

# MIND IN NATURE:

A Popular Journal of Psychological, Medical and Scientific Information.

Volume I. }  
Number 11. }

CHICAGO, JANUARY, 1886.

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

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

PUBLISHED MONTHLY  
BY THE  
**COSMIC PUBLISHING COMPANY,**  
J. E. WOODHEAD, MANAGER,  
No. 171 WEST WASHINGTON STREET, CHICAGO, ILL.

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MIND IN NATURE will be published the first of every month, and sent, post-paid, for one year, upon the receipt of one dollar, or a single copy for 10 cents.

To those who will induce their friends to subscribe with them we shall send Four Copies for Three Dollars.

Persons receiving a sample copy of "MIND IN NATURE" will please send their subscription for one year, and then hand the sample copy to some friend, and bid him do likewise.

READ PUBLISHER'S ANNOUNCEMENT FOR COM-  
ING YEAR IN "EXTRA."

*"MIND IN NATURE."*

It is highly gratifying to those who venture into unbeaten paths, and feel that both friends and others are inclined to consider them presumptuous, to be able to so comport themselves as to obtain the plaudits of friends and win the respect of others. The kind reception accorded *MIND IN NATURE* is due to several fortuitous circumstances.

The subjects discussed and to be discussed have become very prominent the past few years.

Investigations in physical science had by the bold aggressions of a few able leaders drawn to its support numbers of those who perhaps, both by temperament and ability, were able to comprehend that only which they could see and handle, and by continual boasting of "what we know" conceived that they had disproved that which perhaps all can not know. That because they could not divide the spirit into its component parts and label them there was not, and could not be, any spirit.

This line of investigation had been carried so far, it was likely to produce disastrous results in some parts of Europe. These investigators had neglected to use Voltaire's precaution to send out the servants and shut the door, before beginning the scientific discussions, and the communist and nihilist had quickly caught the spirit of the materialist in exchange for the spirit of which the materialist had robbed him, very logically concluding if death end all, that life is a farce, and justice, love, and righteousness are glittering generalities. If there is no God but force, then "Life is not worth living," since the forces of this world were always opposing them, and always too strong for them.

A few more years' training in this direction would sound the death-knell of every Government of Europe. The leaders, therefore, have wisely concluded to pay more attention to mental science.

They will doubtless bring to the investigation of psychical phenomena, the same careful methods which have accomplished so much in the material world, and in this they will be ably assisted by those who, equally desirous that their knowledge should be based on a sure foundation, were conscious that man could never be known by investigating his bones and tissues merely. While contending for what they

called Bible truths, they did so, not because they were Bible, but because they were truths, and are willing they be subjected to the most searching analysis.

In our endeavor to aid somewhat in these researches we have been most ably seconded by those whose articles have made our journal what it is, and to whom we are very grateful. In order that this may still be more successfully accomplished in the future, we desire to direct the attention of our readers to the manager's announcement, and ask their aid in increasing the circulation. Remember, friends, the manager can not pay the printer with your good wishes, and though willing to meet the deficiency this year, can not be expected to continue to do so.

*MIND DEVELOPMENT.*

PROF. JOHN FRASER.

Absolute originality is becoming hourly less possible. This century of ours, in very truth, has no original ideas—no invention—for that, it has come too late; all had been thought before it, and it is, therefore, an era of maturation and civilization only. Research and application are the chief glories of the nineteenth century, and when one comes to study the nature and history of most so-called modern inventions he is driven to acknowledge the truth of M. Fourmer's statement that there is no individual inventor. One by one, our new discoveries and original inventions have been shown to be thousands of years old. Telescopes must have been directed to the stars of the antique heavens, or its astronomy could not have existed. The Emperor Shan, 2225 B. C., in employing the movable tube which is used to observe the stars, put in order what regards the seven planets, as Thornton in his *History of China* abundantly proves. Alexander's copy of the "Iliad" enclosed in a nutshell could not have been written without the microscope; the gem through which Nero looked at the distant gladiators was nothing else than an opera-glass; steam-railways, mesmerism, hydropathy, all were familiar to the long bygone generations of the earth; guano was an object of ancient Peruvian trade; and Hobbs borrowed his lock from the tombs of Egypt! Printing, like so many other inventions, only became what it was, because it came exactly at the time when thought required the expansion that this could furnish. Had it been discovered

earlier, it would have doubtless perished, as in one sense it was discovered and practically did perish, in China, Chinese thought and civilization at the time of its invention by them not being advanced enough to turn it to perfect advantage. The elder Disraeli believed, indeed, that the Romans were acquainted with the secret of movable types, but would not let it be known, for fear of the spread of knowledge and the consequent loss of aristocratic monopoly of enlightened thought. DeQuincey held that printing was long known to the ancients, but that it made no progress for want of paper! Gunpowder had very long been a pyrotechnic plaything; before it was elevated to its present sad pre-eminence, in obedience to the increasing wants of the world.

Another noteworthy phenomenon connected with the development of ideas, is the great similarity that is thereby suggested between mind in all ages. As the same mechanical and dynamic ideas have pervaded all research in these departments towards a true solution of problems, such as those connected with the power of elastic vapors, and the substitution of inorganic forces generally for human or animal power; so in the forms of error that have vitiated the study of mental problems, men's minds have ever run, as it might be said, in the same channels.

For instance, it may surprise some of our readers to learn that one of the spiritualistic manifestations of the present day was a diversion or an imposture in classic times. Tables were turned for the benefit (or otherwise) of the Roman Emperors, as related by Marcellinus, and spirits rapped in China and Thibet long ages probably before this, with perhaps as important communications as now. To this we may return in a future paper. Meanwhile, the forms of error and truth have ever presented such striking returns and cycles, as to suggest to the psychologist the important inquiry whether, as from physical aberrations the true nature and direction of force may be calculated, so in like manner, from the vagaries of mind, its essential nature and tendency may not some time be inferred; but from this day we are still far removed.

The philosophy of one century is the common-sense of the next. — *H. W. Beecher.*

### "THE OCCULT WORLD."

R. W. SHUFELDT.

The *Weekly Star*, of Washington, D. C., under date of the 20th inst., announces the fact that Professor Elliott Coues, of that city, has visiting him, Baba Gopal Vinayak Joshee, the Brahmin pundit and Fellow of the Theosophical Society of Bombay, India.

It seems from the account given in the above paper that one of its reporters was permitted to interview these gentlemen, and derive the following from Doctor Coues, which I quote just as the *Star* gives it to us: "I cannot tell you what Theosophy is," said the doctor, "and worse than that, I can not give you my reasons for my secrecy. I am conscious that this must be very unsatisfactory and seem silly, yet if you understood Theosophy you would appreciate my position." \* \* \* \* \*

"I have made a scientific study of the soul, and have absolutely proven its existence. I am not at liberty to tell you anything about Theosophy, but we know absolutely the truths that Christians take on faith. The Catholic priest tells you you have a soul. We can prove it. No, I am not at liberty to tell you how, but the proof is purely scientific. You ask me why this secrecy? There are many reasons for it; but this alone is enough: If everybody knew what Mr. Joshee and I do the social organism of the world would be thrown into chaos. The knowledge could be used for harm as well as for good, and in the hands of bad men it would be a terrible weapon. I find it difficult to talk to you on the subject, because I have to be careful not to tell you what I have no right to. On this account I seem to be talking in riddles and surrounding myself with a great deal of mystery. It is not my desire, though, to appear mysterious. I wish I could speak more freely with you."

This whole matter is of such an extraordinary nature—especially when taken in connection with what Doctor Coues has already given us in his "Biogen Series;" his statements in the *New York Nation* (Dec. 25, 1884), and in the *Religio-Philosophical Journal*, of Chicago (March 7 and 21, 1885); his championship of the Theosophists in the United States; and finally, the appearance of this notable Brahmin amongst us—that I believe a few passing remarks will hardly be out of place. Let us introduce these, by a friendly comment upon

Doctor Coues' initial statement to the *Star* reporter, to whom he is made to say, "I can not tell you what Theosophy is." May we ask, is this necessary? Mr. Webster's definition in his unabridged lexicon gives this very concisely, and seems to be supported by all that has been brought to light either by the Indians themselves, or by the scrutiny of generations of learned historians living among them. *It is not very deep*, or beyond the comprehension of the ordinary American scientific mind.

Farther on, Dr. Coues tells the reporter, "the Catholic priest tells you you have a soul. We can prove it. No, I am not at liberty to tell you how, but the proof is purely scientific." During the past eighteen months Doctor Coues has invented and published for what he considers "mind" and "soul-stuff" to be, some *seventeen* titles, and has, moreover, as the *Star* reporter or anybody else may see, defined precisely how the veridical, phantasmic, biogenic, psychic, semi-material, astralized substance is to be investigated (see *N. Y. Nation* Dec. 25th, 1884). Of these titles, I think they can one and all, without any particular violence, be assigned to the old time-worn *ātman* of Indian mythology, and its derivatives.

Several years ago I witnessed what I take to be an example of the "projection of the double;" moreover, a year or more previous to it, I held a room full of people of all grades of intelligence, night after night, witnessing my operations with planchette—naturalists, officers, lawyers, antiquarians, authors and all, until the majority believed that the apartment actually teemed with "veridical phantoms," and then, months afterward, I demonstrated all I knew about it and offered my explanation of the whole matter. I have the power of mesmerizing certain people, and when agitated, have had both electric spark and report follow my handling small objects; finally, I have seen two or three such cases into which the Societies for Psychical Research are now making such diligent investigation. And yet, in face of all this, I do *not* believe, were it possible for Kapila, himself, and all the Theosophs of Bombay, to scream from the house-tops of Washington all they know of their philosophy, that there would be the slightest danger of throwing "the social organism of the world into chaos." Further, as a *kind of knowledge*, I can not conceive of its being a whit more dangerous a

weapon in the hands of bad men, than electricity would be, which, I believe, also has the power of "killing at a distance." Now, no one holds Doctor Coues' scientific attainments in higher esteem than the writer; nor has any one a greater respect for his opinion in certain lines of scientific investigation, yet I must say, with all candor, and purely through a spirit in search of anything which will benefit man's condition, that if the positive knowledge of the existence of the soul is to be a dangerous thing in the hands of bad men, then Doctor Coues' *discovery* will prove to be but little more than a terrible disappointment to the yearning millions whom for ages have craved this knowledge above all others! For pity's sake let it out upon us—the world has always risen superior to any of her convulsions, wiser, better, and purer, whether they have been social or physical ones.

If the Bombayan pundit comes to us with a knowledge he is not permitted to impart, the question naturally arises in one's mind, in what particular are we the gainers for his coming. He has brought nothing new with him, except his sneers at our western philosophy; he may, however, if he keeps his eyes open, take back with him to India some wholesome lessons from the vigorous young nation in whose midst he now is.

America in her civilization, has passed the point wherein she can appreciate the necessity of shrouding *any* kind of knowledge in the cloak of mystery.

*Fort Wingate, New Mexico, Nov. 25, '85.*

"Think of the value not only to religion, but to philosophy and to poetry; besides a reading-room, to have a thinking-room in every city! Perchance the time will come when every house even will have not only its sleeping-rooms, and dining-room, and talking-room or parlor, but its thinking-room also, and the architects will put it into their plans. Let it be furnished and ornamented with whatever conduces to serious and creative thought."—*H. D. Thoreau.*

THERE are about as many twins in the births of thought as of children. For the first time in your lives you learn some fact, or come across some idea. Within an hour, a day, a week, that same fact, or idea, strikes you from another quarter.—*O. W. Holmes.*

*THE DOCTRINE OF EVOLUTION.*

I. LANCASTER.

Prof. Piper having terminated his paper on that modern system of thought known as Evolution, I propose to continue the subject by introducing a few considerations neglected by him.

Having many years since been compelled either to accept Evolution, or abandon all attempts to assert my own private judgment, in which dilemma I closed with the new philosophy, it is not pleasant to sit quietly under Prof. Piper's implications and contemplate the imbecility of my understanding, or the weakness of my morality, which permitted me to do so. Neither do I relish the discovery that Herbert Spencer, instead of being pretty well up in physiology, is, on the other hand, even ignorant of the human muscular system; or that Charles Darwin's great work on the origin of species is so very "puerile" as to go to pieces at the first brush of a criticism no more potent than Prof. Dawson's.

I am free to admit that one may reject Evolution completely and still maintain the integrity of both his moral and mental status. He may be committed to the alternative theory, and be entirely excusable. He may never have had the evidences of Evolution presented to him, or being presented, could not comprehend them. These and many other reasons could be found to justify his not being an Evolutionist, even though the doctrine itself should not be intrinsically worthless.

But for one to deliberately abandon a wise and good doctrine, and adopt a foolish and bad one, presupposes a weakness which I prefer not to acknowledge. It also seems that the opinions of Wagner, Dawson, Tyndall, Huxley, etc., are not the proper grounds upon which to erect a system of philosophy which shall explain the universe. Neither can I comprehend that Carlyle could rightly wield any influence whatever in the matter, or that it was of the least importance what he said or did in regard to it. Evolution rests on the facts of nature, and is an inference drawn from those facts, and the most any man can do is to direct attention to the evidences. It is in the relations which the facts bear to each other and to the three suppositions which it is possible to make in regard to the cause of things, that evolution rests. The facts are admitted by all. Mivart, or Dawson, or any of

the other scientific opponents of Evolution admit these. They are what we find existing all about us. The inferences must be considered by each individual and adopted as true, or rejected as false, by the operation of his own intelligence to enable him to judge understandingly of the case. In any other event he would be a mere copyist, and certainly the world has had enough of this blind following.

The ways in which the present scheme of things may be accounted for, are, first, that it might have been eternal; next, that the Almighty Creator did by his infinite power and wisdom especially contrive and make it; and, thirdly, that it all came about by the materials and forces of nature developing according to invariable methods resulting from their constitution.

The first method is rejected for the reason that great changes have taken place, negating the presumption that the present order was eternal. The second method is rejected by Evolutionists because the facts as we find them are not such as they would be if the world had been thus constructed, and because no shadow of evidence can be found that God ever did "specially create" a thing which does now or ever did exist.

The third method finds its justification in the fact that it is the process now going on in nature. That it is now, at this present moment of time, operative and dominant in every molecule and combination of molecules which enters into the construction of either the whole, or of any part of the universe, and that its laws explain everything which does, or which can take place.

Evolution, then, is simply an explanation of that which is. It is a name given to the order of nature. Its fundamental postulate is the present existing state of things. It takes man just as we find him and shows how he came to be what he is. It acknowledges him to be a moral being, a religious being, and an intelligent being, precisely as we find him, and offers an explanation of all the elements of his character. Now, an Evolutionist may justly object to such views of their methods as those entertained by Wagner, who declares that it "converts all 'noble thoughts' into 'vain dreams,'" and makes of man a two-armed automaton, whose chemical atoms "resembles the dance of lunatics in a mad-house!" Dawson's statements may be likewise objected to, "that it makes man not merely

carnal but devilish. It takes his lowest appetites and propensities and makes them his God and Creator." If Dawson really believes anything so bad as this he must be excused for saying it, and certainly anything which is engaged in making "creators" out of "appetites," converting "noble thoughts" into "vain dreams," and making one's atoms dance like lunatics, should be avoided if possible. But, all this confirms the old adage that "one must go from home to learn the news," for no Evolutionist could ever entertain such notions of his doctrine. He would as soon think of charging them upon the multiplication-table, and could do so with as much propriety.

The next thing, which is a perpetual stumbling-block to every adherent of the new philosophy, is the very peculiar, not to say grotesque, notions which are manifested by the disciples of the old schools in regard to the nature of the evidence upon which Evolution rests. Dr. Wainwright's critic says, "Nobody claims, or ever has claimed, that Evolution as applied to the genesis of life, is an established fact," and Dr. Piper quotes Tyndall as positive that it is proven, and Huxley, both that it is and is not, involving the latter in palpable contradictions. Huxley says: "There is evidence that is perfectly satisfactory to competent judges that we have already learned the actual process by which one species, the horse, has come into existence," and yet, he claims, "It must, in candor, be admitted that the hypothesis must always remain in the strictest sense of the word, unverifiable."

Now, what does Huxley mean by this word, "unverifiable." Let us examine his position briefly :

Prof. Marsh has collected in the anatomical museum of Howard a number of fossils of the horse, which he found in the western tertiary deposits. From the top came the true horse as we now have it, with one bone, the radius, in its fore-arm, and traces, merely, of the ulna ; one toe on its feet, and rudiments of two others. Next, from the upper Pliocene the same creature with a little more ulna, the same one toe, with the two others larger. From the lower Pliocene, one large and two small toes on each foot, and still more ulna. The upper Pliocene then gives three complete toes, and rudiments of another, and a well developed ulna ; and the lower Miocene all these still more developed.

The upper Eocene gives four complete

toes and another rudimentary one, with well developed ulna ; and the lower Eocene five complete toes and the radius and ulna quite separate throughout, completing the series of horse-derivation.

The period required for laying down the tertiaries is placed by geologists at not less than 100,000,000 of years, so that it has taken that much time to develop the one-toed from the five-toed animal, and, if Evolution be tenable there must have been not only these seven forms found by Marsh, but a vast number of intermediate ones either not preserved or not found.

The question now in order is, did these forms arise by the preservation of variations best fitted to the conditions of life, and the perishing of those not fitted ; or did the Almighty Creator perform at least seven stupendous miracles to knock four toes and an ulna, little by little, out of a horse, in order that Maud S. might go a mile in 2:08¾ ?

The Evolutionist rests on gradual development, for that is precisely the way in which every horse and indeed every other animal, does now as a matter of fact come into the world and grow to maturity. The process by which a chicken develops from an egg is a case of evolution now going on. Did the Almighty Creator by an act of power create the egg in the body of the female ? Did he set to work that marvelous play of forces *by special act in each egg*, which out of the simple parts, does in a few weeks, produce a creature of such marvelous complexity that an encyclopedia could not describe it ? Does he then, by divine act of power shiver the shell to liberate into the outer air the product of his skill ? Oh, no ; not at all. All this is done by a process of egg-development through its own inherent forces, without any outside agency of a creative character whatever, and the Evolutionist simply carries this process back in time and shows how not only present creatures were developed, but how all past creatures came to be. He formulates these laws and proposes to give his allegiance to them until shown that they are not competent to the task laid upon them. He fully understands that at least this planet presents greater complexity of organizations that inhabit it at the present moment, than at any period of the past, and any process competent to conduct its affairs now, could have always conducted them.

But then this is not "verifiable !" Dr. Piper and the critics quoted seem to have a

a strange notion of evidence. How is the scientific statement of the results of a process "verified"? Simply by trying it over again. When a scientist asserted that he had obtained infusoria spontaneously, Tyn-dall set about "verifying" the process and failed to do it. The statement is now made that the horse is developed by a certain definite process from a well defined form in a certain place during a stated time. To "verify" this, it would be necessary to procure a number of the five-toed beasts of the lower Eocene, convert the North American continent into a stock-farm identical in conditions to the past, go back 100,000,000 years, and spend that length of time breeding horses! Huxley recognizes the impossibility of doing so, and hence pronounces the evidence "unverifiable." He did not say that it was not demonstrative, however. There are many things which can be shown to be true which at the same time can not be "verified." Murder is one. I have no hesitation in expressing my conviction, however, based on observation of what stock-breeders have done in the last fifty years, that if 100,000,000 years of time were given them in which to operate they would quite surpass the utmost efforts of unassisted nature in that direction. They would doubtless be able to make in that period a very fine race of horses from a nest of rats.

Well, has the creation of any horse by miracle ever been "verified?" Isn't the entire "miracle" business a completely "un-verified" hypothesis. Evolution can be indicated on every hand as now going on. The world is full of it. It is entirely demonstrable and can at once be verified with the greatest ease. Miracle never has been, and can not be now. Evolution ceases to be "verifiable" in remote geologic ages, but miracle has no support in any age, and yet in its favor "puerility" is asserted of the antithetical process.

But it is when the order Bimana is the subject of inquiry that "special creation" becomes unbearable in any manner whatever, its objectionable features multiplying as we reach the species, man, where they culminate in one grand climax of total absurdity. To adequately realize the astounding nature of the work to which the miracle hypothesis commits the Deity, one needs to have before him photographs or at least cuts, of the multitudinous species of Simiadæ, especially Hylobates, Sapajons

and Nasalis, found from the size of a rat to that of a man, and of shapes so fantastical that nothing but the production of the creature could convince one that they existed. They have all sorts of tails. Some so very long that it is troublesome to keep them from visiting about while the owner stays at home; down to none at all. In the matter of hair, they are simply marvelous. With beards and without them; nature having anticipated the wildest flights of tonsorial art in the whole species. Great tufts spring from one part of the body and another, with no conceivable reason for their being where they are, or anywhere else. Their dental economy varies, often in the difference of one or more teeth only. Then their noses are stupendous. But want of space forbids enumeration. Now, I suppose that God had a right to create a monkey if he wished to do so; but why did he deliberately make a Hylobate with a heel on both ends of its feet, so that no sort of an intelligence could tell which way the thing was going if its track was met with? Then a miracle was performed to add a foot of tail, and another to take off what was already there. Neither would anything but an act of volition of the Divine Creator serve to set in or take out a tooth. A flat nose was made by miracle. Another fiat turned it away *up*, and still another away *down*, until finally an ape was created with no tail at all, with precisely the same dentition as a man, and differing from him in its physical structure in nothing discoverable.

Then came the crowning act, and man stepped on the scene, a high moral creature, and creation ceased. It must be confessed that a portion of the best cultivated human beings do stand pretty high. Their brains are splendid instruments and their minds the abode of many virtues and of much intelligence. But more is to come. Twenty-seven distinct species of tape-worm, specially contrived with grappling talons, to inhabit the human intestines, upon which they prey, causing this high being to die in agony in order that they might sustain their valuable lives. Parasites, created by special act of God, the active agents in carcinoma and cancer, so admirably fitted to destroy man's life that all the boasted intellect of the combined species is imbecile to more than retard the inevitable hour.

At least two of earth's mightiest men, Napoleon, and our own Grant, became the hosts of one of these specially made and

deadly creatures, and the lines written of the first may well be parodied of both :

'Armed with his spear and shield,  
Death was afraid to meet him in the field,  
But when his spear and shield he laid aside,  
*God made a parasite to eat him, and he died !*'

Some species infest the blood-vessels, excepting that they can not pass the fine capillaries of the brain, when another form was contrived by the Great Artificer, with exquisitely delicate spiral hooks, by means of which it could work its way through this fine network and pass into the brain-mass, where, having found the habitat for which it was created, it multiplies prodigiously, and dying, clogs up that fine instrument with foulness, reducing the masterpiece to an extremity of torture, insanity and death. And now the record is complete. God did not make man to adore him. It is all a mistaken idea. Man was created in order that *a mass of little worms might have a burying-ground!* The simple fact of the matter is that God does not work in that way. The hypothesis of special creation can not be made to fit in with any rational idea of Deity, for there are very many things to be found in the world which could not be made by especial contrivance by any all-wise, all-powerful and all-good agency, to perform the functions of their organizations. Simply to state the case, is to discredit it. Evolution rests on the great natural law of the "survival of the fittest," so far as it applies to animal life, and there is no option for the sincere student of nature who determines to neither praise nor blame, but to find the truth, but to suppose that the Creator brought this great scheme of things into existence as he now conducts it, by a process of development. Under this dominion there is no radical evil in the scheme of things. Pain is misadjustment, and it must and does inevitably follow that a better condition comes with every passing instant. Time is great nature's usher to introduce the good.—*Chicago.*

#### WAS IT ALL A DREAM?

A lady who had never been abroad, dreamed that a relative of her husband's, who lived in Europe, was dead. Neither she or her husband knew that he was ill, nor had they received any recent news from him. She saw the funeral procession, the arrangement of which was different from anything of the kind she had ever witnessed. The manner in which the corpse was con-

veyed to the grave, the dress of the men forming the procession, and the absence of women, were specially noted by her. She also saw plainly the streets through which it passed and the surroundings of the grave. She heard the people speak of her husband and ask if he was there, and the reply, "No, he is not here, but will be soon." A few days after, they received by telegraph information of the death of this relative. At that time her husband had not the remotest intention of going to Europe, but a few months after circumstances arose which made him decide suddenly to take the trip.

She accompanied him, and on reaching the place where the relative had lived and died, recognized the surroundings immediately as those she had seen in her dream, and on learning the details of the funeral, found it had taken place exactly as she had dreamed it, the order of the procession and the dress of the men were described to her as she had seen them.

On the day of her arrival the rooms of the house were shown to her, and one on the lower floor, pointed out to her as the one occupied by the now dead relative, while a guest-chamber on the second floor was assigned to her and her husband.

On retiring that same evening she remained awake after her husband had fallen asleep, and she saw something come from the door of the room like a greyish-white cloud, having the form and features of a man. It came to her side of the bed and seemed to bend over her, when she screamed and it disappeared. Her husband awoke and she told him what she had seen, insisting that his relative had died in that room. This was denied the next day by the whole family, but admitted later on in the visit.

They denied it at first because they thought that she would be afraid to occupy the room if she knew the facts.

At that period of her life she was for some time in delicate health, and while in that state had other similar experiences. Since regaining her health nothing of the kind has occurred. U. N. G.

The facts given in the above statement can be relied upon. For obvious reasons we can not always give names or addresses to statements of this kind, as it might cause unpleasant notoriety, but the manager is ready at all times to furnish proofs to any one who desires to investigate the cases.



*PHILOSOPHY OF THE THREE  
PATHIES.*

JOHN ALDEN, M. D.

A modern writer has said, "Teach your child to say 'I have a soul,' and not 'I have a body,' that he may be early led to recognize the dual factors of existence,—mind and body,—and to place the higher estimate upon the sentient controlling power within him."

But in all the ages from before the time of Aristotle, the careful, inquisitive philosopher, has sought to define the limits of each, and to explain the connection of these two factors, until there has been a strong reaction on either side of this philosophy of a dual nature into the dangerous extremes of Materialism and Idealism. According to Materialism, which finds its advocates in the teachings of Hume, Darwin and Haeckel, the organic body possesses inherent, vital powers of its own, sufficient to produce all the phenomena of life as we observe them. Idealism, on the other hand, according to the philosophy of such men as Kant, Fichte and Berkeley, denies the existence of matter as such *per se*—all that we know or of which we are cognizant being simply the subjective and objective forms of thought. Thought is paramount and alone. But, whichever theory is held for argument, mankind generally shows a wonderful unanimity of action upon the principles of the philosophy first named. Their criticism or applause, their condemnation or acquittal, depends on the right or wrong action of the prime mover—a free will within a sound body. While we may exhaust our brains to prove to one skeptic the existence of mind superlative to matter and capable of independence of it, and to another doubter attempt to differentiate between the mind of man and that phenomenon called instinct in animals, there will nevertheless be an immediate consensus of opinion as to the existence of a responsible governing motive, called the will, in the one, and the absence of it in the brute creation.

Taking, then, this common point of agreement,—the existence of a responsible will, we shall also assume as proven those other faculties which must exist to make that will manifest. Hence, we shall make use of the composite term, mind, instead of its contained unit, the will, alone. And, as best agreeing with the universal opinion of

mankind, as well as best accounting for the phenomena of our individual experience, we shall accept the existence of the body as essentially different from the mind, which it contains. In deference to the Idealists, call that body, if you choose, the Objective Thought of the Almighty—as is everything else in organic or inorganic creation.

Recognizing, then, the duality of man's nature, we accept the standard of his own well-being, as well as of his right relations to society, to be "a sound mind in a sound body." But sin, sickness and death are in the world, constantly warring against this standard, and causing unceasing deviation therefrom; and all along down through the ages have come the helpers and healers to restore that equilibrium, each aiming to accomplish a specific work in that direction, but all constantly at variance among themselves as to the how and why of their several methods, and each drawing after him a large following of zealous adherents. Have they helped or have they hindered in the work of restoration? Is there no "method in their madness"? Or have they all blindly touched a sub-stratum of truth, which, when rightly comprehended, will be seen to pervade all their systems and bind them into one?

To-day there are three distinct "paths" along which man seeks the road to recovery, when mentally or physically astray. These are: the Allopath, the Homeopath, and the Psycho-path, each of which promises him the highway to health, if he but follow its directions. The two first-named seek to exercise their art on the organic side of man's dual nature. To them it is the "be-all and end-all" of rational effort.

On the other hand the Psychopathist discards the potions and potencies of his co-workers, and accomplishes the same work through the mind. Each exhibits the trophies of his special skill, and refuses to believe in the *modus operandi* of the other.

But, let us go below their apparent claims,—first, to the organic factor of man's life, and then to the mental element, that we may discover, if possible, the reason for the changes wrought by their intervention. To do this, it is necessary to study the organic life of man, which he shares in common with the rest of the animal, and with the vegetable kingdom. By the organic conditions which obtain in the animal and vegetable kingdoms, we mean the pervading of an objectively inert material with

an active principle which causes changes in the animal or vegetable structure, according to laws of its own kind.

Under the mysterious chemistry of this vital principle, inert substances are converted into a part of the living organism by changes so gradual, and by processes so subtle, that no man can put his finger on the dividing-line and say, "Hitherto is the inorganic—beyond lies the living product!"

So, too, in man, the resulting phenomena of this organic life pass by insensible gradations into those of the higher, volitional domain. No man who reasons from a basis of common acceptance denies the existence of *lifeless* products, or that they are made a part of the *living* process, which is still further controlled for its higher purposes by *life* itself.

The two systems for the intercurrent phenomena of organic and of volitional life in man are the Sympathetic and the Brain and Nervous Systems. The Sympathetic system consists of numerous centres of substance, like brain-matter, called ganglia, distributed throughout the body. From these centers radiate afferent and efferent nerves, many of which are ensheathed with those of the Brain and Nervous system, thus showing the intimate connection of the two. The principal work of the first, or Sympathetic system, is to control the nutritive changes of the organic body in its involuntary functions. So, whether waking or sleeping, sensible or insensible, the house is kept repaired for its tenant. It is by the power of this system that the selection and adaptation of substances for nourishment to the body are made. These substances may come from the animal, the vegetable, or the mineral kingdom. Without the action of the vital powers of the organism on these substances, they remain as inert within as without that body. All substances do not assimilate for vitalization. They not only do not nourish the body to act in harmony with its laws, but produce changes in that body according to laws of their own. The great law of equilibrium obtains in the human body, which, when diseased, shows a tendency to vibrate back to health.

The selective operations of the substances introduced into the system as medicines have been repeatedly tested by two classes of physicians, the Allopath and the Homeopath, whose methods are at variance in theory, but akin in practice. Each seeks

to produce certain characteristic impressions upon the vital forces by means of physical elements. Without the action of these living powers, their means, we repeat, for emphasis, are of no avail. Their *difference* of procedure lies mainly in this: The Homeopath chooses the infinitesimal dose of that substance which he has found will produce disturbances similar to those which the disease is now producing. In the application of like to like, he claims to divert the abnormal action of the vital forces from the disease to concentration upon the effects produced by the drug; and by the change, vibration toward equilibrium is made more possible. The Homeopath would seek by repeated doses of his attenuated potencies to gradually and gently restore the natural automatic action. Continued action of force in a given direction is said to produce, in time, results in that direction relative to the disparity of the force acting and the object acted upon. It is said that if a wire be stretched from one end of Suspension bridge to the other, and a violin-bow be drawn across that wire repeatedly, the bridge will, in time, vibrate in harmony with the wire.

The Allopath uses that drug which combats or stimulates the centers of living force, according to his judgment of the necessities of the case, and in doses of predetermined, timely action, whence may also result the reaction toward health. Thus, we shall have to argue that the first two "paths" really merge into one before the "road to recovery" is fairly entered upon by the patients of either.

Now comes the third class, the Psychopaths, under whom we include biologists, mesmerists, mind-curers, etc., whose avenue of operation is through the mind. That they do reach the organic system of man's animal life and cause changes therein, is undeniable, as is also the fact that it is by impression on these same vital centers of powerful action, accomplished by the mind instead of by drugs.

We have spoken of the two nervous systems and their intimate connection, even to the binding together of many of their nerves in the same sheath. The higher of these two systems, the brain and spinal cord, is undoubtedly the avenue of communication for the phenomena of the volitional movements. The volitional control of many of the involuntary movements

such as temporary suspension of respiration, and, in rarer cases, a control over the heart-beat, attests the interchangeable phenomena and intimate relation of these two systems.

The brain may be called a big ganglion, and the spinal cord a series of ganglia.

The brain does not originate, but, according to its laws, obeys those higher volitional impressions made on it by the mind. As upon the ganglionic centers of the lower organism, repeated impressions produce changes of organic structure or operation, so upon the brain as a large ganglion the constant volitional impressions, by the rearrangement of cell-structure, become automatic actions—the resulting manifestations passing out from the domain of volitional into that of organic life. Hence it is that the constant efforts of the amateur player pass at length into the execution of the skilful pianist; and from the *mechanism* of his mind he can produce the sweet harmony of some well-known piece, even in sleep or drunkenness.

Attention need only be called to the well-known fact that concentration of the mind on any part of the human body will produce sensation, and, ultimately, change, in that part. So well recognized is this fact, that “it goes without saying” among the medical profession, that he who makes a specialty of any disease is more than liable to ultimately die of that disease.

Witness, also, the effects of fear, grief, or anger, on the system—to the death, even, of the nursing offspring! It is, further, a notorious fact that even seemingly local injuries have been produced by mental phenomena, when we might reasonably look to mechanical means as being their cause.

No physician undervalues a calm, trustful mind in his patient, nor does he fail to use every means to win that person's confidence in his ability to help him, well knowing that such expectancy operates favorably toward that patient's recovery. Now, through the mind do we claim that the “mind-curers” exert their power in producing impressions on those vital centers of the lower organic life of man, which impressions, too, are more constant than the variable drug effects, although both drugs and mental stimuli must work according to the laws of the vital organism,—as beyond certain limits neither can go.

As the inception and subtle essence of of organic life are not subjects for consid-

eration, so neither shall we attempt to enlarge on the laws and phenomena of volitional life. We neither assert nor deny that mind may transcend mere matter, and have other ways of manifestation than its ordinary way through it. The cures brought about by the hypnotists, mesmerists and others, would seem to indicate, however, that without the consciousness of the patient changes may be brought about within the organism without that expectancy of change or cure first originating in the patient's mind. I am acquainted with the cases of children so benefitted by the so-called mind-cure.

In conclusion let us add, that, transcending the power of medicines or of mind, we recognize the power of Him who gave life to the organic world, and mind to man; who, when on earth, attested his divinity by giving, as was given in the new-created, sight to the life-long sightless eye, hearing to the unformed, unquickened ear, and greater than all, restored to its pristine beauty and worth for in-dwelling, the broken temple of the human body, fallen into the decay and ruin of death!

We readily accept those laws of the metamorphosis of the yellow kernel into the green blade, the immobile egg into the lively chick. These are of such common operation as to be patent to every mind. They are none the less wonderful because common, lying as they do, beyond the realm of our own might, or intimate knowledge. One of two beliefs must be entertained in regard to these self-same laws or causes: Either they bespoke themselves into existence, as the inexorable, inevitable, machinery of the universe, to work till it runs down; or back of these harmonious operations and fitting adaptations stands the Thought, the great First Cause.

If we accept the former belief, then the machine has evolved in man a result in some respects superior to the machinery itself. For in man resides some unseen force, which, by selective operation chooses certain of those *established* laws to produce *preconceived* effects. The incongruities of such a belief leave us stranded. If we accept the great First Cause, then we must ascribe a mighty power to the Author of such a harmonious system of causes and effects.

To admit His power in having once called these laws into operation, and then to deny his power to exhibit them now in

their creative or re-creative capacity would be inconsistent,—either that Thought is dead or slumbers. To bring to me a hundred cures, and demonstrate *effects* which must transcend all common causes, from their very extraordinary and striking application, and to assure me that such results are produced under circumstances of faith, which bridges the seen and the unseen, and calls into action other laws no less potent and no more to be doubted than the laws of common manifestation, is no more inconceivable to me at my present standpoint of observation, and requires no more faith than the assertion of a traveler to a native of the tropics that the lump of ice he brings with him from ship-board is water, and that in some parts of the same world he lives in, water exists in that form the year round. Nay, I must believe, at least, that some mighty cause is in operation to produce such marvelous effects. To raise the dead body to life, to snatch it from death when mortification has already largely claimed it,—such results as these do not follow the common laws of the living, fleshly body, and we may justifiably relegate these higher laws to the same Source that bespoke the other laws “in the beginning.” That we may speak to a beam of sunlight that shall tell the tale of our lips in our own tones to another’s ear a half a mile or a mile away, falls in credulous unbelief except upon those who have seen its operation and studied the laws which have only recently been proven, though in existence from the beginning. When, therefore, the so-called “Christian scientists” step out from behind their theories of no sin, no sickness, no externality,—theories as impalpable as fathomless space,—and show us results whose causes must transcend those under common observation, causes available to all, we shall acknowledge their rightful title to their chosen name, their work to be co-associate with the divine, and they will no longer fall under the ban of the “wizards of Egypt.”

Why should we look one common faith to find,

Where one in every score is color-blind?

If here on earth they know not red from green,

Will they see better into things unseen?

—O. W. Holmes.

*WAKING DREAMS AND VISIONS AND  
COINCIDENCES AGAIN.\**

BISHOP A. CLEVELAND COXE, D.D.

It is singular that another sort of visions has attracted little or no remark from philosophers who have reasoned of mind and matter in their relations. The impressions upon the optic nerve which produce effects of light in the dark, as when one sees sparks or stars in the moment of a contusion, are perhaps not sufficiently accounted for. Much less do theorists account for those vivid impressions of color which are other than the result of actual vision, remaining when the objects are withdrawn, just after a sight of flowers or pictures, but which one often sees in the dead of night in waking fancies. In certain forms of blindness, the nerve not being obliterated, does the blind man see colors? Those only who were born blind would be proper subjects for this inquiry. But this in passing. I come to an experience, I dare say common to all mankind, which seems to me more unaccountable. Often, when our eyes are closed in a dark room, there come before us distinct, sharp-cut, well-defined visions of sights such as we never saw in life; features of men and of strange beasts; bats, owls, and vampires; heads of old wizard-like men and witch women; hateful-looking savages, black, red and pale; grotesque monkey figures and laughable imps and elfin shapes innumerable. Is it not so? I never wonder at the terrors of opium-eaters and of those who rave in the *delirium* of drunkenness when I recall these experiences of moments the most sober in life, produced I can not imagine how, in the marvelous mind in the deep night and when one lies waking and musing. It is not imagination, but vision. One sees these things, and has no active part in creating them. They come before the eye, and an artist might paint them were they not generally transient. They are distinct and clear and might be photographed were there any process to transfer them to a chemically-prepared surface. Sometimes they are not wholly evanescent. Features confront you with a stare that stays. Often have I looked and said: “How wonderful you are;” or sometimes: “Art thou a healthful spirit or a goblin damned?” But, on the other hand, sights of the supremest beauty come before us—the forms of radiant children with wings, glorious creatures like those of Fra Angelico, who caught his ideas, no doubt, from just such visitations. These, and then creatures of flesh and blood, majestic portraits; “the rapt one of the godlike forehead;” and women, mother and child; and young phantom maidens, appareled in misty rose-color, blue eyes swimming with purest emotion, lips parted to speak, and

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pearly teeth shining from the coralline setting with a glory superhuman. Paradise comes around one in such moments, as Tophet at others. How can all this be accounted for? The mind is passive. These impressions fall upon us. What creates them, and by what law? I have been inclined to think the vision of the Cross, which Constantine undoubtedly believed a reality, may be thus accounted for, if in no other way.

But, to recur once more to *coincidences*. I omitted a reference to the *Sortes Virgiliana*, which I am tempted to take up because I want to say something of the *Sortes Biblica*. A profane superstition dictated the one; a pious superstition substituted the other. I suppose them wicked, as well as weak; both alike. Yet as a mere game of curiosity even good men have tried both, the less conscientious opening the Bible for a chance oracle, while better men have preferred to trifle with the Mantuan rather than with evangelists and prophets. How poor Falkland and his king were paid for their folly is well known; but the story will bear repeating. They were at Oxford in the Bodleian, just as the war with the Parliament was becoming inevitable. Strange mind of man! How often, even before sorrow breeds insanity, we are disposed to laugh "amid severest woe!" How often the frolic of the lips and of the features belies the heart! It took a Cowper to write, "John Gilpin." Falkland, filled with mental anguish, was not indisposed to the *desipere in loco*. He playfully proposed to Charles to try the *Sortes* with a superb copy of the "Æneid," which they were handling and admiring. Charles opened to Dido's imprecation: †

"At bello audacis populū vexatus et armis, . . .  
Auxilium imploret, videatque indigna suorum  
Funer: nec, quum se sub leges pacis iniquas  
Tradiderit, regno aut optata luce fruatur,  
Sed cadat ante diem, mediæque inhumatus arena."

Or, as it is otherwise related, he opened to the verses: ‡

—"Jacet ingens litore truncus  
Avulsusque humeris caput, et sine nomine corpus."

Pope's lines closely square with these last words:

"Obscure the spot and untranscribed the stone."

It is said that Falkland, observing that an unpleasant impression had been inflicted on the royal mind, proposed, with a jest, to try his own fortune. He stumbled upon Evander's Lament for Pallos. "I warned thee, but in vain, etc." Virgil, because of his "Pollio," has always been treated with veneration by the Latin race and is ranked with sibyls, if not with saints, so that there was a sort of pagan piety in choosing his pages for prophesies. "Babylonian numbers" were forbidden even among heathen. "*Scire nefas*," says Horace. When it

†Lib. iv. 615, etc. ‡Æneid, ll. 557. †Æneid, xl. 152.

came to treating Holy Scripture in this way even mediæval consciences protested. In France, bishops and even councils declaimed against this profane use of things holy. Yet who has not known pious Protestants ignorantly resorting to this source to get an answer to prayer? I have forborne to remonstrate when good souls in deepest affliction have told of the comfort they had found in such resources. They affirm, "The first words on which my eyes fell on opening St. John's Gospel were," etc. Yet this is not the use of Scripture to which Scripture invites us. We may fall back upon its "precious promises;" but let us beware of making it a luck-book. The Christian "Urim and Thummim" are not on this wise. But something clings to us of this disposition when we note the text for the day in "the Silent Comforter," as it hangs in the room of the sufferer, or when it is found in that admirable little contrivance of stationers which gives us a quotation from Scripture for every day of the month, as we tear off successive leaves, at our writing table. At times the coincidences are very sweet. But there is nothing preternatural in this. It must often happen so by mathematical chances. Yet there may be a preternatural adaptation of events to the date.

Less mathematically accountable are the coincidences so often brought to a parson's attention, where a sermon hits somebody's case, not in a single sentence, but with specialty and circumstance, so that it is hard to persuade the man that he was not singled out and portrayed with malice aforethought. A coincidence of another sort once occurred in my experience which, I think, may be worth narrating:

By the rubric of Morning-Prayer the Psalms for the day, in our service, may be followed by the *Gloria in Excelsis*, instead of the *Gloria Patri*. But the Morning Service is so long that one very rarely hears it in this place. When the Psalms are read on a week-day, with no music, one never hears it. Once, however, on a week-day, I was officiating, only a handful of devout persons present, when it occurred to me to close the Psalter with the longer doxology. I had never done such a thing before; I have never thought of repeating it. The service that day had nothing special in it. Nothing inspired me with unusual emotions of praise. It came into my mind to do so that once, and I read the *Gloria in Excelsis*. During the day I was called upon by one of the worshipers, a venerable widow and a lady of high position in society, of a family eminent in the history of our country. With some agitation she apologized for asking me whether I had been desired by any of her family to gratify her by departing from my custom in this respect on this particular day. I assured her I had not, and could not explain how it came to pass, though if it gratified her,

I was very glad, of course. She then said, she had always made this day one of special private devotion, as it was the anniversary of her husband's death. He died many years before, in her comparative youth. She had made an effort to be at church that morning on this account. "What was my surprise," she said, "to hear you break out with the *Gloria in Excelsis!* My husband, very reticent as to his religious emotions, lay dying, and I had longed to gain some expression of his hopes and confidence in his Redeemer, but forebore to elicit anything of the kind by questions. Suddenly he roused himself, and to the amazement of all recited the *Gloria in Excelsis* entire, dwelling upon the ejaculations, 'Lamb of God that takest away the sins of the world,' etc. Soon after that he expired. Reflecting on this as I went to church on this anniversary," she continued, "imagine my surprise when, *for the only time in a long life*, I found that *Gloria* so used by the officiating clergyman. I joined in it with feelings greatly excited, and come to thank you for so kindly considering me." I had never heard of the incident. Her husband was a total stranger to me, and I had never heard him spoken of, save in some casual mention of his name. The occurrence that so warmed the devout mind and heart of one who was "a widow indeed," was not premeditated; it was "a chance that happened."

Some will smile at the whim of the good lady who felt that the loving Lord who is "the widow's God" had comforted her by a special providence; but it is worth noting that, in English biography, we have one most remarkable whim recorded as a genuine miracle, not by a pious believer, but by a most pestilent infidel, the author of English Deism, the stout, wrong-headed Lord Herbert, of Cherbury. The Franciscans, who tell a somewhat similar story of their founder, St. Thomas Aquinas, are, of course, fair game for the scoffer. But how about this most decent and learned of all the Deists? He records his heathenish petition for a sign from Heaven to decide him upon the question of suppressing or publishing his pernicious work, "*De Veritate*," etc. He tells us the sign was given "with a loud though gentle noise . . . like nothing on earth," as soon as he had spoken his words, "kneeling on his knees." He adds, "This, how strange soever it may seem, I protest before the Eternal God, is true; neither am I any way superstitiously deceived herein, since I did not only hear the noise, but in the serenest sky that I ever saw, being without all cloud; did to my thinking *see the place from whence it came*." This from the prince of "philosophers," after Gibbon's own heart must, of course, be credited: but, St. Paul's account of

his conversion suggests only a sneer. If one of the Christian Fathers, St. Augustine, for example, tells a story much less incredible, it is sure to be cited as a proof of the credulity of the Faithful. Leland does not question the sincerity of Lord Herbert; but we may be pardoned if we attribute the phenomenon to his imagination, as it would be unscientific to account for "the noise," as a voice, by aerial telephone from Tophet. Enough, the facts of such phenomena are attested "by saint, by savage and by sage." Law is inexorable, but not so an intelligent Law Giver, who may introduce a law of exceptions into his own system; signs of his superintendency and tokens that the universe is not automatic. Even in the physical realm of Nature we observe such exceptions; unaccountable things, like the spleen and the vermicular appendix, which exist for no conceivable purpose, or even in violation of utility and in flat contradiction of what Nature demands and logically requires. In the Mammoth Cave of Kentucky and elsewhere, for example, fishes lose not only the functions of the eye, but the eye itself. It is obliterated and disappears. A law of *non-user* seems established, very favorable to recent theories which would account for eyes by development, through the struggle for light and the power of light responding to the same. Conversely, take away light and the faculty it had developed shrinks back into nothingness. But, then, this law of *non-user* ought to have operated, ages ago, in the obliteration of the lacteal glands and the mammal apparatus of males among the *Mammalia*. But not so. It is quite evident, scientifically, that "pre-historic man" must have taken his turn in nursing his offspring. His natural instinct to do this evolved this complex system of the human breast, with which the masculine *homo* is as truly furnished as his mate. What nonsense! But it knocks the whole theory in the head. Ever since history takes note of this species, however, the brute has declined his task and thrown the whole burden of nourishing the infant upon the more compassionate bosom of the mother. Still, no such effect follows the ages of *non-user*, in this case, as we have noted in the case of fishes which live in neglect of their eyes. Man male is still furnished and equipped in spite of what inexorable law demands with all that qualifies him to be a "nursing father," literally. The bold figure of Isaiah, about "sucking the breasts of kings" is based on a natural aptitude in the *Rex*, as obvious to the anatomist as is the same in his *Regina*. My conclusion is that there is much of the preternatural in the realms of mind and of matter, too; much that implies variations from law and a law of variations. These variations are such as intimate, if they do not demonstrate that the mechanism of the universe does not run itself. There is engineering somewhere, and an engineer who makes his hand felt, though invisible.

*THOUGHT.*

PROF. H. W. BECKER.

Studying the earth's history from the leaves written by the hand of the Almighty, beginning at periods indefinitely remote, and running up through myriads of ages, to that catastrophe which left the surface "without form and void;" when darkness was upon the face of the deep and the "spirit of God moved upon the face of the waters," we are brought to the same conclusion as was the psalmist, who could but exclaim with an admiring heart, "O Lord, how manifold are Thy works! in wisdom hast Thou made them all; the earth is full of Thy riches."

In considering these facts, how daring and yet how true the declaration of the ancient philosopher, "There is nothing great on earth but man, in man there is nothing great but mind." Truly man is a microcosm, and it is he who links earth to heaven and then to God as their primal cause, sovereign, head and royal center. But we ask what it is that makes man great? Why is it that he predominates? It is because "man is the chief of the ways of God and work of almighty skill." He may say with Job, "The spirit of God hath made me, and the breath of the Almighty hath given me life." Man is great because he was made in the "Image" and after the "Likeness" of the eternal One, God.

"Mind," says Sir William Hamilton, "is to be understood as the subject of the various internal phenomena of which we are conscious, or that subject of which consciousness is the general phenomena."

Mind can be defined only a posteriori,—that is, from its manifestations. Of what it is in itself, that is apart from its manifestations,—we, philosophically, know nothing, and accordingly what we mean by mind is simply that which perceives, thinks, feels, wills, desires.

Now the exercise of this intellectual or rational faculty in man is called thought. Thought is the bringing into action the intellectual powers, excluding the faculties, sense and perception.

"Thought," says Mansfield, "is not a mere fact; that fact may exist, whether we think of it or not." It is not a mere truth; that truth will exist, whether we think at all or not. Thought is made up of all those ideas, images, fancies, spiritual

operations which fill up, furnish, and inhabit the vast regions of the spirit.

How vast, how tenanted, how multitudinous, how solitary—how brief in time, or how far wandering through the chambers of eternity, no science and no history can disclose. They make up the volume of that great mystery which will never to this mortal world be opened!

It is this intellectual function that distinguishes man not only from the lower forms of creation, but man from man. It is the only criterion by which man is to be judged, and it is with this understanding that we are permitted to say, "Men are as their thoughts, for in thought their lives are wrought."

How grand, how noble, how elevating this theory in contrast with the ever drifting and degrading materialism, "Let us eat and drink, for to-morrow we die!" "All noble thoughts are but vain dreams, the effusion of automata with two arms, running about on two legs, which being finally decomposed into chemical atoms, combine themselves anew, and resemble the dance of lunatics in a madhouse."

Thought has ever been the great factor of civilization. The great conflict between spirit and spirit, good and evil, light and darkness, has equally, unceasingly and universally been carried forward upon earth in the conduct of men. Truth and Falsehood have ever been contending for the scepter. Yet as we look back through the ages of the past we find that as thought has been advanced, humanity has been elevated to a higher plane of civilization. It is this high order of thought that emanates from the people which elevates any government to an exalted standard of civilization.

As the cycles of time have rolled on into the great sea of eternity, thought has ever formed an epoch in the history of the world. Thus we speak of the Christian epoch and epoch of reformation which has been brought about by those great minds that have sought to benefit mankind, which is the great principle of magnanimity, for there is no greater mission offered to man than to aid in alleviating the suffering of the millions.

Thought is the culminating point of civilization, and has brought about true liberty, although it has been attained through a lurid lane of torments, reaching back in dim perspective, to the hideous ghost-peopled darkness of superstition; fenced with

the bristling spears of priestcraft; paved with the hot plowshares of proscription; canopied with the fagot smoke of numberless martyrdoms, and everywhere stained with the tortured blood of millions who could purchase freedom only with their lives. Each concession wrenched from the despots in state or church, marked an advance in freedom as also in knowledge, which is necessary to freedom. No ignorant, superstitious people can be free; no educated nation can ever be enslaved.

Thought has not only marked the progress of the past ages, but it is the factor in the present era which is "hallowing our day." By the enlargement of the scope of thought, and the consequent development of political science, knowledge has ceased to be speculative and has become practical. Learning is no longer the prerogative of a few, but has become the heirloom of many. Root says, "what to the Greeks was a mystery, locked up in the breast of Zeus, Franklin has solved with a kite string." Who can estimate what thought has wrought for mankind!

It has lifted him up out of the depths of degradation and has planted his foot upon a firm rock. It has freed him from the handcuffs of superstition and has caused ignorance to flee before him. Thought has guided the statesman in elevating a nation; it has kindled the golden eloquence of the orator; it has swept the poet's lyre, and waked Orphean harmonies.

Yet in view of these blessings I ask, has man reached the limit of his inquiry; has he mounted the keystone in the temple of wisdom? No; he is far from this ultimatum.

Although we do not sanction the belief that the world is retrograding and aver with Galileo "she still moves," yet there are many problems to be solved. Time will reveal the fact that many theories, as they have been in the past so they will in the future be found, "false doctrines."

Why, then, permit this all-important faculty to lie dormant. The world demands deep thinkers in this age of thought. Although we are willing to grant, as Emerson has said, that "the hardest task in this world is to think," and believe this to be the fact why so few become famous for wisdom, intellect and skill, yet we are far from believing it to be an impossibility; for "ignorance is the very curse of God."

We would rather believe the cause of this great deficiency is the not living well, for well has it been said, "to think well, one must live well."

Although history reveals to us many who have become prominent through untiring exertions of the application of thought, yet we find many in our modern times who have distinguished themselves. Thought was the peculiar talent of Swift and Cobbett, it marked the genius of Chatham and Webster, and has distinguished a Stephenson, a Morse, and a Wilford Hall. But we ask in conclusion, what is the grandest thought? The past and the present day have many noble thoughts, but what thought is agitating the mind of man more than that of his man's, destiny? for this thought includes the response of the Oracle to Chilon, "Know thyself." It was with this understanding that Sir Thomas Browne said, "The world that I regard is myself, it is the microcosm of my own frame that I cast my eye on." This is the grandest of all thoughts. Dryden said, "for that I am I know, because I think." This should be the ultimatum of our thoughts, for upon this depends man's eternal happiness. If he accept the doctrine of blind and erring materialism, "We are such stuff as dreams are made of, and our little life is rounded by sleep," then indeed "we are of all men most miserable," for in truth for such a one the goal of his aspirations is the grave. But can we number ourselves among those who believe

"There is no death; what seems so is transition;  
This life of mortal breath  
Is but the suburb of the life elysian,  
Whose portal we call death."

Then indeed he may boldly defy the demon of destruction and exclaim, I am immortal! Young says:

"There are thoughts that make man man,  
The wise illumine, aggrandize the great.  
How great (while yet we tread the kindred clod,  
And every moment fear to sink beneath  
The clod we tread; soon trodden by our sons);  
How great in the wild whirl of time's pursuits,  
To stop, and pause, involved in high presage,  
Through the long vista of a thousand years,  
To stand contemplating our distant selves,  
As in a magnifying mirror seen.  
Enlarged, ennobled, elevate, divine!  
To prophesy our own futurities;  
To gaze on thought on what all thought transcends!  
To talk with fellow candidates of joys  
As far beyond conception as desert,  
Ourselves the astonished talkers and the tale!"

*Mt. Pleasant, Iowa.*



## POSTAGE ON MAGAZINES.

The absurd incongruity of the present postal law in regard to the mailing of monthly publications, need only to be stated to be apparent to all.

All weekly publications are delivered by mail free of postage to all subscribers in the county in which they are issued, except when delivered by letter carriers, and at the rate of one cent per pound to all other subscribers; monthly publications are delivered to all subscribers outside the city in which published at the rate of one cent per pound—but to all subscribers in the city in which published the charge is one cent per copy—if weighing less than four ounces. For example, G. W. McCalla, of Philadelphia, can send 1600 copies of *Words of Faith* all over the country from Bangor, Me., to Portland, Oregon, and have them delivered by carriers, for the same amount that he can have 100 copies delivered in Philadelphia. It costs four cents to deliver one copy of *The Century* four blocks from its office, and for same sum *four copies* will be carried 4,000 miles and delivered by carrier. Why should the Government treat it as an offence to be visited with a penalty for publishers of monthlies to obtain subscribers for the same in the cities where issued, and at the same time confer an unlawful gratuity on weekly publications? The Government has no authority either in right or justice to perform mail service gratuitously for any one. If the Government delivers a publication free, it must also deliver the contributions sent to the publication free, as the one is as necessary to its welfare as the other. It is certainly unrighteous for the Government to levy an unfair tax on a monthly publication in order to confer an unlawful gratuity on its *weekly* neighbor, even though the latter may take it as a bribe to assist in returning to Congress the member who voted for this perversion of public funds.

The question naturally arises, why have not the publishers of monthly magazines had the law amended? The larger magazines being almost always sold in the cities through news agencies, they are not pecuniarily inconvenienced, and there has been no united action on the part of smaller publishers. If one or two of the larger houses will only call attention to the subject, and suggest some plan of united appeal to Congress this winter, they will do

no injury to themselves and confer a valuable favor on their poorer brethren.

It would be an estimable boon especially to small benevolent and religious publications. Why should the Government deliver the New York *Police Gazette* at one cent per pound, and charge one cent each (one-fourth of the subscription price) for *Baby Land*?

## BOOK NOTICES.

O, what a precious book the one would be  
That taught observers what they're not  
to see. —O. W. Holmes.

*Mind Cure on a Material Basis*, by Sarah E. Titcomb, published by Cupples, Upham & Co., Boston, will be reviewed from a "Metaphysical" basis in our next number.

*Rationalism in Medical Treatment*, or The Restoration of Chemism, the system of the future, by Wm. Thornton. Published by the author, 3 Hamilton Place, Boston.

As defined by the author, *Rationalism* is "The internal treatment of diseases by chemicals, of like nature to those that are found within the body in a healthy state."

It is very evident Mr. Thornton is not a believer in the elasticity of the average medical mind. On page 19 he says:

"I am conscious of the difficulty there is and will be, in the belief that a malignant disease can be cured by any means internally administered.

"For example, if twelve malignant diseases were selected by men of eminent ability for internal treatment by this Rational system, and one of the twelve patients was to 'die,' while the eleven others were cured, the belief in the incurability of these diseases is such that the eminent jury would rather pronounce the one that had 'died' to be the only one that had malignant disease, and that in the eleven other cases there had been a mistake in the diagnosis."

This surely must refer only to Boston M. D.s.

*The Physician's Visiting List for 1886\** evidently supplies a want, having been published for 35 years. Why does not some enterprising advertiser make a note of this and carry his special preparation direct to the hearts of 80,000 M. D.s, by furnishing them a neat visiting list?

\*P. Blakiston, Son & Co., Philadelphia.

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ESTHER T. HOUSH, EDITOR.

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