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*THE SUPERSTITIONS OF  
SCIENCE.*

A. N. WATERMAN.

The August number of "Christian Thought," has an article by Dr. Deems, entitled "A Defense of the Superstitions of Science." Strictly speaking, there cannot be scientific superstitions, and there ought not to be any religious. It is very true, as Dr. Deems asserts, that absolute proof by sensible perception there is not of an universally diffused ether, of the existence of atoms, or of the extension throughout the universe of the laws of nature existent here; but it does not follow that belief in these things is a superstition.

A superstition is a belief without evidence. Now of the universal ether, the indivisible atom, and the uniformity of nature there is much evidence. We are not able to see, hear or touch these things as we can water that is running down hill; but we do behold a great deal of phenomena which are explicable only upon the theory that these things exist.

A belief in them is based not upon evidence alone, but upon reason superadded to evidence, and it is only by a process of reason that we can know of their existence. Faith in them is like that in the existence of God or the immortality of the soul; these are things not seen but conclusions held, because known phenomena are thus explained. Scientific men have not always entertained a belief in atoms, and all do not now. In neither case is their faith necessarily superstitions. Their conclusions are scientific and rational, if being based upon known phenomena they seem to them reasonable deductions therefrom. So, too, the deist, the atheist, the tritheist and the polytheist, may each arrive at his belief by a perfectly scientific process of reasoning; to the mind of each his conclusions may seem rational and explicable of known phenomena.

As to the theories that are in harmony with the known facts of the universe, there is not much more agreement among scientists than theologians; the difference between professors of science and professors of religion is as to method and not as to certainty.

The scientific method is to reason as far as possible from verifiable phenomena; that is, phenomena that has been and can be many times repeated, can be readily ob-

served by any competent person. The more recent an occurrence is, and the more immediate is a fact, the more valuable is it to the man of science. The religious process is too often exactly the reverse.

There is a superstition among men of science that by its method some things have been established with absolute certainty. This is a superstition because it is a belief, not based upon evidence.

It is as far from the truth as a belief can be, but is not for that reason unscientific. In fact, not a single thing known through the medium of the senses is known absolutely. Every conclusion based upon sensible perception is liable to error, and such conclusions are subject to continual change.

No one can say that the Copernican theory of the universe or the Newtonian idea of gravitation may not yet be shown to be false; all that can be said about them is that so far as the facts are known they are in harmony with them. All knowledge as to the physical world is uncertain for two reasons—first, but a small portion of the facts are perceived; second, the senses through which the physical is seen are so imperfect that they give us only a partial acquaintance with what comes within their range. Mathematics is an exact and certain science, because it is not dependent upon a perception of the physical, but is purely a mental creation.

It is the science of comparison, by which man weighs and measures—compares the universe, and if mind could be conceived of as existing independent of matter, all mathematical truths could be conceived and exist without perception or knowledge of matter.

Mathematical truths are conceptions of things which the senses never reveal, of things some of which have no existence in the physical universe and others it is likely have not.

Physically there is no such thing as the mathematical point, a thing without length, breadth or thickness, but position only; but its conception, necessary as it is to the solution of mathematical problems, is no more a superstition than is the conception of God by one who finds such conception necessary to his understanding of the facts of life. Physically, there are no such things as numbers or systems of notations, and twice two always make four and never five, because two and four and five are not physical things, knowledge of which is

gained through the imperfect senses, but ideal creations—names not for forms or things of matter, but for abstractions of the mind, and the creative mind names its conception of twice two, four. It might have named it five, but the conception would have been the same; the conception never changes, and while there is continual change as to scientific conclusions concerning the physical world, there is none as to mathematical truths. A mathematical, because a mental discovery, once made, is made for all time, and no future observer, by the aid of more perfect instruments or with more accurate observation, shows the error of his predecessor.

The Greeks are thought to have been the most intellectual people who ever lived; yet with all their brilliancy there is hardly an opinion held by the learned and scientific Greeks as to the physical world, that is entertained to-day, while the mathematical formulas prepared by Euclid, three thousand years ago, are taught in every college and have never been disputed.

May not the question well be asked of the materialist if the perfection and certitude of this purely mental science does not afford some evidence of mind in and dominant over physical nature? There are also superstitious scientists who believe that they are the only people who know when they see, hear or touch a thing; that the rest of mankind are so credulous that they are unworthy of belief; and yet these same scientists would not hesitate to hang a man on the testimony of their credulous neighbors.

A credulous man is as likely to observe correctly and to speak truly as one incredulous. The question is what he saw or heard or felt, not what he thought the object producing these sensations was. To be sure his credulity may cause his imagination to give the phenomena an unreal appearance and so might his incredulity.

Imagination works as well upon the incredulous as the credulous; it tends to denial as well as to affirmance, to negation as much as to assertion. And there are the religiously superstitious who believe that spirits of the departed were all through the the biblical days communicating with men, but that they ceased so to do eighteen hundred years ago.

There is a vast deal of hypocrisy in the affected admiration of Nature.—*Bulwer.*

### A POSSIBLE SOLUTION OF THE CAUSE OF THE SO-CALLED FAITH CURES.

H. G. M. MURRAY-AINSLEY.

In the article on "Mind and Will Cures versus Faith Cures," which appeared in MIND IN NATURE for April, 1886, I endeavored to show from actual personal experience the influence which the mind and will of an individual has on his mental, and consequently on his bodily condition. I propose now to show that it is not impossible that this same influence may work in him through the mind and will of another person, and that, provided this latter be the master mind, he may be able to compel the other and weaker mind to do certain things against his will; though, be it observed, it shall not be necessary that weaker will or the sick person should have faith in such power, or even be aware of the intention to control his actions or thoughts.

As I understand it, this is the principle on which mesmerism works; but, as stated in former article, I have found from personal experience that this or a similar influence occasionally acts upon certain persons in a somewhat similar manner, even when they are in their normal or wakeful state.

As is well known, mesmerists commonly complain of a feeling of exhaustion after using this power. Something, they know not what, seems to have gone out of them, and an interval of rest is needed for recuperation. What is it that they have lost?

Motion is force; force is converted into heat; electricity is a form of force. It seems, therefore, highly probable that electricity is the cause or agent of the mesmeric powers possessed by some persons; they may have a superabundance of it in them, and are in this manner able at will to impart, as it were, of their own life and strength to weaker and more lymphatic natures, in whom an insufficient supply has induced a morbid state of mind, and even caused disease.

Our knowledge of the power of electricity is still very limited, though we seem daily to be making progress, and are probably on the verge of great and important discoveries. The electric current is now employed as a curative agent by the medical profession, and electricity has also been used in certain minor surgical operations.

Mesmerism is capable of producing temporary insensibility, as we term it, but what is this state? It is apparent that some change has been effected in the person mesmerized; his mental and his bodily systems do not act together, as in ordinary circumstances; his soul (mind or will) appears to be, as it were, divided from his body; the latter is inert, and his mind is given over absolutely to the will of another.

To those who possess the mesmeric power a great and important trust has been given; the right use of it may be of inestimable benefit to the world at large, as soon as its uses are better understood, and it is brought under proper control.

The committee of the Manchester Sanitary Association report as follows in regard to the improper use of mesmerism—that is, the turning it to account as a matter of amusement and entertainment:

“Exhibitions of the phenomena of mesmerism have become very frequent of late, and many people have been trying experiments in private with reference to the same matter. It appears to the committee of the Sanitary Association very important that public attention should be called to the dangers arising out of such tampering with the highly-organized and sensitive nervous system of many people. It is possible that in some cases trickery may be made subservient in some of the exhibitions in question; but, without entering into the difficult and still obscure physiology of the mesmeric state, it will be sufficient to point out that in this condition, when really attained, the will of the subject is for the time in abeyance, and his actions and even his sensations and his ideas are entirely under the control of the person operating.”

“By frequent repetitions of the operation the submission to this influence becomes more facile and its action is intensified. Moreover, there appears to be developed a liking for the mesmerised state, so that the subjects present themselves willingly for experiment, and it becomes quite easy for persons, in no way connected with the first operator, to throw these persons into a condition such that they are entirely under their power, in which they can not resist any indignity, and can be made to commit any act, however outrageous, at the command of almost any persons who may choose to assert imperiously such power. It will readily be seen how dan-

gerous is such a condition, not only to the subjects themselves, but also to the public at large. Women, especially for their own sakes, should be warned never to permit themselves to be placed in danger of submitting their will to this paralyzing influence, seeing that they become the slaves not only of the first operator, but of other less scrupulous persons. Men also should remember that they may become unconscious instruments of designing persons, and that they may be made to perpetrate even crimes whilst in a state of partial unconsciousness.”

Psychometry, or soul-measuring, is a science which is still completely in its infancy. Its discoverers claim for it far greater powers than has been allowed to mesmerism, although it is perhaps but a more developed form of this latter, which has hitherto been unknown and untried.

A most singular thing has recently happened to me; a psychical communication established itself (absolutely without my will or knowledge) between myself and a lady in America, who is a perfect stranger to me; at this moment I am unacquainted with either her name or condition. One of my letters, written to a third person was handed to her enclosed in a plain envelope, and in a few moments she became overpowered with a desire to sleep, although it was early in the evening. She could not shake it off and had to retire sooner than usual. Some few weeks later another letter was given to her of mine, enclosed in another envelope, and in a few moments she was again in the same condition as before. A more detailed account of this case may possibly appear in a future number of this journal, if subsequent tests and experiments are of such a nature as to convince not only the parties concerned, but outsiders also.

Psychometry, if it is capable of what is claimed for it, is a subject to be approached with reverence and much caution, but it may lead to marvelous and hitherto unprecedented results. It is possible that some may think we are seeking to know what has been concealed from us, but if we look back a few years we shall see how our minds have been gradually led on and prepared for this through mesmerism and biology, doubtless for some wise purpose. Those to-whom this psychical power has been given, should esteem it a sacred trust, God working in and through them His human agents.

*THE SIXTH SENSE.*

DUNCAN MCLEAN.

Although The Sixth Sense has not as yet been scientifically analyzed and properly formulated, it is nevertheless a fact to those possessing it. Born in Scotland some seventy-five years ago, in my youth I served in the British navy, followed the sea for about ten years, was also in the merchant service, and have been sperm whaling; have been in various parts of the world, and have been familiar with many of the phenomena of modern spiritualism from my youth up. I know that the sixth sense is a fact. I have seen spirits in open day without evoking them, or being in the presence of mediums, or even thinking about them. There are families in the Isle of Skye in whom "The Open Sight" appears hereditary, to some of them much more clear than to others. One of them told me that it seemed as if a new power took possession of him. Being of a religious turn of mind, he lived much within himself and was rarely tempted to deviate from the instructions of his youth. As he advanced in the religious life he noticed that his inner sight became clearer and more trustworthy, and not only did "coming events cast their shadows before," but he received wisdom to avoid dangers, which at first sight seemed unavoidable. He believed that if men would rely more on God and less on themselves, they would receive light from on high, which would enable them to avoid many of the dangers and evils that render human life so uncertain. There were many people in the Isle of Skye, he said, who had the open sight continuously while they led pure lives, but when they left the place and changed their simple habits of living for gross food, they lost it entirely. That ever since he had sense to appreciate this rare endowment, he had lived very frugally, and carefully avoided stimulating liquors.

When questioned in regard to this mysterious power, another one of them replied, "I have thought much of it, and the only explanation I can give of it is this: "It seems an extension of the reasoning faculty. Analogous to what we have seen in our humble sphere of action pass in pictures before us, eminent statesmen, on a larger scale, have reasoned out, and have provided for events which they believed would occur, and have been complimented with the appellation *far-sighted!* But we who see events are mere spectators; our

own part in them is not pre-figured; we are left free to act as we please."

The following statements are strictly true. The one in regard to Captain Drisko has been published in the *The New Church Independent*. I know the Captain to be a truthful gentleman, and I tell the story as I had it from him.

Captain Drisko commanded a ship, and was running at night to cross the Bahama Banks. The ship was going along in fine style with a fair wind, and the Captain was below lying on a lounge, ready to go on deck at a moment's notice. Half asleep, he heard a voice in a commanding tone say, "Go on deck and anchor." He sprang on deck and asked the mate if he had ordered him on deck, and was answered emphatically, "No." Again the Captain went below, and had hardly resumed his place on the lounge when the voice more imperatively commanded him to go on deck and anchor. Again he sprang on deck, and finding his ship all right steering her course, he kept on, believing himself fully competent to manage her without any interference from heaven or the other place. So again he went below. This time, a Captain with whom he first went to sea, and with whom he was a great favorite, made his appearance in the cabin rigged in his usual sea-clothes, and fastening his eyes upon him literally roared out, "Why the devil don't you go on deck and anchor, as I commanded you?" His commander had been dead several years; he knew that he loved him, and without a moment's hesitation sprang on deck, shortened sail and anchored. Hardly had the ship swung to her anchor, when Capt. Drisko felt her bump. He threw the lead over first on one side and then on the other, and found seven fathom's water, more than enough to float even the Great Eastern. The voice again was heard saying: "Throw the lead over the stern!" He did so, and found only fourteen feet. The ship drew this much; but the rise and fall of the waves made her touch, when they fell. Capt. Drisko set the spanker, which canted her stern clear of the rocks, and rode at anchor until daylight, when he again got under way and pursued his course toward the Bahama Banks, where he saw several vessels aground, which had been running during the night. A severe gale had previously shoaled the water on the Banks, a fact which Capt Drisko could not know. He

reached the Dry Tortugas, where he was bound with some fifty passengers and Government stores. Capt. Drisko was always successful while he followed the sea. He is now in business on shore, is a strong Spiritualist and something of a "healing medium," but is of too strong a mind to believe everything spirits may tell him.

Now the question recurs: Why was he warned, and the captains of the other vessels, which went ashore and were wrecked, not? He does not know, and has never since been informed—nor has he since seen or heard anything from the spirit of his Captain. There are so many mysteries connected with Spiritualism, that people who have the daily duties of life to perform, to keep soul and body together, cannot afford the time to investigate them. Certainly I cannot. But after all, so far as I have read such investigations, beyond the facts that spirits can and do communicate with mortals, every advance seems only one step farther into the dark.

Kirkwall is a town of about four thousand inhabitants in the mainlands of the Orkney Islands. Some of the incidents of Sir Walter Scott's story of *The Pirate*, are described as having taken place there. In the center of the town is a cathedral some seven centuries old, surrounded by a grave yard. James Wallace, the grave digger, was looking in through one of the windows very intently, when the Rev. Mr. Dunn advanced behind him and asked familiarly what he was glowering at. Without speaking Wallace seized his right hand, and pointed with the other to the interior of the Cathedral. All the pews were gone, nothing but the bare floor was left. A high altar illuminated with the light of many torches was before them, and inside of the sanctuary were many priests chanting a requem mass over the remains of Roland, Earl of Orkney. The body, with its armor on the bier, was in a space by itself, surrounded by men-at-arms, and the whole cathedral was filled with people. At the close of the mass, armed men raised the bier on their shoulders and carried it to the west end of the cathedral, preceded and followed by priests, chanting as they moved toward an open grave, in which the body was gently lowered. The interior of the cathedral is supported by massive pillars, but these seemed to vanish, and the whole scene was open, as if it had been in a field. Nothing intercepted the view. When the body was

lowered into the grave, the vast congregation seemed to depart leisurely, and as the last man left, the strange light by which this was seen faded away, and the interior became itself again. The minister and the grave-digger unclasped their hands and looked each other full in the face. It was open day in midsummer. They both saw the same sights at the same time. The minister, who was a fine Latin scholar, as most of the Scottish clergy are, recognized the mass and followed it intelligently, and read the Latin writing over the remains setting forth to whom they belonged, and various other genealogical matters. Earl Ronald laid the foundation of this cathedral in the year 1138, in the fulfillment of a vow, that if he succeeded in war against Hacon, who had murdered his kinsman, Magnus, he would build a church to his memory. Only part of it was built by him. He named it St. Magnus, the name it bears to-day as a Protestant church. Now Earl Roland must have died before the year 1200, consequently his funeral must have taken place at least 700 years before the clairvoyant scene which I have briefly sketched. I was born in the town of Kirkwall, and knew the minister and the grave-digger personally. Their story is not a legend; they agreed in what they saw and told it as a matter of fact, in the year 1824.

#### LADY DILKE'S "DE PROFUNDIS."

A little volume has just been issued entitled "The Shrine of Death, and other Stories," by Lady Dilke. The following is the brief preface: "The fates which dog the heels of men through life, and bring them to the gates of Hell, most often twist some trivial mistake of ours into the scourge they bear in their avenging hands. The weak are taken captive and sit in chains, resigned or repining; the strong make war and thereby grow stronger. For, out of circumstance, weakness and strength both breed their own increase. To these we say, 'Learn silence, suffer, and without doubt there shall be help of the Lord.'" To those, 'Endure and fight, so, at the last, there shall be peace. There is no rest without toil; nor any victory, except to those who make them ready to battle.' Of the force, the fortitude of a man, success or failure gives equal proof. To have an end, a purpose, an object pursued through all the vicissitudes of fortune, through heart's anguish and shame, through humiliation, and disaster, and defeat—that is the great distinction, the supreme justification of a life. Thus, when in sight of the unwise these ones seem to die, and their departure is taken for misery, the seer declares that they have their reward, and are sealed with the seal of a great redemption."

The friendship of one wise man is better than that of many fools.

*THE BRITISH MEDICAL ASSOCIATION.*

PROF. E. P. THWING, M.D., OF BROOKLYN.

The fifty-fourth annual meeting of this body took place at Brighton, England, August 10-14. The published "Agenda" were promising, but the exercises from day to day surpassed my expectations. Details are found in the four octavo-form pamphlet journals issued at the time, and also in the *British Medical Journal*, the weekly organ of the association. The Royal Pavilion was a spacious and elegant building for the use of the 1,018 doctors in attendance from England and foreign lands. In the banqueting room of this summer palace of George IV. the section of surgery met—President Ericksen; in the saloon, Obstetrics; in the music room, Medicine, and so on through the nine sections. Psychology, of course, was my chosen theme. Space allows but a mere hint of the nine themes: 1. Fletcher Beach, M. B., Influence of heredity in imbeciles; 2. A. C. Clarke, M. B., Dietetics in lunacy practice; 3. C. S. Coffold, M. D., Suicidal tendencies in congenital imbeciles; 4. A. S. Gill, B. A., The use and abuse of seclusion; 5. G. H. Savage, M. D., The alterations of neuroses; 6. G. E. Shuttleworth, M. D., Consanguineous marriages as related to mental unsoundness; 7. S. A. K. Strahan, M. D., How to keep up the medical spirit in insane asylums; 8. D. G. Thompson, M. D., Treatment of recent cases of insanity; 9. D. Hack Tuke, M. D., on the Alleged

INCREASE OF INSANITY.

The latter showed that varying methods of recording statistics had vitiated the accuracy of certain published statements. Yet the extent of mental disease, particularly as seen in the widening border land of youthful neurasthenia and of general paralysis was ominous. Suicides have increased twelve per cent. of late years. These and other forms of brain instability do not pass through the portals of the asylum.

It was my privilege to accompany this distinguished alienist, Dr. Tuke, in his rounds at Bethlem, the "Bedlam" of Shakespeare. Founded in 1247 as St. Mary's of Bethlehem, an ancient hospicium at Bishopgate, London, it became in 1400 a retreat for the insane at Moorefields. It is

now at Southwark, on the Surrey side of the Thames, with excellent appointments. A preference is given to the educated classes and those who are curable. There are about 260 patients, nearly equally divided as to sex, and generally in comfortable physical health. Of one case of catalepsy I will write at another time.

CEREBRAL SURGERY.

The interest of the session seemed to culminate in the reading of a paper by Prof. Victor Horsley, F. R. C. S., descriptive of operations on the brain for epilepsy, showing the advance in the surgery of the central nervous system. The hall was darkened, and photographs were shown with the lantern. These illustrated his experiments on the monkey and then the steps of the operation on a patient, who subsequently appeared before the association, cured, presumably. The operation was done on June 22, at the National Hospital, Queen's Square, London. I was present by invitation of Prof. Horsley, took diagrams and notes of the same, and sent to America, where our surgeons are watching with admiring interest the audacious yet intelligent and successful efforts of our English and Continental colleagues.

With the tumor a portion of the cortex was removed, the epileptogenous envelope cutting one sixteenth of an inch deep and following the coronary fibres. A free incision of the cortex he thought better than the use of the cautery. Listerian spray was used. The wound was closed and a skin growth secured in a few days, without suppuration or fever. The young man seemed in good health. President Erickson said that this was the most remarkable exhibition of the application of pure science to practical surgery ever brought before the profession. It opens a new era, that of cerebral surgery. Prof. Charcot, of Paris, spoke of this result as a new evidence also of the fact of localization of cerebral functions. Dr. J. Hughlings Jackson, at whose request this operation was performed, advised the use of the knife in these cases even if there be no tumor. I briefly referred to the success of French surgeons and my own, in epilepsy, in the use of hypnotism. It certainly is worth a trial. The trephine and knife, if used, should be the last resort. The researches of Prof. Horsley, are valuable, but would require another article to adequately consider them,

*A REPORT ON SLATE WRITING.*

Early in August the Secretary of The Western Society for Psychical Research received notice, from Mr. F. A. N. of Muskegon, Mich., that there was a boy in Vanburen Co., in that State, through whom slate writing could be obtained under conditions that would be satisfactory to the committee of the Society. That the boy was but eleven years old, the phenomena quite recent, and the results might be crude and limited in extent, but the case gave evidence of honesty and genuineness. The Secretary wrote Mr. N., to obtain such information in regard to the case as he could, and if possible arrange to have the boy brought to Chicago.

About the same time Mr. A. B. Wood, publisher of *Social Drift*, Muskegon, visited the boy and reported as follows :

"Last Monday, in company with Mr. A. C. Smith, of this city, we went to Hartford and were fortunate enough to obtain a sitting though the boy is not a professional medium and no charges are made, it being left with the guest to act his own pleasure in this matter. Thus far his sittings have been mostly confined to the family circle and such neighbors and acquaintances as cared to investigate the phenomenon.

"Charlie Morse, the boy medium, was eleven years old last June. His father, George Morse, died some years ago, and his mother is now the wife of Mr. Sullivan Cook. Mr. and Mrs. Cook are intelligent, courteous, middle aged people. When Charlie was called in from play to give the sitting and appeared in his shirt sleeves, short, boy pants, and barefooted, his broad, honest face lit up with a smile, and deporting himself with an air of careless ease, instead of cautious expectancy, we mentally scored a point in favor of the boy but lowered, somewhat, our expectations in regard to results. Charlie is large for his age and displays a superabundance of adipose tissue, is, in fact, decidedly, a fat boy. His head, like his body, is large and well shaped, and, if physiognomy is any criterion to go by, has more of the honest ox in his nature than of the crafty fox or grasping vulture. In his light summer dress his pants pockets seemed to be the only place for the concealment of appliances, and these, by request, he proceeded to empty of buttons, strings, and all the various descriptions of things usually to be found in

a boy's pockets, and then turned the pockets wrong-side-out. We then examined the table and satisfied ourself that there were no clap-trap arrangements about it that could be used to aid in deception. We carried our own slates and know that they were not tampered with before sitting. We sat down with our left side to the table, and Charlie with his right, he holding one end of the slate with his right hand and we the other with our left; when in position the table spread was lowered in front of our hands and the slate, the spread falling down about a foot from the edge of the table. Mr. Smith sat a few feet from us on the side of the table we occupied, and Mrs. Cook sat six or eight feet from the table on the opposite side. No pencil was placed on the slate and none was seen during the sitting. At first several answers were given by taps on the slate, seeming to be made by the point of a pencil held perpendicularly to the surface of the slate. One rap indicated a negative answer, two 'don't know,' and three, 'yes.' A question was then asked that required a written answer, which was given. When the writing commenced, we held our end of the slate loosely so as not to hinder and yet so as to be able to detect any movement at the other end of the slate, but Charlie's right arm and the slate remained passive, except that a slight pressure could be felt on the slate which was more perceptible when a letter *t* was being crossed than during continuous writing. The control was asked to drop the pencil on the slate, which request was complied with several times producing a distinct rattling sound showing that a pencil attached to a rubber string had not been drawn from a place of concealment, for in that case it would have retreated to its place of concealment when let go of instead of rattling naturally on the surface of the slate; aside from its invisibility the pencil used seemed to be a good, substantial slate pencil in every respect. After a time Mr. Smith took our place at the table and we occupied his post of observation, but in neither position could we detect anything to throw a doubt on the honesty of the medium or the genuineness of the phenomena.

"If the writing was fraudulent, we were unable to detect the fraud. We asked for several tests which we did not get. The control could not or would not put us in communication with any other intelligence.

He seemed to be ignorant of means beyond that of control. He gave us little beyond what we have stated that would be of interest to our readers; yet we have confidence in Charlie and believe that he will yet develop great mediumistic power under proper control."

On the 10th of August, Mr. N. wrote as follows:

"I went to Hartford yesterday and saw the boy Morse. He is a genuine slate-writer, though as yet comparatively undeveloped. The *fact* of independent slate-writing can be satisfactorily established by him, but more than that at present cannot be said. I showed his mother your letter of 6th. They are entirely willing to go to Chicago, and say they are more than willing that the tests shall be thorough. No great variety of phenomena can be got from him at present but if properly handled he ought to make wonderful progress. All his phenomena are obtained in full light, doors and windows open, arm bared to the shoulder. He does better early in the day, as he is very active, and by night is tired and goes to sleep early.

"It is because the boy is as yet undeveloped, that I regard him as a most desirable subject for the Society. The main fact to be determined is that of *direct writing* without physical intervention. From what I have myself seen of the boy's operations, I am entirely satisfied as to his honesty, and as to the verity of the writing. I watched him closely for upwards of an hour. It is a splendid opportunity, as I look at it, to ascertain the conditions of development."

During the following week the boy and his mother went to Muskegon, Mich.

Mrs. A. E., a member of the W. S. P. R., writes as follows:

"The boy came to my house in Muskegon on Wednesday, August 18, with his mother, Mrs. Cook, and remained three days.

"During the time, at different sittings, independent slate writing without a pencil was produced. Many people witnessed the phenomena on various occasions. My own slate was used, and also a new one bought for the occasion. A light table was used with a spread thrown over, the slate held under the table. Almost all the time the slate was held by two persons, but writing was produced by the boy alone, holding the slate on the palm of his right hand, the left resting upon the top of the

table. During the manifestations the boy was unconcerned and usually employed his disengaged hand in ways peculiar to boys. At the first sitting the evening of his arrival, we sat down to a large square table. Raps came, but no writing, in answer to questions. We were made to understand that a table up-stairs would do. We asked, Have you seen it? and the answer was Yes. As soon as we brought down the table, the writing began. I took the slate with the boy, but we were unable to hold it, the shock was so great. But the next morning, in answer to our inquiries, we were told to sit together five minutes twice a day and we would be all right. We asked what the trouble was, and it was written, 'You are too strong.' Again we asked, In what way? and it wrote, 'Your magnetism.' Following instructions, the next evening we got a little writing together, and afterward had no trouble. I think the best results were obtained when the boy, his mother and I were alone, although the phenomena were produced at every sitting except one, while he was with me. On Friday evening and Saturday morning, when we three were sitting, the answers showed the most intelligence, and several sentences were volunteered, which had not been done before. We received directions about the best conditions for sitting, and were told in answer to questions about Charlie's contemplated visit to Chicago, that he would do well. During the sitting, two young ladies and a young gentleman entered the room, coming close to the table, when the writing ceased and only raps came. When they were seated in an adjoining room writing began again, and we inquired what was the difficulty. The answer was written, 'There is too much moving about in the room.' At the close it was written, 'Un papoose is tired.' The next morning the writing was good, and at our request a rough sketch was made of the boy; a fat boy with boots on. It was done almost instantly. At times the writing was done with a paper box fitted closely inside the frame of the slate, the box open at the top.

"Besides the slate writing, raps were heard on the slate with a pencil, with the finger and with the knuckles. On laying one hand on top of the slate a touch was plainly felt of a finger; and on Saturday morning our hands were touched by the sharp point of a pencil, and I felt it very distinctly drawn

across my hand. Not the least interesting of the manifestations to me was the dropping of the pencil upon the slate with a sound so exactly like a pencil dropping and rolling a little as to make it seem very real.

"I believe the boy to be honest, and as the experiments were conducted, I see no chance for fraud. A. E."

Suitable arrangements having been made to bring the boy to Chicago, he arrived with his parents Monday, the 23d. Tuesday morning six members of the society met them at Col. John C. Bundy's office, but were unable to obtain any manifestations. Thinking that this might be due to the fact that the boy was not accustomed to the noise and commotion of the city, it was arranged to meet him at Hyde Park on Tuesday evening, at which time there were present D. W. C., E. E. C., Mrs. H. E. S., the boy and his parents, and the secretary.

A small table was placed under the lighted gas-jet, over which was thrown a shawl. The boy was examined and found free from concealed slates or pencils, etc., etc. A slate belonging to a boy in the house was obtained. This was cleaned by the secretary, who then held it under the table. The boy sat down on the opposite side of the table, and took hold of the other end of the slate. The other persons present were seated in various parts of the room, none of them near the table.

In a moment there was heard a slight tapping on the slate; questions were then asked and replies given by taps on the slate. There was also the sound as of a pencil dropped on the slate, as reported by Mr. Wood. Words were also written, and one sentence, viz: "8 or 9 years ago."

As the boy was tired, it was not thought best to protract the sitting that evening, and in a few moments he was sound asleep.

On Wednesday evening there were present six gentlemen, two ladies, the boy and his parents. At this sitting no manifestations were obtained, but on Thursday and Friday, five of the eight persons had separate sittings, and each obtained writing.

On Friday morning (Aug. 27), the boy and his parents came to the office of the secretary. A small reading table was placed in the center of the room. Over this was thrown a shawl, reaching half way to the floor. The boy was seated in a rocking-chair on one side. The secretary

took a small single slate, sat in a rocking-chair on the other side, and held the slate under the table, which was so high that the boy rested his elbow on the arm of the chair, to steady his arm. Besides the parents there were three persons present; two of them sat where they could see and detect any movement of the arm or hand of the boy, had there been any. The rocking-chairs would also have responded to any muscular movements of arm or body. The slate was held loosely, and at no time during the sitting could any movement of the hand of the boy be detected. There was no pencil on the slate. Within half a minute there was a tapping on the slate, same in sound and character as above described. During this sitting three different slates were used, and writing was obtained on each of them. On one of them was drawn a caricature of the boy, made with one continuous mark of the pencil, which could be distinctly heard in all parts of the room, and when finished it was difficult to determine where the ends of the pencil line joined.

Mr. W. A. S. reports as follows:

"Through certain friends of our family, Mr. and Mrs. Cook, of Michigan, with their son Charles (Charles Morse, son of Mrs. Cook by a former marriage), a boy of eleven years of age, were guests at our residence, during a visit of two or three days in Chicago—some two weeks ago.

"The morning before they left for their home, Mr. Cook invited me to go up-stairs to the room which he and Mrs. Cook were occupying, to witness an exhibition of 'slate-writing' through Charles as a probable spiritual medium. Mr. and Mrs. Cook did not, so far as I understood them, claim to be spiritualists. They simply knew that this boy could almost always command a certain wonderful slate-writing manifestation. It was about 9 o'clock in the morning when I went up to their room. The room was full lighted. I never was at a spiritual seance except once some seven years ago at the house of Col. Bundy, in Chicago, where a company, mostly distinguished scientists and thinkers, were invited to witness manifestations through the spiritualist, Slade.

"What I saw manifested through this boy, Charles Morse, on the morning above stated, was as follows:

"Charles took a clean slate, seated himself on one side of a table, while I seated my-

self on the opposite side, we two being the only ones at or near the table. The table was about 3 feet wide. Charles passed the slate under the table towards me. *There was nothing on the slate that could be rubbed or shaken off.* I took hold of the other end of the slate. Almost instantly there was heard *as plainly* as if it were done by myself with a slate pencil, tapping and writing on the slate. I withdrew the slate, and there was written the name Henry ——— (something which I cannot recall) in what one would call an awkward or illiterate handwriting. This was repeated perhaps three times, the last time, by my request, the name being written near the end of the slate next to me, with the lower side of the writing next to me.

"I then asked Charles to pass the slate under the table as before, and, after I had taken hold of the opposite end of the slate from him, to pass his hand over the slate as far as he could towards me. He did so, but could not reach to my end of the slate—his end of the slate indeed dropping off his knees when he would begin the attempt. It was physically impossible for him, as we sat, to let go his hold of the slate and reach near my end of it without causing his end of the slate to slide abruptly off his knees.

"The writing I heard plainly each time, and all the time it was being done. There was no pencil, and no particle of a pencil, nor anything of any kind which could be shaken, rubbed or washed off, on the slate.

"The boy is unquestionably, in my judgment, an honest, innocent, and unsophisticated child, incapable of attempting any trick or imposition, even if there had been opportunity for anything of the kind to be practiced.

"The parents I believe to be good, honest people, as much bewildered by the manifestations through their son as any who witness them."

#### A NATIONAL (?) CONVENTION.

"When any one called out 'Doctor,' in the old Church of the Redeemer, yesterday, every man and woman there started and looked about. Twelve bald and bearded men, and twice as many nervous-appearing women, assembled there to hold a national convention of all phases of the mind-curing freak. Prof. (?) Swartz took the chair, and the entire forenoon was passed in talk, in

which the chair took occasion to make a speech after each member."—*Chicago Tribune.*

From the foregoing report, and from later ones in the daily press, it would seem that the so-called national convention has proved to be what those who were acquainted with the record of its originator expected, simply a public exhibition of himself and family, together with such of his adherents as would testify to their abilities and healing powers; which, notwithstanding their divine nature—according to the testimony of said originator and his followers—failed to produce any results in the way expected.

But the result anticipated from the beginning by those who place the good of the cause before personal profit and notoriety, is the consequence of this same national convention: a disappointment bordering upon disgust by those who attended with an earnest desire to learn something about the much talked-of mind-cure and in a spirit of candid, fair-minded investigation. Such are not likely to again spend valuable time in the same manner, until the remembrance of their recent experience has become less vivid.

The real friends of mental healing regret that the cause is so grievously injured by its self-appointed champions. The opportunity of obtaining a transient notoriety—we use the words advisedly as the antipodes of a name and reputation won by sterling merit—always attracts numerous self-styled "Professors" and "Doctors," who proclaim themselves leaders and undertake to enlighten the world.

The enlightenment is oftentimes, as in the present instance, far different from the one intended. In the light expected to be thrown upon the "Science of Mind," a swollen, conscious, all-absorbing "self" stood revealed. In the July number of the *Mental Science Magazine* appears the following: "For Mental Science Magazine.

'Not Dead But Risen.'

Or

After Death in Arabia.

Anon."

The poem is by Edwin Arnold, author of "The Light of Asia," and is published in the volume bearing that name.

Comment is unnecessary.

Work like a man but don't be worked to death.—*O. W. Holmes.*

### PSYCHICAL SCIENCE.

The Western Society for Psychical Research has now been in existence, in Chicago, about fifteen months. It is an independent organization, limited in numbers, but working in harmony with similar societies in Europe and America, and embraces in its membership several of the advanced thinkers of this city. It deals particularly with mental science as developed in the operations of nature, both human and inanimate, covering an extensive field in the realm of mind in nature—a fact to which is due the title of its monthly organ. Both the society and the magazine have an air of sincerity and earnestness that tends greatly to enlarge their sphere of investigation.

To many the published views of psychical phenomena are astonishing, if not incredible. To spiritualists they are offensive, because they attribute the alleged revelations of spiritual mediums to other sources than the inhabitants of Hades or Paradise. They also offend orthodox Christians, because they interfere with the established derivation of human wisdom; but to the lover of nature they are extremely interesting, if not always trustworthy.

Should one approach an honest philosopher of this school and ask him what he knows of psychical science that is worth knowing, as developed in his researches, he would probably answer as follows :

“Whatever we know—and this applies equally to everybody—we know either by revelation, intuition, hypnotism (or animal magnetism), reason and the free use of our natural five senses. Beyond these we know nothing. I look upon a certain living organism. Thus far only perception has been brought into requisition. I do not know its name, and its form and appearance are unfamiliar. Some one says that it is a leopard. Revelation is next sought in works of natural history, and they exactly describe such an animal, its habits, peculiar traits, form, color and nationality. Reason compares the description with the living animal, and the decision is reached, without further circumlocation, that it is a leopard, and nothing else. Nobody disputes the result, or, if any one does, the reason and revelation will silence him. Further, while on this subject, in the line of psychical silence, I may state that my son has also seen a leopard. A week elapses. We are both sitting in a room alone, in a pensive

condition of mind, resting after our labors of the day. The leopard has not been mentioned by either of us for four days. I do not know my son's thoughts. I am almost certain, however, that he is meditating upon a subject entirely foreign to leopards, and I strive, by mind-power, to influence *his* mind to revert to our visit to the leopard. Not a word is spoken by either of us for several minutes, during which I am transferring my thoughts into his; and so I am not surprised to hear him begin to talk about the leopard and the very traits of that animal to which my mind had been specially turned. This is thought-transference—a common phenomenon in psychical science.

“Again, I have heard of dynamite, and of its composition and properties, but I have never seen any. If it was exhibited to me I should have to ask its name. Sight, through inexperience, is at fault, for once only, the next time I see dynamite I shall know it. Revelation says it is destructive. I see the ruins of a fair edifice scattered all around me. I do not know what caused this destruction—perhaps it was lightning, or a cyclone, or an earthquake, or gunpowder. Reason is also at fault, in the absence of revelation, and patience investigates the cause of the ruins. I apply the tests which reason commends. No, it was not lightning; it was not a cyclone, nor an earthquake, nor gunpowder; the evidence of sight, reason and revelation render this certain by the well-known effects of either left upon the face of nature. What then? Intuition says, dynamite. Again the tests are applied; and thus a reasonable solution of the destruction has been established, and the judgment seals the verdict.

“Revelation teaches, with the aid of reason, that without a cause nothing exists. I am again in a calm, reflective mood, very quietly disposed and magnetically passive. I am also sensitive, as I very well know, to magnetic influences flowing from the will and intelligence of a certain other person. But I do not know that this person is within one hundred miles of me. All at once I feel an irruption of intelligence into my mind. It relates to a subject to which I have hitherto given but little attention. Now, however, it is revealed to me in all its phases, reasonably, clearly and rapidly—almost instantaneously, as if by intuition; but it is *not* intuition, because there is a positive exposition, not only of the subject

itself, but the causes of certain established phenomena connected with it are revealed. How did I come by this knowledge? I can not tell until, two days later, I receive a note from a friend who can magnetize me, and who writes from a neighboring town: 'I was studying and investigating the subject of . . . . on Tuesday afternoon, and heartily wished that you were here to aid me. By 4 o'clock I had unraveled the entire mystery, causes, operations and consequences, and will now send you the data of the investigation.' Four o'clock on Tuesday afternoon! Just at that hour I was as fully in possession of the formula of his researches and their results as he was—not a quarter of an hour later or earlier. This is a superior specimen of thought-transference, but liable to occur frequently where kindred minds influence each other.

"A friend tells me he has received a 'splendid' communication from his dead wife, through a spiritual medium. I think he is mistaken, and I tell him that he has probably received the letter from the mind and imagination of the medium. No Spiritualist would ever believe *that* (he says) for the medium is not naturally capable of giving utterance to such beautiful and wise sentiments—'couldn't do it to save her life.' 'Well, then,' I reply, 'she was probably magnetised by some person of superior sentiment and intelligence, then in the *circle*, and wrote what was conveyed to her mind by thought-transference. The good Book says, you remember, there is no knowledge or device in the grave.'

"You see we psychics have always to assert anything that will, on every occasion, dispel every idea, however faint, of the superhuman, preternatural or supernatural—principles which we never admit into our investigations. Everything in man, or on earth, must stand or fall by *natural* causes, and we profess no faith in the influences of good or evil spirits. To do so would greatly lower our standard of ideas; and, if we can avoid it, we never refer to what the Christians call special providences. We can believe that the unborn babe can think and (when born and grown up) record its antenatal mental impressions—for which see an article in MIND IN NATURE a few months ago; but the doctrine of divine interference with the laws of nature is to us simply a monstrosity, not for one moment to be conceded.

"By this time, undoubtedly, you are pretty well posted on psychical philosophy, and can see the drift of our speculations and experiments. We are a species of theosophists, and, as we are opposed to orthodox beliefs generally, we are looked upon with suspicion by churchman as a sort of new-fangled infidels.

"I have said nothing as yet of the 'mind cure,' which really is a part of the psychical philosophy. To call it 'metaphysics,' as many do, is improper, for it is not metaphysics in the common sense of *that* science; but it has a foundation in will power, that of the patient being strengthened and abetted by that of the doctor. Up to the present time it has promised more than it has fulfilled, and I fear that its advantages are considerably overrated. It may improve as light upon it increases, but just now it seems to me greatly inferior, in potency and rapidity, to the curative powers of animal magnetism."

Thus far the philosopher. In what his science will result none of us can tell; but in point of invention and discovery it bids fair to rival Scheherzade and her famous "Arabian Nights." H. M. HUGUNIN,  
*in Chicago Evening Journal.*

### PSYCHOMETRY.

J. R. TALLMADGE.

Our beautiful boy, nearly five years old, was taken sick; able to be about for ten days or two weeks, when he had a spasm, said to have been a worm fit. From time to time, for about six weeks, he was under the care of three fairly intelligent and successful physicians, neither of whom gave any definite diagnosis of the case, or emphatic agreement as to import of symptoms. A lady, then member of our family, asked for a lock of his hair. She sent it to a lady in Chicago, not a regular physician, saying, "The little boy where I am staying is sick; can you tell us what is the matter?" By return mail came the reply: "He has effusion of water on the brain, and will not get well." A little time afterward, one eye turned. "Effusion of water on the brain," said the physician.

By what capacity of mind or soul did the lady, not a regular physician, diagnose the case correctly one hundred and sixty miles distant, that three fairly intelligent physicians failed to discover, though with him from time to time for at least two months?

*Glenbulah, Wis.*

*FELINE TELEPATHY.*

TO THE EDITOR OF *Science* :

In the issue of your admirable journal for July 31, 1885, the then editor, my esteemed friend Prof. S. H. Scudder, a distinguished histologist of special eminence in entomology, does me the honor to notice my censorship of the American Society for Psychical Research, and passes the compliment of calling me "the well-known ghost-smeller," perhaps with some "occult" reference to my psychical researches.

Neither affirming nor denying this hard impeachment, I beg to cite Professor Scudder himself in connection with the interesting and instructive psychical researches now in progress concerning telepathy. I submit that the eminent entomologist is in his own person a demonstration of telepathy; and no false delicacy should make him shrink from offering himself as a good subject for telepathic experimentation on the part of the members of the American Society for Psychical Research.

No one more than myself, among Professor Scudder's friends, sincerely deploras the painful affection of the respiratory passages from which he suffers when brought within a certain radius of a cat. It may be some mental consolation, if no alleviation of the difficulty of breathing, for the professor to reflect that his case is an interesting and valuable one for the purposes of psychic research, since it is able thus to offer an important contribution to the science of telepathy.

If I am correctly informed, Professor Scudder does not require to see the cat, or hear the cat, or smell the cat, or taste the cat, or touch the cat, in order to become painfully alive to the proximity of the animal, in the way above said. None of his physical senses is concerned in the psychic cognition of the cat and its painful bodily result. This is telepathy, namely, thought-transfer without any known or recognized physical or mechanical means of communication. Professor Scudder is evidently telepathic with cats, as a psychist would express it. What subtle connection there is between the anthropoid and the aeluroid organisms in this case, resulting in such violent antipathy and respiratory derangement on the one hand, and such complacent sympathy or entire apathy on the other, is hard to say, though it may be suggested that asthmatic breathing resembles purring in some audible respects. Whether any real mind-reading is here involved is doubtful, because it is impossible to say what cats think of Professor Scudder; though what this amiable gentleman thinks of cats, while under the shock of the feline telepathic impact, and also subsequently, is well known to the large circle of his friends.

When I was appointed by the Theosophical society its official censor of the American Society for Psychical Research — a delicate and difficult office, which I reluctantly accepted about a year ago, in the interests of psychic science — it became incumbent upon me to explain to the Psychical society any fact in psychic science which they might succeed in establishing.

I can not admit that the said society has established this case of telepathy, considering that I have been obliged to do so for them. But since one of their members has been the unwitting means of demonstrating feline telepathy, I pass the credit of the discovery over to the Psychical society, with

the compliments of the Theosophical society, and offer my explanation of the matter. It is the same "Explanation of Telepathy" which was printed in the *New York Nation* of January 15, 1885, after Professor Scudder, with tender regard for my reputation as a scientist, had declined to publish it in *Science*, of which he was then editor.

All animals, plants and minerals disengage from their bodies a substance variously called "biogen," "od," "akasa," etc.; this aura or ultra-sensible emanation having certain modes of motion which are the direct means of "phenomenalizing" or making apparent to the natural senses those effects known as "mesmeric," "magnetic," "nervauric," "telepathic," "spiritistic," etc. Professor Scudder happens to be so constituted, in relation to cats, that the feline biogen, impinging upon the Scudderian, immediately makes him think of cats, transfers his thought from all other objects of interest to cats, fixes his mind upon cats, excites a violent "psychic storm," or emotional disturbance, and results in the painful physical derangement above noted.

It would interest any student of psychics to ascertain whether the eminent entomologist who furnishes this case does not suffer in much the same way from various other animals, as horses and cows. I venture to surmise that such will be found to be the case.

Any other explanation than I have given does not occur to me as probable. A physicist or biologist, however, might base an opinion contrary to mine, on the ground of common zoological ancestry, heredity, atavism, and so forth, according to the general principles of evolution.

Not even a "well-known ghost-smeller" should retort by calling Professor Scudder a hitherto unknown "cat-smeller," because that would not be polite, and because the learned professor does not smell cats, in point of fact, when he enters into telepathic relations with those zoological organisms. And then, too, his apparent inability to become cognizant of unembodied human intelligences by means of telepathy, may be more a matter of necessity than of choice. Should he ever succeed in establishing telepathic relations with a ghost, let us trust he will find such method of communication less painful to his respiratory apparatus, and more conducive to his peace of mind.

ELLIOTT COUES, F. T. S.,  
Censor A. S. P. R.

*SOMETHING TO THINK ABOUT.*

Every woman should have some special thing to think about except the regularly weekly rounds of duties; in fact, some aim in life except that of cooking, eating and sleeping and the contingent possibility of dying soon to get rid of it all. No aim and no change make asylums overflow, leave children motherless and make life not worth the living. Every woman had her ambitious dreams once; what were they? To write? Then let her write every day, if but three lines, on some subject she is most familiar with. To paint? Let her get water colors, paint flowers and work at it every day, if for only half an hour. If one has but half a chance let her prove that she uses that; that she can do more than many who have not only a whole chance, but many chances.

—*Pauline Adelaide Hardy, in Good Housekeeping.*

## IS LIFE WORTH SAVING?

Charles Loomis Dana, discussing this question in *The Forum*, says :

"The true answer to the question, it seems to me, depends on the view taken as to what human life signifies. If we look at the life of a man as simply a magnificent efflorescence of protoplasm, something that begins with and ends with matter; if the true philosophy of living is simply to get as much rational enjoyment during our stay as is compatible with agreeableness to others, death ending all, there will come a time, as it came with the Romans, when life ceases to be sacred. We must then consider whether we can not make our efforts at life-preserving more judicious and more scientific. For, from this point of view, man is only a resplendent animal; the idiot or dement, having lost his resplendency, is purely an animal, and to be treated as such. The Romans did this. They were a civilized race; though they rejoiced in wars, they were not all brutes; yet the father held the life of his children in his hands, and applied the laws of economy to the numerical arrangements of his household. We have heretofore been accustomed to look upon life as a thing sacred, to be preserved at all hazards. But we can outgrow this custom; and from a materialistic and purely rational point of view, there is no reason why we should not attempt to do it, if we constantly find that certain classes of human beings make us uncomfortable and put us out of pocket. We can return to a softened and sweetened form of Augustan methods. It is impossible that the cultivation of positivism, social devotion, and the religion of humanity, will really tend to make human life more precious. The cult of Humanity is based on a pure sentimentalism. The practical and healthy man with forty years of life before him, if that is all, will not foolishly sacrifice his enjoyments for the benefit of his not-too-admirable contemporaries, or for the future generations that will walk upon his dust.

"But from another point of view, viz., that human life represents something more lasting and sacred than mere albuminosity, the matter has a different aspect. Life is worth saving because it represents something divine and immortal; and it ought to be saved and cared for at every cost, no matter how wretched or insignificant. To do this will not pay in money, but it is society's moral discipline, and the reward is a spiritual enrichment. It is not enough that society can not afford to be cruel, or that it, as a utilitarian measure, must put a high value on the life of its members.

"Our ideas of cruelty are relative. They were not all bad who watched the gladiators, and who knows how soon we might become insensible to the fact that our loads of vice, deformity and hopeless suffering were scientifically and inexpensively removed? In fine, life is only worth saving because it represents something more than mortality; and only from this higher and spiritual stand-point can preventive and curative medicine, in all its applications, be justified."

THE CENTURY CO. announce a Life of Lincoln, by John G. Nicolay and Col. John Hay, as the leading feature of THE CENTURY for 1886-7, beginning with the November number. It will be illustrated with portraits, fac-simile of documents, views of places, etc.

## THEOSOPIHY IN THE PRESS.

A great many articles, both editorial and otherwise, have within the past few months appeared in the daily papers, the most of them full of misstatements mixed with ignorance of not only theosophy, but also of many things well known in literature. One paper devoted two columns to the subject, and the editor called them thorough and accurate, yet we find in it the mind cure treated as theosophy, and then all the cranky notions the writer could rake up in New York and Boston are called "Buddhist bosh."

But some theosophists have been guilty of ventilating in the papers the statement that theosophy is *astralism*, that is to say, that the object of the society is to induce people to go into the study and practice of spirit-raising, cultivating the abnormal faculties, of clairvoyance and the like, ignoring entirely the prime object, real end, aim and *raison d'être* of the movement—universal brotherhood and ethical teaching. In fact, we make bold to assert, from our own knowledge and from written documents, that the Mahatmas, who started the society, and stand behind it now, are distinctly opposed to making prominent these phenomenal leanings, this hunting after clairvoyance and astral bodies, and that they have so declared most unmistakably, stating their wish and advice to be, that "*the society should prosper on its ethical, philosophical and moral worth alone.*"

Theosophists should haste to see that this false impression created at large, that it is a dangerous study, or that it is in any way dangerous, or that we conceal our reasons for what we are doing, is done away with. There is proof enough to their hand. India has nearly 120 branches, all studying freely and openly how best to purify their own lives, while they bring to others a knowledge of right doctrine. America has a dozen branches, nearly all of which know that the impressions referred to are ridiculous. If one or two persons in the society imagine that the pursuit of psychical phenomena is its real end and aim and so declare, that weighs nothing against the immense body of the membership or against its widespread literature; it is merely their individual bias.

But, at the same time, this imagination and misstatement are dangerous, and insidiously so. It is just the impression which the Jesuit college desires to be spread abroad concerning us, so that in one place ridicule may follow, and in another a superstitious dread of the thing; whichever of those may happen to obtain, they would be equally well pleased.

Let theosophists attend to this, and let them not forget that the only authoritative statement of what are the ends and objects of the society is contained in those printed in its by-laws. No amount of assertion to the contrary by any officer or member can change that declaration.—*The Path*.

THE AMERICAN NATURALIST for September, has an excellent paper on "Animal Traits," by I. Lancaster of Chicago, in which he relates his experiences and observations among the wild animals who were his neighbors, while he was "camping" in the Lower Florida peninsula, "prying into certain secrets of the birds." Those of the non-scientific, who were not able to follow him in his flight with the "soaring birds," will be under special obligations to him for this peep at some interesting, but unfamiliar animals in their homes, by one who shows he is not only able to use his eyes, but also has the rarer faculty of being able to tell what he sees.

*THE INVESTIGATION OF PSYCHICAL PHENOMENA.*

Why should so many of our scientific men look askance when the term spiritualism is mentioned, and treat any question that may be asked concerning it with contempt. The very fact that a million of people in this country believe more or less in spirit-phenomena, should compel some attention to them, and the grounds of belief should be investigated until conclusions are reached, that shall at least settle any uncertainty as to whether there is a basis of the supernatural in the phenomena, or prove that trickery, imposture, human credulity, physical and mental conditions, hysteria, insanity, etc., have woven the fabric of an extended and powerful delusion. The British Society for Psychical Research, after a rather prolonged examination of a great mass of testimony relating to the dead, confesses that there is some warrant for the belief of many in spirit-appearance. Out of many hundreds of cases submitted for examination, a score were found that stood the crucial tests that resolved most of the others into mere figments of imagination, or stories that have grown in passing from lip to lip like the famous "Three Black Crows."

We have been waiting to hear from the society that was formed in Boston a year ago. The silence of those gentlemen who commenced their meetings with so much enthusiasm, is ominous. Have they run against an adamant wall of the "unaccountable," in the very outset, and given up all further attempts? If so, let us have their report. If they decide that "there is something in it," we shall, at least, feel that a part of the curtain has been withdrawn, and the subject is less doubtful than it had so long been to us.

This matter of psychic phenomena is of far deeper interest to the world than experimenting with ethyls, or coal tar residua, or the discovery of bacteria and micrococci, and the scientific observer who will penetrate to the bottom of it and reveal its nature will reap immortal fame.—*Phrenological Journal.*

*LAYING UP SORROWS.*

It is an old saying, "Bought wit is best if you do not pay too dearly for it." From the failures of our own lives we purchase very frequently experience which may truly be said to be bought dearly. It is very easy to mark out a path for others which we hesitate to travel ourselves.

We assume, to commence with, that the heads of the household are united in their desire and endeavor for an attractive home, out from which shall go helpful and kindly influences for others. We too often put out of mind altogether the fact that in the growing boys and girls of our own families are the fathers and mothers of the future generation.

One of the earliest lessons of childhood should be a regard for things held in high esteem (not to say sacredly so) by the grandparents. We are glad to note that the present generation, stimulated perhaps by customs and fashions, are not only cultivating a taste for old china, furniture, etc., but with it a regard for those who have preserved so carefully these relics of a previous generation. It is no longer considered the thing to ignore the elderly people or to put them in the corner, so that we come to feel that the future presents a more hopeful outlook for the cultivation of a proper treatment of the aged, which is as it should be.

—*Ellen Bliss Hooker, in Good Housekeeping.*

*THE SCARE CURE.*

J. W. CALDWELL.

A friend of mine working in a saw-mill, slipped and sprained his ankle. He was confined to his room and suffered for several months, and then went about on crutches. The sprained joint became stiff, and continued sore. In the meantime he studied music, and began teaching. He had an evening class at a school-house a half mile west and the same distance south of his home. One very dark night, returning home, he came north to the east road, where, parting company with his pupils, he went hobbling along by himself. He had not gone far when, hearing a curious noise by the roadside, and unable to tell what it was, he started for home as fast as he could. His crutches were cumbersome. The noise increased and came nearer. Throwing down his crutches, he precipitately fled. The next morning he walked around very well, and never used his crutches again. Two mischievous students made the noise that scared him.

*Mapleton, Kansas.*

MIND IN NATURE has entered upon its second volume and discusses a wide range of subjects in a liberal spirit. Many of its articles are by writers of acknowledged ability in the various departments of scientific literature. Spiritualism, that all absorbing theme with many minds, is frequently reviewed with candor and intelligence. Most of the writers on it do not treat it as a popular delusion, but examine its various phenomena in detail, separating, as far as possible, those which are known to proceed from physical causes, from those which cannot be classified under known laws. In this department it is far ahead of the organs of spiritualism, many of which accept everything mysterious, as spiritual. Second-sight, one of the elements of clairvoyance, among physicians, who are downright materialists, and who use it in their practice, consider it as an abnormal condition of the mind, and set forth their reasons based on observation. Thoughtful spiritualists, who investigate the phenomena in their own houses, and who are not influenced by the strange and often crooked doings of public mediums, find in this valuable Magazine, many suggestions to guide them in their studies. It is very well known that in most families of six persons, two possess mediumistic powers, which can be easily developed to such an extent as to throw much light on this subtle subject. Public spiritualism is on the decline, in consequence of the many detected frauds of money-seeking mediums; but the great fact that an intelligent force is in the world remains, and has not in all its manifestations been explained upon any other hypothesis than the spiritual.—*East Boston Argus.*

Who never doubted, never half believed,  
Where doubt, there truth is; 'tis her shadow.—*Bailey.*