

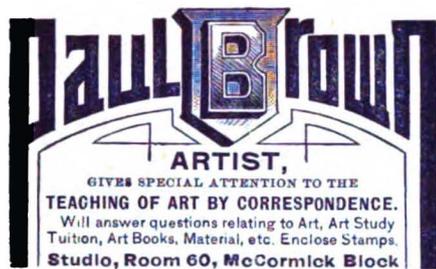
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*RETROSPECT AND PROSPECT.*

H. W. THOMAS, D.D.

It may be said that, as a general rule, every new enterprise owes its inception and existence, and its final success to one, or at most, a few earnest minds. And the common saying has become almost an axiom, that, "if you want anything done go to the busiest man."

A ready illustration of these remarks may be found in the history of *MIND IN NATURE*. A year ago some little interest was felt by a few persons in the results of the British Society for Psychical Research, through newspaper reports, and otherwise, and this interest was quickened by the organization of similar societies in some of our own Eastern cities; but the thought of having such an organization in Chicago, and establishing a journal to be devoted to that particular field of study and research, was hardly dreamed of; and yet in one year it has been accomplished; and with so little noise and bluster, that were it not for the good work done, the fact would hardly be known. The project was first suggested by Bishop Fallows to the manager, one of the busy men of the city, who at once outlined a plan for the publication of *MIND IN NATURE*.

Meeting the writer on the street one very stormy day, this busy man quickly disclosed his project, and it was there decided that if financial backing could be secured, the way was open. This was easily found—one wealthy gentleman, who is deeply interested in the world of higher thought, cheerfully consenting to assume all risks or losses for one year. And in one month from that day, the first number of *MIND IN NATURE* made its appearance.

But that was not all; a strong Society was soon organized, composed of not a few of the ablest scientists and professional minds in our midst and in different parts of the Northwest, and many more earnest students from all over the country. And the deep interest felt by the people generally in the more occult phenomena of mind and spirit has justified the manager's judgment that a journal devoted to these studies would be supported. *MIND IN NATURE* has achieved the almost marvelous success of being nearly self-supporting the first year of its publication.

It has a corps of contributors scarcely excelled by any of the older monthlies; and being devoted to a special field, it gives the

best thought, and the latest results of investigation upon subjects that are not and can not be carefully and fully discussed in journals of general literature

*MIND IN NATURE* enters upon its second year at a time when our great material and money-making Western world is beginning to feel something of the deeper spiritual impulse of the older Eastern civilizations. It is a time, too, when physiological psychology and all the more occult forces and laws of matter and mind are being studied in the light of the latest researches; and when it is hoped, by the aid of new facts and larger generalizations a clearer understanding of at least some of the mysteries of the tripartite nature of man, and his relation to the universe, may be possible. Our age is slowly awaking to the realization that "the life is more than meat, and the body than raiment;" and that the lasting returns of peace and joy can be found only in the study and pursuit of the things that perish not with using.

Of one thing we may all feel assured: The *MANAGER*—the busy man, who, with the cares of his private business, and the control of the National Return Letter Association, finds time to edit and manage *MIND IN NATURE*, and to largely direct the workings of the Western Society for Psychical Research, will do his full share ably and well, to make the second year of this journal better than the first, and we hope he will continue to receive the well-deserved support of the public. In one year, *MIND IN NATURE* has stepped to the front. Now let it lead the way into that border-land of the possibly knowable, but as yet mysterious world upon which we all stand.

*SCIENCE AND THE STATE.*

R. W. SHUFELDT.

There are but few questions at present, which have to do with our welfare as a nation, that are receiving a greater amount of public attention, than the one which deals with the relationship that should exist between the general government and the science of the country. At the last meeting of the British Association for the Advancement of Science, this subject was made the chief one by the incoming President, Sir Lyon Playfair, who introduced it with great emphasis; similarly, in the United States, before our own association meeting, Governor Hoyt of Wyoming, defended the same question with scarcely any less vigor,

pointing out with marked clearness the most important of the changes that should be brought about in the re-arrangement of the scientific departments at Washington.

History undoubtedly teaches us that those countries, wherein legislation and science were properly combined in the affairs of state, have made the most substantial progress, and have had the most to do in advancing the well-being of mankind.

In very early times not only were the several sciences considered absolutely distinct, but the fact that any relationship existed between the government of a country and such scientific persons as its civilization may have produced, never suggested itself, even in the remotest way, to the minds of men.

In these days, however, not only the great intimacy of the connections among the several sciences is recognized by all of us who have looked into such matters, but, as I have already intimated in the foregoing paragraphs, all civilized governments are very rapidly arriving at an appreciation of the indispensable guide they have in science, to safe, wise, and best-directed legislation.

No better example could be cited, and it is the one chosen by Sir Lyon Playfair to illustrate his remarks upon this point, than the highly beneficial effects that have accrued from the scientific operations of the U. S. Fish Commission to this country at large, as compared with the still defective legislation in that direction in England, where science has, as yet, but a feeble voice in such matters.

Equally instructive instances are not far to seek, where the advantages to legislation from science are none the less apparent, as applied to others of our great national industries. Agriculture, the public surveys, and climatology, as brought to the assistance of the common needs of the nation, will all attest to this.

In bringing this matter more directly to our own doors, little need be said upon the present organization of the scientific bureaus of this Government as found at the Capital, if the heterogenous assemblage of the various divisions so called, are entitled to the name.

Recent discussions of the status of these have made most people more or less familiar with the many incongruities that they represent.

We find important scientific centers doing their work under the auspices of some other department of the Government, in no way

properly connected with them, and deriving their precarious appropriations through roundabout channels.

We find two scientific divisions working along the same lines, and constantly duplicating their results, or at least constantly running the risk of doing so.

We find an Army Medical Museum and Library in one quarter of the city, and a Naval Medical Museum and Library in another; entailing the support of duplicate libraries by the government.

We find the most extraordinary mixture of civil and military supervision over these departments: a U. S. Naval Hydrographic office and a coast survey at work upon the same coast line; while it would take a philosopher to unravel the mysteries of the territorial surveys.

A great deal of magnificent work and numbers of grand publications are the outcome of this enormous scientific machine, but the Government must take her chances, much as one does in a lottery, when she comes to choose from the mass, to utilize it in her legislation to the needs of the public weal, and to subserve it to the best practical ends for the nation's good. What better could she expect when such an unsystematic leaven is served up to her?

Now, although many a fine city has started by first building along the tortuous windings of a cow-path, the fact is none the less true, that when its people find its growth is a strong one, and likely to survive, they should at once look to straightening the streets, and commence building upon a systematic basis.

A parallel course is precisely what is now required in the reorganization of the scientific bureaus of the Government, and the sooner the straightening begins, the more harmonious will be the growth, and the less evident in time the distorted nucleus.

To this end, the country should appropriate at as an early a day as practicable, sufficient money to erect at Washington a government building of a size necessary to contain all the scientific organizations, and capable of being symmetrically enlarged.

This structure should be erected somewhere in the neighborhood of the present group of buildings, of which the Smithsonian Institution and the Department of Agriculture are two. Its plan should be so modified as to utilize all these buildings, as well as to meet the other ends in view. Moreover, it should be the aim to have it contain more particularly the administrative

heads of the various departments, and the museums. Separate laboratories could form other parts of the group, while entirely independent structures in the immediate neighborhood should be devoted to the present Government libraries, including the library of Congress, and a distinct bureau of printing and engraving, fully equipped to perform all such work as the scientific department demanded. Few people know how much the proper and prompt appearance of scientific publications are now hindered and retarded in their appearance by the general printing for the government.

All of this is perfectly practicable and could be worked out in detail by a well-chosen commission of architects and scientists.

Even if two millions of money were appropriated by Congress to start such a DEPARTMENT OF SCIENCE on a proper basis, it would be as nothing in comparison with the benefits that would immediately flow from the organization—a national credit; an enormous saving and economy; and a powerful stimulus to the education and progress of the country.

The head of this department should be a cabinet officer, designated as the Secretary of Science, and chosen from the National Academy of Sciences.

To this department should be relegated all the present existing bureaus that properly belong to it, with one appropriation made for the whole, and then its scientific corps subdivided into the following eleven SECTIONS.

- |                 |                                    |
|-----------------|------------------------------------|
| 1. Agriculture. | 7. Geodesy and Surveys.            |
| 2. Biology.     | 8. Meteorology.                    |
| 3. Chemistry.   | 9. Military and Civil Engineering. |
| 4. Education.   | 10. Sanitary Science.              |
| 5. Ethnology.   |                                    |
| 6. Geology,     | 11 Industries.                     |

These should be presided over by their several chiefs, and the work that would devolve upon them is sufficiently well indicated by their titles. Section 8 would include the present Weather Bureau and Signal Office. Section 10 the Military Museum of medicine, and all that relates to sanitary science in its widest sense.

All the appointments to the department should be upon the recommendation of the National Academy and approved by the President of the United States.

The filling of vacancies caused by death or retirement should be made in the same

way, and all positions held in the department should be permanent, removals only being made for cause.

With certain notable exceptions, experience has in the main taught us, and the lesson has been an expensive one, that great achievement is only possible in science when the positions of its devotees are assured ones. In other words, such a department should be as free as wise laws can make it, from the politics of the country. This applies more particularly to the chiefs of the sections, and all the employees and workers subordinate to them.

No doubt the growth of the institution will be a more healthy one, and less likely to be one-sided by having its secretary elected as are the other cabinet officers, with nothing standing in the way to his re-election, if it be deemed advisable.

Another very important subject will come under discussion during the organization here proposed, and that is, the disposition of the scientific people of the country who now hold military positions.

In common with many other civilized countries, the military services of the United States have since the birth of the nation, produced some of the most distinguished men, some of the most brilliant minds that adorn the pages of our history. These have added their labors to every department of learning, and contributed an enviable share of the most varied kind, to the common stock of knowledge.

The list claims geologists, biologists, surveyors, explorers, bibliographers, astronomers, naturalists, and indeed, representatives of every sphere of scientific activity in which men engage.

Rarely has the country ever framed a law that in intent was to the benefit of these individuals, and to the progress of their works. On the contrary, be it said to the nation's disgrace, laws have been constantly in operation which are in every way discouraging and impedimental to their efforts.

The effect of these laws has resulted in the loss to the government of the services of some of the most talented men which our civilization has produced. The resignations of the Gorringses, the Schwatkas, the Coues, and a host of others attest to this.

It is high time that the Government discovered the best way to make the proper use of such men, and not to legislate to crush them if possible.

When the fact becomes patent that a

commissioned officer in the service of the United States is producing scientific work of a character that demands attention, and is of a standard sufficiently high to guarantee it, such an individual should be removed to his proper sphere of action, and placed in the Department of Science, subject to all the laws proposed above ;— where he may prosecute his work to the country's credit, and the nation's good.

If such persons hold or are awarded corresponding positions in scientific bureaus, at the present time, they do it quite in violation of existing legislation, whereas the laws that constantly operate to the removal of such men, and to the interruption of their work, are pernicious, fatal to the progress of learning, and should become null and void.

The above principles should be applied to similar persons serving in other departments of the government, when such *problems* present themselves, for it certainly is problematic now, what disposition to make of them.

Instead of being regarded in the light of a benefit and credit to the country, the government in her dilemma makes every effort to annihilate such phenomena, and crowd them out of her sight. Thus it is that we find renowned American pathologists, geologists and others, who are commissioned officers, holding the most incongruous positions in consequence, and that, too, in the imminent danger of losing even what they have.

It certainly seems that it would be to the best interests of all concerned to place these individuals in our Department of Science.

The plan here offered, essentially refers to a rearrangement of a state of affairs that already exists, and not to any immediate increase of scientific bureaus. In fact, this rearrangement will prove in the sequel of great economy in a branch of the Government, which any fair-minded person, familiar with the present state of things, must see, needs reorganizing. I am aware that there are those who believe that any *organization* of these bureaus, threatens this country with a "centralization of science" at Washington. Now the limits of this paper will not permit me to fully discuss this side of the question, but we have nothing whatever to dread in that direction, though Washington may become, in spite of all us, one of our greatest scientific centres.

### MENTAL DEVELOPMENT.

ART AS IT EXISTED AMONG PRE-HISTORIC RACES IN EUROPE, AND SOME SUGGESTIONS AS TO THE CAUSE OF ITS DECLINE IN LATER TIMES.

H. G. M. MURRAY-AYNSLEY.

It is not difficult to conceive that the people of the so-called Stone Age, who were ignorant of the use of metals, and whose last representatives have disappeared in Europe, may on every continent have been distinct aboriginal races. The arms and implements which they used were of the rudest description ; their celts, hammers, and vessels of pottery were suited to the absolute necessities of man, as are those of the South Sea Islanders and other savage races at the present day ; their wants were few ; they were the pioneers of civilization. On our own continent of Europe they paved the way for the people of the Bronze Age, who were to follow them.

We not unfrequently hear these latter spoken of as Italian, Teutonic, or Keltic savages. They have left us no written records, it is true, but we can study them through their works, and, in so doing we shall discover that in some arts and manufactures they surpassed ourselves ; and be able to trace the rise, growth and decadence of certain arts on our continent, and form some idea as to the probable cause of their decline.

In various museums in Europe we see innumerable ornaments belonging to the Bronze Age in Scandinavia, to the so-called Frankish type of North Germany, to the Allemannel of South Germany, and dating from the Anglo-Saxon period in England. These all resemble one another to a certain extent—the same idea, the same type, runs through them all. The forms and designs are similar, though the work may be more or less finely executed. As a rule, Scandinavia presents the most highly-finished specimens.

The Bronze Age, in those northern lands, is supposed from first to last to have had a duration of about 1,000 years, and to have terminated about 100 A. D. Its art has been divided into two distinct periods—the earlier and the later Bronze Age. When we contemplate the objects which have been classed as belonging to the former of these, we at once see that a wide gulf separates it from the Stone Age, which pre-

ceded it. Whence came these workers in metals? From the first they were certainly not in a low state of civilization. They produced goldsmiths who were most exquisite workers in the most precious of all metals. The forms of their ornaments and the designs upon them are sufficient proofs of this fact. If we examine these narrowly we shall in the end be disposed to believe that their cunning was not learned in Europe. Whither should we turn to find their original models?

Many of the designs and forms used in Hindostan proper and in Kashmir at the present day are precisely similar to those of the Bronze Age in Europe. The resemblance extends not only to articles of personal adornment, but to the material of their garments and also to their architecture.

A woolen cloth having a geometrical design woven into it is now made in Kashmir; a similar material is made at the present time by the peasants of a certain district in Norway, for their own use, and fragments of this identical cloth have been found in ancient graves in Denmark, which owe their preservation to the oaken coffins which contained them, and in their architecture also, we can trace the resemblance to Asiatic forms of a certain type, adopted by dwellers in the high and mountainous regions of India, in districts where wood is as plentiful as in Scandinavia.

On seeing certain old churches in Norway, those who have never been in India liken them to Chinese pagodas, and those who are acquainted with the temple architecture of the Himalayas can not fail to be struck with the similitude of the Norwegian churches to the wooden temples of those regions. The native dwelling-houses in Kashmir and in some of the Himalayan valleys are exactly reproduced in the peasants' houses in Norway. Fewer changes have there arisen in the manners and customs of its inhabitants than in many other countries in Europe. This may be accounted for by its climate and natural surroundings, which have, perforce, isolated Scandinavia and its inhabitants.

In Asia, the causes were different. The arts and designs of that continent are unchanged from what they were a couple of thousand years ago. This is owing to the intense feeling of conservatism which there pervades everything. In religion, in dress, and in manufactures, the Hindu of to-day

is the same as his ancestor a hundred generations back. One particular family or tribe pursues the same calling from generation to generation—*e. g.*—a draughtsman continues to copy the designs which have come down to him through countless ancestors; and, even more than this, a goldsmith who belongs to Central or Southern India will be found to be utterly incapable of making a bracelet similar to one which was bought either in Kashmir or in the Punjab, even if the original be given him to work from. As regards the decline of art in Europe, we shall now put a searching question to ourselves, and consider whether it is likely or possible that 2,000 years hence (if our world last so long) our household vessels of pottery or porcelain, our metal implements, our ornamental bronze or ormolu work, will be admired and cited as types of beauty of form or excellence of workmanship and material, as are many of the implements for domestic use which have been found beneath the ruins of Herculaneum and Pompeii?

It is true that during the past half century there has been a revival in decorative art and manufactures.

Our painters felt themselves compelled to become again as little children in their art, and start afresh from pre-Raphaelite times, but, as regards our decorative art, we have for the most part gone back only to the Renaissance or the Plateresque period, when art was declining; our domestic architecture, our furniture stuffs, carpets and wall-papers,—all of them bear this stamp more or less.

We should do well in this respect also to make a retrograde movement, and study the handiwork of the people of the Bronze Age, and of the commencement of the Iron Age, in which we are now living.

Many reasons might probably be advanced for the general decadence of art in Europe and the deterioration of certain manufactures, but we shall confine ourselves to mentioning the most prominent and likely ones.

It seems a very general rule, that as soon as any European nation attain a high degree of civilization, they become intensely progressive in their ideas; things begin to go at railway speed; articles are turned out to please the million. The declension of art is then inevitable. Goldsmiths' work, carpets, etc., are made by hundreds to pattern or to order, instead of being, like

the paintings of Fra Angelo, or the metal work of Benvenuto Cellini, a creation of the artist's soul, a single work, not executed for the praise of men, but because their art was a part of their life. Such men were not the mere human machines that many of our workmen have necessarily become under the conditions of the XIXth century, in which the ever increasing demand is for novelty. Many articles, which in former times, from their costliness, were only within the reach of the few, are now obtainable at a small cost, but how inferior in quality!

The tendency to imitation causes inferior materials to be used, because the superior article would command too high a price. The thing made may have some likeness to the original, but it does not come up to it either in appearance or in durability; it does not fulfil the conditions once required by Mrs. Siddons of a shop-keeper in a small town in Scotland, who was recommending her stuffs very highly. That great actress, in her most tragic tone replied: "But, woman, are ye sure 'twill wash!"\*

The same amount of thought and labor has not been bestowed upon the inferior article as was expended upon the original. The result is that one step has been made in the downward career of the art or the manufacture. To give an instance of this: A few years ago, when in India, we were shown some embroideries, coming from Kashmir, which were suitable for trimming tailor-made dresses. They were all hand-work. The designs upon them had most likely been handed down for generations in that country, with few, if any, variations. The *Murzies* (or tailors) there form a distinct caste, as do also the goldsmiths and other trades. These embroideries were then on their way to England where it was thought that they might sell at a remunerative rate, and thus secure the means of livelihood to the 20,000 *Murzies* who had been thrown out of employment by the cessation of the demand for Kashmir shawls, which ensued after the Franco-Prussian war of 1870. We admired these embroideries as they deserved, but at the same time remarked that they were too costly to take in England with the general public, which is ever seeking for effect and for novelty; but, let these patterns once be

\*A fact. Related to the writer as a child by one who was present on that occasion.

seen in our country and they would speedily be imitated in a "cheap and nasty form." The friend who was showing them looked incredulous, but this prophecy came true. Eighteen months later, a dress made by a European firm in India was trimmed with a *galon* which was evidently a reproduction by the loom of one of these very Kashmir designs. It is needless to say that it was most inferior in every respect to the Eastern work, which will always recur where base imitations find a ready sale.

It will doubtless be objected that the reasons we have advanced for the gradual deterioration in arts and manufactures can not apply to the decline of art in Greece—that no such causes could have been at work there.

One great reason which we would urge for the decline of art in Greece is, that at the time when Christianity and Paganism were in a state of rampant antagonism to each other in that country, the former (represented by the Byzantine and Greek Churches) adopted a stereotyped form for their representations of the Saviour and the saints, with the special purpose of separating the spiritual from the material idea of the highest type of beauty in the human form, and that thus a great barrier arose between Greek religious and secular art. As time progressed and Christianity gained a firmer hold in the minds of the people, the material worship of the finest type of human beauty languished, and then became extinct.

A curious incident which happened to us in Greece six years ago, affords grounds for the supposition that Greece also originally derived her knowledge of true art from eastern lands. When visiting Magara, a village about fifty miles from Athens (the occasion being the annual fête of that district), one of our party, then just returned from India, chanced to be wearing a dress trimmed with silver buttons bought at Benares, and other Indian silver ornaments. Many of the peasant women present seemed much attracted by them, and even went up close to the wearer and touched them. A Greek gentleman who was standing by was requested to inquire of them why they gazed so intently at these ornaments. Their reply may, we think, be taken as an almost conclusive proof of the Asiatic origin of the designs on their ornaments. It was, "Because they are so like our own."

So far, we have endeavored to put forth

the broad fact of the decline of arts and manufactures in Europe, and have given suggestions as to its cause ; but, if we look deeper, we shall find that a great evil lurks at the root of it ; the very foundations of truth and honesty have been sapped ; we have preferred gaudy shams to the highest type of excellence in workmanship.

It would seem, therefore, to have become a burning question how we can best bring the influence of true art to bear upon the masses of our population. What can we do to remedy this ever-growing evil ?

As was natural, some minds have overstepped their mark, and have hurried into Æstheticism—a dangerous thing ; dangerous, we believe, because it strikes at the root of order both moral and social. Witness the twisted hair and the untidy style of dress of its devotees.

Let us take the one word "thorough" as our watch-word. It is the key-stone of the whole subject. Let us not be satisfied with the external polish, with the outward seeming of our handiwork, but endeavor that everything we do, everything we make, shall be our best service,—the best we can produce.

It is self-evident that whatever refines and elevates the mind must tend to raise our standard of truth and uprightness in all our dealings. It would, therefore, seem advisable that we should try to give our lower classes a taste for music, painting and sculpture. These arts appeal most forcibly to the feelings and the senses. They might be made valuable aids towards raising both the religious and the moral tone of the people of our large towns. If we thus lead them to admire the highest standard of perfection in painting or in sculpture, or soften their feelings by the strains of stirring music, we touch a chord in their hearts ; their better nature is aroused ; at first, perhaps it is only a matter of sentiment, but it will in the end develop a determination to excel in the art or the manufacture ;—to turn out genuine artistic work—the scamped piece of furniture, the adulterated article, would revolt the taste, and perfection would be aimed at as a matter of principle on the highest motives.

The present low standard of excellence in workmanship and in manufactures is probably due to our having become, in later times and in a certain sense, a too practical nation. Time has been deemed wasted when not employed in what

would directly or indirectly produce a return in the shortest possible space.

Our practical nature, and the troublous times with which England was afflicted, with small exceptions, from the 13th century downwards, are perhaps, the cause why no school of painting arose amongst us as in Italy in the Middle Ages. As a nation we have also never ranked high as musical composers. We have made the works of Mozart, Hændel and Bach almost our own. Our portrait and landscape painters after the Restoration were Dutch and other foreign artists.

This tendency to pure utilitarianism seems to have arisen as one of the fruits of the Reformation. In their first zeal, the opponents of the previous state of things caused the paintings of sacred subjects (with which the walls of many of our churches were adorned) to be whitewashed over. Thus art was quenched, and through it the religious training of the masses, who by its aid learned the broad truths of Christianity. Such portions of these frescoes as have been brought to light exhibit considerable skill and religious feeling.

The Puritan fanaticism of the Commonwealth completed the work of destruction which extended also to the buildings themselves. Many of our churches still bear traces of the mutilations then inflicted upon them.

As long as this world lasts, progress will be the cry, both of America and of England, but it should ever be coupled with a striving after perfection. Our motto should be *Excelsior!*

*Great Brampton, England.*

#### "THE OCCULT WORLD."

WASHINGTON, D. C., Jan. 7th, 1886.

*To the Editor of Mind in Nature :*

My personal friendship for my amiable young critic, Dr. Shufeldt, and not any concern for myself, leads me to beg you to let me answer his article of January, in order that, if possible, I may deter him from publishing any more worn-out common-places against Theosophy. He is a naturalist of great industry, marked ability, and an amount of accomplishment unusual for his years ; furthermore, I have always suspected him of a touch of real genius ; I am therefore pained to see him printing nonsense. He has not done enough yet to have earned that privilege.

He has verified the fact that, in his lexicon of youth, there is no such word as fail; but he will put it there if he looks in the dictionary for my meaning of the word "Theosophy."

There are said to be three stages in the evolution of the human mind — opinion, science, illumination.

Has my amiable young friend shown in this skit of January that he has passed beyond the first stage so far as psychic science is concerned? I think that if he had done so, he would never have accused me of not knowing the difference between "mind" and "soul-stuff."

He would never have confounded what he calls "atman of Indian mythology" (more correctly, Atma of Hindu psychic science) with any veridical, or phantasmic, or biogenic, or psychic, or semimaterial, or astralized substance. All of these are each and several exactly what Atma is not. The difference between anyone of them, or all of them together, and Atma, is much greater than the difference between any two things that Dr. Shufeldt seems to know anything about; greater by far than the difference between luminiferous ether and a crowbar of iron; for example, as great as the difference between *nothing* and anything else.

Has my well-meaning but too precipitous young critic any idea what a Theosophist means when he says "soul?" It is far from Atma; it is not Buddhi; it is not even Manas; it is simply kamarupa; and when a Theosophist speaks of demonstrating its existence, he commonly means its visible and tangible presentation in the astral body, or Linghashara; divested of its sthulaskarira. If it be the soul of a person whose body has died, we call it in English a ghost; if it be that of a person still in the flesh, we call it a wraith in plain English, a doppelganger in German, a "phantasm of the living" in the language of the English Psychic Researchers, etc.; and very likely I may have somewhere spoken of it as a "biogen-body." "Soul-stuff" is another name for the same substance, but what this material has to do with "mind" (manas), or with Atma (spirit, "God," the "No-Thing") Dr. Shufeldt may discover some day, long after he has mastered the vocabulary of the psychic science of to-day.

As to the third stage of mental evolution, I should have shown myself very far indeed from it, had I undertaken to explain Theo-

sophy or anything else to a newspaper reporter in a hurried, casual, and unsought interview, while the soup was waiting and all the family, myself and guest included, were hungry for dinner; indeed, as far from any luminous wisdom as my impetuous critic has shown himself to be, in lecturing me in public on the basis of a reporter's recollection of the interview. So far am I from "screaming Theosophy from the housetops of Washington," as Dr. Shufeldt seems to infer to be my habit, I would not even undertake to whisper it in his ear. It is a large subject, but it might get lost there.

But seriously, What is Theosophy? *I wish I knew.* I fear it may be many years before I discover. If I ever do, I will tell him, if meanwhile he has not found out for himself. It is, however, I fear, peculiar in one respect: *it can only be imparted to those who already possess its knowledge.* If I can possess this wisdom, and could impart it, I could make Dr. Shufeldt a wise man.

What is Theosophy? It is what a great many million people have sought, and a few have been untheosophic enough to suppose they found. Ask an old Brahman of the third degree of initiation. Ask an esoteric Buddhist. Ask a Zarathrustrian, or a Persian Magus. Ask a Jewish Cabalist or Talmudist. Ask a Pythagorean, a Platonist, a Hermetist, a Rosicrucian, a Gnostic, an Essene, a Therapeut, a thirty-third Mason of the Scots Rite, or a Ninetieth adept of the Rite of Misraim. If none of these can answer Pontius Pilate's famous question,—ask Dr. Shufeldt.

To his two terrible counts against me, (a) mystifying knowledge; and, (b) using new names for old things, I reply, that nothing but ignorance can possibly mystify knowledge, and that old names are as unintelligible as new ones to those who do not know what they mean.

It seems to worry Dr. Shufeldt, that my guest from Bombay should not tell everybody all he knows, and Dr. Shufeldt asks, "In what particular are we gainers by his coming?" To which the natural reply might be given, that Babu Joshee came to this country for his own gain, not ours; for his own business or pleasure, or both; and that just possibly he is minding the one and enjoying the other,—singular as it may seem "to the Western mind."

Very truly yours,

ELLIOTT COUES.

*CAUSE AND EFFECT.—OR THE TRUE POSTULATE.*

J. G. RIDDLER, M. D.

In the Oct. number of *MIND IN NATURE*, under the caption of "Cause or Effect," "T. G." claims that physical science, having conquered the domain of matter, is alone competent to explore the realm of mind and accurately explain its mysteries. He points to centuries of failure on the part of priest and prophet to read the riddle of the soul, and cites before his bar, the Bible, faith, religion, and almost every Christian virtue, as responsible for the world's ignorance of our inner being. Advising us to "forget the teachings of religion that our mind is something different from the rest of us, a divine breath, etc.," he directs us to seek a material solution for all mental phenomena: his postulate being that "what we call our mind is not the cause but the effect of our existence" and ends with the death of the body.

Caring not to rival the old Don by tilting at men of straw, I notice this article simply because it faithfully reflects the teachings of that dominant school of skeptics whose dogma is the material origin of mind, and whose aversion to supernaturalism amounts to a mania, not inaptly perhaps, termed psychophobia. The influence of this school and its pagan ideas, seems so subversive of all faith in man's spiritual being and so menacing to social order, I can not but deem it obligatory upon believers in the Divine Providence to lift up voice or pen against this new "gospel of dirt" and its high priests who for years have posed before a gaping world as lights of science, leading not only the shallow brood who continually "seek after some new thing," but also thinking men of weak faith into the mire of materialism. I assume that T. G. belongs to the latter class of victims, and entertain for such only a kindly compassion, born of like unhappy experience.

I would not defend the false science taught, not by the Bible, but its expounders, as Bible truth. But neither true religion, faith, prayer, nor belief in a higher power, as falsely charged by T. G. and his school has ever "retarded the progress of the world, enslaved whole nations," nor are they "responsible for untold misery" and other crimes as stated.

Not the presence but absence of the above-named virtues in the church and society is

the cause of all earthly woes. The pious fears of the clergy may have been responsible in a measure for a too literal rendering of the sacred text and cosmogony, but a deeper cause lay in the dominance of the sensuous Aristotelian philosophy, so different from the lofty spirituality of the Platonic and Socratic ideas and the diviner teachings of Christ. The Logos is spirit and life, and should be spiritually discerned. It is a divine science and includes the spiritual history of man—a heavenly allegory, adumbrating the Divine Idea in types and symbols, veiling or revealing the inner light in accordance with the closed or open vision of the percipients. It has an exoteric casket and an esoteric jewel. The shell was taken, the substance lost. Great spiritual and mental darkness in church and state resulted.

But the church is not as bad as painted. When the Roman Empire was crumbling, and barbarian hordes overran all Europe, the Church became the conservatory of the solid learning, art and science of the world. The secular sciences then, were alchemy and astrology, and if those twin synonyms of imposture and superstition have developed into the sublime sciences of astronomy and chemistry, thanks to that miraculous spiritual awakening within and without the church, and still in progress, that lifted the gloom of ages from the mental world and let in the light from Heaven—"Render unto Cæsar," etc.

Science herself has just emerged from the chrysalis shell of ignorance. Many of her "established facts" will be unlearned and rewritten. The science of yesterday is the nescience of to-day. "And there is nothing new under the sun." The great discoveries of this era are, perchance, the "lost pleiades" of a misty past. To-morrow, evolution may be an exploded theory; its defenders referred to as Neologists of the most fatuous type. A modest reticence, therefore, touching that profoundest puzzle of nature, the human mind, were more seemly than the oracular utterances of our leading lights.

The substance of T. G.'s proposition may be disposed of in few words. Whilst the prime law of physics, inertia, remains in force, it is absurd to claim that matter can of itself assume living form, whether of polyp or rase or man.

Force is not matter; is not the effect of, and is not acted upon by matter. The

reverse is presumably true. Force and mind, if not identical, are co-relates. If force produced matter and form, the inference is unavoidable that mind is the mediate cause of sentient organisms. For aught we know to the contrary, the mind of man is both cause and effect; being related to the Universal Mind as an effect and the physical organism as its mediate cause. This may be held as an hypothesis, but with no such conditions as imposed by T. G.

Until science bridges the chasm admitted to exist between the brain molecule and its resultant thought; whilst scientific experts fail to demonstrate the spontaneous evolution of a living being, or show us where Darwin's first chicken got its "inherited" skill to peck its way from the first egg-shell and to snap up its first worm, they can not in decency demand that psychical phenomena be taken from the province of metaphysical biology and subjected to mathematical measurements.

Granted that such phenomena, being as mysteriously elusive as the human soul itself, must be subjective to the most careful scrutiny. It follows not, however, that we must admit the mind to be the effect and not the cause of physical existence, or seek a material solution for all mental phenomena, or reject our faith in a power above nature before becoming duly equipped, as experts in psychical science. Yet this is in effect what the leading scientists of the world demand.

Until, however, the skeptical expert has captured a human soul and proven identity with his or her putative body, the believer in God and a hereafter may securely follow the faith of his fathers, guided by "the light that never shone on sea or land" and which leads not to the darkness of annihilation but to the Holy City and life eternal.

*Jefferson City, Mo.*

THEOSOPHY AND MADAME BLAVATSKY.—Madame Blavatsky has managed to make herself so prominent in Theosophical matters, no doubt many of our readers are unable to distinguish the one from the other, and on reading the report of the Soc. for Psy. Research, will conclude that the exposure of Blavatsky is an exposé of Theosophy. We do not so understand it. As the Committee remark—with "*the Tenets of the Occult doctrine*" they had no concern, and it is with these only that the American Theosophical Society, of which Prof. Elliott Coues is President, is concerned; our readers will therefore remember when Prof. Coues speaks of Theosophy he does not mean Madame Blavatsky.

### THE PRETERNATURAL.\*

BISHOP A. CLEVELAND COXE, D.D.

The mathematicians tell us of certain curves outside of which are given points apparently wholly independent, while yet they are governed by the same laws and belong to the same system with the curves. Thus we are informed concerning "a re-entering curve of four dimensions" that "certain points lying outside the curve—invisible, of course, but detected by mathematical analysis, fulfil the law of the curve, but would suggest to an ocular observer of their position, *nothing but discontinuity*—an interruption of the law." This scientific truth has been beautifully used in one of the Bridgewater Treatises as an illustration of the supernatural, of more extensive laws than those we suppose to exist.† To my mind, however, this illustration fails as to the supernatural, but it is an admirable elucidation of what I understand by the preternatural. For the supernatural, as the term suggests, comes directly to the lawgiver, and is not concerned with the domain of law, considered apart from its author. But the preternatural is the domain of law in its exceptions; the exceptions which prove the rule, and, like those points, pertain to the system of law of which they appear to be independent. My belief in the preternatural, therefore, is not to be accused of superstition, nor can it be pronounced unscientific. I maintain that beyond the domain of visible Nature there is a world of the preternatural, wholly unexplored, but confirmed in its phenomena by universal experience. And this realm of the preternatural is in fact, part of the system which we call Nature, ever working with it and obeying laws which we somewhat comprehend as to the "curved lines," but which, as to the "points," we have not worked out.‡ Practically these points have been ignored; practically I have discovered them. I have made, in merest outline it is true, an appeal to universal experience, and proved thereby the existence of coincidences and of chances, as they would be called, working in with our life, alike with things material and immaterial which can not be denied. Nevertheless, they are left quite out of view by those who demonstrate the reign of law, while they take no note of the exceptions that not only harmonize with law, but confirm it.

This domain of the preternatural is, indeed, as I suppose, the *penumbral* region, which implies the deeper shade of mystery called the supernatural. If you admit the preternatural, I think you can be forced to admit the supernatural. Unless you can

\*Copyrighted.

†Babbage, IX Bridgewater Treatise, chap. viii, pp. 92-101.

‡The law of the curve above mentioned is given in said work. Chas. Babbage, Esq., London, 1838.

prove that there is no such thing as the preternatural, you can not prove that the supernatural is unscientific or improbable, to say the least; for we must not press our mathematical illustration too far. It is nothing but an illustration. And if I can plausibly maintain that the exceptional laws of the system called Nature do involve intelligent and interposing forces, which perpetually modify and overrule physical laws, you can not disdain my inference until you can account for the exceptional phenomena more satisfactorily; my inference, I say, which is the existence of an intelligent Author of Law, who not only makes a machine, but controls its working. I believe in the machine which you call law. I infer, from the facts which prove the preternatural, that He who made the machine, regulates its operations, interferes with them, subjects them to exceptional rules, and reserves to himself the prerogative of stopping the wheels when he wills, or of introducing new and inexplicable forces which compel new and surprising results to appear, and sometimes to reverse the ordinary revolutions of the wheels themselves. These interferences I call supernatural; but the preternatural lies this side of them, inasmuch as it comes within the sphere of ordinary human experience. If you suggest that I have gone beyond my province in saying anything as yet of the supernatural, I allow it, with this reservation. I wished (1) in all candor, to show my hand, and to admit my confidence that admission of the preternatural forces one to allow the supernatural, at least *in posse*; and (2) I wished to make as clear as I could the distinction between the preternatural and the supernatural; the former being something very near us and capable of demonstration by an appeal to consciousness and experience.

Here let me say a few words about "miracles" (a word not to my liking) in connection with the preternatural. Many of the miracles recorded in Scripture are, I suppose, only indirectly connected with the supernatural. They are wrought out by exceptional laws, belonging to what we call the realm of law, or Nature, as we know it. Here I speak of *signs* rather than *powers*; for I think Scripture means that we should recognize the differences suggested by the divers terms employed—"signs," "wonders," "powers"—*prodigies*, perhaps. Signs, for example, may be given in the domain of the natural—as, *e. g.*, "Ye shall find the babe wrapped in swaddling clothes, etc." Or in the domain of the preternatural—*e. g.*, the shadow on the dial of Ahaz. Whatever human ingenuity itself can sufficiently explain by natural causes may be inferred to lie not beyond the domain of the preternatural; the swimming of iron and the human voice issuing from the dumb beast may be merely preter-

natural phenomena. Their value, as signs, is not affected by this hypothesis. That the preternatural should be made to operate at a given time and for a specific purpose makes the sign and gives it significance. Just so the Babe in the manger was made a *sign*, because there was no obvious method by which the fact could be known when it was announced. The illustration serves the purpose, even if you do not admit the truth of the narrative. In modern times the telegraph and the telephone illustrate the preternatural. The contrivances of men enable us to conceive of like effects without the clumsy instrumentality of wires as at least possible. The telegraphic and telephonic miracles, then, are not incredible. They may be conceived of in the domain of the preternatural. A current of electricity may be conceived of as raising iron without resort to the magnet, and a voice may issue from the mouth of a beast as well as from the wooden lips of the telephone. Nothing but the preternatural need be invoked to account for the fact, as possible, in such cases. Mind, I do not say that I account for such facts in this way. I only argue, that, if anybody can account for them, even plausibly, you can not say they are incredible.

When we come to *powers*, then we reach the supernatural. "This is the finger of God," said the magicians, whose powers were limited to tricks in the domain of the preternatural. When Nature's laws are not merely transcended but reversed we can not deny the supernatural. "Lazarus, come forth!" is the demonstration of *power* evidently supernatural, if the word is obeyed. Not necessarily so, when Peter comes to Jesus "walking on the water." I say not *necessarily*, though it is an extreme case. Nature's laws were transcended here, so far as we know them. They were not necessarily reversed. How do we know that there is not in man some physical arrangement which *might* be quickened into use, and which might lift man above the surface of the water, as fishes are enabled to rise and sink within it, by a contrivance which alters their specific gravity, in obedience to their instincts? I say how do we know? Till science can explain the *spleen* or the *vermicular appendix*, or the *mamma* of the male, it has no right to sneer at my suggestion that there may be dormant energies in man. I affirm that the "miracles" of man's superiority alike to fire and water are not *incredible*, however improbable. The fakirs who are buried alive, and revive after being for weeks underground, the fact being admitted, illustrate my point, which is that the preternatural may account for the apparent violations of Nature, and that nothing which can be plausibly accounted for in the domain of the preternatural is to be rejected as incredible. The fact that a living

creature can survive in the belly of an animal without being affected by the gastric juice, which would digest the same body in an hour, if it were not vital, goes far toward the illustration of my instance, that even the consuming agency of fire may be suspended. The fakirs can live without respiration, and the story of the three children in the fiery furnace, however improbable, is not much more marvelous. I think this marvel is to be accounted for only by the supernatural—"the finger of God." It is, nevertheless, not inconceivable as preternatural merely. So as to Jonah in the great fish's belly.

While I think, then, that the preternatural is to be taken into the account, as has never been done, with respect to miracles, and while I think that the preternatural forces on the admission of the supernatural, I wish only for the present to invoke its aid as a believer in a special Providence. Human experience proves a system of exceptions to law, which are yet parts of the system, as grammatical exceptions are yet parts of a system of grammar. So it is, that while law is apparent in all our ordinary affairs and concerns, exceptional laws are constantly revealing themselves in coincidences and strange occurrences. The world's history turns upon events the most minute. Cleopatra's nose lacked only a few lines of the slight difference which would have changed the course of empire and of human affairs ever since she lived. If you have a beautiful wife or sister, ask her to submit to the gentlest upward turn of the nasal "tower of Lebanon, which looketh toward Damascus," and you will see on what a trifle the universe is hinged. Daily, hourly, every minute, in the changes and chances of human life, it is the improbable, the unexpected, the incalculable that is shaping destiny. And nothing is more illustrative of law and its exceptions than the system of life insurance, which is governed by the certainty that, while in any given case, chances and contingencies baffle all foresight and conjecture, yet in the instance of a thousand picked lives we may be sure of averages and proportions. Death may snatch away the strongest, and the life that could barely pass inspection may prove the most profitable to underwriters; but the average will set all right. The chances are still subject to law, like the points outside of the curves. Here is Providence. So many men out of the thousand will be living thirty years hence. This is law. The exceptions which it admits without shock to the system are wholly beyond all computation; they depend on nothing resembling law, apparently. Here the believer's great advantages become apparent. He can account for all. He believes in one who permits the splendid machinery to work, indeed, but never apart from his control. The great Engineer is ever over the

wheels, and reverently be it said, he is in them. "As for the wheels, it was cried unto them in my hearing, O wheel!" We credit the interposition of angels and spirits by whose ministry many things are done which are but chances to others. "The secret of the Lord is with them that fear him." And this work and ministry of angels falls within the realm of the preternatural only. Angels are parts of the natural, though not of the visible system. The fact that our faith coincides with Nature and accounts for its exceptional phenomena is not an advantage we are willing to forego. It is the joy of faith to behold the harmony between "the invisible things of God" and the things which he manifests. His soul

"Delightedly believes  
Divinities, being itself divine."

And all this explains his philosophy of prayer. The gross, vulgar materialist sees only the machine. The Christian sees the Engineer, and is assured that the wheels shall not grind him to powder if the Engineer is appealed to, unless, indeed, there is something good for him in the ordeal. He who controls this inexplicable and stupendous system of "wheels within wheels revolving," has bidden us call him *Father*, and he inspires with delightful confidence the souls that have learned from him to say always "Thy will be done."

BUFFALO, N. Y.

#### A REMARKABLE INCIDENT.

At the execution of the murderer Gagny at Troyes a few days ago, an incident took place the like of which had never before been witnessed in France. The condemned man during his trial and final imprisonment did not evince the least fear. When, on the morning of the fatal day, he was roused from sleep and informed that his hour was come, he received the intelligence quite calmly. He arose, attended to his last religious duties, ate a hearty breakfast, had his "toilet" made, asked for a good glass of brandy, and said he was ready to go. He walked between his attendants with firm step and a look of resolute courage, almost of defiance. But when he came in front of the ghastly instrument of death and glanced upward at it he was noticed to blanch or turn almost white. At the same time his body became inert. He was lifted on the bascule, where he lay for twenty-five awful seconds before the knife fell. Meantime he did not stir. When the head was severed from the body it was noticed the blood did not spurt eight or nine feet, as it does in such cases. When the attending physicians were given charge of the body, they found the heart filled with coagulated blood. This they explained by the fact that when Gagny looked at the machine and turned suddenly white, his heart ceased action and did not resume after. He was dead before the knife touched him.

## THEOSOPHY.

The ninth report of The British Society for Psychological Research, just issued, is the largest and most important yet issued, 200 of its 300 pages being devoted to "Report on Phenomena connected with Theosophy." A committee was appointed in May, 1884, by the Society to collect such evidence on this subject as could be obtained in England or elsewhere.

The following extracts from the statement of this committee, and their conclusions will give our readers a slight inkling as to what they have accomplished.

"The Theosophical Society was founded in New York, in 1875, by Col. Olcott and Madame Blavatsky, ostensibly for certain philanthropic and literary purposes. Its headquarters were removed to India in 1878, and it made considerable progress among the Hindoos and other educated natives." "The Occult World" by Mr. Sinnett, dealing mainly with the phenomena, succeeded by "Esoteric Buddhism" setting forth some tenets of the Occult doctrine, or so-called "wisdom-religion," introduced The Theosophical Society to English readers. With these doctrines the committee say they have no concern.

"The committee had the opportunity of examining Col. Olcott and Madame Blavatsky, also M. Mohini, M. Chattayi, a Brahmin graduate of the University of Calcutta; Mr. Sinnett also gave evidence before the committee, and they have examined testimony from other members of the Theosophical Society in England, India, and other countries, beside the published accounts of the phenomena."

"According to this evidence there exists in Thibet a brotherhood whose members have acquired a power over nature which enables them to perform wonders beyond the reach of ordinary men. Madame Blavatsky asserts herself to be a *chela*, or disciple of these Brothers, and they are alleged to have interested themselves in a special way in the Theosophical Society, and to have performed many marvels in connection with it. They are said to be able to cause apparitions of themselves in places where their bodies are not, and not only to appear but to communicate intelligently with those whom they thus visit, and themselves to perceive what is going on where their phantom appears. This phantasmal appearance has been called by Theosophists the projection of the 'astral form.' The evidence before the committee includes several cases of such alleged appearances. It is further alleged that their chelas, are gradually taught this art, and that Mr. Damodar K. Mavalankar in particular,—a Theosophist residing at the headquarters of the Society—has acquired it, and has practised it on several occasions." "But we can not separate the evidence offered by the Theosophists for

projections of the 'astral form' from the evidence which they also offer for a different class of phenomena, similar to some which are said by spiritualists to occur through the agency of mediums, and which involve the action of 'psychical' energies on ponderable matter."

"The alleged phenomena which come under this head consist—so far as we need at present take them into account—in the transportation, even through solid matter, of ponderable objects, including letters, and of what the Theosophists regard as their duplication; together with what is called 'precipitation' of handwriting and drawings on previously blank paper. The evocation of sound without physical means is also said to occur."

In December, 1884, the committee issued a preliminary report for private use of the members of the Society in which the following conclusion was expressed:

"On the whole (though with some serious reserves), it seems undeniable that there is a *prima facie* case, for some part, at least, of the claim made, which, at the point which these investigations have now reached, can not, with consistency, be ignored, and it seems plain that an actual residence in India of some trusted observer—his actual intercourse with the persons concerned, Hindu and European, so far as may be permitted to him—is an almost necessary pre-requisite of any more definite judgment."

"In accordance with this view, Mr. R. Hodgson, B. A., scholar of St. John's College, Cambridge, proceeded to India in November, 1884, and, after carrying on his investigations for three months, returned in April, 1885.

"In the *Madras Christian College Magazine* for September and October, 1884, portions of certain letters were published which purported to have been written by Madame Blavatsky to a M. and Madame Coulomb, who had occupied positions of trust at the headquarters of the Theosophical Society for some years, but had been expelled from it in May, 1884, by the General Council of that Society during the absence of Madame Blavatsky and Colonel Olcott in Europe."

"These letters, if genuine, unquestionably implicated Madame Blavatsky in a conspiracy to produce marvellous phenomena fraudulently; but they were declared by her to be, in whole or in part, forgeries. One important object of Mr. Hodgson's visit to India was to ascertain, if possible, by examining the letters, and by verifying facts, implied or stated in them, and the explanations of the Coulombs concerning them, whether the letters were genuine or not. The editor of the *Christian College Magazine* had already, as Mr. Hodgson found, taken considerable pains to ascertain this; but he had not been

able to obtain the judgment of a recognised expert in handwriting. Accordingly a selection of the letters amply sufficient to prove the conspiracy, was intrusted by the editor (in whose charge Madame Coulomb placed them), to Mr. Hodgson, who sent it home before his own return. These, together with some letters undoubtedly written by Madame Blavatsky, were submitted to the well-known expert in handwriting, Mr. Netherclift, and also to Mr. Sims, of the British Museum. These gentlemen came independently to the conclusion that the letters were written by Madame Blavatsky. This opinion is entirely in accordance with the impression produced on the committee by the general aspect of the letters as well as by their characteristic style, and much of their contents."

"The committee further desired that Mr. Hodgson should, by cross examination and otherwise, obtain evidence that might assist them in judging of the value to be attached to the testimony of some of the principal witnesses; that he should examine localities where phenomena had occurred, with a view to ascertaining whether the explanations by trickery, that suggested themselves to the committee, or any other such explanations, were possible; and in particular, as already said, that he should, as far possible, verify the statements of the Coulombs with a view to judging whether their explanations of the phenomena were plausible. For it is obvious that no value for the purposes of psychical research can be attached to phenomena where persons like the Coulombs have been concerned, if it can be plausibly shown that they might themselves have produced them; while, at the same time, their unsupported assertion that they did produce them, can not be taken by itself as evidence."

"After hearing what Mr. Hodgson had to say on these points and after carefully weighing all the evidence before them, the committee unanimously arrived at the following conclusions:—

"(1) That of the letters put forward by Madame Coulomb, all those, at least, which the committee have had the opportunity of themselves examining, and of submitting to the judgment of experts, are undoubtedly written by Madame Blavatsky; and suffice to prove that she has been engaged in a long-continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement."

"(2) That, in particular, the Shrine at Adyar, through which letters purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madame Blavatsky or her agents."

"(3) That there is consequently a very strong general presumption that all the marvellous narratives put forward as evidence of the existence and occult power of the Mahatmas are to be explained as due either (a) to deliberate deception carried out by or at the instigation of Madame Blavatsky, or (b) to spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses."

"(4) That after examining Mr. Hodgson's report of the result of his personal inquiries, they are of opinion that the testimony to these marvels is in no case sufficient, taking amount and character together, to resist the force of the general presumption above mentioned. Accordingly they think that it would be a waste of time to prolong the investigation."

"As to the correctness of Mr. Hodgson's explanations of particular marvels, they do not feel called upon to express any definite conclusion; since on the one hand, they are not in a position to endorse every detail of this explanation, and on the other hand they have satisfied themselves as to the thoroughness of Mr. Hodgson's investigation, and have complete reliance on the impartiality, and they recognise that his means of arriving at a correct conclusion are far beyond any to which they can lay claim."

"There is only one special point on which the committee think themselves bound to state explicitly a modification of their original view."

"They said in effect in their first report that if certain phenomena were not genuine it was very difficult to suppose that Colonel Olcott was not implicated in the fraud. But after considering the evidence that Mr. Hodgson has laid before them as to Colonel Olcott's extraordinary credulity, and inaccuracy in observation and inference, they desire to disclaim any intention of imputing wilful deception to that gentleman."

"The committee have no desire that their conclusion should be accepted without examination, and wish to afford the reader every opportunity of forming a judgment for himself. They therefore append Mr. Hodgson's account of his investigation which will be found to form by far the largest and most important part of the present report. In it, and the appendices to it, is incorporated enough of the evidence given by members of the Theosophical Society to afford the reader ample opportunity of judging of both its quantity and quality."

"It forms no part of our duty to follow Madame Blavatsky into other fields. But with reference to the somewhat varied lines of activity which Mr. Hodgson's report suggests for her, we may say that we can not consider any of these beyond the range of her powers. The homage which her immediate friends have paid to her abilities has been for the most part of an unconscious kind, and some of them may still be unwilling to credit her with mental resources which they have hitherto been so far from suspecting."

*STRANGE PHYSICAL PHENOMENA.*

J. R. TALLMADGE.

While in the city of Washington, in the fall of '63 or '64, I was invited to spend the evening at the house of a Mr. Laurie, then and for many years afterward an efficient official in the Post-Office Department. About twenty to twenty-five persons were present. Under full gas-light, I with five others was invited to take a seat upon a piano, weight of which was probably seven hundred pounds, added weight say at least eight hundred pounds. A lady, daughter of Mr. Laurie, sat down and played a march. The front side of the piano, with decided emphatic movement rising and falling, kept time with the music played upon it. While playing, the piano had moved a foot or more from where it stood when we took our seats upon it. After the others left the piano, surprised at the phenomena I took hold of one end and lifted it, found it a pretty good weight for me, but not as much as I could lift; I stepped back, examined it and then tried it again. This time I could not stir it from the floor. I then put one hand under it, the lady laid her hand under mine and without the force of either hand that would lift one-half pound, the end of the piano raised eight inches from the floor.

This phenomena at the house of Mr. Laurie has been witnessed by hundreds and I might say thousands,—Gentlemen, representing the best intelligence of the age, doctors, lawyers, judges, members of Congress and the family of Abraham Lincoln.

It was said to have been spirit phenomena, still there was no proof of it by identity—which will be the only proof that can establish a spiritual origin of the phenomena. That it was produced by a force with intelligence attributed to man only is doubtless true, for only that class of intelligence could recognize time as one of the requisites of music. If an embodied mind, it must have been from the direction of will power, controlling some force with a knowledge, to some extent at least, of the methods of such force; a knowledge that the highest scientific authority of to-day has not attained.

*Glenbeulah, Wis.*

Honest error is to be pitied, not ridiculed.—*Chesterfield.*

*"CHRISTIAN SCIENCE."*

That the march of "Christian Science" is steadily forward, is attested by the following extracts from an address delivered by Edward N. Harris, D.D.S., Boston, before the American Academy of Dental Science at their seventeenth annual meeting, held in Boston, November 5, 1884, and published in the September, 1885, number of the *American Journal of Dental Science*, issued in Baltimore. He says: "I desire, gentlemen, to call your attention to a subject in which I have, of late, taken a deep interest. I refer to the new dispensation in the healing art, or, I might say, the ancient practice revived, of metaphysical healing or Christian Science, a subject that is destined, as it shall become known and understood, to be of great benefit to the race, and one that is to be of mighty importance to our profession in the future, in allaying the fears and pains of our patients while undergoing operations in dentistry, and in preventing any unfavorable after effects, and also in preparing them for the operation by removing or lessening the dread which most persons feel when contemplating a visit to their dentist. The understanding of this science will also enable us as dentists to operate with greater ease and with less personal fatigue, which is an important consideration to us in the laborious and wearisome vocation of the dental practitioner, often so exhausting to the nervous system."

"During the past three years I have devoted considerable time to the investigation of this science. And it may truly be designated a *science*, for it is founded on a principle that can be demonstrated and proven."

"My efforts thus far have been rewarded with a sufficient degree of success to enable me to state that I fully believe the time will yet arrive when the intelligent application of metaphysical treatments to our patients by honorable practitioners, educated in this science, will prove to be of great practical service and benefit, and perhaps more so than any other anodyne or anæsthetic which has ever been used or discovered."

As the result of his experience, Dr. Harris strongly recommends his colleagues to examine into the subject, and take a course of instruction in mental healing. So far as we are informed, he is the first dentist to put himself on record as an advocate of this science, and his testimony will be read with interest by all who are watching its progress.

Oh let us trust with holy men of old,  
Not all the story here begun is told;  
So the tired spirit, waiting to be freed,  
On life's last leaf with tranquil eye shall read  
By the pale glimmer of the torch reversed,  
Not *Finis*, but *The End of Volume First!*  
O. W. HOLMES.