the world of spirit is a natural world and the evidence of it being sensuous they claim to be scientific. They do not object to the students of science banishing to the realm of imagination whatever belongs to the supernatural, but they will insist that their phenomena is in no sense supernatural and is a subject for scientific study, and that though Professor Tyndale says "the imagination is the divining rod of the man of science" and is a factor in the pursuit of knowledge, there is no imagination in the fact of a disembodied intelligence.

There is in this author's eyes, as in spiritualists' eyes generally, sensuous proof that there is a world outside of this material world, a spiritual universe as well as a material one, that they impinge, and in their impenetrability there is proof of forms, movements, noises, called in the language of sentiment, the "voices" or the "whisperings" of angels. Our ears, eyes and sense of touch are the avenues, that these facts or manifestations reach our consciousness, and these facts are nothing in themselves, it is the intelligence back of them that makes them sublime; the whole value is in their intelligence, for where intelligence is, there is, or was a man.

To those who see no evidence of divine or deific intelligence in the Bible, but only a man-made, wise, wonderful book, and like all other books, its paternity human, and that is the general scholarly or the scientific idea, and being so, intelligence wherever found is always human in its genesis; if then the intelligence back of these phenomena is not mundane or mortal, it must be



supermundane or spiritual. Intelligence then, demonstrated out of the form, has taught the author of "The Spirits of Darkness" of another conscious life, a continued existence and his deductions therefrom, and from his evangelical standpoint have opened up to him an invisible world, acting on, in, and influencing this. He finds no difficulty, nor do spiritualists generally, in classifying the legends and mysteries of past ages, sacred and profane, both the legends of superstition and the legends of revelation, under the same head, those of to-day proving the probability of the old and thus a lustre of respectability is shed on both sacred and profane. It is a very pleasant thought to me, that some of the supposed weaknesses of our historic idols can be explained rationally and taken out of fable into the field of the probable without charging them with delusion, or cerebral weakness; to feel that wise old Socrates did have intercourse with a spirit, for the same thing occurs to-day; to feel that the woman of Endor did enable Saul to communicate with the departed prophet; for the same thing occurs to-day; the comet is a thing of law and order to-day, so was it in the days of Socrates or Samuel, only not properly understood. I find myself respecting many of the scripture statements that science and rationalism do not admit to be possible facts, for there are now no miracles and never were, spiritualists and scientists are a unit there; we do so because analogous circumstances occur to-day which we consider perfectly natural, though perhaps mysterious. We do not see any reason why there should be "spirits of darkness" in any excess, it is theological to think so, but not rational. If the Bible is inspired in a divine sense, there would be an authority and the record of revelation would settle it, but the Bible being only human wisdom and there being nothing supernatural about it, its mysteries are valuable only in the light of analogous phenomena occurring to-day, converting the sacred ones of the past into probable facts, but it in no sense removes them from profane to sacred records.

The phenomena, whether from sacred sources or profane, must stand on their intrinsic value as to whether they are good or evil; and reasoning a little further, we are forced to consider them all of human derivation, that is, men who have left the mortal and now in immortal life, and they necessarily must vary, some good, some evil,

some middling, just as they were when living here on earth, with perhaps some added wisdom; so there are necessarily evil spirits, as there are evil men, "spirits of darkness," but there is no sense in giving the advantage to evil, to consider the spirit manifestations as the work of spirits of darkness, any more than in giving the advantage to the good, and consider the manifestations as from the "spirits of light." We must try the spirits, prove all things, holding fast to what is good, feeling sure it is all a matter of natural law, and if "spirits of darkness" can come and influence human beings on earth, "spirits of light" can come as well. If the gates are ajar, they are ajar for one as well as the other, and it is a reasonable conclusion that the good, the noble, the wise, and the loving among the departed will find a way of reaching those they love, as the evil possibly can. No doubt the adage holds good that "birds of a feather flock together." If we are right-minded the "spirits of darkness" will find "no admittance" written on our portals. In a word, the royal soul can dictate to the influences and say who shall be admitted.

The legend of the woman of Endor, who had a familiar spirit, to which we have already referred, to whom the disconsolate Saul sought an interview with the dead prophet Samuel, illustrates well the point of view of the author of "The Spirits of Darkness." According to the Bible teaching her calling was unlawful and evil, she was a worker in secret because outlawed. The orthodoxy of that day was opposed to her practices, as if she was an agent of the evil one. Taking her record just as it reads, she was a good, kind-hearted woman, full of womanly sympathy for her unfortunate enemy. Looked at rationally and according to the sacred record, she was a better person than the author of the law, or the late prophet Samuel, or the discomfited king who had asked her assistance. She evoked an apparition that Saul recognized as Samuel and interviewed him; by her abnormal power she discovered who the *incognito* was, that was patronizing her, she pitied him, consoled him and fed him; the words of the apparition were wise and true; the supermundane prevision came as predicted, so the woman was a prophet, or rather the medium of a prophet. In the light of science this story is a legendary fable, in the light of the Bible it is history, but she was a familiar

spirit of evil; in the light of the modern phenomena it is a natural, and more or less, an ordinary occurrence; probably a true record, and if not, it could have been, for under the later light (which after all is the illumination of the author), all ages testify to it and in the profane language of the great poet finds expression thus, "there is a divinity that shapes our ends rough hew them how we will."

The author, it seems to me, looks at the modern manifestations from a biblical standpoint and sees them, as he, or it sees the woman of Endor. I submit, rationalism and the 19th century sees law and wisdom sometimes where the Bible sees evil.

#### TRUTH.

In *The Century* for May, 1885, the Rev. T. T. Munger reviewed "Immortality and Modern Thought," in the clear and masterly manner, with which he treats all subjects on which he writes. In *The Century* for May, 1886, he follows the same line of thought in an admirable paper on "Evolution and the Faith." Doubtless all our readers have read it, but the following extract will bear re-reading.

Truth is man's chief heritage; it is his life, and is to be guarded as his life. If lost, he knows that it can not easily be regained. It is like the golden image of Vishnu that the Hindoo was taking to his home from the sacred city; if once laid upon the ground, it could not be taken up again. The keeping of truth is not intrusted merely to our reason, but to our whole nature; every faculty and sentiment, down even to fear and pride, may properly be used in the defense of it.

Reason may at last decide what is truth, but not until it has won the consent of the whole man. The period between the exchange of theories is one in which human nature does not appear in its nobler guise, but a profound analysis shows that it is acting with subtle, unconscious wisdom. It is better also in the end that a doctrine which is to become truth should run the gauntlet of general denial and opposition. By far the greater part of what is proposed as true in every department turns out to be false. Theories, more in number than the wasted blossoms of the May, fall fruitless to the ground. If human nature as a whole did not turn on the conceits and dreams that are offered to it, truth itself would have no chance; it could not extricate itself from the rubbish of folly that overtolerance has suffered to accumulate. Truth becomes truth by its own achievement; it must conquer human nature before it can rule it,—win it before it can be loved of it. This wise spontaneous treatment of new theories delays their acceptance even when proved true, but always with advantage to the truth; for however fair the final form is to be, it comes unshaped and with entanglements, and often, like some animals, it is born blind. Its first need is criticism, and even criticism based on denial rather than on inquiry; only it must be criticism, and not blank contradiction.

#### ELECTRICAL CLOUD BIRTH.

HENRY M. HUGUNIN.

With the scientific journal quoted in the November issue of this magazine, "we can see a great deal of mind in nature;" and perhaps a new feature in natural philosophy, instead of a mental study, may not prove uninteresting to the reader.

During the past winter, Mr. Calvin Wilson, an intelligent gentleman, formerly a citizen of Chicago, but for eight years past a resident of Central Florida, has imparted to me definite and entertaining results arising from his observations relating to cloud-formation, a subject to which he has given years of attention in his Southern home.

Science has never been clearly able to explain the origin of certain classes of clouds. That some of them are formed by vapors drawn into the upper strata of the atmosphere by solar attraction, and are there condensed and returned to the earth in rain, hail, or snow, is a common explanation of very frequent and useful phenomena, sufficient to satisfy a casual observer; but modern development gives to the *cirrus*, the *cirro-cumulus*, and the *cumulo-cirro stratus* a partially electric birth.

The studies of Mr. Wilson tend strongly to confirm this theory of electric cloud-building, and establish the discovery of some attendant phenomena that have not hitherto been noted in this connection.

His method was to choose a field of blue sky, in which, by keeping his attention constantly directed toward it, he noticed the abrupt appearance of tiny clouds, or patches of light vapor, described by him as having the suddenness and volume of smoke that follows the discharge of a cannon, and almost as evanescent, but continuously supplied afresh by electrical explosions, until a mass of cloud overspread his field of ether. By careful watching he also discovered that no separate cloud, or stratum of vapor, thus formed, existed more than thirty minutes, and often in less time would "dissolve into air, thin air." That these clouds were instantaneously born at the time and place when and where they were disclosed to his vision there could be no doubt, and he grasped the idea like a revelation.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even when he is in the right.—*Cato*.

*MORE METAPHYSICAL TWINS.*

The *Chicago Medical Times*, for May, reprints the items, we gave in April number, in regard to the London twins, and add:

We have had opportunity of knowing of two cases similar in some peculiarities to those related above, quite as remarkable and puzzling as these, and yet even more interesting. The first was that of twin sisters, who had noticed a remarkable sympathy through their entire life. If one was affected with any disease the other presented much the same symptoms without any lesion. If there was much pain both would suffer similarly, the well one, however not as severely as the sick one. Their appearance and tastes were similar, in fact, almost exactly so. The most remarkable evidence of the exhibition of this sympathy was that after the marriage of one of them, and their separation, distance seemed to make no difference in the exhibition of this phenomena. When the married one was delivered of her first child, the unmarried one, distant one hundred miles, suffered much the same pains with the same regularity.

The other case, was, if anything, more remarkable. There were three children, triplets in this case, two girls and a boy. One of the girls and the boy exhibited the remarkable sympathy above described. Their affection for each other was intense; there was a perfect harmony and congeniality in everything. The other girl, however, was entirely different. There was a diametrical dissimilarity between her tastes, feelings and sympathies and those of the first two; so great was this dissimilarity, that it amounted to an actual hate between her and the first named two. This remarkable trio all lived until they were past sixteen years of age. At that time the two sisters were living with their mother in the West, while the brother was at work in a large foundry in Pittsburgh, Pa., more than one thousand miles distant. Suddenly one day while at work, he fell to the floor, was picked up and carried to his room, where he exhibited the most dangerous symptoms of some severe, but mysterious illness, which increased rapidly in severity for several days. On, perhaps the fifth or sixth day, there was evidence of rapidly approaching dissolution. Suddenly, after perhaps an hour, during which time it seemed as if every moment would be the last, he aroused, turned over, spoke to those around him, and after a few moments sat up. In an hour from the moment of the sudden change, he insisted on dressing himself to go to his work, saying that he was entirely well. There was no return of any unpleasant indication afterward. Soon after his recovery he received word that the sister to whom he was so much attached was taken very ill, grew rapidly worse and after five or six days, at the very moment he began to recover from his apparent dangerous illness, died.

These facts were related to the writer by the gentleman himself, with whom the writer was well acquainted and had every reason to believe was telling the truth.

However remarkable these cases may be they can not be entirely different from those cases, well-known, where husbands have suffered from the morning sickness peculiar to pregnancy, during the pregnant term of the wife, or have endured all the labor pains, with their usual severity and regularity, the wife being free from pain during the entire time of confinement.

It would be well for science if much of the unknown, the evidence of which we often see, could be revealed to us. What the nature or character of this wonderful sympathy is we can not know. It partakes more of the character of the supernatural than of the natural.

*FAITH AS AN ELEMENT IN THE CURE OF DISEASE.*

When we consider that health has ever been looked upon as the first of all blessings, we can not be surprised at the regard, esteem, and even veneration which have been paid to those who have successfully devoted themselves to the removal or relief of disease. Medicine, however, has been, and still continues to be, an art so conjectural and uncertain that our astonishment at the anxiety with which empirics have been sought after and followed is much diminished. Regular professional men are too sensible of the deficiencies, and too keenly alive to the uncertainty of the power of medicines over disease, to venture to speak boldly and decisively so as to gain the entire confidence of their patients, whose natural irritability is perhaps, under the influence of disease, much excited, increased and aggravated.

The bold and unblushing assertion of the empiric of a never-failing remedy, constantly reiterated, inspires confidence in the invalid, and not unfrequently tends by its operation on the mind to assist in the eradication of disorder. Few people possess either leisure or inclination in large and populous places, where alone the quack sets upon his work of deception and not unfrequently destruction, to examine into and detect the imposition. Human credulity is too strong to resist the bold and unblushing assertions of the empiric, and to his hands is readily committed the care of the most precious gift of heaven.

Medical faith is a matter of very great importance in the cure of diseases, and doctors are quite justified in expressing the wish never to have a patient who does not possess a sufficient portion of it. A doctor being asked the question why he could not cure his mother-in-law as well as his father, wittily replied that his mother-in-law had not the same confidence, or rather fancy for him, as his father had, otherwise the cure would have been effected. The administration of new medicines, without possessing anything particularly novel or powerful, will frequently induce an amendment in the disease. This may probably arise, in some instances, from the presence of a new stimulus to which the frame has heretofore not been accustomed; but in the majority of cases it will be found to be the result of an effect of the imagination.

It is admitted that that physician performs most cures in whom the patients place the greatest reliance. Medicines when prescribed by a physician of celebrity have been known to succeed better in his hands than in those of other persons; where faith is wanting little success is to be expected. The influence of hope is necessary to procure relief, and the alleviation or removal of diseases is in a great number of cases dependent upon the condition of the mind. An agreement between the mind and the body is constant. Sterne truly though singularly expressed this opinion when he said, "The body and mind are like a jerkin and a jerkin's lining, rump the one and you rump the other."—*Influence of the mind upon the body.*—Pettigrew.

*MATTERS TOUCHING THEOSOPHY.*

Mr. Wm. Q. Judge of New York writes as follows to the Religio - Philosophical Journal, in regard to the discussion on "The Occult World," in "MIND IN NATURE."

Will you permit me to say a few words in regard to some correspondence I notice, referring to Bro. Gopal Vinayak Joshee, of Bombay, about whom Prof. Elliott Coues and Dr. Shufeldt appear not to agree. Having been present at the founding of the Theosophical Society, in 1875, as its secretary, and ever since then a hard worker in its ranks, I presume to say a few words with your permission, upon my own views.

The remarks of Dr. Shufeldt and Prof. Coues' reply, are likely to arouse misleading ideas. Dr. Shufeldt asked what good Mr. Joshee was doing us, and what knowledge he possessed; and Prof. Coues leaves the impression that, perhaps, Mr. Joshee is in some occult way connected with the official, or with the esoteric work of the Theosophical Society.

Bro. Joshee I know very well. All ridiculous impressions should at once cease about him. He is a Brahmin and a patriotic Hindoo. His wife has been studying medicine here, and he came over to this country, moved by his wife's presence and a desire to see this country. As for his being a traveling adept who performs wonders, or who reads thoughts, astral light or what not, it is all bosh, and he himself is the last man to make such claims. He is merely a mild Hindoo who has no hesitation, now that he is here, in undermining the foundation of entrenched Christianity, just as the missionaries tried to do for his own religion in India.

But by Dr. Shufeldt and Prof. Coues a sort of mixture of Joshee with Theosophy has been made; and, indeed, I know several who through just such things as these letters, get the idea that Joshee is, perhaps, one of an advance guard of adepts—a most ridiculous position to take. He is not. He has been heard by me and others to say that he knew nothing of the existence of Mahatmas, so much talked of in connection with the Theosophical Society. But in Prof. Coues's letter I find the most fruitful cause for misapprehension. He says he does not know what Theosophy is. There is a great difference between knowing *what* a thing is, and the actual *knowledge* of it. If Prof. Coues means the occult laws of nature, then, of course, we can understand him. But he ought, in that case, to say what he means, and leave no room for misunderstanding. Then, again, from the context, it must follow that the Theosophy talked of, is that so widely known as promulgated in and by the Theosophical Society.

There can not be much doubt on that head, for enough has been printed upon it. Theosophy, broadly stated, is Universal Brotherhood; and that more particularly analyzed—yet still very broadly—is the effort to convert our lower nature into higher nature, and thus to aid in the great process of evolution going on throughout the macrocosm. Prof. Coues says he wishes he knew what Theosophy is. This, coming from a man who is at the head of the Administrative Board of Theosophical work in this country, leads to false views in others, for they say,

when the subject is broached: "Theosophy—oh! that is something no one knows anything about, and its chief official in the United States says it will be many years before even he can discover it." Now, while the professor's letter is excellent, and contains many hints of the mixed terminology now bandied about, consisting often of a misunderstanding of Sanscrit terms, such as *chitta, ananda, manas*, mixed up with soul, spirit, God, and like words, all undigested, but of which terms he, no doubt, has a good understanding, I only wish to direct myself to the misunderstanding referred to. Our work, our final goal, is clear. Many members feel daily that they get inspiration, help, knowledge, from their discussions and meditations on the laws laid down. They admit that the complete knowledge of all of Theosophy is difficult to obtain, but material science stands just there, too, in respect to the visible universe. In Brooklyn and New York are private, inner groups of Theosophists who occupy themselves with constant inquiring and analysis into and of Theosophical teaching, meanwhile trying to practice its rules; but they are not engaged in raising shades nor in trying to get out of their bodies, nor in seeking for psychic development. That, they think is likely to lead to error if pursued for itself. It comes in time, in its proper place, if each one strives to convert his lower nature into higher. These sorts of groups also exist in other cities, and from my correspondence, coming from every part of this country, I know that some devoted Theosophists are able to say that they have gained more real knowledge and more mental stability from Theosophy than they ever did from anything else. They do not amuse themselves with either Masonry or the Lodge of Mizraim, well knowing that no 33° "Scot Rite Mason"—I quote—has anything for them, nor has the Lodge of Mizraim either. Both are mere will o' the wisps: *Vox et præterea nihil*, sound and fury signifying nothing.

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SPARTANS, stoics, heroes, saints, and gods, use a short and positive speech. They are never off their centres. As soon as they swell, and paint, and find truth not enough for them, softening of the brain has already begun.—*Emerson*.

'Tis better to be brief than tedious.—*Shakespeare*.