

# MIND IN NATURE:

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## MIND IN NATURE.—2.

REV. OLIVER H. P. SMITH.

What is a thought? In order to gain, if possible, some light on this question, let me ask; "What is Mind?" It is defined to be, "the intellectual faculty; the understanding; the power that conceives, judges, or reasons; also the entire spiritual nature; the soul." Hamilton says: "What we mean by *mind* is simply that which perceives, thinks, feels, wills, and desires." These definitions convey, of course, no information as to what Mind *is*, but merely name some of its functions, some of the modes in which Mind *does* or *acts*. Thus we face a vast problem. And it seems all the more difficult of solution from the consideration that none of the senses can be employed in its investigation. Unlike Matter, the hand can not weigh it, the eye can not recognize it. While the mental act is apprehended through its effects, the actor stands in a dim region where foot can not tread, nor eye penetrate. And yet is not this problem as easy of solution as any? Not easy, but as easy as *any*! Is any mystery less a mystery than another? I gaze upon the glittering dew-drop, resting on a folded flower at night, and wonder at the law, in obedience to which the scattered particles of mist—a given number, no more, no less—have flown toward a common center; wonder that there are dew-drops *and* dew-drops, instead of one vast globe of water weighing billions of tons, and crushing a world. Then I lift my eyes and behold the world-drop glittering on the blue lotos-field of Night, and a great wonder arises within me, as I vainly try to comprehend the law by which the atoms of matter—a given number, no more, no less—have grouped themselves around a common center,—a great wonder that there are stars *and* stars—world *and* world, instead of one vast world to whose center all the atoms in the universe had flown. And what constitutes a center, either of dew-drop or world?

A *center* is defined to be "a point equally distant from the extremities of a line, figure, or body; the middle point or place of anything." Or, "a point of concentration; the nucleus around which things are gathered; as, a *center* of attraction." But a mathematical *point* is "that which has neither length, breadth, nor thickness;" "that which has neither magnitude nor parts," that, then, which is only an *idea*; and, being

an idea, is a mental product, and not a form of matter; for matter is defined as that which *has* length, breadth, and thickness—magnitude and parts. And the mystery of the Dew-drop is not surpassed by the mystery of the Star; for each is a living world, whose beating heart is an idea! Thus, if we would discover the Reality of matter, asserting its existence in the world of Sense and to sense, we must first discover the reality of the immaterial powers and conditions by virtue of which matter is, in the unnumbered forms which it assumes. So we see that the senses, far from affording us means for solving the problems of Matter, only give us the proof that matter exists, and assure us of the mode of that existence.

But Sense is only perception, or knowledge of the exterior world *by means of* the bodily organs. What then, perceives? Not the material body, but the immaterial Mind, which, through its avenues, the bodily organs, is cognizant of that which is not itself—of Matter. But it knows, thus, not *matter*, but only the *ideas* of matter; so that, when we think of Matter as open to the tests of the senses, and therefore presenting less difficult problems than Mind, we deceive ourselves with the practical assumption that the senses are, themselves, and *in* themselves, a tribunal distinct from, and of higher authority, than Mind. This uncritical view is the foundation of the so-called "Positivism," which so many profess.

But, while the senses afford testimony of the existence of an outer world of matter, to what is that testimony addressed? To CONSCIOUSNESS. And let a man be stricken with blindness—let the sense through which he had apprehended color, form, and relation be rendered inoperative, yet the *consciousness*, the absolute assurance of these verities will remain to the end of life; and any attempt on the part of another to convince him that, because he is now blind, therefore there is no color in the world, will be a failure. Thus Consciousness is the ultimate tribunal: and he who will dispute its authority must deny his own existence; for this is the only proof that he exists—he is *conscious*. "I think, therefore I am!" There can be no higher argument. And, if I deny the reality of anything of which my *senses* do not assure me, and solely on that ground, I must deny also, the authority of that consciousness which assures me *that I deny!*

The fundamental conditions of sense-experience are certain modes of consciousness which can not themselves be subjected to the tests of sense. It is an axiomatic proposition that, A tree can not be both a tree and *not* a tree. Now it is impossible for any man to find a demonstration that shall *sensibly* convince him of this truth. For, when I look upon a tree, my *senses*, alone, bear evidence to but the single fact that this is a tree; but they afford no proof that it is *impossible* for it to be not a tree. This certainty rests in the constitution of the knowing mind; for, if I am asked, *Why* can not a tree be both a tree and *not* a tree? I can give no answer other than that the *laws of mind* forbid it—declare it an impossibility. If Mind were but “a mode of motion,” it would assert only, that as yet no tree has been apprehended which was at the same time not a tree. It would not utter the dictum that in no part of the Universe can there be a tree which is not a tree. John Stuart Mill was true to the logic of his philosophy when he asserted that he could conceive that, in some other world, two and three might be other than five. But, while he could conceive of such a possibility *as an abstract possibility*, the thing itself is, in this world, inconceivable. And note the fact that the *real* concept entertained by Mr. Mill, was, not any number other than five constituted by the addition of two and three, but, *another world!*

Thus is the Empire of Sense ruled as with a rod of iron, by the Monarch, Mind; all its forms being apprehended and marshalled in order and system by this supreme Arbiter, who imposes upon it Laws deriving their sole authority from a source to be invaded by no mortal tread.

The consciousness that asserts, upon the evidence of sense, a dew-drop, a world, asserts also, in utter absence of sense-evidence, a *center* to the dew-drop, to the world. But, as I have already said, this center must be a *point*, without length, breadth, or thickness; because, did it possess these characteristics, it would be a form of matter, and must itself have a center. Thus by the last analysis, we arrive at an immaterial, yet a Real, center. Not a *thing*, in the common acceptation of the term, but a *mathematical point*—an Idea—a Thought. Yet it is this Thought which has potency to draw and arrange around itself sufficient matter to form a globe of the given size and density; for, otherwise, we are driven to

dispute the universal evidence of the senses, and assume that matter is *not* inert, and *is* possessed of will, in obedience to which, a given number of atoms, in whom, and in each of whom this will resides, collect themselves at some point previously determined, and there arrange themselves in an order also previously determined! In this case, Matter is Mind; and thus the material Universe is instinct with Life, Will and Energy. And thus the Forms of our experience are manifestations of mind-energy—are Thoughts! Therefore, from either standpoint we are forced to the conclusion that it is *Will* which directs the grouping of atoms in such forms, densities and relations as constitute the world—the Universe in which we dwell.

And, as Will compels the aggregation of a given number of atoms into a given Form, what but Will operates to prevent the coalescence of all the atoms in the Universe into *one* absolutely dense lump? For that which can say to the atoms, Come! can also say to the superfluous atoms, those which would increase the sphere or other material form beyond its required size and density, Stay! So the dew-drops lie upon the meadows in countless millions, yet never touch each other. So the stars hang in the blue deeps, and yet are separated by trackless wastes of Night. So mountain, ocean, river, tree and flower—all the unnumbered shapes which appeal to human sense—so sunlight and the ether which bears it, maintain ever their identities—listen ever to the Voice which says, Hitherto shalt thou come, but no farther.

What is Matter? We may never know its Reality, but only apprehend its manifestations. But we *may* ponder the sublime utterance of modern Metaphysics in regard to Matter—“A form of Divine Energy.

What is Thought? Its Reality too, we may never know, but we *may* recognize it as that Divine Energy.

HYPNOTISM IN LABOR.—Prof. Braun, of the Maternity Hospital, Vienna, reports the great advantage, in prolonged labor, of the trance. Not only was pain subdued but hemorrhage arrested, vascular tension through nervous irritation being relieved. Dr. Holbrook, of New York, reports another case of the same beneficent use of the trance in labor. Dr. C. L. Dana says the use of bromides in epilepsy leaves the patients worse in many cases, “while half are kept in a condition of repulsive habitude simply to avoid having a few more convulsive attacks monthly.” The way is clearly open for the more sure and healthful use of hypnotism in many such neuroses.

*THE NOURISHMENT AND  
GROWTH OF THE SOUL.*

A. E. SMALL, A. M., M. D.

"Were I so tall as to reach the poll,  
And grasp the ocean in my span,  
I will be measured by my soul,  
The mind, is the measure of the man."  
—Watts.

"First, that which is natural and afterwards that which is spiritual," is a law of divine order. In the golden morn of human existence, no outward influences are suffered to intrude, to mar the work of infinite wisdom in fashioning the rudimentary structure of the corporeal body. In that sacred chamber where independent viability begins, the embryo is nourished maternally, while the pure unsullied work of infinite wisdom in striking faculties to ultimately meet congenial spheres in the outer world, is being perfected. Until the hour of birth the fetal lungs rest in a quiet slumber. All of which is evidently prophetic of a new era in human life,—a birth into the world without, where an apparent reverse order takes place. The five special senses convey to the sensorium from the outer surroundings, light for the eye, sounds for the ear, odors for the sense of smell, sweet flavors for the taste and pleasure or pain for the sense of touch. The lungs now become filled with air and respond with cries. All of which must be tributary to a merely corporeal existence, which, in fact, is the tenement for the infantile soul, which fills it in every part.

In order to promote the growth, both of the body and soul, a perpetual supply of food is requisite; hence, from earliest infancy two kinds are essential in meeting out nourishment for promoting development and growth; that for the body is material—that for the soul is substantial.

That required for the corporeal system is first taken into the mouth, or inhaled from the atmosphere, and is gradually prepared for the more interior organs, which carry on the work of preparation, from a less to a greater degree of purity, until it becomes pure blood, which contains all the elements for nourishing the various tissues that enter into the structure of the corporeal body. Thus from the infant soul which is a constant recipient of life from the Creator, the material body and all its organic functions become endowed with vitality which carries on the process of nourishment and growth. At the same time the soul is dependent on

substantial nourishment for its development in the body. As material food is made to undergo a variety of changes after being received by the mouth, before it becomes purified sufficiently to enter into a composite portion of the blood, and thus to impart of its substance to build up the various tissues, and thus to become united to life with the body, as a permanent accretion, it reveals the corresponding process which substantial or spiritual food undergoes before it becomes a part of the organic structure of the soul.

The soul is a perfectly organized receptacle of life; but for promoting its development it must receive substantial nourishment from birth. It dwells in every part of the material body, and has corresponding endowments for converting substantial or spiritual food into its own economy.

As the newly born infant instinctively clings to its mother's breast, and imbibes its first nourishment from her mammary glands, the infant soul awakes at the affectionate sound of the mother's voice, or the caresses of its nurse, and begins to exhibit signs of intelligence. It is fed and nourished by the soothing notes of affection and lullaby notes from day to day, until it manifests signs of intelligence in response to the vigilant care and protection of its mother, while yet helpless and dependant.

As the simplest substantial food is thus imbibed as the earliest pap for the soul, it passes to the organic functions thereof and contributes to its growth in the little corporeal system in which it dwells, and fills with vitality, and during the first or irresponsible period of infancy while appropriate food is furnished for the corporeal nourishment of the child, its little soul imbibes from numerous sources that which gradually develops into intelligence. Thus, day after day, the living soul which inhabits or dwells in and vivifies the corporeal body is substantially fed and nourished, as a perfectly organized receptacle of life which rules and governs the corporeal system as its instrument.

As the period of infancy advances, a progressive change of food is required for body and soul, the latter nourished by its appropriate food acquires vigor, and expands from day to day, while its quickening influence contributes to the development of additional faculties in the corporeal tenement and a craving for stronger material food.

It is during this infantile period that the spirit, or soul, acquires nourishment constantly, from the guardian nursery on earth and from their angels "*which do always behold the face of their Father in heaven.*"

When the soul in any stage of its growth, subsists on that which is innocent and good, the health of the soul and body is secured. All diseases originate in the mind or spirit. It must be seen therefore that any and all efforts to develop mental precociousness must be of an innocent quality, or otherwise that which is poisonous may enter the spiritual circulation and convey lethal influences into every part of the tenement in which the soul or spirit resides. This is true in every advance stage of life, both before and after the period when the child can walk and talk.

The first seven years of a child's life is termed by physiologists the first period of infancy, and during this period those entrusted with the child are wholly responsible for its material and substantial food, worked up into the development of its body and soul, and now a birth into the second period of infancy involves the idea of government and discipline. From the age of seven to fourteen years, children require constant disciplinary training; they are prone to be wilful, and need the guidance of mature judgment in parental authority. For children at this tender age improperly governed will run into selfish gratifications, alike detrimental to soul and body. The meat and drink for their souls must necessarily consist in doing the will of parents and guardians, to receive instruction in all that concerns their present and future good from them and their teachers. During this period correct principles are to be instilled into the young and susceptible soul for governing its conduct, and it is the duty of parents to require a faithful observance of them. After the completion of this period the growth of the soul and body apparently require a new birth, into a responsibility of self compulsion.

If correct principles from which correct actions can be done, have been carefully impressed on and instilled, even to imbibition into the mind, then self government and self compulsion to observe these principles become requisite to provide for the healthy nourishment and growth of the soul; and under good spiritual influences a wise protection is provided.

But, if at this period, inclination is at

variance with duty, and consent is given to that which is, at variance with correct principles, then disease of the soul, and thence of the body ensues, and opens the door for the influx of malignant spiritual influences, which infest the soul and aggravate the physical sufferings. How shall the physical pain and distress be relieved? The best of physical remedies must be such as to create a plane calculated to absorb malignities and thus relieve the sufferer. The use of poisons as remedies for the relief of bodily disease and pain is to create a sphere of their own, more congenial to the malignant spirits, which flow into and aggravate disease and pain of the body. That hereditary tendencies to disorders of the soul, and thence of the body, are the common lot of all is manifestly true, and to hold in check the hereditary proclivities, and prevent the acquirement of additional evils, voluntary self denial and self compulsion to obey correct precepts, are to be enjoined even if the struggle is severe, and the warfare between inclination and duty renders the triumph difficult, yet through the agency of good spirits it may be accomplished, and the evil spirits with their lethal influence will be compelled to retire.

The meat and drink which nourish and promote the growth of the soul consist in voluntary submission to the government of those heaven born principles, which education and discipline have instilled into the mind. This is the preparation for further advancement. These principles must be brought into the activities of life.

From the age of fourteen years to the period of adult life, the soul as well as the body which it inhabits, must be actively employed in useful labors, or otherwise both will languish, for active exercise of the mind and body is indispensable in providing for the vigorous growth and development of the faculties of the soul, which dwell in the body as their instrument for executing useful ministrations while in the world, and here it may be restated that the soul is a perfectly organized human form, independent of the material body in which it dwells in every part, and vivifies during earthly existence. The material body, nevertheless, is a type of the soul, its intricate organization, the various functions concerned in its nutrition and growth, typify by analogy and correspondence, that which takes place substantially and perpetually in the soul. It will be seen therefore,

that physical exercise in useful employment promotes the health of the body, while intellectual exercise and ministrations are held in perpetual contribution to the health and maintenance of the soul. While yet inhabiting the earthly tabernacle and imparting thereto an apparent vitality, the soul lives in the spiritual world, or world of causes, while the body is in the world of effects.

When there is a birth into the age of individual responsibility, the soul expands and becomes subject to the will and understanding, which are the heart and lungs of its spiritual organization. The will now rules and governs in accordance with the principles received into the understanding, and the natural or material body is subservient, but it must be borne in mind that at any period of human life in the natural world, the death of the material body may indicate that the soul which had been the source of its vitality, is liberated therefrom, to live on perpetually in the spiritual world.

It is reasonable to suppose that the souls of all who die in infancy, or previous to the age of individual responsibility, are nourished and protected, under the auspices of Divine Providence, until they become angels in heaven.

Both heaven and hell are from the human race. There is not an angel in heaven who was not born naturally in this or some other world, and fed and nourished by the varied ministrations of the "bread of life" which is "meat indeed and drink indeed." The angel is made to grow in the natural body, when supplied with angelic food, as the body is provided with natural food and drink to sustain and promote its growth.

The food that nourishes and promotes the growth of the angelic soul, is composed of every variety of innocent instruction and delight, in loving and obeying parents, in childish plays, innocent recreations and amusements, in the love of making others happy, in self-denial, the love of God, and the neighbor, and the love of being useful in social, civil and religious life, and above all the acknowledgement of the Lord as the supreme source of all good, and all truth, and willing obedience to the Divine Commandments. All these are items of spiritual food, that may be freely received into the angelic soul, and be digested and made nutritive, to enter into its organization, and at the death of the material body which

undergoes disintegration and decay, this soul passes into the spiritual world, surrounded by angels and congenial spirits, a perfect man or woman, and finds an eternal home in heaven as an angel. Thus the soul goes through all the periods of life, if rightly trained and fed; from corporeal to natural, from natural to rational, and from rational to spiritual. This latter birth is into a state of individual responsibility, with a power of choice between good and evil. If good be chosen, then the Lord is acknowledged as the source of good, and the source of the power to will and keep his commandments, by self-denial and shunning evils, as sins against him. When this meat and drink is freely and willingly received, the soul grows more and more into a finite image and likeness of its Father in the Heavens.

When the soul advances onward and upward, in successful warfare against hereditary or acquired evils, or any violations of its constitutional nature, it becomes a heaven in which Divine love and wisdom dwells. All its faculties are harmoniously blended and filled with the love and freedom that comes from the Lord alone, and ever after its delight and life is to be a loyal subject in his Heavenly kingdom.

But there is evidently a reverse picture, from the exhibition of which we would gladly be spared. A lethal hereditary marks one-third of the human race for victims of fatal physical disease in infancy, that their infantile souls may be fed, trained, educated and developed by higher and surer ministrations than earth can afford.

These deadly malignant diseases never could have originated in heaven, but must have been transmitted hereditarily from malignant and infernal violations of the laws of health and life. Even during the first period of infancy, the negligence and carelessness of parents and guardians may result in feeding the soul and body with poisonous, food alike injurious to both, and from this violation whole communities may be made sensible that pestilence is abroad at noonday. Every tare unfortunately sown in a child's mind may spring up and grow, adding strength to its hereditary and sickly food for the soul, and from this origin there may be a way open for an out-birth of malignant epidemics among children; every kind of substantial nourishment for the soul must be good and innocent, or otherwise it feeds and strengthens a wicked

spirit that may grow, and ever after feast on profanities, only fit to nourish demoniacal spirits, who, whether personified in the material body or out of it, feast on profanities, obscenities, hatred and revenge, which are inwrought into their very being. From these demons, all malignant diseases originate, such as cholera, plague, malignant fevers, etc., etc.

Those who subsist on what is innocent and good, acquire the organic form of angels in heaven. And unless the wicked turn away from their wickedness, they will persist in living profanely, and in acquiring the organic form of demons.

Those who cultivate the growth of the angel while in the material or corporeal body, delight in doing good to everybody. Those who cultivate the disorder and wickedness of the demon, while in the corporeal body, delight in serving themselves even at the expense of others.

#### PREMONITIONS.

My attention being recently directed to a copy of *MIND IN NATURE*, I venture to send you some experiences of my own, which have occurred during the past twenty-five years of my life as a locomotive engineer in the South; for which I do not attempt an explanation. Some of them appeared at the time to be to me miraculous, and all of them border on the supernatural. I am not a spiritualist, but believe in a "Divinity which shapes our ends," and when you have read my story, you will admit, that I have good reasons for so believing. Six times has my locomotive been overturned, while running at high speed; and each time I have dreamed of it two nights before, each time in the dream I saw the exact place—direction in which the engine was going, and the side on which the engine turned over. I have, in numerous instances, prevented collisions and saved many lives, and much property by premonitions. Not desiring any undue notoriety, being a plain unlettered man, I desire to tell my story, and let others search after the philosophy of it, if there is any in it. The manager of *MIND IN NATURE*, can furnish my name and address to any who may wish to ask any questions, or desire any other information in regard to myself or my life.

One of my first experiences occurred before I was employed on any railroad, and

before I knew anything about trains or their management. I was sick with a severe attack of mumps, had been confined to my room for three weeks; feeling a little better, one rainy morning, without knowing why or wherefore, I started out, against the advice of my friends, as the weather was not fit for me to go out; I wandered toward the railroad depot, and reached it just as a construction train came along, which I boarded and "dead-headed" for twenty miles, where the train took a side track to let an express train pass, which was nearly due, and passed this point at full speed making no stop. The conductor told a brakeman to go forward and open the switch, meaning of course *after* the express train had passed, and then went into the caboose car with the engineer. The brakeman went direct to the switch and changed it, which would side track the express, and throw it into the construction train. Hearing the express coming, and seeing that the switch was wrong, and the brakeman standing by, I tried to induce him to change it; finding that he would not do so, I ran to do it myself; being quite weak I fell down, and had barely time to get up, and change the switch just as the engine reached it. The engineer of the express, seeing that something was wrong, stopped his train as soon as he could, and backing down, called to the conductor of construction train to know what he meant, but neither he or his engineer knew anything about it, or how narrow an escape they had had. Puzzled to know what it meant, they asked who changed the switch. I told them I had; they asked who I was, and what I was doing there. I told them I was a "dead-head," and did not know what I was doing there, as I ought to have been at home twenty miles away, not being fit to be out in such weather, but it was evident to me, I had come along to change that switch. The engineer of the express said—"you have saved my train and many lives, and this construction train had better carry a 'dead-head,'" but the Railroad Company never even thanked me for it.

Some years after, I was firing a locomotive, a fine new passenger engine, built for speed, and just from the shop. I thought myself lucky to be on such a fine engine, and was proud of my position. One night I dreamed that the train ran through a shallow cut, and came out on a high stone

bridge, over which the train passed, and then the engine turned over down the bank some seventy feet, into the river. I mentioned my dream the next morning to the family with whom I was living. The lady told me I was going to be killed, but I told her that in my dream, I had assurance that I should not be hurt. On the second morning after my dream, we were sent over a part of the road with which I was not familiar, and presently came to a shallow cut, and I saw a number of men ahead on the track. The engineer was near-sighted, and did not see them. I called to him to stop the engine; he tried to do so, but the track was wet, and seeing that part of the track ahead had been taken up, he jumped from the engine. I remained on it, and tried to stop it. Before this could be done, we were on a stone bridge, and I could not get off. The engine left the track, and at the other end of the bridge, turned over twice before it reached the bottom, and I with it, receiving but a small scratch, *how*, I do not know. I climbed the bank, and looking back, saw just what I had seen in my dream. The bridge was 200 ft. long, with five stone arches, 54 ft. high, and the bank down which the engine rolled, 70 ft.

At another time, I was in charge of a construction train, being engineer, conductor and gang-boss combined. One night I saw in a dream, the collision of an express, with a through freight train at the station where I stopped. The engines and coaches were badly used up, with many killed and wounded. The dream was very vivid, and distressed me all the next day. The second morning my train was ready to start, but the through freight was late, which came along passing the station seven minutes on the express time, a very reckless thing, as it was in a cut, with a sharp curve, through which the express always came at full speed, the whistle of which I at that moment heard. It recalled my dream at once. Seizing the red flag, I signaled the freight train, and ran down to the curve to flag the express, whose engineer reversed at once, and the engines came to a halt within ten feet of each other. As it was not my duty to flag other trains, or to pay any attention to them, had it not been for the dream, and its effect on my mind, causing me to be doubly on the alert at that time, there would have been a serious collision, as the express had nine very full coaches.

Some considered it a lucky coincidence, but these in my experience have been too frequent, and the dreams too real for me to consider them as such.

Later I became engineer of an express train. A new express train being put on, it was necessary to change the time card, which also made a change in several important rules; these were not made as explicit as they should be. The new train was to meet mine at the point where I took it. When the first day came for us to meet it, the new train was not there; after waiting the usual time for variation of watches, the conductor gave the signal for me to start. I shook my head. He stepped into the office and reported me to the superintendent, who was there at the time, saying he would not have an engineer that would not start when signaled. The superintendent came out and asked me why I did not start. I replied, I had no right to go, according to the time card. He replied that he had made the time card, and knew what it was, and what it called for: my *will* had said the same thing, and that I ought to go, but just as the conductor gave the signal, there came an impression that I must not go, and I could not, although I knew I was liable to discharge at once for disobeying orders. To gain time, I started an argument, and asked for the reading of the rules, and an explanation of them, and thus delayed them until I heard the whistle of the other train; why I had done so, I could not tell, only I knew that this *impression*, was to me a more sure reliance than my reason. That it had always proved true, and had saved my life and those with me many times, and I must not disobey it.

One more instance, I very clearly remember, although it occurred many years ago, when I was engineer on a western road. About twelve o'clock Saturday night, I arrived at the west end of my run, and retired. I dreamed I was coming west with my train, running at full speed, trying to make up about one hour lost time. About half way between two stations, eight miles apart, on the smoothest track on the whole road, the engine jumped the track, and turned over on the north side, and when it stopped, I was sitting on one of the driving wheels, with my legs between the spokes; and a person in white came down from the sky, with a span of white horses and a black carriage, picked me off the engine, placed me in the carriage, and



drove up toward the sky in a south easterly direction. I awoke, but the dream distressed me so, that I slept very little more that night. I did not mention it to anyone, but I could not get rid of the impression all through the Sabbath. Monday morning I took my train back to the other end of my run, where I lived, arriving there at 1, P. M. At 9.40 P. M. my time came to go west again. The train was 54 minutes late; as usual, the conductor said to me "make up all you can," equivalent to saying: run as fast as you dare. When about 40 miles out, running as fast as I ever ran,—something more than a mile a minute,—just at the point I had seen in my dream, the engine struck a horse, which threw the forward truck off the track. It was one of the darkest nights I ever saw. I instinctively reversed the engine, but did not shut off steam. The engine soon turned over on the north side of the track, and slid over 50 ft. on the level ground before it could be stopped, when I found myself sitting on the driving wheel, with my feet between the spokes, my under jaw, three ribs broken, and a deep gash on each side of my face, with 18 inches of the throttle lever broken off in my hand, which I had not let go of all the time: but the person with the horses and carriage was not there. I had not mentioned my dream to my wife; they telegraphed her that I was killed, but she would not believe it. I reached home the next day at 5 P. M., fully persuaded there was something in my dreams, but the mystery to me was, that it should come so true to the letter, to the point where I should see the man with the horses, and they not appear.

The dream had so impressed me, that at one time on Monday, I made up my mind not to go out that night, but at the same moment came the *impression*, more distinctly than if uttered by an audible voice, giving me the assurance that I should not be killed; that He to whom I always committed my life when starting, and who has never failed me in all times of need, and who had always brought me safely out of all accidents, would keep me this time, and not allow me to be seriously injured.

HALF a man's wisdom goes with his courage. A boy who knows that a bully lives round the corner on his daily way to school, is apt to take sinister views of streets and school-education.—*Emerson.*

### WHO SHALL DECIDE WHEN DOCTORS DISAGREE.

URSULA N. GESTEFELD.

Dr. Foster in the July number of the "MIND IN NATURE," gives an explanation of the apparently remarkable cure of Mrs. Claghorn, of Waseca, Minn., an account of which is given by her attendant physician, Dr. A. M. Hutchinson, in the May number of the same magazine.

Dr. Hutchinson refrains from giving an opinion in the case, but at the same time, speaks of the lady's recovery as "marvellous," and of the case as "peculiar," expressing his willingness at the same time to answer any reasonable questions from physicians or others who would desire to know more of it. It is not, then, a baseless assumption to say that Dr. Hutchinson considered the case and its conclusion to be a notable departure from the results usually observed in such cases. He would not otherwise have expected questions from "physicians and others," neither would he have deemed the case "peculiar" and the recovery "marvellous," if it—to him—was simply a "pure case, well described, of suppurative pelvic cellulitis," with "the beginning, the middle, and the end, and all the intermediate stages just in their order, as they ought to be," as Dr. Foster decides it. Is not Dr. Foster assuming a little too much, when he says; "and no observant or experienced physician can discover anything else in it?"

If Dr. Hutchinson had discovered nothing else, he would certainly never have used the expressions, in describing the case, which we have already quoted, and as he is a "regular" physician, his opinion for the reading public, must carry some weight with it, especially as he had the advantage of personal observation of the case from beginning to end.

For those who are not physicians then, and consequently unable to judge from the medical standpoint of what the disease and its conclusion was, who can only accept facts when they are presented to them as such by those who are supposed to understand perfectly what they are talking about, the case stands thus, in substance. One physician says, "Here is a remarkable and unexpected sudden recovery from a severe illness, which was not due to medical treatment; a result widely different from that usually observed in such cases." The

other physician says, "It is nothing of the kind; the stages of the disease proceeded in regular order to a regular conclusion. There is nothing remarkable about it." This leaves those who read in exactly the same position they were in when they began. Who is right? What shall they think? How shall they know the truth? And those questions will in all likelihood still remain unanswered after many more attempts to furnish evidence of the truth of that which has hitherto been deemed impossible.

One point of the case Dr. Foster has not explained. If the cellulitis had run its course, and the last abscess had broken and discharged, and her sudden relief from pain, ability to move herself in bed, and even to rise and walk, when but a few minutes before she had seemed to be paralyzed, was due to that fact, how and why did the pain return to her immediately after taking another dose of medicine, and continue for some time? Clearly, not because of the abscess, which, according to Dr. Foster, had already broken and discharged. The relief which would follow such a climax, would naturally be permanent, if another abscess did not form; and if one did, Mrs. Claghorn would not have suffered simply some hours of severe pain. She could not have progressed so rapidly as to have been able to go to the prayer meeting the next evening. The abscess would have run its regular course like the preceding ones; therefore what caused a return of the pain? I venture to assert as the result of some experience, that it is next to an impossibility to furnish physicians collectively, with what they would consider reliable evidence of cures, by a mental method, of diseases which they deem incurable by such a process. How can they be expected to agree upon such a point, when they do not even agree among themselves. They are at variance continually. They do not even agree as to what disease is. They are all familiar with its different forms of manifestation, and even then when certain forms are presented to their notice, they will disagree as to what they shall be called, how they shall be treated, what they are, and what the course and termination is likely to be.

One physician will say to a patient, "you have so and so, and such and such will be its course and result." Another, called to the case, will say, "you have nothing of

the kind; it is so and so;" giving an opinion that takes the last plank from under the feet of the patient, leaving him standing upon nothing, but suspended between the two, swinging from one to the other, until arrested by a third diagnosis, which, if the patient is tired of swinging, and must settle upon something, holds him temporarily or permanently, as the case may be.

In a number of the "British Medical Journal," Dr. Lawson Tait, an English surgeon, who recently paid a visit to this country, reports 139 consecutive operations without a single death, each one involving the opening of the abdomen, and removal of some of the organs. In unqualified terms he expresses his contempt for germs. To use his own words, "if I could get them (germs) in sufficiently large quantities, and found them dry, elastic, and absorbent, I would willingly stuff my pads with them instead of wool."

Instead of the elaborate system of anti-septic treatment which he used to practice, he simply fills the abdomen with blood-warm water, washes all the organs, and repeats this till the water comes off clean.

"And I wish to say that the water used, has not been boiled, and contains no drug or chemical substance. \* \* \* It is full of germs and spores, and small beasts of thirty-four different varieties, according to a careful report of a water analyst."

After such a showing, what becomes of the sticklers for the antiseptic treatment? Let us consider so-called hydrophobia for a moment. Pasteur's experiments and their published results have created a wide stir in the community. Now comes Dr. E. C. Spitzka of N. Y., and declares that many deaths have occurred from a spurious hydrophobia, and that these were attributable to the agitation of the subject of Pasteur's preventive inoculation. If that is the case, is it not an open question whether Pasteur has not, so far, killed more than he has cured? Dr. Spitzka opposes the establishment of the proposed Pasteur Institute, claiming such an institution to be unnecessary. "He has made experiments in his turn, and has produced so-called hydrophobia in dogs by inoculations with all sorts of material, including yellow soap, milk, water, etc. All the animals went mad except one which was inoculated with virus from the brain of a dog pronounced to have died of hydrophobia. This one, singularly enough, failed to succumb. Some of the

subjects of these experiments died of what was pronounced by experts to be well-marked hydrophobia; and others were exhibited in various stages of the disease, before the Medico-Jurisprudence Society."

The conclusion from this series of experiments is, that hydrophobia in dogs is nothing more nor less than the manifestation of brain disease of more or less severity. And the opinion of the class of observers to which Spitska belongs is, that the disease called hydrophobia in man, is purely an affection of the nervous system, to be cured or prevented by the same treatment as in other forms of monomania."

So, one by one, the theories which are the result of our much boasted advance in science are shaken, and often overthrown. Medical science seems to travel continually in a circle. Each new discovery, when acted upon and followed long enough, but leads back to the starting point, to the still unanswered question; what is life? Where is its seat in the human body, and what is left when that body is resolved into its original elements? Dr. Foster speaks of the "weighty responsibility here resting upon those who undertake the care of the health and life of others." No one should assume such care who does not feel that responsibility to the utmost, whether he fills the position as physician or metaphysician. That responsibility felt by both equally, from which side comes the most danger to the patient?

The metaphysician does not make drunkards by prescribing intoxicating liquors to stimulate weakened and debilitated organisms. He does not give morphia, chloral, bromide of potassium, or cocaine to his patient, until the habit of taking them becomes a chain of bondage, from which the victim is powerless to release himself. He does not inoculate him with poison from an animal, or from another human being, bringing into his organism diseases or tendencies to diseases, which were not there before. He does not mistake a living fœtus for a tumor and destroy it. He does not experiment upon his patient with new remedies, until he finds out what the result of their use will be, and thereby ascertains how to use them. He does not, by a mistaken diagnosis, create such a fear and dread in his patient as to absolutely shorten his life thereby, as happened in the writer's own family.

A relative, who had not been feeling well

for some time, consulted a noted specialist of Boston. He was told that he had a tumor at the base of the brain; that death in the course of a very few years was inevitable, and that a gradual sinking into a state of idiocy would intervene. After two years of despondency, gloom and misery, which those about him found it almost impossible to lighten, he died, leaving strict orders that a post-mortem examination of his body should be made for the benefit of science. The result of that examination was no tumor. Not a trace of one, and so far as the physicians—four of them—who made the examination were able to discover, no cause for death. They could find no reason why he should not have lived to the usual three score and ten.

Alongside of these facts—for that they are such, any one who chooses to look for them can prove for himself—let the results of the metaphysician's work be ranged; I think he will not suffer by the comparison.

This is the difference between the physician and the metaphysician. The former is honest and consistent in what he does, acting upon his theory. It is that which is wrong, and consequently the results are sometimes the reverse of beneficial. The metaphysician's theory is a long way in advance of the physician's, for it is "The Universal Reign of Law." He is not always able to demonstrate his theory by a complete and perfect cure, and does not even attempt it in cases requiring surgical aid, for he has not yet reached the point where he can do so; but that is the worst that can be said of him; in no case can he in any way harm his patient. I speak of the metaphysicians who are known as "Christian Scientists."

Mind is the cause of disease, and—*similia similibus curantur*—more Mind cures it. Not more of the Mind which kills, but the Mind which is eternal and unchangable; which is life, and in which is no death.

Let the general public suspend judgment for the present as to who is right or who is wrong, and await developments. Judge of the theory by its results. "By their works ye shall know them." That which is brought home to, and realized by the individual consciousness, is a fact to that consciousness. When a person is relieved of suffering he knows it. When he has suffered for weeks and months, and medical treatment has failed to relieve him, and his suffering ends while undergoing metaphy-

sical treatment, he is very apt to think that the latter has helped him, and that his relief is due to it, even if he is told that it is because his disease has run its course and reached its natural limit. Such coincidences—apparent cures by the metaphysical process, and the natural limitation of the disease—are becoming remarkably frequent.

### DO NOT FRET.

"Every one of these doors creaks so horribly that it almost sets me wild" exclaimed a tired housekeeper who was trying to rest after the labors of a wearisome day. Now this was not the first, perhaps it was the twentieth time she had made the same, or a similar remark, about the creaking of the doors, when, with the aid of a bottle of oil and a feather, she might have made them swing noiselessly, and saved herself all the annoyance she had suffered.

It is a great deal easier to make suggestions than to follow them; but it seems to me that the "golden rule" for housekeepers might be this: "If any thing goes wrong for which there is a remedy, apply it as soon as possible; if there is absolutely no remedy, do not fret, but make the best of it."

I believe that often, it is not the work that makes us feel so thoroughly weary at the end of the week, as worrying over it. I remember of fretting a good deal over some Thanksgiving pies, complaining that I always spoiled them by putting in too much of one thing or another, when my sister quietly remarked that perhaps I put too much anxiety into them. I saw the point, and resolved henceforth to do the best I could with my cooking and to worry less over results. Of course I had afterwards better success and far more peace of mind.

There are days in the experience of every housekeeper when everything seems determined to go wrong, and a perfect avalanche of little troubles and perplexities seem to overwhelm one. Then indeed is she that ruleth her spirit "better than he that taketh a city."

But how often at the close of such a day have we looked back and seen that all came right at last in spite of our forebodings, and we have wished so much that we *could* have been self-controlled and sweet-tempered through it all.

Especially should we guard against a habit of fretting because of the discomfort it causes those about us, and the bad influence it has upon them. If the housekeeper frets the children do the same, and the servants also, for nothing is more contagious, and we have anything but a happy household. However badly things may go, nothing is gained by worrying over them, and if we cannot be always bright and cheerful, we can at least endure patiently till the storm passes over and the sunshine returns, as it surely will in due time.—*Marion Reyburne, in Good Housekeeping.*

WHAT would it avail me if I could destroy my enemies? There would be as many to-morrow. That which I hate and fear is really in myself and no knife is long enough to reach to its heart.—*Emerson.*

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

HONORE D. VALIN, M. D.

#### REVELATION.

Science is the basis of prophecy, and, were we as learned in general physiology as we are in astronomy, we could foretell the events which future generations will successively bring forth as successfully as we foretell the eclipses of the moon, yes, just as easily as the chemist can prophesy the result in the mixing of hundreds of chemical agents. For, the conservation of organic force implies a continuous and direct dependence of all future events on those of the past, so that there can be no fortuity in life.

But, if even a limited experience of life enables one to foretell many occurrences in health, and in disease as well, how shall it be when the experience of our ancestors is wakened up within us by meditation and concentration? Then, indeed, even Saul shall be prophet. Any one reading the Old Testament with attention and an unbiased mind will be surprised to find in it some ideas of life that Christians as a class seem never to have grasped, but which evolutionists entertain. Not Heckel alone has perceived the fact that an evolution of some sort has been portrayed in Genesis.

The following are a few instances of real insight into vital principles: The formation of Eve from Adam seems a scientific revelation of the facts ascertained in our days by some leading naturalists that the vertebrated animals, of which mankind is a species, descend from hermaphrodite ancestors. The story of the degradation of the serpent in Eden shows at least that the Mosaic writer thought that these reptiles had been possessed of feet at a time and had since degenerated to their present condition. The curse of woman; "I will greatly multiply thy sorrow and thy conception" (i. o.), is an anticipation of the law of Malthus—without an excess of the reproductive function a survival of the fittest would never have taken place. And there is no doubt that while parturition is integration for the species, it is disintegration for the parent throughout nature.

The pure monotheism of the Jews is a clear sketch of the monism of modern philosophers, just as their horror of foreign gods is paralleled by the aversion of modern

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deists for most forms of external worship. The Mosaic idea of immortality, as instanced by the case of Enoch who "walked with God, and he was not; for God took him," is more than any other an anticipation of the immortality demonstrated by evolution as a result of the persistence of force and indestructibility of matter, by which the body as well as the soul is necessarily immortal. And last, not least, the doctrine of compensation has not been exemplified better by Emerson than by the prophets of old who clearly represent the earthly prosperity of the race as the reward of the good behavior of each individual.

These features of the Mosaic philosophy show that inspiration of some sort has preceded demonstrative knowledge. Romanes has shown in "Mental Evolution in Animals" that memory is at first unconscious, and it seems probable that perception itself is unconscious at first. It is a matter of universal observation that all savages entertain the belief that a time was when the earth was submerged, and this notion would naturally arise from an unconscious perception of the evidences of the agency of water in the formation of land, such as geology demonstrated of late. The same seem true of moral evolution. The instinctive hospitality of all primitive races discloses the universal principle of brotherhood among civilized people. Again, there is reason to believe that many of the scientific discoveries of modern times existed in an embryonic form in the minds of early races, and that great physical and moral truths were known to them. The different specialities in the practice of medicine among the Egyptians of old, and the foresight of Roger Bacon and of Swedenborg into the mechanical inventions of later centuries are examples. Just as some among us reveal their animal ancestors in their perversity, so, a few learned ones among early races revealed to their companions glimpses of our present knowledge and civilization, the germs of which they already possessed.

Having thus set forth the close agreement between the philosophy of the Old Testament and that of Evolution, and shown that the former forshadowed the latter, we might inquire into the revelations of the prophets and try to discover their nature.

Taking Isaiah as a model of that class of men, the first thing that strikes the reader perusing his book is his thorough knowledge of the literature of his nation. Then

the close attention with which he compares their prosperity when virtuous with their reverses when impious. The fact that foreign oppression followed bad government and always improved the general behavior of the Hebrews, and the fact that national strength as well as prosperity are dependent upon good behavior, would have enabled even strangers to prophecy the succession of the vicissitudes to which they were subjected between the powerful nations of Egypt and Assyria. Many of this prophet's remarks show that he was wonderfully learned in the common ways of life, and his teachings and advices compare well with those of the greatest philosophers of antiquity. Although his knowledge of coming events may have been based partly on his intimate knowledge of the past and of the present, still most of it must have been the result of his inspiration or innate knowledge of the causes which had induced the past vicissitudes and which causes were still at work among his people. It is thus seen that revelation is the complement of inspiration, and these two faculties of great minds are most always present together in one individual. That prediction is thus the carrying out in imagination of some ideals, appears the most evident from the shortcomings of prophecy, for the glorification of the New Jerusalem of Isaiah, St. John and St. Augustine, as well as the utopias of poets and philosophers, all imply some contradictions of the laws of nature, such as sympathy between some beast and its prey, enjoyment in indolence, impregnable edifices where there is no possibility of war or inclemency of seasons, and the extinction of human passion, coupled with all kinds of satisfaction. This evidently results from the fact that the prophets have amplified their notions of good without taking into account the conflict of laws inherent in the course of nature. Still their idealism is partly realized in the greater humanity and better modes of living of modern civilization, which is itself capable of much improvement.

If we take Daniel for a model, preferably to Isaiah, his ignorance of the contemporary empires of China and of India, when pretending to prophecy for the whole world, proves a similar shortcoming which is readily explained if our hypothesis of revelation is true, for, as a matter of fact, the knowledge of such people could not in Daniel's case have been derived from hereditary

knowledge, since the Hebrews had not been, up to his time acquainted with the facts that such people as the Chinese existed.

As for the practical value of the form of intuition represented by inspiration, or the voices of familiar spirits, they would be wonderful if we were descended from the gods as our ancestors thought, but now that we have ascertained our gradual evolution from the lower animals, it must appear evident that such intuition can be useful in exceptional cases only. And these cases are to be looked for among people of good pedigree, and they must be most frequently met with in a degenerating community. As for revelation, the greatest attention is being now given to idealism, especially by evolutionists, positivists, or rationalists; and it is clear when we consider that ideals are *ideas* which have survived by natural selection in the mind of our race, it is clear, I say, that they represent the most valuable revelation ever made to mankind, and that they should be diligently studied and applied.

#### THE HALO.

"One London dealer in birds received, when the fashion was at its height, a single consignment of thirty-two thousand dead humming-birds; and another received at one time thirty thousand aquatic birds, and three hundred thousand pairs of wings."

Think what a price to pay,  
Faces so bright and gay,  
Just for a hat!  
Flowers unvisited, mornings unsung,  
Sea-ranges bare of the wings that o'erswung,—  
Bared just for that!

Think of the others, too,  
Others and *mothers*, too,  
Bright-Eyes in hat!  
Hear you no mother-groan floating in air,  
Hear you no little moan,—birdlings' despair,—  
Somewhere, for that?

Caught 'mid some mother-work,  
Torn by a hunter Turk,  
Just for your hat!  
Plenty of mother-heart yet in the world;  
All the more wings to tear, carefully twirled!  
*Women* want that?

Oh, but the shame of it,  
Oh, but the blame of it,  
Price of a hat!  
Just for a jauntiness brightening the street.  
This is your halo, O faces so sweet,—  
*Death*: and for that!

W. C. GANNETT

From *Unity* of May 9, 1885.

CHINESE NOTIONS OF IMMORTALITY.—A writer in a recent issue of the *North China Herald* discusses the early Chinese notions of immortality. In the most ancient times ancestral worship was maintained on the ground that the souls of the dead exist after this life. The present is a part only of human existence, and men continue to be after death what they have become before it. Hence the honors accorded to men of rank in their life-time were continued to them after their death. In the earliest utterances of Chinese national thought on this subject we find that duality which has remained the prominent feature in Chinese thinking ever since. The present life is light; the future is darkness. What the shadow is to the substance, the soul is to the body; what vapor is to water, breath is to man. By the process of cooling, steam may again become water, and the transformations of animals teach us that beings inferior to man may live after death. Ancient Chinese then believed that as there is male and female principle in all nature, a day and a night as inseparable from each thing in the universe as from the universe itself, so it is with man. In the course of ages and in the vicissitudes of religious ideas, men came to believe more definitely in the possibility of communications with supernatural beings. In the twelfth century before the Christian era it was a distinct belief that the thoughts of the sages were to them a revelation from above. The "Book of Odes" frequently uses the expression "God spoke to them," and one sage is represented after death "moving up and down in the presence of God in heaven." A few centuries subsequently we find for the first time great men transferred in the popular imagination to the sky, it being believed that their souls took up their abode in certain constellations. This was due to the fact that the ideas of immortality had taken a new shape, and that the philosophy of the times regarded the stars of heaven as the pure essences of the grosser things belonging to this world. The pure is heavenly and the gross earthy, and therefore that which is purest on earth ascends to the regions of the stars. At the same time hermits and other ascetics began to be credited with the power of acquiring extraordinary longevity, and the stork became the animal which the Immortals preferred to ride above all others. The idea of plants which confer immunity from death soon sprang up. The fungus known as *Polyporus lucidus* was taken to be the most efficacious of all plants in guarding man from death, and 3,000 ounces of silver have been asked for a single specimen. Its red color was among the circumstances which gave it its reputation, for at this time the five colors of Babylonian astrology had been accepted as indications of good and evil fortune. This connection of a red color with the notion of immortality through the medium of good and bad luck, led to the adoption of cinnabar as the philosopher's stone, and thus to the construction of the whole system of alchemy. The plant of immortal life is spoken of in ancient Chinese literature at least a century before the mineral. In correspondence with the tree of life in Eden there was probably a Babylonian tradition which found its way to China shortly before Chinese writers mention the plant of immortality. The Chinese, not being navigators, must have got their ideas of the ocean which surrounds the world from those who were, and when they received a cosmography they would receive it with its legends.—*Nature*.

*SPIRITUAL HEALING.*

To the Editor of "*Light*."

SIR,—In the report of a recent conference held on this important subject in the last issue of "*LIGHT*," reference is made to some of my experiences, as to which I venture to offer a few further brief details.

Two years ago I availed myself of an opportunity of visiting the Dervishes at Scutari, near Constantinople, and of witnessing their proceedings. These singular people are divided into many sects, and some of these date their existence from the ninth century. They are said to represent Sofism, or the spiritual and mystic side of Islam. Like certain religious societies in the Catholic Church, they observe the rules of poverty, abstinence from wine, and celibacy. A Persian sect, the Shiites, believe that differences in faith and practice constitute no barrier to future blessedness, "the paths leading to God being as many as the breaths of His creatures." The dervishes in Turkey do not recognize the authorized interpretations of the Koran, and acknowledge no authority but that of Allah speaking directly to their souls—what the Society of Friends would call the inner light. And like the Friends and other Nonconformists in this country, they have undergone persecution for their so-called heresies.

The sect we visited was known as the dancing dervishes, and their place of worship is a building, capable of holding about 200 dervishes and visitors, situated in the outskirts of the town of Scutari, on the Asiatic side of the Bosphorus, in appearance something between a small mosque and a Methodist chapel. The ceremonies commenced by the devotees chanting the *Esami Ilahi*—the seven attributes of God. The singers, few in number at the beginning, accompany this chant by a swaying motion, while standing shoulder to shoulder, the singing gradually becoming louder, and the action more violent. Every now and then some of the dervishes fell out of the ranks through fatigue. New chants were introduced from time to time by a leader or precentor, and as they became heated with the exercise, all superfluous outer garments and head gear were thrown off. The singing at length grew less vigorous through sheer physical exhaustion, and in about two hours from the commencement, this part of their exercises came to an end, much to the relief of the visitors, and I daresay of the devotees also. One of the leading dervishes then took a position near the center of the floor, and called upon the attendants to bring in the sick. These, consisting of male patients of all ages, were brought in, and laid upon soft fur skins which covered the floor. A superior dervish of benevolent and reverend aspect, who was supposed to be the center of the healing power evolved by the circle, placed his foot upon their prostrate bodies—sometimes both feet—leaning his entire weight upon them for a few seconds. Some of the children cried out with the pain induced by this pressure, but the young men bore the ordeal with evident faith and joy. One patient was a general officer in the Turkish army, in full uniform, who was carried in limping with pain, probably suffering from rheumatism. He appeared to walk more easily after the treatment.

In the year 1871, I had the pleasure of visiting the rooms of one of the most celebrated healers of our time, the late Dr. J. R. Newton, of Boston. Patients came in one after another, and were treated by mesmeric manipulation, from all parts of the

United States, some having travelled 2,000 miles, who, without exception (and I made it a point to converse with them) expressed themselves sensibly benefited by the treatment. Hanging over the mantel-piece I noticed a large bundle of glasses, spectacles and eye shades, and in a corner of the room, about twenty or thirty crutches and helps of all kinds for the lame. I asked Dr. Newton what they were, and he said implements for the partially blind and halt, who had been cured at his rooms. But he said "Come up stairs, and I will show you several hundred more." Just then another patient was announced and the opportunity was lost. Those who have been to Lourdes in the Pyrenees will remember seeing large numbers of crutches in the crypt of the beautiful church—opened in 1876 by thirty-five cardinals—left by those who had been cured, or believe themselves to have been cured, by faith in "Our Lady."

The inference to be drawn from these experiences, and from kindred facts, is that the gifts of healing are bestowed by the Divine Beneficence with a liberal hand; that they can not be monopolized by any sect or church, and our object should be to see that they are cultivated and widely exercised for the alleviation of human suffering, and for the good of humanity.—Yours faithfully, WILLIAM TEBB.

7, Albert-road, Regent's Park, London.

February 28th, 1886.

*A CHINESE HYSTERIA.*

ACCORDING to the medical man who writes in the Chinese Consular reports, near Changehow, "there is a form of hysterical disease or mania among adult males. The patient acquires the impression that his abdomen is inhabited by some animal, often a rat, whose excursions cause violent local pains. Unheard-of efforts are made to expel the intruder, and often the savings of a whole family for a lifetime are wasted on bonzes, sorcerers, doctors, and other quacks in the hope of obtaining relief for the sufferer. It is reported that in many cases death occurs from suffocation in the course of a violent convulsive paroxysm. The patient leads a double life, marked by the use of two voices of different timbres. As a rule, his disposition alters in correspondence with the change of voice. Morally and mentally he is a different being in the two states. Whatever occurs during the period betokened by the unnatural voice is totally forgotten during the normal period."

THE AMERICAN JOURNAL OF BIOGRAPHY, is the title of a new quarterly magazine issued by H. D. Valin, M. D. one of our contributors. Those of our readers who have been interested in Dr. Valin's contributions to MIND IN NATURE will not regret the expenditure of one dollar, which is the price of the journal for one year, address H. D. Valin, M. D. 802 S. Halsted St., Chicago.

THE DAY STAR of New York says MIND IN NATURE, for August, presents its usual interesting and valuable contributions pertaining to psychical subjects. This magazine in its matter and manner is far in advance of all publications of this kind.

Nothing is more dangerous than a friend without discretion.—*La Fontaine*.

## THOUGHTS.

THOUGHTS, by Ivan Panin—Cupples, Upham & Co., Boston—85 pages—cloth—price 50 cts., for sale by A. C. McClurg & Co. a collection of 435, thoughts all good, most of them very good, put up in a neat compact form, classified under ten heads, making them easy to refer to, is surely worth more than their cost. We cull a few samples.

No. 1. As the greatest mistake is never to commit one, so the greatest misfortune is never to be unhappy.

3. Life is not meant to be hard ; if it is, we make it so.

5. Our best friends are those we least trust,—our enemies ; our worst enemies are those we least suspect,—ourselves.

6. Is pain an evil ? But how can it be an evil if with it is given thee the power to bear it cheerfully ?

13. To find yourself you must first lose yourself.

30. Wherefore groan and lament over pain ? Be, rather thankful for this one sign of life ; for the dead suffer no pain, and lay figures are never chilled by frost.

32. Hast thou fa'len ? Do not groan and lament ; rather be thankful for the opportunity given thee to rise once more.

37. 'Tis only severe scouring which shows whether the kettle is made of gold, or whether 'tis only gilded.

70. The misfortune is not so much in losing a good name, as in being unable to regain it.

122. Of my neighbor, tell me only what is good ; what is bad, I shall find out myself.

133. Solve the problem of life ? *Live*, and you solve it.

136. Fear not, lest thy life come to an end ; but, rather, lest it never begin.

147. To struggle for virtue, is to be virtuous.

156. No master but necessity ; no servant but thyself ; no creed but truth ; no enemy but a lie ; no family but mankind ; no country but the world ; no hatred but for shams.

159. To sin we may be led by others ; to virtue we must be led by ourselves.

217. Truth has more fear from friends that lose their charity in its defense, than from foes that lose their sense in its attack.

223. A strong mind sees the truth ; a strong soul lives it.

245. The pessimist looks mournfully to the past ; the optimist, joyfully to the future ; but the wise man is thankful for the past, hopeful for the future, and cheerful for the present.

283. In earthly journeys, he is safest who stops often to inquire the road from others ; but in our heavenly journey—our way to the right—the more we inquire from others, the more we err ; the light must come from within, not from without.

287. What is given me, goes from me ; what I acquire, I possess.

288. Better freedom without wealth, than wealth without freedom.

323. Were the husband as blind to the faults of the wife, as the lover to the faults of the maiden, few unhappy marriages would follow happy courtships.

419. The things most needing proof, we cannot prove ; the things we can prove, are hardly worth proving.

## READING.

Messrs. Cupples, Upham & Co, of Boston, announce that by special arrangement with the *Pall Mall Gazette*, they have published a third edition in pamphlet form of the controversy excited by Ruskin, entitled "The Best Hundred Books," in regard to which Charles G. Leland discourses most sensibly as follows :

I have "taken no stock" in the various suggestions as to the hundred books which everybody should read, because I hold that any human being who proposes to peruse the hundred best works which go to make a well informed man, will read to little purpose if he have not sense enough to find out for himself what they should be. This finding out is the best part of an education, and you can no more make a really well-read man than you can a genius by telling him what to do. A good rule is, whenever you read a book, on any subject whatever, take notes from it or copy a few striking passages in a common-place book. Then if it be possible, look up at the same time other books, or magazine articles, etc., on the same subject. This reading books in groups impresses the contents on the memory to a remarkable degree. Three books of a kind read together at once will teach more and leave more in the mind, and cause you to think more, than thirty of the same sort would, perused at scattered intervals. And if from time to time the reader will glance through his note books he will revive and preserve more in his memory than he would have deemed possible.

ESOTERIC CHRISTIANITY AND MENTAL THERAPEUTICS.—Dr. W. F. Evans. For sale by Sanitary Publishing Co., Chicago. \$1.50. Dr. Evans, so well-known as a deep reasoner and clear writer, has excelled himself in this work. Much of the teaching contained in this book has long been held from the multitude. It is claimed that the method of healing taught in this work is identical with that taught and practiced by the early Christians and Eastern Mystics. Dr. Evans teaches the absolute supremacy and ubiquity of the good, with a corresponding absence of evil *per se*. Where light is, darkness cannot exist ; where health is, there is no disease ; where God is, there can be no evil.

MIND IN NATURE.—Among the many wild-cat schemes for attracting public attention, one of the most curious is the monthly publication called MIND IN NATURE. \* \* \* \* It is evidently free from crankiness, and is singularly rich in the gathering of striking and interesting facts and discoveries in the field of science. It costs but a dollar a year, and is well worth the money. The numbers for the first year have been bound in a volume, and bring together a vast amount of curious information. Such an undertaking deserves encouragement, and will help to clear the air of much unwholesome vaporing.—*Boston Herald, June 27*. [From this we conclude that "wild-cat scheme" is Boston slang for something very good and praiseworthy, but which unfortunately was born in the "rowdy west."]

He who hath good health is young, and he is rich who owes nothing.