

MIND IN NATURE:

A Popular Journal of Psychological, Medical and Scientific Information.

Volume II. }
Number 5. }

CHICAGO, JULY, 1886.

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

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

PUBLISHED MONTHLY
BY THE
COSMIC PUBLISHING COMPANY,
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NO. 171 WEST WASHINGTON STREET, CHICAGO, ILL.

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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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PROFESSOR JOHN FRASER.

PROFESSOR LEWIS STUART.

Professor John Fraser, who has written not a few scholarly and interesting articles for *MIND IN NATURE*, was suddenly taken from among us on Thursday, April 29th. He was a man of generous instincts, finely educated, a charming conversationalist, an inspiring teacher and lecturer, and he wielded a facile and graceful pen, with faults many and grievous, over which we mourned, though these should not blind us to his qualities.

Professor Fraser was born and educated in Scotland. At the University, he worked hard, especially in the department of English literature. Probably no student has equalled and no one can surpass John Fraser's record in that department in the University of Glasgow. After graduating he studied law, but never practiced it, giving up this profession for the more congenial one of literature. When Mr. Nichol, professor of English Literature, went abroad for his health, Mr. Fraser was selected to perform the duties of this distinguished and popular lecturer and teacher; and the high character of the work done by the "Boy Professor," as he was called, is attested by the handsome testimonial which the students presented to him at the close of his term of service.

Even while a student, Mr. Fraser's name was known beyond the circle of the college and city by verses, reviews, and occasional articles, published in various magazines. He now entered every field of literature:—his plays were seen on the local stage; his songs were sung in concert halls; his "slashing" reviews were the seven days' wonder of the clubs; his "bon mots" were repeated at parties; his novels were read in the boudoir; his leading articles were quoted by the London press; everything he did gave promise of a splendid future for the young Highlander. He served on the staff of the *Glasgow Herald* and other leading journals as dramatic and literary critic and special correspondent, always doing graceful and often brilliant work. He was also connected for some time with the *Westminster Review*, and again editor in chief of the *Dublin Times*. In this country he contributed articles to Scribner's and Harper's Magazines, to Puck, and other magazines and papers. About four years ago he came to Chicago, and

gained many friends and more than a local reputation as a teacher and lecturer at the Chicago Athenæum. In the summer of 1882, he was elected to the Chair of English Literature in the University of Chicago, and while occupying this position he delivered various courses of lectures to the teachers of the public schools, at the Athenæum; was dramatic editor of the *Tribune*, and prepared the articles on Mormonism for the last edition of the *Cyclopædia Britannica*. After leaving the University, he wrote for various papers and magazines, edited *Music and Drama*, and was lecturer on the English Drama in the Kayzer Conservatory, etc. His writings in book form are:—"History of Scottish Chap-Books," "From Chaucer to Longfellow;" "The Golden Cycle," etc.

Professor Fraser was a very superior critic, with a delicate and refined sense of the beautiful in literature and the dramatic art. He had a master's knowledge of English Literature and was equally at home in the literature of the Age of Chaucer, of Elizabeth, of the Restoration, and of to-day. He read everything and had the faculty of remembering what he wanted to remember. He wrote rapidly and easily. His lectures were models of English and of criticism and he had the rare power of inspiring his hearers with a desire to begin or renew the study of an author or a literary period.

In a recent number of *Unity* there is an extract from one of his recent lectures, prefaced by a note of the editor, as follows:

His work, like that of all true literary workers, was quiet, undemonstrative and directly felt but by few people. And still his enthusiasm for letters and his power of communicating the same, his fine critical judgment and his wholesome antagonism to all that was vapid and shallow in current publications, working upon the profitable material offered him in the young minds of the Chicago university, the Chicago "Athenæum" and the many private literary classes which he directed, have made him a real power for culture in Chicago for many years. Equipped as he was with the best culture of Scotch universities, he gave in unstinted measure through many or all the humble avenues that were presented to him. In his untimely death there is left a vacancy which we fear will not be readily filled.

In his early years John Fraser was known as a total abstainer, and an earnest advocate of this cause. However, the convivial habits of the society into which his college and literary reputation, his talents and genial, generous temper introduced him, were a snare to him; and the cup, at first taken in moderation for good fellow-

ship, lured him on to excesses which marred the bright promise of his early years. He struggled hard, of late years, to break up the pernicious vice which he well knew was destroying his life and usefulness. His times of repentance were times of sincere repentance; his prayers were honestly uttered; the deep religious convictions of his boyhood, acting upon his fervent and emotional nature, from time to time asserted themselves; the high ideal of life which he continually held up to his students in the lecture room, to his hearers from the platform, and to his readers in his writings, never ceased to upbraid him for his failure to realize it in his life. May we not hope that the harvest of good from the seeds of noble impulse and high endeavor which he has sown in many breasts, shall outweigh his faults, when put into the balance by Him, who does not always judge as we judge, but judges righteous judgment.

Fraser, some joy from mortal tears,
That we renew the love of former years,
And oft recall the friends whose last good-byes are
said,

Comfort thee, dead.
—*University of Chicago.*

WANTED—THE SOUL.

R. W. CONANT, M. D.

Never since Jason started in quest of the golden fleece has a search been instituted more quixotic to the general mind than this for the soul. It is a sign of the times, of the new era, which regards not anything so high as to be above scrutiny, or so lowly and minute as to be beneath investigation. But to cap the climax of this wonder such a society is now fully under way in the great western center for all that is most practical and material. There would seem to be little natural affinity between corn, wheat, hogs and manufactures and the psyche, and it will be a matter of exceptional interest to outsiders to watch the growth of this delicate metaphysical plant in so coarse a soil. There are doubtless many who already contemptuously predict its sterility and early death.

But there is another angle of view which may afford more encouragement. The spirit of the age is scientific and practical to an extreme. It does not hesitate to challenge every idea, every institution, however venerable, and demand its *raison d'être*; it is the Question Age. Whether this is good or ill, or partly both, is not to the present purpose; the fact argues a pe-

culiar fitness in the formation of a Chicago society for psychical research, for until recently soul-seeking has by common consent been given over to theologians and metaphysicians, and has been conducted according to their peculiar methods. This is usually to assume the truth of the matter in doubt, and then argue from this assumed premise as from a proven fact. But the positive or scientific method of research has no use for the theories except as a temporary means, to be promptly discarded when they are found not to harmonize with accepted facts. According to the old method, if facts did not agree with the theory, so much the worse for the facts; Today says, If the theory cannot agree with the facts, find another that will. Prove all things, hold fast that which is good.

From this universal sifting and searching the idea of the soul can least of all be exempt, for it lies at the foundation of all religions and all metaphysics. Men want to know if it too cannot be brought within the sphere of positive knowledge, and the formation of societies for psychical research is the exponent of this wish. But no metaphysical proofs are wanted. Men have witnessed the wonderful triumphs of the positive method in bringing within their knowledge many things once as intangible and mysterious as the soul, and they will not be satisfied until the possibilities of the method have been fully tested in this direction also. But the search is idle unless conducted on the most practical and scientific principles; hence what place more appropriate than the center of the great practical, energetic West. For theories are barren seed till sown in the fallow soil of practical experiment. Without experiment, theories could never have given us the law of gravitation or the power of steam and electricity, neither will they give us the soul.

In the positive, or strictly scientific, method of research, there are three principal steps. First comes the accumulation, comparison and classification of simple phenomena; secondly, the formation of theories by induction from these facts, and finally the rigorous testing of these theories by comparing their deductive conclusions with more complex phenomena. No investigation can be scientifically accurate which does not pass through each of these steps. But only the first two have ever been attempted by soul-seekers, and then in a halting and uncertain fashion. It re-

mains for the modern investigator to take, if possible, this last and most difficult step of all, the testing of theories by actual experiment. The effort may prove fruitless; it may be found that here the march of science has reached a limit, but that is no reason for fainting in the attempt. So long as it is done in a true scientific love for truth, shunning mysticism on the one hand and infidel negations on the other, both equally unscientific, the result can be only good.

It is possible that the collection of facts now at last being made in a systematic and organized manner by societies for psychical research, may result in some new theory of the soul, but at present there are ready for our consideration only three principal theories, which may for convenience be named the supernatural, the materialistic and the potential. By the supernatural theory the soul is something entirely distinct from matter, one in kind though not in power with the Creative Soul of the universe. The materialistic theory denies the existence of anything outside of matter, and regards the psyche as merely a manifestation of superfine and hypersensitive nerve substance. The potential theory stands about midway, and regards the soul and all animal life as results of the action on matter of some mysterious force, allied to electricity but not supernatural and self-existent. Whether or no the psyche includes the anima, or living principle of animals, differing from it in degree only, is an interesting and valuable question, but subordinate to the main inquiry.

Little or no progress has been made in solving the problem whether the soul is material, supernatural, or a force merely. On every side the subject is enveloped in an invisible but impenetrable veil of mystery. Inferences, assumptions, guesses there have been without number, but not one experiment, not one proof. Is there no practical, no scientific way out of this labyrinth wherein we grope? That is the question in which every member of a society for psychical research is chiefly interested and toward which his suggestions and theories should tend.

It is a hard conundrum—this of the soul—and perhaps we shall be obliged ultimately to “give it up;” but first let us be sure that no possible solution has been overlooked. Why, for instance, be so strenuous in endeavoring to prove what the soul

is? It would be next best to prove what the soul is not. A proof on the principle of exclusion is almost as good as proof direct. Thus if it might be demonstrated that the soul is not material, a long step would be taken toward ascertaining its real nature.

Of course difficulties and objections may be raised by the score. There never was and never will be any royal road to knowledge. But if none of the members of societies for psychical research are willing to show their zeal for the cause by pledging their last moments to the scientific investigation of the phenomena of death, surely there is an abundance of criminals and paupers who might properly be called upon to thus repay at their death some small part of the great debt they owe the community.

If the soul is material, that elimination of the soul called death should at once cause a material difference in the body, and the tests for matter are the various measures of weight and volume and the camera and compound microscope. Or, if the soul is akin to any of the natural forces we know, its departure should be capable of detection by the tests appropriate for those forces. The known forces are electricity and magnetism, heat, light and chemical action, and to these respond the galvanometer, magnetic needle, thermometer, etc. If all these tests, and such others as might be suggested, were applied to a large number of bodies *before, during* and *after* death, and all variations recorded with scientific system and precision and then compared, the results would certainly be of great value either positively or negatively. For if no identity were thus established of the soul with either matter or natural forces, it would at least be proven that both psyche and anima are of a nature totally distinct from anything of which we now have scientific knowledge. The mystery of death has never been sufficiently explored, and discoveries as wonderful as unexpected may be within easy reach. Is not the object worth the effort?

“THE PSYCHICAL WAVE.”

To *The Forum* for June, Elizabeth Stuart Phelps contributes an interesting and timely paper on “The psychical wave.” Our space will not permit us to reprint it entire, and as an extract would not be very satisfactory, we advise our readers to obtain a copy of *The Forum*, published by The Forum Publishing Co., New York, and read it.

PSYCHOPATHY.

R. N. FOSTER, M. D.

In a previous article I promised a few illustrations of psychical cures, and an attempt at explanation.

Perhaps for the purpose of the readers of this journal the "cure" reported on page 44 *et seq.*, of the May number will answer as well as any that might be selected; especially as the editor himself introduces the account by saying that it "would seem to meet all the requirements called for as regards evidence," etc., etc.

The report of Mrs. Claghorn's case is given by her attendant physician with sufficient detail to enable any physician to understand readily the disease of the patient, and to say whether it pursued the usual course in such cases or not.

The salient and essential points of the case are simply these:

Mrs. C. commenced life with an unfortunate inheritance—delicacy of the organs within the pelvis. As time advanced, the successive strains to which these organs were subjected rendered them more and more irritable. The evidence of this increasing irritability is as clear as day throughout the whole narrative, from the time that she became a "constant martyr" to this weakness until Dr. Hutchinson made his first complete examination of the case, and found that his patient had now reached the stage of pelvic cellulitis. He found other injuries and inflammations also, all together being quite sufficient to account for every symptom exhibited by the patient up to this period. How long this cellulitis had existed, we can only conjecture; but it may have been there and slowly increasing for weeks or even months. The irritability that began in the pelvic organs had slowly spread from year to year until the whole nervous system had been involved, hence the spasms, the pseudo-paralyses, the neuralgic pains everywhere, the vomiting, the cold extremities, the intolerance of light, and so on. The inflammation spread also, inducing cystitis. The cellulitis progressed to such an extent as to form pelvic abscesses, which discharged in this case as they have done in thousands of others.

Dr. Dorion, a former friend of the writer, is called in counsel, and confirms the unmistakable cellulitis, adding that the disease is always "tedious and protracted."

Had it not been sufficiently so already?

Two months after this Dr. H. again examines his patient. "The cellulitis tumor had gone;" but the cervical lacerations had not! Former ulcerations and erosions had disappeared. Organs formerly fixed, "anchored," the doctor forcibly expressed it, were now freely movable. The cystitis had departed. The woman was well. And why not? She had been long enough in bed to heal any such erosions, and erosions as I have often seen take place. The cellulitic abscesses had discharged and healed, as abscesses usually do after discharge. The "anchored" organs had been liberated by the subsidence of the swelling which formerly bound them, as physicians witness daily. The patient had gained fourteen pounds, which really is not a miraculous gain or even an unusual one under the circumstances. After the healing of a pelvic abscess there is always a return, oftentimes a rapid one, of appetite, strength, weight and general health.

I have seen a small woman reduced to a skeleton by a suppurative cellulitis, and scarcely able to move hand or foot. I have seen that same woman discharge one gallon of pus from the abscess within twenty-four hours; also discharge half a gallon more in two days; a quart more in three days again, and so on reducing until within two or three weeks all discharge ceased; and in two months I saw that same woman up and doing the house-work of a large family, strong, plump and rosy. And so far as I know she never prayed at all. The poor creature thought that I cured her. As a matter of fact I watched her, and fed her, and encouraged her, and had her properly nursed, while the abscess ran its course and she got well.

So far, then, I see nothing in Dr. Hutchinson's case which distinguishes it from cellulitis of the most common-place type. I see no need of any explanation of this case that is not needed in any case of the kind of equal severity.

Here I would beg to be strictly understood: Dr. Hutchinson has presented us with a pure case, well described, of suppurative pelvic cellulitis. The beginning, the middle and the end, and all the intermediate steps, are there, just in their order, just as they ought to be, have been, and will be, so long as cellulitis remains the pathological process that it is. And no observant or experienced physician can discover anything else in it.

But Dr. Hutchinson has also described another case that might just as well have belonged to another woman, wherein a psychical disorder (probably induced by the prolonged physical suffering in the case) was rapidly cured by powerful psychical influences, such as may operate upon any susceptible and sensitive spirit, either for good or evil.

I do not deny for a moment the genuine character of this lady's experience. On the contrary I am quite predisposed to believe that the experience, purely psychical, was much more than she could find words to express adequately. Liberated by the inspiration shown in her frequent prayer, her spirit rose in ecstasy to an exalted and lovely state of sensibility. In this state she felt deeply, and with a consciousness all the stronger because it had been so long denied, a full sense of *well being in spirit*, although her physical sufferings had rendered her incapable of feeling this before. Her cellulitis had run its course. She was already better than she knew. It needed but one supreme effort to bring soul and body, so long at war, into unison again, and to give to the soul once more its rightful supremacy. I venture to suggest that the same prayer, the same psychical effort in any form, would have been "ineffectual," had it been made three months earlier, when the doctor found cellulitic tumors, cystitis, spasms, and what not, all arrayed on the other side. Moreover, I doubt whether such an effort would then have been possible.

She was recovering from a severe attack when Dr. Dorion was called in. He found that in some respects mentioned she *was already improving*. *Nine days more elapsed* when a very severe attack, probably a discharge of the last abscess, took place, and then rapid recovery followed. Unfortunately no examinations were made during these important nine days. What changes took place during that time we can only infer by comparing with those in which the daily history is perfectly known. From such comparison I should feel certain that the last abscess and the last swelling therefore disappeared during the last severe attack. Any man who has ever suffered from a felon, an abscess at the root of a tooth, or, indeed, from an abscess located anywhere, will readily remember that for a few days preceding the discharge the pain and constitutional disturbance were very

great; also that on the breaking and discharge of the abscess relief was proportionately great, and the subsequent restoration to health often very rapid.

This relief by the last throes of the pathological process was the first step that exalted the woman, and that freed her psychical powers, long held down by painful disease, to make a masterly effort to recover life and liberty.

This was the second step; and when the deep and sincere religious nature of the patient, the mightiest of all the psychical forces aroused to its legitimate work, her whole being was swayed, illuminated, swept with joy, and for a time she was caught up to a higher plane of consciousness than that normally occupied, heard words ineffable, and experienced feelings incommunicable.

That this psychical storm purified her spiritual atmosphere and acted powerfully and favorably in promoting rapid recovery, there can be no doubt. So did hygienic management aid in her recovery; so did wise medical treatment; so likewise did good nourishing food, fresh air, and many other influences. But not one of them cured either the laceration or the cellulitis. The latter ran its course and ceased; the former is not cured yet.

It will readily enough be observed, I hope, that throughout these articles I have shown abundant respect for the psychical forces. In their own realm they are supreme. They are the highest form of energy known to us, for it is a conscious and intelligent energy, which in height and depth, length and breadth, capacity and possibility, can not be fathomed. We know not the limits of the psychical universe any more than we do those of the physical universe.

But we can admit all this and rejoice in it, as we rejoice in the beauty of the earth, without believing that the psychical forces rudely overthrow physiology, botany or chemistry at will. They do not shorten time, or contract space, or diminish the bulk of tumors, or set broken limbs, or turn iron into gold, or seem disposed at all to interfere with the sublime order of subordinate things. On the contrary, they live and move in friendly concord with every other group of laws, and lead a gentle and unobtrusive life, even amid the turmoil of discordant forces.

But I promised some psychical cures and their explanation. I must admit, alas! that

I have not been able to discover any—at least none that “meet all the requirements as regards evidence,” any better than the example above criticised.

Still I have to report some authentic instances belonging to that class of phenomena which would naturally be included under the head of psychopathic cures, and they afford a fair illustration of the character of such cures in general.

Case I. Mr. W. was seized with a lumbago (“crick” in the back, popularly speaking), a severe form of muscular rheumatism. He was obliged to lie down, and when once in that attitude was utterly unable to rise up, to turn over, or to do anything requiring the action of the muscles involved.

One morning during the illness his little grandson, a child of four years of age, entered the room, climbed upon a chair beside the open window, and leaning too far outward was unable to recover himself, beginning to fall. Had he fallen, the height was great enough to have endangered his life. Instantly the sick man realized the appalling truth, and, *without the slightest pain or difficulty*, leaped from the bed, seized the boy just in time to prevent the accident, closed the window and returned to his bed. The next minute he was again unable to move, just as before. Moreover he was greatly exhausted by his effort.

Here we see, as in many similar cases, the fact that the human organism is managed with some degree of economy. Its resources are not always drawn upon to the uttermost. A reserve fund is kept always on hand. In emergencies, and in amounts proportionate to the emergency, this fund is used.

So likewise do we often see that delicate women, who ordinarily cannot remain up all day without exhaustion, rise to the occasion when a loved one's life is imperiled by sickness, and work by day and watch by night for weeks, and even months, without failing.

These are psychopathic cures. But the reason for and the possibility of such cures is evident enough. Had Mr. W.'s back been broken, or had the delicate woman been similarly incapacitated, the boy would have fallen from the window, and the sick ones would have been given over to other nurses.

Case II. A rich planter from the South had an only daughter, who was so utterly

paralyzed that she had been cared for like an infant for two years. Local medical skill had exhausted itself in her case without avail. The father determined to take her to one of the most eminent specialists in Philadelphia. The specialist saw the patient, investigated the whole case thoroughly *secundum artem*, and said to her finally, “Yes, I see how it is; please walk for me into the next room.” “Doctor, I told you that I had been unable even to stand for two years.” “Yes, I know, but no matter, just walk out to the next room for me.”

The patient protested with argument, tears and indignation, but the doctor insisted. Finally she arose and attempted to totter a few steps. The doctor kindly supported her until she had reached the next room, when suddenly letting go his hold, he said, “Now walk back to bed yourself.” She protested, but she walked back. “Now,” said the doctor, “I helped you to walk out, and you came back alone; this time I wish you to go to the other room and to come back also alone.” She did so. Then he informed the parents that they need do nothing whatever for that young lady, but just permit her in all things to do precisely as well people do. In short, he declared that there was nothing the matter with her; and the result proved his opinion correct.

This is a psychopathic cure. But then it was clearly a psychopathic disease. Of all the cases of attempted cure by the metaphysical method, that have come under my own personal observation (and they are many), I have seen none that were not in their essential features repetitions of those just related. In no case have I seen a diseased condition of the organic structures, such as an inflammation, or ulceration, a tumor, a cancer, or anything above the grade of a simple wart, removed, cured, or modified by the metaphysical or “magnetic” processes. I am not prejudiced against these methods; quite the contrary. I have always believed that such means *ought to be* effective in curing disease; but I have never been blessed with an ocular or other sensible evidence of such a cure. I am really sorry to be obliged to make this statement, but it is the simple truth. But I can cite examples without end of the influence of the mind over the functional activities of the body. I may cite one more illustration, which is given on the au-

thority of a physician competent to diagnose in such matters. A little girl of twelve years had a severe diphtheria, during the progress of which she became wholly unable to swallow. After the subsidence of the diphtheria she still retained the conviction that she could not swallow, and this conviction actually threatened serious consequences, for it was a complete bar to nutrition. The physician and friends leagued together to compel the girl to swallow a small amount of jelly. They succeeded. One act of swallowing was sufficient to break the "spell"; the patient swallowed with perfect ease all that she could eat from that time forward. This child was not attempting any deception. She *had been* quite unable to swallow; the frightful impression still controlled her nervous system; as in Mrs. Claghorn's case, the nervous system did not know until aroused how much things had improved.

That correct opinions in such matters are of some practical importance another case will indicate.

Mrs. — had three children. One became dangerously ill. Relying not upon the physicians but on the Divine power as otherwise expressed, she refused to call medical aid until the last moment, when, under the pressure of friendly importunity, she called a medical man. The child died, and the good woman believed that this was due to her weakness of faith in calling a physician. But in a short time another child became ill, and now the former error was avoided. The physician was not called, but the child also died. Of course in these instances matters stand about even as between the Lord and the doctor. But if the metaphysical doctrine means anything, the advantage ought to have been on the Divine side.

There are many cases of sickness where such methods of proceeding as those advocated by the "metaphysicians" would inevitably sacrifice life, and where treatment by a competent physician would as surely save life. There is a weighty responsibility here resting upon those who undertake the care of the health and life of others. As a speculative or logical question, in a world of issues very practical and decisive, the truth or untruth of psychopathy is really of very little moment. As an experiment in cases involving no danger, it may be, and is, very interesting. As a real power with little girls who cannot

swallow, or with big men with snakes in their stomachs, or with morbidly sensitive persons whose sickness is primarily psychical, it is all very well. But we shall surely all find ourselves at last compelled to study and discriminate, in this as in other matters, and to cure diseases by giving to each one the treatment that is appropriate to its character.

Meanwhile I close, promising surely to report to this journal the first case that comes under my own personal observation, of a psychopathic cure of anything but a psychical disease.

A STUDY OF PLANCHETTE.

R. W. SHUFELDT.

It is the intention of the writer to record in this paper his observations upon the workings of this little instrument so far as they concern his own researches made many years ago. These probably would never have been reverted to again by me had it not been for the kind request to publish them made on the part of the manager of this journal, and my conviction at the present time, that they may prove to be of some value in certain lines of research now engaging talent of the highest order both in this country and on the continent.

At the time referred to, some sixteen or seventeen years ago, when I was verging close upon the twenties, it must be owned I was a very different kind of a man, and held very different notions of things, as compared with the views I entertain upon matters in general in these days.

My peculiar nature led me into indiscriminate reading; long attacks of reverie; an uncontrollable worship of nature; and yearning for something that I could not define, and consequently not appease. Withal I was much alone, though I by no means took a morbid view of life, nor was it my fate to be entirely shunned by others.

Nowadays I take nothing whatever on faith; my mind impels me along lines of critical investigation of phenomena, but more especially in the fields of comparative morphology, and that, too, in *normal* comparative morphology. There is another field, covered by the general term *pathology*. In it labor the physicians and surgeons, and all manner of *pathologists*, but my experience therein has been limited, and the habit of my mind led me elsewhere.

Again, I hold in common with a certain

school of French physiologists, that men who are investigators have the right "by inheritance" to investigate all phenomena, *cost what it may*. Established laws in science I accept, and use them as my instruments in research; advanced facts and details I give weight to, in accordance with the authority from whom they emanate; but for violent departures from these lines I *must* have the ocular demonstration to convince me.

The testimony of a thousand competent eye-witnesses; an instantaneous photograph of the metamorphosis; the test for the chloride of sodium by a chemist of high recognition and its positive detection in the resulting mass, would by no means be sufficient to convince my mind that such a violent departure from all known laws to the contrary had ever taken place as the conversion of Lot's wife into a pillar of salt.

It is with holding such opinions as these that I throw my investigations upon the phenomena presented as in planchette into the crucible.

Planchette first came to my notice during the spring of 1868. The instrument was one of the finest of its kind, combining the minimum amount of weight with the maximum amount of mobility. I remember very well the first time the finger-tips of both my hands lightly rested upon it, in position. My youngest brother, who had a very exalted idea of my powers to effect anything I pleased, similarly touched it on the opposite side. Some one of the few bystanders in the room asked a simple question, that evidently required an affirmative answer. My brother was passive. There was a strong inclination on my part to answer it. The question was repeated with some suddenness by a person standing immediately behind me. Planchette moved, and my will-impulse increased. The word *yes* was written by its pencil upon the paper beneath. I felt exactly as one might feel who, in some unaccountable way had his finger-tips perfectly usurp the function of his vocal apparatus. My will to this end had been enforced by the little instrument beneath my lightest touch, without the slightest imaginable effort that I was conscious of, or still less was visible to the bystanders.

A few more questions were answered in a similar manner, when the performance was brought to a close. The following evening a neighbor or two dropped in, and

the little instrument was early called upon to exhibit its powers. *As usual* a spiritual influence had been attached already to its operations. A question was asked about a departed one in the family of one of the new comers present. Very well I remember the expression of satisfaction that came over his face, confident as he was that no one in the room at least could answer it. But as chance would have it, I was perfectly familiar with all the attending circumstances. The answer written out by planchette astounded the observers, and the countenance of the interested one was a study for me indeed. I felt my peculiar power; the thing was interesting me; I saw no harm in pushing it a little farther. Through planchette I introduced the name of the one who was influencing it, and thereafter all questions were asked of "Undine," and Undine was invariably summoned at each performance. Numbers tried it with me, of all ages and both sexes, but I felt that it was through me that the answers were being made. I carefully memorized all those less-talked-about incidents of family histories that legitimately came to my ears. I committed secretly to memory some of the most bizarre occurrences in history of all times. The room at our old house became crowded two or three times a week. The answers from "Undine" were considered absolutely marvelous. Incidents were recounted which occurred in the early surveys of the Island of Cayman; contents of bone caves were described; inscriptions on doors of private houses in Jerusalem were written off with ease and accuracy. I mastered the coptic alphabet, and astounded a gentleman present one evening by giving half of it without a mistake. The writing was taken to New York City and examined by several learned Egyptologists and pronounced correct. Undine was asked one evening to bring a coin from the sarcophagus of any of the still disinterred monarchs in the pyramids of Egypt. The request abruptly terminated the performance for the evening, and the week; when again summoned that particular questioner was not present. Several evenings afterward, when he was, in the middle of the performance Undine informed him that she had his coin for him. It was drawn on the paper, and the gentleman cut it out and took it to New York. Wonderful! it was not *exactly* like those we already had knowledge of, but probably older!

By constant practice the ease with which it obeyed my will often puzzled me to the last degree; it became so that I could hold a conversation while planchette simultaneously answered a simple question coming from some one else. Just as we can take in the remarks of two people speaking to us at the same time upon different topics. One evening, a hot and close night in summer, just previous to an impending thunder storm, when planchette had been in use over an hour, and I was much agitated, and had taken my fingers off of it, it stood alone on the table. As I made the motion to replace my finger-tips the instrument moved, without being touched by anyone, some two inches or more across the table, and when my hands were at least an equal distance from it. An exclamation of surprise followed from several persons present, who saw it.

This phenomenon was just such a one as we see in the hairs of a cat's back, when it is rubbed during a cold evening. The hair will raise to meet your fingers, under certain conditions, *without* your touching them.

In the former case the object was repelled, in the latter attracted.

Later in the summer I had another lady try it with me who never had before. She was well-known for fine character, was impressive and attractive, and possessed of great firmness. She was the youngest daughter of an old and highly respectable family.

I had by this time become quite vain of my accomplishment, it having called no little attention to me, and made people think I possessed a power given only unto the few. It was having a peculiar effect too, and it almost seemed that I could *not* break the spell, publicly discover the fraud, and undeceive all these people again.

My new partner sat down with me at the instrument, with an air of not believing in it a bit, and I thought with a firm intention in her face of finding out all about it. I eyed her curiously, but felt confident in my power and practice. Strange to say, the first question asked was one which, to save my reputation, most certainly required to be answered in the affirmative. Contrary to my effort, determination and expectation planchette stood stock still. The question was asked again, when the instrument, which I felt for the first time was not under my control, wrote in exceedingly small letters on the paper, *no*. Upon some pretense I arose from the table and managed

to have the performance broken up for the evening. Before the party dispersed my young partner took the opportunity to say, in words pregnant with meaning, "Mr. Shufeldt, I believe I have a will fully as strong as yours, don't you?"

It was worse than being beaten at chess by a girl, and I never took the matter up again. Several years afterwards I believe I had managed to undeceive everybody, who had ever watched me perform with the instrument, and made amends as best I could for my six months investigation at their expense.

To my mind these performances most conclusively demonstrate several important things.

1. We find here and there persons who are peculiarly constituted and who possess a certain power, which among other ways exhibits itself as set forth in the foregoing experiments.

2. *If it had been a living fact that it were possible to really communicate with the departed in this life, through the agency of any such instrument, it would have rapidly been perfected and used by all who had the power, and not have disappeared almost entirely in a few years, and been laid aside as a plaything, as it has.*

3. At the most, we can say there *is* a force present, which is more or less closely wedded with the will, and exhibits some phenomena allied to certain electric ones, of which as yet we know little or nothing, and which demands the very best and most careful investigation science can bring to bear upon it.

What connection this force has with the power exhibited by Miss Lulu Hurst, whom I examined, and published my remarks about, nearly two years ago, I leave the reader to work out for himself.

Let me beg of you in conclusion, however, on no account attach any spiritual agency to such phenomena as these; it can only bring disaster to the good cause of the scientific study of psychics, and end only in disappointment to the many, and the disgrace of the few. It is worse than the theologians having it that God Almighty resorted to the most absurd of tricks and jugglery to *demonstrate His* power. It is only the low order of spiritualists who make the spirits of the departed do the ridiculous at their earthly visits, and perform senseless feats which no sensible person living can countenance.

**"THE COMMON GROUND IN
SPIRITUALISM—MIND CURE—
THEOSOPHY AND CHRISTIAN-
ITY."**

URSULA N. GESTEFELD.

In a recent sermon by Rev. C. A. Bartol, of Boston, on the above subject, he arranges the points of agreement and sympathy within them under three heads: First, the agreement of all these systems and advocates of systems in having a religious origin in the sense of faith in the being of God. Secondly, in the marvelous claims of a supernatural and divine communication and power which they all set up. Thirdly, their common anti-materialistic tendency.

He confines his discourse mainly to the third point of argument, showing, to quote his own words, that

"Spiritualism, Mind-cure, Theosophy and Christianity join hands against Materialism as a common foe—not against nature, but against the theory of matter: that it is the cause and precedent of which mind is but the blossom and consequence."

"With one voice they all proclaim that matter is the tool and not the workman, the servant and not the Lord, the accompaniment of this beautiful universe and not the piece, a composition and not a composer, being itself by mind composed and produced."

"Materialism is not the principle, but a hypothesis without a base. The materials are not the builders; far less are they the builder. The pigments are not the picture; far less are they the painter. And matter is not the human body, far less the human soul."

"The puzzle for materialists has always been how the jumble of primeval chaos of atoms became or could become arranged into beauty and utility."

"Every particle, invisible as it may be in this organism, is a preordained and infallible servitor of virtue, or executor of judgment for transgression, an avenger of guilt, for the judgment seat of God is not in the skies awaiting the last trumpet for its erection as the scaffold in the jail-yard is raised at the stroke of a bell, but its forwarning is announced now for every excess of passion or slothful neglect, and what are these but perverted operations of the mind."

"What is our brain but a publishing house, a sanctuary for good spirits or a den of devils and wild beasts? The soul is constantly editing the body. What means the christian word sanctification but healing the body—a spirit becoming sacred?"

"I greet as entitled to a place of recognition these newcomers who believe in different methods from those of the regular practice."

"In preaching the gospel of good news, the disciples, as we read, at the same time healed the sick, and the modern apostles, these men and women who would dislodge the evil in the body by removing the cause which is in the mind, do more, I think than any bishops in the church, and are in direct line of the early Christians and their own

master, providing that in their own nature, not by any ambitions, they are really summoned of God to the task."

"For unmedical science as well as medical, there is room for them to have leave to try it. And perhaps we may be able to get along without the crutches and the other things that we thought we could not get along without, and perhaps we may come at last to dispense with the dispensary."

"The millennium has not yet come, but one of the signs, I claim, of its approach, is the discovery of how we affect each other continually for good or evil. The mutual blessing not only by our looks, words, deeds, but by the sending of benedictions, unwritten messages from outer sight and far away."

"Be not so anxious my friends for the moral of death; wisdom and goodness are the true ends in which the future is held. Our concern is with life and health now. Let us will to be well. Nor are they to be secured when we have simply pronounced the word mind. Mind is of various measures. There is mind cure and mind kill. There is a species of mind that verifies the maxim of the German writer, Novals, that the mind is an active poison. 'Let the same mind,' says the apostle, 'be in ye as was also in Christ.'"

Dr. Bartol's quotation from the words of the apostle contains the whole secret, if secret there be, of the method of healing practiced by the Christian Scientists. Mark the words: "Let the same mind be in you as was also in Christ."

"The same fountain sendeth not forth both sweet and bitter waters."

'Mortal or human mind helps or hinders, according to the motive which prompts its actions, but the mind that was in Christ produces but one sure and certain result; and just in the proportion that Christian Scientists or metaphysicians obtain the victory over the mortal element by slow but sure growth toward "the same mind as was also in Christ," will they establish the truth which they preach and practice upon a sure foundation, and obtain results which will bear witness to it.

No school or college, or numbers of such, can turn out "Christian scientists" or "metaphysicians" ready made. In that way, "the kingdom of heaven suffereth violence." These simply show the student the way, the course he must take in order to reach the point he aims at. He does not become Christ-like at the end of a course of lectures upon metaphysical healing; but when he has thus made a beginning through the understanding he has gained of his own being, of the universal fatherhood of God and brotherhood of man, and takes Christ for his example and no human being, fallible as himself, he is on the road which leads to final attainment. He is in

a never-ending process of becoming. And only in this way are the true healers made; only in this way are they "called," when they "let" the mind that was in Christ be in them also, and that mind proclaims oneness with God. "I and the Father are one," said Christ; "and where I am there ye may be also."

From and through that sense of oneness with the Infinite, is the word spoken which gives the lie to error in every form and destroys it. Beginners make a great mistake when they think that their mental argument heals the sick. That is simply the lever which raises the healer from the mortal and material sense of things, up to that altitude where he can see them as they really are, and through his perception of truth, speak the word which heals, knowing the while that Truth itself, because it is Omnipotent, Infinite and Eternal, does the work.

PSYCHOPATHY AND THE DOCTOR.

It cannot be denied that our medical brothers are concerned at the progress of mind cure, or metaphysical healing. Admitting that a very large proportion of the cures are of nervous diseases, yet the fact that these comprise a large proportion of the doctor's patients, and those on whom he could always rely for a permanent income, since they were patients who were always sending for the doctor, and yet seldom died, the cure of these patients is a severe loss to them. Making all allowance for the quackery of charlatans who have, and are taking advantage of the so-called "mind cure craze," there is good reliable evidence that the sincere, conscientious metaphysician is doing good and efficient service in curing these cases of nervous debility which have so long baffled their medical attendants, and are therefore having all the new patients they can attend to; the doctors are complaining of dull times, and asking the "State Board" to prevent their patients from being cured *irregularly*.

The long suffering invalids—and these are mainly the ones who give it a trial—feel that if the metaphysician does them no good there can no harm result from the treatment; whereas, if the physician makes mistakes in the diagnosis, or a blunder in the prescription, disastrous consequences may be the result. There is a feeling on the part of many that the following extract

from the address of Rev Dr. Haygood, of Oxford, Ga., to the graduating class of the Atlanta Medical College, will apply to many of the older, as well as the young doctors:

"Young doctors, there is no help for it; you must practice on us of the laity before you can become really practical physicians. We will protect ourselves as long as we can. While the 'old doctor' lives and is available, we will, if we get sick send for him. When we can do no better we will send for you. Don't worry at this; it must be so, it is our only defense; you will have your revenge soon enough. The old doctor will die some day, or he will be too busy to come; something will befall us; the attack will be as sudden as severe; we must have your help or none. We may have laughed at you, and in our folly may have vowed that we would not send for you to treat a sick dog, but for all these follies of ours we will with desperate resolution send for you, trusting to a merciful Providence to help us through. (And we will trust Providence the more readily when we see even the young doctor as badly scared as his patient at the bedside.) If we die you can explain it; if we get well we will sound your praises, even if we are slow in paying your fee. If you kill a good many of us while really learning the practice part of your business, don't take it too much to heart, or throw your sign in the well, as did Dr. Sims after killing two or three patients."

FAITH HEALING.

In *The Century* for June Dr. J. M. Buckley, in an article on "Faith healing and kindred phenomena," takes substantially the position of Dr. A. J. Park in his articles in *MIND IN NATURE* for April and May, 1885, and by other writers in our pages, and which would seem to be the only safe position to take. The extreme absurdity of the claim of those who contend that it is a special interposition of Divine Providence, and applicable only to those who accept a saving faith in Christ, is illustrated by the following story, lately published in *Words of Faith*, and credited to *Thy Witness*, evidently accepted by both as a genuine fact and an evidence of the efficacy of prayer:

A young lady owning a large number of fowls, and priding herself on the beauty of the breed, went into the kitchen one day, and seeing some corn in a basket and thinking to give them an extra feed, gave the corn to her Polands and Dorkings and watched them eat it all. Just as they had finished the repast the gardener came in and asked for the poisoned corn he had left in the kitchen. "Poisoned corn! why my beautiful hens have just eaten it all," exclaimed the young lady. "Then they will all surely die," replied the gardener. The lady turned very pale, but her faith grew strong. She went straight to her chamber, locked the door, and spread her trouble before the Lord. Not one of the fowls died, and she sent a thank-offering to a Christian worker to prove her gratitude to God who answered her prayer.

Here we are asked to believe that God performed a miracle to save a few hens, which could be replaced at the next village for a few dollars, and would not answer the prayer of the nation that the life of a Garfield might be spared. And these same persons wonder why there is so much unbelief and infidelity in the world.

*THE CORRELATION BETWEEN MENTAL WORK AND PHYSICAL FORCE.**

PROFESSOR ARCHIBALD CUTHBERTSON.

In the following outline of our thoughts on this subject,

The first task will be to find, by considering bodily and mental work, what their forces are; then we shall be able to understand the relations, if any, which exist between them. First, then, what is bodily work, and what is the force by which it is performed? Bodily work is moving the organs of the body or the whole body itself, *e. g.* moving the arms, legs, head, bending the back, the propelling of the blood throughout the body by heart contraction, digesting of the food by the stomach, or conveying of the body from place to place by walking or running, these are specimens of bodily work. Such, however, are merely evidences of the existence of bodily force, and although force cannot be seen, yet we may be able to examine into the source of force, and the manner in which it manifests itself.

Physiologists have discovered that a bodily organ, which moves, must be able to do so by means of a quality called contractility in muscular tissue. Here, it may be necessary for us to say a few words explanatory about the various kinds of tissue.

Anatomists when describing the human body, divide it into its various systems, *e. g.* the muscular system, the nervous system, a bone frame-work or skeletal system, a digestive and circulatory system, etc. When, however, life is traced to its most primitive conditions it is found that many of the functions which are performed by higher organisms are equally well done by a mere microscopic cell. This germ may be irritated, it can contract and enlarge; it can move from place to place in a fluid medium. It can absorb food and cast out what is injurious or useless. This state of life is the beginning of higher animal organisms, but during the process of development, when the number of cells has increased to a certain amount, a change called "differentiation" begins. By this means those which ultimately become nerve cells retain their irritability but lose their contractility; those which become muscular

cells lose their irritability but retain their contractility. There are important changes in the cells of the tissue which form all the other systems. It is, however, with the relation which exists between the nerve and muscular tissue that we have specially to do in our present inquiry. The means by which any bodily organ moves is the contraction of the muscular tissue. But this contraction can arise only by irritation from nerve tissue, and a something in that tissue called "stimulus." Muscular tissue cannot move itself. There may be, in it, a certain amount of power by means of which it will continue to move during a short time, but the local amount soon becomes exhausted. This has been demonstrated by actual experiment, for, if the motor nerve is cut between the organ which the nerve moves and the brain, or ganglion with which it is connected, the organ cannot be moved by the power within. Bodily force, then, or more properly speaking that which internally forces the body, is nervous stimulus. The brain appears to be the store house of that stimulus; or, we might use another comparison and say the brain is the boiler where the force is stored, the motor nerves are like the pipes which convey the force from the boiler to the cylinder, and the muscles are pistons which are operated on by the force; the larger the muscles, or area of the piston, the greater will be any single effort. The work of the body then, we see, is to move; the power by which it moves will be bodily or physical force which we find to be nerve stimulus, and it appears to be stored in the brain, spinal cord and other ganglia throughout the body.

MENTAL WORK.

This is by no means a settled question, even amongst psychologists, but we shall divide it into three kinds, *viz.*, receiving feelings, assimilating phenomena, and comparing thoughts and ideas. The first work of the human mind appears to be receiving feelings and phenomena, or phenomena through feelings. This is seen in the action of a mere infant long before it can speak: it is attracted by highly colored objects. After such it will strain and strive, putting forth all its powers to catch them; even the great toe is, during some time, a wonderful thing. After a time, when speech has been acquired, what is called the "prattling time" begins, and almost

* Read before the New York Academy of Anthropology, at the February meeting, of which we promised an abstract. But the author, who is in charge of "Health and Physical Culture Department" of Rutgers College, New Jersey, has very kindly sent us the entire paper.

continually the chief words are "what is this?" "what is that?" and "what is the other thing?" and alas to say too frequently the ignorant mother, nurse or guardian replies. "O, never mind; go away and do not bother me; you do nothing but ask questions from morning till night; little folks like you should not be so inquisitive." Few answers could be more ignorant than this, for the young human being has a mental as well as a bodily stomach, and asking questions is simply the mind asking for food. It is of supreme importance that the body be fed with food which will nourish it and not create appetites for injurious things; it is of equal importance that the mind should be fed with the proper kind of mental pabulum, and in sufficient quantities.

This questioning time of life continues till the average mind is nearly thirty years of age, when the realm of phenomena having been tolerably well gone over, the reflection time begins. The Hebrew law did not allow the young priest to be fully ordained till he was thirty years of age. The age at which the average good author begins to produce anything of value is between thirty and thirty-five.

Second Function. This, we have said, is arranging phenomena into their proper forms. We are now on debatable ground, for a whole school of philosophers believe that the mind is merely a prepared negative plate on which objects leave their impressions through that wonderful lens, the eye. But the Kantian theory teaches that objects of all kinds are made by the mind taking the different phenomena of sound, color, feeling, etc., and out of these molding and making ideas by forms of thought in the mind. Irrespective, however, of which theory of the origin of ideas is true, still all must admit that there is a subjective faculty as well as an objective power, and if the subjective faculty is lacking, the object required by the union will be left uncreated. Concerning a feeling, we know its *existence* depends on a feeling organ, for "there is no feeling that is not felt." If this is so with feeling it ought to be so also with phenomena, and certainly with the ideas which are dependent on phenomena. However it comes, there is a special function of the mind which is either receiving ideas or making them.

Third. The most important work of the mind is comparing ideas and thoughts. This is a function peculiar to the human

mind alone, there being no evidence that the lower animals can perform such a process as to conclude that, two from three, one remains; or that two and two make four; or that "whatever is is," and "it is impossible for the same thing to be and not to be," and "a thing must either be or not be."

The work of the mind is to deal with ideas and thoughts. By ideas we mean the mental representations of external objects or concrete things; by thoughts we mean principles whether ethical or moral; "Truth is mighty and must prevail," "Virtue is its own reward." "We should do to others as we wish others to do to us." All these belong to mind, or are mental work. Now for mental force: Force is something which operates on material and causes motion, hence we might speak of mind itself as a force, for we speak of will power which results in bodily movement. We must not, however, confound will power with nervous stimulus, for any one may experience in a slight degree what a person afflicted with paralysis feels in an extreme degree, that is, the impossibility of carrying out a determination of the will when nerve stimulus is lacking. Nerve stimulus is the force which operates the body, but there is no such influence operating the mind. If there is any force peculiar to the mind it is principles of action. Many of these relate to morals and need not be discussed in this paper. Mental power is derived chiefly from the increase of knowledge and the effort to acquire that knowledge, whether it is phenomenal or cogitative. If it belonged to our present task we think it would be possible to show that all knowledge is cogitative, but some of it more abstract than others, *e. g.* it is not difficult to see the difference between black and white, a large and a small object of the same kind; but there is difficulty in seeing for the first time that "the angles at the base of an isosceles triangle being equal to each other, if the equal sides be produced the angles on the other side of the base will be equal to each other." Yet, every time the mind tries to understand such problems it gains strength. The word "education" expresses well the strengthening of the mind, *e.* "out of," and *ducere*, "to lead;" like holding out a tin rattle to a child for the purpose of teaching it the relations of things in space, or holding out the hand to the child learning to walk, every effort adds strength. So every time

the mind grasps at problems which it does not comprehend it gains strength, but such effort and resultant power are no part of material impulses, as they belong entirely to immaterial existences.

There are, however, important relations and correlations between mental work and physical force, and these we shall now consider a little. Much of our knowledge depends on feeling. True feeling depends on a proper amount of nervous stimulus in any part of the body; there must be a sufficient amount of strength in that part. If an organ of the body is paralyzed it is indistinct in feeling to a similar degree. But we do not appeal to paralysis for our proof, as it can be got in any life. One may be bright and cheerful during the morning, but quite different in the evening of the same day. Then, in order to acquire true feelings there must be a proper amount of nervous force generally in the body. This relates merely to the receiving of phenomena, or memorizing, but even for this we shall see that the mind must be able to select its own times and manners during and in which it wishes to receive phenomena. The correlation of bodily force to the mental work of comparing and arranging phenomena; when the mind begins with this work it must not be troubled with new feelings. If a function of the body can be carried on while the mind is dealing abstractly with thoughts, then such bodily work may be done, but if the mind is going to be disturbed, then, either the bodily or special mental work must cease, *e. g.* if a person sits down to write on some subject requiring deep thought after having eaten too freely of plum-pudding, the stomach will make an extra demand on the nerve force bank, *viz.*, the brain. If the paying-teller cannot deliver up enough funds with which to meet this demand, then the cashier will be appealed to with the result that this high official will have to bestir himself, and by *voluntary activity* send on a new and sufficient supply. If the mind must be allowed to do its work undisturbed by bodily feelings the correlation is that there must be a sufficient supply of bodily, which is nerve force, in the reserve fund by which all the bodily functions will go on without mental directing.

(To be Continued.)

Murmur at nothing. If our ills are reparable, it is ungrateful; if remediless, it is vain.—*Colton.*

FURTHER TESTIMONY IN REGARD TO "STRANGE PHYSICAL PHENOMENA."

J. R. TALLMADGE.

The account given in February number of MIND IN NATURE, of piano raising and falling, keeping time to music, having been questioned by a writer in an Eastern journal, I was anxious to get an explanation of the phenomena that to thousands beside myself seemed not the result of trickery, and writing to the gentleman who claimed to know how it was done, he replied as follows:

"On the rear of the piano the heavy weights are seated and this so affects the centre of gravity [makes it lighter I suppose he means] that a comparatively slight effort with knees and pedals by a person on the stool will produce the rocking motion. Note the four legs are never lifted. Then the end lifting, the medium standing, with cleat on the floor preventing the piano from sliding (at the other end) along the floor. I was greatly puzzled, because Mrs. Young placed her hand over mine, yet when the end of the piano lifted she scarcely pressed my hand at all, showing that not by arm muscles did she lift, yet she evidently exerted herself strongly.

"As I am informed blunt steel hooks were worn about the waist under the skirts. These did the real lifting."

This explanation not covering the facts as observed by me, I solicited from the writer a more complete and full account of the phenomena as witnessed by him: though two months have passed, I have not received it.

I also wrote to Washington, and the following extract from a letter from F. A. Moore, of No. 317 E. Capitol St., a well-known newspaper correspondent from the Capital, gives all the corroborating evidence necessary:

"Mr. and Mrs. L. T. Squires, living at No. 504 Eighth St., northeast, and Dr. John Mayhew, pension office, corroborate your statement and much more. They were present at times when six, eight and nine were raised on the piano,

This physical phenomena is not uncommon and has been witnessed through divers mediums in numerous instances.

In the presence of Flora Baden, a Catholic girl of sixteen years, I have seen the

