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

THE ENGLISH AND THE AMERICAN SOCIETIES FOR PSYCHICAL RESEARCH.

It is a noteworthy fact that two such societies as those indicated at the head of this article should have been organized to investigate, in general terms, the influence of Mind in Nature. The English Society embraces some of the most renowned names in the scientific and philosophical circles of Great Britain, and the American Society includes some of the most prominent persons in the same circles in the United States.

The English Society has for its objects : 1, the influence of mind upon mind, apart from the ordinary modes of perception ; 2, hypnotism, mesmerism, clairvoyance ; 3, a study of "sensitives," in the sense of Reichenbach; 4, apparitions at the moment of death, and haunted houses ; 5, the physical phenomena of what is known as spiritualism ; 6, a collection of all printed matter bearing on any of these subjects. The American Society embraces all these subjects except those included in the fifth division.

It wishes to be free from any kind of committal in advance to a recognition of any claims which may have been made under that head.

The scope of these investigations is therefore a wide one. The questions which will be discussed and the experiments made must be of the deepest interest to every thoughtful mind. It is not the least of the wonderful occurrences of the Nineteenth century, that for the first time in the history of thought a formal scientific effort has been made to ascertain the meaning and the law of phenomena which have been recognized in one form or another through all the ages, but which have been classed too often as superstitious, foolish, uncanny or vulgar.

MIND IN NATURE, as announced in the prospectus, will contain a full abstract of

everything of interest coming before these societies, as well as independent discussions of kindred topics and researches in all departments of Psychical and allied studies.

NATURE.

H. W. THOMAS, D. D.

The word Nature means that which is born—the *natus*; or that which is made. The popular conception of making has been that of working from without, as a mechanic makes an engine, or builds a house. And hence God has been thought of as standing outside of Nature and making things as man makes them.

But a closer study of Nature has discovered that things are not thus produced—that they are not made, but born. And this interpretation of the method of Nature has found a wider application than is seen in the vegetable and animal kingdoms, and is now supposed by many thinkers to be a part of the universal order. And hence a Baring Gould says, "the universe was *born*, and not made."

The result of this form of conception and reasoning is not to displace the idea of a God, but to replace that idea; to take God from His supposed position outside of Nature, and give Him a place inside. And another result in thought has been to emphasize evolution as the divine method of creation. And not only has the idea of creating from without given place to the conception of an evolution from within, but the old thought of creation, in the sense that something was made from nothing, has come by many to be regarded as a proposition that is unthinkable. For if we should imagine a time when there were no material worlds or beings—nothing but God—and then stand in thought at the very crisis of creation, we cannot, as Hamilton says, conceive of anything in creation a moment after that was not potentially, at least, in God, the moment before.

And now the result of all this again is, that Nature is coming to be regarded in a different light from what it once was. Formerly it was only by metonymy, or placing the effect for the cause, that Nature was thought of as doing anything. The conception was, that God stood on the outside and produced all events. But then it began to be observed that there was an order in Nature, and a method; and by

studying these the existence of natural laws was inferred, and many of these laws were demonstrated and formulated. And now it is known that these laws explain not only the ordinary phenomena of nature, and such unusual occurrences as comets and eclipses, but it is claimed also that famines and pestilences—events that were formerly attributed to the immediate interposition of the Deity—are no exceptions, but explainable upon the same hypothesis.

Nature has thus come to fill a large place in our modern thought; and as the sphere of the natural has enlarged, that of the supernatural has grown less. Indeed, we are coming to think that everything is natural—that the natural includes what we call the supernatural; that they mean the same thing, the only difference being in the standpoint from which we observe or speak. It is just as natural for a bird to fly, or an animal to walk, as it is for a tree to stand still; and not less natural for man on his higher plane to think and reason, and to perceive the right and the wrong, and feel the sense of duty—the moral consciousness that affirms the “ought,” and the “ought not.” And why should it be thought less natural for God to be God? Must we think of God as the exception, as the Great Unnatural? That God is the super, the beyond, the higher, the Highest Natural, we may reverently confess, but not the unnatural. Higher in the degree of moral perfection, we must say, but in kind, the moral qualities of God—truth, justice, love—are the same as in man.

From this standpoint the thought of Nature becomes inclusive—the content equals all that is. But it may be feared by some, that this all-inclusiveness of Nature is exclusive, or leaves no place for God. But this inclusiveness of Nature must not leave out anything that is; and hence does not and cannot leave out God. It places God inside, and not outside, of Nature.

We may, indeed, have another name for our conception of God, but nothing is lost from the old thought and sentiment. For in Nature, as thus conceived, we have all the qualities of right and duty and truth and justice and love; and we have all the facts of a Bible, a religion, the prophets, Jesus Christ, prayer, faith, experience, hope; and we have the facts and sentiments of Fatherhood, of reason, and of personality. We have the amazing spectacle of the universe with its millions of worlds all

moving in an order that is divine. We have all the facts from which the reason of man has concluded a God. We have “MIND IN NATURE.” Mind, intelligence, reason, as a part of man, a part of Nature; in man, and in Nature. God inside of Nature, and not outside.

To say that we will banish the idea of God from our thought; or to say that we can know nothing about God—to take refuge in agnosticism—is a very different thing from getting rid of the tremendous facts of consciousness and the universe. And if, as another result of this enlarged perception and realization of Nature, and the natural, religion should become less supernatural, but more real, and the imminency of God, of Spirit, in all that is, be confessed, and faith become easier, as a belief and trust in the near and the present, we may all rejoice. Our age has swung far into the realm of the material, the natural; and the indications now are that the aphelion in this direction has been reached, and that the return movement has commenced. That movement will not take us away from Nature, but will reveal “mind in nature”—Spirit, God, in Nature, and in man.

And that means a natural religion—“natural law in the spiritual world.” We shall begin to build upon the things that are near; step upon the lowest landing of the stairway that rises up to the Infinite. And feeling assured that it does rise, that there is no break in the great order of things, we shall expect to find a super, a higher, natural; and that which we call the miraculous—the healing of the sick, the miracles of Christ—may yet appear just as natural when viewed from the plane upon which He moved as it is for man to live and think. And it may be that when we shall realize the full truth of “mind in nature,” that vast reserves of mental and spiritual power may be found all about us, and within us, waiting only the reaching forth of the hand to grasp and use them, just as the material forces of steam and electricity waited long for a Fulton and a Morse.

One fire burns out another's burning.
One pain is lessen'd by another's anguish.

Romeo and Juliet.

Truth loves open dealing.

Henry VIII.

"METAPHYSICS."

BISHOP SAMUEL FALLOWS, D. D.

I put the word *Metaphysics* at the head of this article in quotation marks because, as my readers will discover, it is used in a most peculiar sense. After having a meaning pretty clearly defined for thousands of years, it has been reserved for a woman to find out that it can mean something the philosophers and savans never dreamed it contained. She has applied it to a professed system of bodily healing by the entering of "Truth" from the mind of the operator into the mind of the patient, where it destroys "Error"—the false belief of "mortal mind." The expulsion of error effects the cure. This system is called "*Metaphysics*," and the treatment "*Metaphysical treatment*." The theory of Mrs. Eddy is that God is not a person, but principle. Man is not a separate intelligence from his Maker. There is no body, no outer world. These are but the beliefs of "the mortal mind." The "mortal mind" consists of evil and error. There is no sin, for sin is only a belief of the "mortal mind." There is no sickness, pain or suffering, for these also are beliefs of "mortal mind." The soul of man has never sinned, for that soul which is harmonious and eternal is inseparable from God himself. "Sickness, sin and death, being inharmonies, originate not with God, and belong not to God," hence they do not belong to the soul of man.

To cure disease we must understand that disease does not exist, and if possible succeed in making the patient believe also that it has no existence.

The rules of healing on this system are thus laid down for the practitioner:

1. Argue the patient's case silently at first. Argue there is no disease, that it is but the evidence and the object of the senses you have to destroy. Make it the strong point of your argument that God governs man. Say to the patient mentally "you are not sick," and hold your ground with the skill of a lawyer. Argue down the witnesses against your plea, and you will destroy the witnesses, and the disease will disappear. Repeat to yourself the name of the disease when you are arguing, for if you do not do so the disease will not disappear, "the body not responding by recovery any more than a person will reply whose name is not spoken." (This is a

peculiar phenomena, which the leader of the system claims to have found out by experimenting.)

2. Avoid talking disease to the sick. Make no unnecessary inquiries relative to their symptoms or supposed diseases. Never startle them with a remark discouraging about their recovery. Never draw attention to their symptoms as unfavorable, or give them names for their diseases. Never tell them beforehand what you have to contend with in their cases, or fix in their thought that they must be worse before they are better.

If an "aggravation" of symptoms appear, as it often does, it is due to the combat of "Truth" with "Error," which produces "chemicalization." The arguments then must be relinquished until these symptoms are abated, which can be accomplished by destroying the belief that "chemicalization" produces pain.

Calm the fear of the patient, tell him that the pain is an appearance arising from the conflict of "the Truth of being" with error. Healing comes from the triumph of truth. The truth is sure to triumph, therefore he must not be discouraged. Say to him that fear is the foundation of sickness, that some image of disease is frightening him, and what he thinks to be a physical state is only a mental state, that all is mind, that there is no matter, no matter if he thinks there is. Tell him that he is only seeing and feeling a false belief, whether it be cancer, deformities, consumption, or broken bones. Inflammation is a state of fear that quickens or impedes the action of the blood, just as the body runs or stops before the object of its fear. Tell him that "inflammation never appears where mortal thought does not reach." Say to him that fear makes the face pallid. It retards the circulation or quickens it, causing a flushed cheek. Just so it increases or diminishes the secretions, the breathing, the action of the bowels, and the action of the heart. Tell him that the muscles move slow or quick, are impelled or palsied by fear, and that "they represent the action of the entire organs of the human system, the internal viscera, and the brains." Thus you will break the dream of suffering, whenever it is necessary to startle "mortal mind." Go further and tell him that he suffers only as the insane suffer—from a belief—the only difference between him and the insane person being, that one believes the

brain is diseased, and the other that some other portions of the body are diseased, while both are beliefs and different forms of insanity.

Tell the sick that they can resist disease, and ward it off just as directly as they can a temptation to sin, if they only know how. Tell them if they only knew their mental power over every action of the body they would meet sickness fearlessly.

Whenever the sick are in fit mood to bear it the fact of "Metaphysics" should be explained to them. If they are not in a proper state, then say nothing about it, but silently bring "Truth" to bear upon the disease.

Do not converse on other subjects when healing the sick.

No matter how far the disease has advanced, a clear understanding that Truth is stronger than the disease will give you the victory over it.

Those who are conversant with Dr. Hack Tuke's superb work on "Illustrations of the Influence of the Mind upon the Body in Health and Disease, designed to elucidate the action of The Imagination," will see from the hundreds of cases he enumerates as occurring in the practice of the most eminent physicians the world has ever known, that there is not a single *original* thing taught on the *practical* side of the "Metaphysical Treatment." The *theory* which is advanced by the one claiming to be the founder of the system is not worth the snap of a finger, and never cured a single case. The eminent investigators of Telepathy, under which all the cases of "Metaphysical" healing must be grouped, are very careful to say that they have no theory yet to explain the action of mind upon mind, although they may have a working hypothesis. No theory of electricity causes the electrical current to act. A theory that there is no personal God, no personal Devil, and no personal man, that matter is not real, that disease is only a belief of "the mortal mind," with all the rest of the peculiar notions grouped under "Metaphysics," has no more to do with the recovery of the sick than Tanderden Steeple with the formation of the Goodwin Sands. The one thing for which Mrs. Eddy deserves credit, is in hitting upon a novel plan to cause a *concentration* of one mind upon another for the well being of the body. That is precisely, in my judgment, the *all* of "Metaphysics."

And if the results of mental concentration and attention upon the therapeutical importance of which the most distinguished physicians have dwelt with emphasis, are what they are claimed to be by "Metaphysicians," it does not become a scientific investigator to scoff at the outset at the "Metaphysical Treatment." Least of all does it become the physician, who ought ever to keep before him the words of John Hunter, "there is not a natural action of the Body, whether voluntary or involuntary, that may not be influenced by the peculiar state of the mind at the time," and who ought also to keep informed as to the results of Telepathic investigation. If the spirit of Dr. Tuke should prevail in the profession, the alleged cures by Mind or "Metaphysics" would be carefully investigated and properly reported upon by its members, for the enlightenment of the public and the good of suffering humanity.

CHRISTIAN SCIENCE.

S. J. AVERY, M. D.

After twenty years of careful investigation, tracing all physical effects to a mental cause, "metaphysical healing," afterward named "Christian Science," was discovered by Mrs. Mary B. Eddy, of Boston, Mass., in January, 1866, when she, to use her own words, "gained the certainty in science that all causation is mind, and every effect a mental phenomenon." During all these years of study she used the Bible as her text-book, and, in her own words, "gained a proof of the authenticity of the miracles recorded in the Scriptures, when she learned that the life of man not only depends on God, but is God; that divine truth and love *understood*, rather than believed, impart their own power and demonstrate the grand verities of man in unity with his Maker." This great and thoroughly correct teacher of Christian science says further, that, "materia medica substitutes drugs for the power of God—the might of Omnipotence to heal. Theology acknowledges no creed or faith sufficient to heal the sick, while our Master's first article of faith was healing, and he proved his faith by his works. Our systems of religion are influenced by our systems of medicine, and both idolatry and priestcraft uproot man's faith in spirit, and institute a blind faith in matter.

"The schools have rendered it fashionable in sickness to appeal to drugs rather than Deity; they would empower matter to destroy its own ills.

"Materia medica originated in idolatry with pagan priests, who inquired of the gods how to heal, and claimed to follow their prescriptions.

"Apollo, the god of medicine, was also the sender of disease.

"Hippocrates turned from gods of wood and stone, to vegetable and mineral gods, for healing; this was deemed progress, but it ought to be understood to be mythology and pagan worship still. The fate of medicine and its history should correspond with that of its god, Apollo, who was banished from heaven and endured great sufferings on earth."

Christian scientists depend entirely upon the power of God to heal, excluding drug medication, magnetism, mesmerism, mediumship, and faith cure, all of which, being beliefs of mortal mind, are consigned to oblivion. Knowing that "spiritual things must be spiritually discerned," they understand the impossibility of soul in body, mind in matter, intelligence in non-intelligence, and proceed to the demonstration of this knowledge in healing the sick, destroying the appetite for intoxicating drinks, tobacco, etc., with a success which is in some cases truly astonishing.

THE study of mental philosophy in our colleges and universities will possess an added charm and value from the new facts, illustrations and truths presented in the columns of MIND IN NATURE. It can be made the most fascinating and vital subject in the entire curriculum.

THE numerous circles of study, both within and without the grand Chautauqua sweep of influence, will receive a marked stimulus and develop new points of interest through the careful reading and discussion of the topics treated of in MIND IN NATURE.

THE teacher who wishes to understand more fully the laws which underlie a sound and progressive education will find MIND IN NATURE an invaluable help.

PRESENTIMENTS.

DO COMING EVENTS CAST THEIR SHADOWS BEFORE?

PROF. J. D. BUTLER, LL. D.

An article entitled "Two Queer Stories," describes a class of presentiments that has not been enough considered. One of the specimens given relates to Governor Seymour, of Connecticut, who, as he sat writing, felt a desire to see an old school-mate of whom he had not before thought for many years, and who, within a few minutes thereafter, received a call from that long-parted friend.

This incident reads like a leaf out of my own experience. Indeed, similar "coincidences," as some may choose to call them, occurred so often and so strikingly in my early life, that I began to chronicle some of them in my commonplace book full forty years ago.

Here is one later instance. In 1870, I arrived in Cincinnati one night, after years of absence, and next morning called on a lady I had not seen or corresponded with for years. She showed no surprise at seeing me, though she had no intimation that I was coming, but said: "You come as if sent for, and I dreamed last night you would come." That phrase, "you come as if sent for," was invented just because it was long ago felt to be surprising that our thoughts and what "happens" match so well. As in Cincinnati, so has it happened to me on unexpected visits to St. Louis, Chicago, and elsewhere. One of these instances was too remarkable not to be put on record at large.

In 1869, on August 3d, I climbed the Liberty Cap, or Mount Broderick, one of the highest cliffs which hem in the Yosemite Valley. My only companion was a New York tourist, Joshua Jones, and we were among the first strangers who had ever scaled the world-famous summit without a guide. Nor did we gain the highest point before three o'clock in the afternoon, and by the time we had descended the precipitous portion of the crag, it was sunset. Near the crest of the Nevada fall we disputed about the path. Jones said, "it is to the left," while I declared that we must go to the right. Just then a young man, emerging from bushes near by, called to me, "You are right, professor! The right way is to the right!" I was in such haste

to make the most of daylight, as we were far from shelter, that I did not consider how odd it was that a guide on my route should appear in the very opportunity of opportunity, as if an angel dropped down from the clouds, and that he should call me by my professional name, and so I was for dashing into the path downward. Thereupon my guide, looking me full in the face, said: "Don't you know me?" I hesitated a moment, and then cried out, "Yes, I do know you. You are John Muir, my old scholar in Wisconsin; but how in the world came you here?" "Let us pass on," said he, "to your horses, for we are three hours from your lodging, and on the way I will tell you a strange story."

A strange story it was that he told. He said that he was keeping sheep in the Mono Valley, one collateral with the Yosemite, but lying higher. The night before he was thinking of me, his teacher in years past and far away. As he lay in his tent, though he had no knowledge that I was on the Pacific slope, it seemed to him that I might be, and might even be then in the Yosemite. In fact he could not get asleep till he had resolved, on the strength of his fancy, to go next day in search of me. Arriving at Hutching's Hotel, the next morning, he was astonished to read my name on the register, though I was already off on my sky-scaling tramp. He followed my track to a point where he knew I must cross the Merced river on my return, and so way-laid me. If previous coincidences had built a sort of arch, this happening formed a crowning key-stone of proof to my mind, that there were more things, sympathies, effluences or what you will on earth, not to say in heaven, than have been dreamed of by philosophy, and that in Nature's infinite book of secrecy how little we can read.

"As the sun,
Ere he be risen, sometimes paints his image
In the firmament, e'en so the shadows of events
Precede the events, and in to-day already walks
to-morrow."

Shakspeare ought to be studied to note his allusions to the slight connections, nice dependencies, of things and men.

Gloster, in *King Lear* (IV. I.), says: "In the last night's storm my son came then into my mind." The son was then near him, when and where the father least suspected it. So in *Richard II*, just before his downfall, his queen says:

"Methinks,
Some unborn sorrow, ripe in fortune's womb,
Is coming towards me."—ii, 2.

Again, both *Romeo and Juliet*, even while all was gay and smiling, are haunted by the presentiment that,

"Still from the fount of joys delicious springs
Some bitter o'er the flowers its bubbling venom
flings."

In the outset his words are:

"My mind misgives,
Some consequence yet hanging in the stars,
Shall bitterly begin his fearful date
With this night's revels."

Afterward, when he is full of heart and hope, *Juliet* in the balcony, and beholding him far down the ladder, exclaims:

"Methinks I see thee, now thou art so low,
As one dead in the bottom of a tomb."

His boding and her vision proved all too true.

In a comparatively recent article on *Telepathy* the *Nation* says of the phenomena grouped under this term: The need of exploring this dark side of modern culture is very great. Here, more than in all other fields combined, superstition and every outgrown creed back to the lowest savagery flourish rankly all about us. The mental and moral energy, the strength and money, that are yearly lost to the work of ameliorating the condition of mankind—the influences centering here that are working against all that teachers of every grade and kind are striving for—cannot be estimated.

THE clergyman who is desirous of keeping abreast of the age on themes which are fundamental to his success in the ministry, and of grasping and applying practically the best facts and thoughts on the mind's relations and supremacy, as they are brought to light through the labors and conflicts of the ablest thinkers of our times, will be a constant reader of *MIND IN NATURE*.

We bring forth weeds
When our quick minds lie still.

Antony and Cleopatra.

THE MIRACULOUS AND THE SUPERNATURAL.

REV. GEO. C. LORIMER, D. D.

To me it is incredible that man should be able to influence nature, modifying its action, and cause it to subserve his intelligent purpose, and the Infinite one be restrained from similar and grander interpositions. I accept the doctrine of His providence and of His constant supervision and control of the universe. I believe that He can and frequently does send healing to bodies as well as to souls by the direct exercise of His power, and it is not to me a thing incredible that He should raise the sick. These interpositions are properly supernatural, but I hold, accurately speaking, they are not miracles. Miracles are only a form of the supernatural, as flying is of motion, and we know that all motion is not flying. It is only in a loose, figurative way that we can be justified in saying that creation is a miracle or that we ask God to perform a real miracle whenever we pray Him to convert a soul. These acts are supernatural, for they never would have been accomplished apart from Divine energy; but I insist they are not miracles. Let me point out what I regard as the difference between them.

A miracle is a sign, a wonder, something which does not fall out according to the ordinary operation of law, and which nature left to herself could not perform, and which is directly due to the power of God working through and by man; whereas the supernatural is of the same general character, only with this difference, that it is God's power working directly for and on man. The first proceeds through a human medium or instrument, the second terminates directly on a human subject; the first is a power committed to and possessed by the creature; the second is the same power exercised immediately by the Creator. This virtue was in Christ, and the hem of his garment could communicate it to a poor sufferer, and it resided in Paul so that even his handkerchief could impart healing strength. (See Acts xix, 11-12.) In accordance with this distinction, when miracles are wrought, while the Divine energy is recognized the human instrument is set forth as the actor. Thus when the afflicted were brought to Christ it is said "He healed them" (Matt. iv, 24); thus when the disciples were sent on their mission it is written

that He "gave them power against unclean spirits to cast them out and to heal all manner of sicknesses," and they were commanded to preach and to heal; so also when Peter healed the cripple he addressed him in these words, "silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk," recognizing some kind of virtue intrusted to him which he could render available in the case of the unfortunate one; and in like manner when Tabitha was dead the same apostle exercised his authority over death, and when Paul cured the father of Publius it is recorded that "he laid his hand on him and healed him." (See Matt. x, 1 and 8; Acts iii, 6; ix, 40, and xxviii, 8.) These were, properly speaking, miracles; and they are definitely illustrated when it is written "They brought forth the sick into the streets and laid them on beds and couches that at the least shadow of Peter passing by might overshadow some of them." (Acts v, 15.) But when Miriam is cleansed of the leprosy in answer to prayer, and Hezekiah is saved from a sickness that was unto death, we confront a different order of events. (Numbers xii, 2 Kings xx, 5-8, and Isaiah xxxviii.) In these instances we find no laying on of hands, and no word intimating that they were the result of a power indwelling in Moses or in Isaiah, nor indeed anything to identify them with miracles. Here the permanent, not the transient, form of the supernatural is displayed. Prayer ascends, and the answer comes down, and the evil by an absolute act of divine power is remedied. James does not say that the elders who are to be sent for are to lay their hands on the sick and heal them, neither does he mention laying on of hands at all. He declares "the Lord shall raise him up," and if the anointing with oil should be retained, it must be here significant as elsewhere of divine grace, not of human energy. The prayer of faith saves, not because it influences the afflicted as the shadow of Peter did; but because it lays hold of God and brings down the blessing. There are, of course, other aspects of this passage which demand attention, attention they will receive in due course of this discussion; but at present I am only solicitous to deliver it from the hands of the miracle-mongers. This, I think, I have done; for we have seen that what it commends radically differs from

what seems to be essential to the miracle, and, therefore, ought not to be classed with it. All then we are warranted in believing and teaching on the authority of this text is that God does sometimes raise up the sick in answer to prayer, and that His interposition is necessarily supernatural. This I have never doubted, nor has the church to any serious extent; and when she has drifted away from this confidence she has speedily been rebuked by healings occurring among the people which she could not ascribe to human skill or care, nor to any agency short of heaven.

THE MIND AND THE NERVOUS SYSTEM.

PROF. DAVID SWING.

There is no doubt that the nervous system is the most powerful agent of good and ill in man's physical nature. It seems at the bottom of all gain and loss, honest business and mischief. It seems to transact all the transportation affairs of both the mind and body and thus resembles the railway system of a populous district in the oldest of our States. So far as we common mortals know, these ways and means of mental travel radiate outward from the base of the brain and omit no atom of the body. But they pay most particular attention to the great vital organs and have much to say about the heart, the liver, the digestive functions and the many forms of secretion. Indeed if there is anything which this meddlesome nervous system does not have a hand in, that corner of the human framework has not yet been reported. If one has a toothache and can by any means fall asleep and permit his nerves to have a little rest his pain will pause; but next day when he is tired or tormented by business back will come his toothache. So there is a nervous dyspepsia which sends along a whole body full of pain as a penalty for a half-hour of excitement. Go to a theater in perfect peace and as the play opens up in interest so does this indigestion let loose its tortures in chest, shoulder, stomach and heart, until the poor victim feels as though to be under a train of cars would be a kind of luxury, it would so squeeze the aches out of the miserable organism.

The new method of medication called the "Metaphysical Treatment" seems based upon the assumption that all parts of the

body are slaves to the royal nerves which start from the base of the brain. To treat these nerves is to attack the ailment at the source of its being. The practitioners of this new alleged cure do not give any medicine except mental medicine. They assume an influence of mind over mind and thus of mind over body. As the mesmerizer carries this influence up to its highest power and destroys the personality of the person mesmerized so that this victim obeys the will of the mesmerizer, so to a gentler degree any mind can affect another mind. But if this result is attainable it must be through the nervous system, because the mind is approachable only through the nerves. To illustrate, if "A" can mesmerize "B" it must come to pass only from the fact that "A" can affect by his thought the nervous system of "B." If so then "A" can project upon or into "B" his feelings and buoyancy of health, and "B's" ailing soon experiences that flush of health that was just a little while before coursing through the body of "A." Instead of imitating the mesmerizer and willing your patient to laugh or cry or declaim or sing, you only will him to be well of his pain. A well mind projects itself into the sickly system of a neighbor. This seems to be the Metaphysical Treatment.

If this new method is a delusion wholly or is in part efficient, it at least shows the general admission that man possesses a system of nerves which is the spider-web over which love, hate, thought, disease and health travel about and accomplish their infinite good or ill.

THE deeply interesting article in our present number by Prof. Butler, on "Presentiments," is a clear confirmation of the fact of "Thought Transference." We are very desirous of having contributions of a kindred character from friends in all portions of the country. We require for private use the full name and address of the persons sending us statements or experiences, with satisfactory references when needed. The real name will not be given with the communications if such a request is made. No matter how seemingly trivial may be the incident, we shall gladly receive it.

EXPERIMENTS IN THOUGHT-TRANSFERENCE.

OLIVER J. LODGE, D.Sc.,

Professor of Physics in University College, Liverpool.

In using the term "Thought-transference," I would ask to be understood as doing so for convenience, because the observed facts can conveniently be grouped under such a title; but I would not be understood as implying that I hold any theory on the subject. It is a most dangerous thing to attempt to convey a theory by a phrase, and, probably, if I held any theory on the subject, I should be more guarded in my language, and should require many words to set it forth. As it is, the phrase describes correctly enough what appears to take place, viz., that one person may, under favorable conditions, receive a faint impression of a thing which is strongly present in the mind, or thought, or sight, or sensorium of another person not in contact, and may be able to describe or draw it more or less correctly. But how the transfer takes place, or whether there is any transfer at all, or what is the physical reality underlying the terms "mind," "consciousness," "impression," and the like; and whether this thing we call mind is located in the person, or in the space round him, or in both, or neither; whether indeed the term location, as applied to mind, is utter nonsense and simply meaningless,—concerning all these things I am absolutely blank, and have no hypothesis whatsoever. I may, however, be permitted to suggest a rough and crude analogy. That the brain is the organ of consciousness is patent, but that consciousness is located in the brain is what no psychologist ought to assert; for just as the energy of an electric charge, though apparently on the conductor, is not on the conductor, but in all the space round it; just as the energy of an electric current, though apparently in the copper wire, is certainly not all in the copper wire, and possibly not any of it; so it may be that the sensory consciousness of a person, though apparently located in his brain, may be conceived of as also existing like a faint echo in space, or in other brains, though these are ordinarily too busy and pre-occupied to notice it.

The experiments which I have witnessed proceed in this sort of way. One person is told to keep in a perfectly passive condition, with a mind as vacant as possible; and to assist this condition the organs of sense are unexcited, the eyes being bandaged and silence maintained. It might be as well to shut out even the ordinary street hum by plugging the ears, but as a matter of fact this was not done.

A person thus kept passive is "the percipient." In the experiments I witnessed the percipient was a

young lady, one or other of two who had been accidentally found to possess the necessary power. Whether it is a common power or not I do not know. So far as I am aware, very few persons have been tried. I myself tried, but failed abjectly. It was easy enough to picture things to oneself, but they did not appear to be impressed on me from without, nor did any of them bear the least resemblance to the object in the agent's mind. [For instance, I said a pair of scissors instead of the five of diamonds, and things like that.] Nevertheless, the person acting as percipient is in a perfectly ordinary condition, and can in no sense be said to be in a hypnotic state, unless this term be extended to include the emptiness of mind produced by blindfolding and silence. To all appearance a person in a brown study is far more hypnotised than the percipients I saw, who usually unbandaged their own eyes and chatted between successive experiments.

Another person sitting near the percipient, sometimes at first holding her hands, but usually and ordinarily without any contact at all, but with a distinct intervening distance, was told to think hard of a particular object, either a name, or a scene, or a thing, or of an object or drawing set up in a good light and in a convenient position for staring at. This person is "the agent," and has, on the whole, the hardest time of it. It is a most tiring and tiresome thing to stare at a letter, or a triangle, or a donkey, or a teaspoon, and to think of nothing else for the space of two or three minutes. Whether the term "thinking" can properly be applied to such barbarous concentration of mind as this, I am not sure; but I can answer for it that if *difficulty* is an important element in the definition of "thinking," then it is difficult enough in all conscience.

Very frequently more than one agent is employed, and when two or three people are in the room they are all told to think of the object more or less strenuously; the idea being that wandering thoughts in the neighborhood certainly cannot help, and may possibly hinder, the clear transfer of impression. As regards the question whether, when several agents are thinking, only one is doing the work, or whether all really produce some effect, I have made a special experiment, which leads me to conclude that more than one agent can be active at the same time. We conjecture that several agents are probably more powerful than one, but that a confusedness of impression may sometimes be produced by different agents attending to different parts or aspects of the object; this, however, is mere conjecture.

Most people seem able to act as agents, though some appear to do better than others. I can hardly say whether I am much good at it or not. I have not often tried alone, and in the majority of cases

when I have tried I have failed; on the other hand, I have once or twice apparently succeeded. We have many times succeeded with agents quite disconnected from the percipient in ordinary life and sometimes complete strangers to them. Mr. Birchall, the headmaster of the Birkdale Industrial School, frequently acted; and the house physician at the Eye and Ear Hospital, Dr. Shears, had a successful experiment, acting alone, on his first and only visit. All suspicion of a pre-arranged code is thus rendered impossible, even to outsiders who are unable to witness the obvious fairness of all the experiments.

The object looked at by the agent is placed usually on a small, black, opaque, wooden screen between the percipient and agents, but sometimes it is put on a larger screen behind the percipient. The objects were kept in an adjoining room, and were selected and brought in by me, with all due precaution, after the percipient was blindfolded. I should say, however, that no reliance was placed on, or care taken in, the bandaging. It was merely done because the percipient preferred it to merely shutting the eyes. After recent experiments on blindfolding by members of the Society, I certainly would not rely on any form of bandaging; the opacity of the wooden screen on which the object was placed was the thing really depended on, and it was noticed that no mirrors or indistinct reflectors were present. The only surface at all suspicious was the polished top of the small table on which the opaque screen usually stood. But as the screen sloped backwards at a slight angle, it was impossible for the object on it to be thus mirrored. Moreover, sometimes I covered the table with paper, and very often it was not used at all, but the object was placed on a screen or a settee behind the percipient; and one very striking success was obtained with the object placed on a large drawing board, loosely swathed in a black silk college gown, and with the percipient immediately behind the said drawing board, and almost hidden by it.

As regards collusion and trickery, no one who has witnessed the absolutely genuine and artless manner in which the impressions are described, but has been perfectly convinced of the transparent honesty of purpose of all concerned. This, however, is not evidence to persons who have not been present, and to them I can only say that, to the best of my scientific belief, no collusion or trickery was possible under the varied circumstances of the experiments.

A very interesting question presents itself as to *what* is really transmitted, whether it is the idea or name of the object, or whether it is the visual impression. To examine this I frequently drew things without any name—perfectly irregular drawings. I am bound to say that these irregular and unnameable

productions have always been rather difficult, though they have at times been imitated fairly well; but it is not at all strange that a faint impression of an unknown object should be harder to grasp and reproduce than a faint impression of a familiar one, such as a letter, a common name, a teapot, or a pair of scissors. Moreover, in some very interesting cases the idea or name of the object was certainly the thing transferred, and not the visual impression at all; this specially happened with one of the two percipients; and, therefore, probably in every case the fact of the object having a name would assist any faint impression of its appearance which might be received.

As to *aspect*, *i. e.*, inversion or perversion, so far as my experience goes it seems perfectly accidental whether the object will be drawn by the percipient in its actual position or in the inverted or perverted position. This is very curious if true, and would certainly not have been expected by me. Horizontal objects are never described as vertical, nor *vice versa*; and slanting objects are usually drawn with the right amount of slant.

In proceeding to the details of the actual experiments, it would take far too long to recount the whole—failures as well as successes; I shall only describe a few, from which a more or less obvious moral may be drawn.

The two percipients are Miss R., and Miss E. Miss R. is the more prosaic, staid, and self-contained personage, and she it is who gets the best quasi-visual impression, but she is a bad drawer, and does not reproduce it very well.

Miss E. is, I should judge, of a more sensitive temperament, seldom being able to preserve a strict silence, for instance, and she it is who more frequently jumps to the idea or name of the object without being able so frequently to "see" it.

I was anxious to try both percipients at once, so as to compare their impressions, but I have not met with much success under these conditions, and usually, therefore, have had to try one at a time—the other being frequently absent or in another room, though also frequently present and acting as part or sole agent.

I once tried a double agent—that is, not two agents thinking of the same thing, but two agents each thinking of a different thing. A mixed and curiously double impression was thus produced and described by the percipient, and both the objects were correctly drawn.—*Proceedings of the English Society for Psychical Research.*

Pleasure and action make the hours seem short.

Othello.

COINCIDENCES.

BISHOP ARTHUR CLEVELAND COXE, D. D.

Who can solve mathematically the mystery of coincidences? I mean the mathematical chances in a given case, which are against its ever existing. Are there not psychological and other mysteries concerned which must account for the fact that against all mathematical probability, or even possibility, coincidences the most marvellous are known to our daily experience and occur in every human history? Nay, they are so frequent as to be a law of life and one which must be daily reckoned for, socially, economically, morally, and in many other ways, as as a rule of life.

A trifling instance to begin with. For the origin of this paper, this is the fact, I have been startled at the frequency, morning, noon, and night, with which, on consulting my watch, I have found it *precisely* the hour—that is, not so many minutes before or after, but the hands indicating twelve, one, two, or whatever it might be, to a second. This over and over again, and never once when I had any forethought of the occurrence. Time and again, rising with a general impression only of the time, there was six o'clock A. M. (the minute hand at twelve, the hour hand at six), a straight line across the dial. Once even the little second hand was in direct line with this perpendicular, so as not to be seen. And such things happened so constantly that I was led to ask: What are the mathematical chances, suppose a man looks at his watch irregularly, but six or seven times a day, that he will find the hands just in a position so precise? Now and then it must occur, but often? Constantly? Again and again, day after day? Certainly not.

I was once at table with a pleasant party, when a dignified person, who happened to call on a momentary errand, was induced to join us as we lingered after dinner. By some chance he failed to catch the names which were mentioned to him as he took his seat, and, joining in the conversation, he began by some reference to Mr. Emerson, respectful enough, but betraying entire ignorance of the fact that Mr. Emerson sat beside him. It was just where it would never have occurred to him that Mr. Emerson would have been a probable guest. Happily, there was no depravity of circumstance in anything that followed on this occasion; but it may introduce a reference to the fact, which everybody is able to verify by personal instances, too many to be numbered—the fact that we often inexplicably happen to think of some one, perhaps long forgotten just as an unexpected letter is handed in from the dear old friend, or, like as not, just as the servant presents his visiting card and tells us: "The gen-

tleman is in the parlor and seemed glad to find that you were at home."

How often, writing to a neglected correspondent, letters cross, and you open one from him just as he must be opening yours. How often, after waiting till patience is exhausted, adding one day more, then another, and then a third, you write to inquire "why a parcel was not sent," etc. It comes just as your letter is fairly posted, and you receive it with the remark, in soliloquy: "If I had waited still another day, the parcel would have waited too, by some detention more or less incomprehensible."

One often opens a book at a most applicable paragraph, of which take one instance out of many. The late most venerable and pious Dr. W., of Baltimore, once told me of a reproof he received, as it struck his devout soul, providentially. Sitting in his library, he had fallen into a moment's doze, when the servant entered, to announce a visitor, perhaps. Starting from his little nap with an instinctive feeling of chagrin to be found idle, he almost unconsciously grasped a book that stood by his chair, not even observing what it was. When the servant left him, glancing at the little manual into which he had mechanically inserted his forefinger, he found it actually resting on these words: "*Never change thy employment for the sudden coming of another to thee; but, if modesty permits, appear to him that visits thee the same that thou wert to God and thyself in thy privacy; but, if thou wert sleeping . . . snatch not up a book to seem studious . . . nor alter anything to make him believe thee better employed than thou wert.*" Dear soul! there was no hypocrisy in this man, and the little book, well-worn, attested how often he might have been found with it, making it his "guide, philosopher, and friend." It was Jeremy Taylor's "Holy Living," with which many of my readers are, doubtless, familiar. If not this anecdote may tempt them to procure for their souls this most precious ally, if they long to walk with God or to contend with advantage against the Evil One. Is the telegraph wire, even under the ocean, a rude material symbol of other mysterious communications between human spirits? Out of scores of striking experiences that often suggest this question let me relate just one. More than thirty years ago, in the company of several eminent gentlemen, I had the happiness of visiting the reputed home of Milton, at Forest Hill, in Oxfordshire, where a very intelligent young woman did the honors and showed us over the apartments and the grounds adjoining, pointing out the "removed place" of *Penseroso* and other points illustrative of that exquisite poem. To make my story short, the next day one of my companions, the accomplished Sir Charles A——, gave me a drawing of the scene which he had kindly

made for me during the night-watches, from hurried pencilings on the spot. It so happened that, soon after my return to America, the drawing was mislaid; but, after twenty years, it turned up one day, as I was examining some papers in the old trunk. "Treasure trove! this shall not be lost again," I cried, in my delight; and I sent it to be framed. It came home in due time, and I hung it in an honorable position among my parlor books. *That very day* came a letter from Oxford, signed by a worthy matron, introducing herself as the young maiden of other days who had received us at Forest Hill, and asking whether I had forgotten my promise to send her any description I might write of that day's adventures. She must have written her letter just about the very day I found the picture and had been led to wonder whether she were yet living.—*The Independent.*

THE INFLUENCE OF MIND UPON BODY.

ILLUSTRATED FROM A PHYSICIAN'S PRACTICE.

BY A. D. ELMER, M. D.

The influence of the mind upon the body is apparent when we consider that the brain is not only the receiving, but also the distributing, reservoir of the nervous system. When anything occurs to disturb the equanimity of the mind, the brain immediately telegraphs the news over the wires, or nerves, to every organ in the body, and the result is, that they are more or less interfered with in the performance of their respective functions.

To illustrate: It is a well known fact that a paroxysm of anger renders the bile as acrid and irritating as a dose of calomel; excessive fear relaxes the system, while intense grief arrests the secretion of the gastric juice.

The influence of the brain on the digestive organs is so direct, that in cases of injuries to the head, and in some forms of acute brain disease, nausea and vomiting are among the earliest systems.

Its influence over the action of the heart and lungs is familiar to every one, as seen in cases of intense grief, sudden bad news, etc., manifesting itself in fainting, sighing and palpitation.

Is it therefore at all to be wondered at that the progress and duration of a disease are powerfully influenced for good or evil by impressions made on the mind either from within, by the patient's own mental condition, or from without by *friends*, who, from their manner of conversation, influence the patient favorably or unfavorably, and in the latter case have even forever quenched the feeble flame of life, when, with more cheerful surroundings and impressions, it might have been kept burning.

Let me recall one or two cases to show this influence.

Case I was that of a lady, suffering from a severe attack of peritonitis.

In such cases, of course, opium is used to keep the patient in as quiescent a state as possible, and while under its influence her facial expression was one of extreme debility.

Naturally, when her friends learned of her illness they visited her. Some of them expressed the opinion that she looked very badly, and probably would not live very long, while one, more *considerate* than the rest, volunteered the cheerful information that Mrs. So and So (whom the patient knew very well) had died that morning from *the very same disease*; and, as if to make matters worse, three of the patient's friends, one after another, died with peritonitis while she was ill with the disease, and the news of their demise was faithfully carried to the sick lady, to help her on to recovery. The effects of such communications on the sick are sometimes disastrous, nullifying the action of medicine, and putting at naught all the efforts of the physician to stay the progress of the disease.

In the case just referred to, I was obliged (in order to prevent serious consequences) to prohibit the visits of relatives and friends, excepting those who were actually in attendance on her. She then commenced to recover, and ultimately gained her health and strength.

Case II was that of a lady suffering from neurasthenia, or nervous exhaustion, and consequently in a depressed state of mind.

She was progressing quite favorably toward a recovery, when unfortunately inflammatory rheumatism attacked one of her lower limbs. Of course, this did not tend to encourage her, but she bravely set to overcome, if possible, that difficulty.

I had left her one evening in quite good spirits, when, imagine my surprise, on visiting her next day, to find her very much prostrated and complaining of intense pain across the abdomen, which had been so severe as to prevent her sleeping during the night.

The first question she asked me was, "Doctor, is this intense pain that I am suffering *rheumatism of the bowels?*"

In endeavoring to ascertain the cause of this new complication, I was informed that shortly after my departure the day before, she commenced to have pain across the stomach and bowels, which, becoming more severe, she had recourse to hot poultices to relieve, and while so engaged a lady visitor came in, and, remarking on *how badly the patient looked*, and seeing what was being done, said, "that she knew

just how to pity her, that she must be suffering terribly, *that her mother had died from the same cause, and that it was rheumatism of the bowels.*"

This pernicious and gratuitous piece of information was received in all faith by the patient, and it took the most positive assurances on my part *that such was not the case*, before she commenced to have any relief from the pain.

I might cite numerous cases to show the power of imagination over disease, but these two will suffice.

Now the remedy for all this lies in the fact that we must encourage, not discourage, that we must be extremely careful how we enter the sick room, what conversation we carry on there, and to keep all disagreeable subjects away from the patient. Bring sunshine and gladness, not gloom; warm hands and warm hearts, not a cold, chilly demeanor, and the sad eye will brighten at our approach, and we will find the satisfaction that we have given the sufferer pleasure, not pain, have given him hope, and not saddened his heart with despair. In closing, I would in justice say that there are those *who are endowed* with a kindly spirit, and whose attentions are soothing and comforting to the sick and afflicted, and who, when they find that all human aid is vain, point the way to a better land, where suffering is unknown.—*The Pulpit Treasury.*

MENTAL TRANSFERENCE.

The Rev. Thomas Mitchell, of Albany, N. Y., details in his work explaining the phenomena of spiritualism, some experiments he performed at Bangor, Maine, several years ago, in the presence of a large audience :

A young man of that city, about twenty years of age, who, but a short time before, had been found susceptible of the impressibility of thought-transference, took his position at one end of a large platform, while I stood upon the other, about twenty feet distant. All that was requisite in order to prepare him for the experiment, was simply to touch with my finger the polar organ, or, as it is technically called, that of firmness, which did not require more than five seconds. Everything being now ready, I requested any gentleman in the room to come forward, or send by writing what object they wished thus communicated. After a short pause a gentleman came forward and handed me a slip of paper with the word "rabbit" written on it; of course, as this was a familiar animal, it was only necessary to see the name in order to have the image of a rabbit produced upon my own mind. I then turned my whole attention, or so much of it as I was able

to concentrate, on the mind of him to whom I wished to communicate the picture or image of a rabbit, at the same time making an effort of the will, so that he should see the animal itself; a short pause then succeeded of about ten seconds, until it was evident from the fixed attention of this man to a certain point, that he saw something which somewhat astonished him. I inquired in an audible voice, "What do you see?" To which he immediately responded in a loud and distinct voice, "A rabbit." The gentleman, at my request, rose and said that was the animal whose name he had written on the paper.

Another similar request was then made, when a gentleman came forward, and, in a low whisper, which it was impossible for any one but myself to hear, said, "Make him see a lion." No sooner had the animal been suggested and my mind fixed, as before, but without being conscious of making the least mental effort to communicate its image to the mind of the other, nevertheless he instantly fled in terror from the place where he stood, seized a chair, and put himself in an attitude of defense. As soon as I was able to inquire what he saw, he exclaimed, in a fearful tone of voice, "A lion, a lion." The experiments were continued until they became satisfied of the fact that such mental transference had really taken place.

THE CHOLERA AND THE NERVOUS SYSTEM.

Prof. Swing appears to strongly incline to the doctrine of the new medical school, if so it may be called, of "Metaphysicians." He has evidently read upon the subject, but treats it much more in a literary than scientific manner. He thinks freedom from fear most excellent :

"Fear and anxiety will help this disease (the cholera) fix itself upon the spinal cord; and hence to fly from a city or town is valuable, not only because one can find thus a purer air, but also because one thus can fly from a constant fear. To lessen the daily anxiety is to increase the prospect of escape."

There is not the least evidence that Asiatic cholera "fixes itself" on the spinal cord, or that it is a disease of the nerves. There is, on the contrary, strong reason to believe it a result of microbes taken into the system and living in and destroying the vital fluids. How can the metaphysical treatment affect the countless swarms of these parasites?

To show the utter absurdity of the metaphysical method, suppose a man takes the germs of the trichina into his stomach, and from thence they are diffused through his blood until the muscular tissue swarms with millions of them. The nerves are tortured with agony, yet this is not a nervous disease. The parasites feed in the muscular tissue, pressing

its fibers apart, and throwing the effete waste of their own vitality as poison into the blood.

"A well mind projected into" such a "sickly system," would no more destroy the parasite than it would hold back the sun in its daily course.

Suppose, again, a man takes arsenic, which would be preferable, the chemical antidote, or "a well mind projected" into the patient?

The varieties of intermittent fevers are caused by germs, as Prof. Swing admits, and he finally accepts the same for cholera in these words :

"Thus the germs of cholera may be atoms which no chemistry can detect, and these may require a certain number of years for manufacture in the world's hidden shop. But these atoms create an excess of heat in the nervous system, and there follows an excess of secretion and a sudden draining of the cups of life."

If such be the cause of these diseases, the "metaphysical" "projection" of "well minds" would be about as efficacious as Mrs. Partington's mop against the Atlantic Ocean.

We must understand that there are at least two great classes of diseases. The first, involving the nerves, is susceptible to mesmeric or "metaphysical" influences; the second, distinct and beyond the nerve-control. Within narrow limits the "metaphysical" treatment is legitimate and useful, but pressed beyond, by forestalling the assistance demanded, works untold injury. What is necessary to meet the coming of the cholera, is the observance of those sanitary conditions which science has shown to be essential to destroy the microbes or cholera germs, reducing the virulence of their character, and preserving the health of the community at the highest possible point. The enemy is weakened, and the resistance increased at the same time. — *Jno. C. Bundy, in Religio-Philosophical Journal.*

ABNORMAL CONDITIONS OF MIND.

PROF. W. F. BARRETT, F. R., S. E., M. R., I. A.

Dr. Carpenter himself remarks, that "everyone who admits that 'there are more things in heaven and earth than are dreamt of in our philosophy,' will be wise in maintaining 'a reserve of possibility' as to phenomena which are not altogether opposed to the laws of physics or physiology, but rather transcend them;" and he adds (*Mental Physiology*, p. 633), "some of his own experiences have led him to suspect that a power of intuitively perceiving what is passing in the mind of another, which has been designated as 'thought-reading,' may, like certain forms of sense-perception, be extraordinarily exalted by entire concentration of the attention. So far, however, as we are acquainted with the conditions of its exercise, it seems to depend upon the

unconscious interpretation of indications (many of them indefinable) furnished by the expression of the countenance, by style of conversation, and by various involuntary movements; that interpretation, however, going, in many instances, far beyond what can have been learned by experience as the *meaning* of such indications."

It will be noticed that whilst Dr. Carpenter does not deny the possibility of thought-reading or some analogous kind of divining power, he distinctly asserts that everything *he* has seen is explicable by sign or "muscle-reading." The evidence that I have here adduced, on the other hand, indicates that when a person is thrown into a hypnotic or passive condition, the nervous action associated with thought can be excited by a corresponding action in an adjoining individual, and this across space and *without* the intervention of the recognized organs of sensation. Nor does this seem an altogether incredible fact. The energy of electricity exerts itself in two ways, by transmission along a material conductor and by influence, or induction as it is termed, across space. May not nerve energy, whatever be its nature, also act by influence as well as conduction? For many years I have held this view, and it has been confirmed by what I have witnessed from time to time. My main object in bringing this paper before the Section is to direct attention to the subject in the hope that those who have any evidence to offer in support of this view, or any good grounds for opposing it, may favor me with their experience.—*Proceedings of English Society for Psychological Research.*

CASES OF THOUGHT TRANSFERENCE.

EDMUND GURNEY, M. A., FREDERICK MYERS, M. A., AND PROF. BARRETT.

In Thought-transference, so far as we have hitherto dealt with it, both parties (whom, for convenience sake, we will call the Agent and the Perceptant) are supposed to be in a normal state; and we have a few cases which appear to differ from our previous experiments in Thought-transference only in the facts that the transference of the impression was not accompanied by any definite exercise of will, and that the transferred image seemed more objective. Such a case is the following, given us by Mr. J. G. Keulemans, of 2, Mountford Terrace, Barnsbury Square—a scientific draughtsman—with whom some of us are personally acquainted:

"One morning, not long ago, while engaged with some very easy work, I saw in my mind's eye a little wicker basket, containing five eggs, two very clean, of a more than usual elongated oval and of a yellowish hue, one very round, plain white, but smudged all over with dirt; the remaining two bore

no peculiar marks. I asked myself what that insignificant but sudden image could mean. I never think of similar objects. But that basket remained fixed in my mind, and occupied it for some moments. About two hours later I went into another room for lunch. I was at once struck with the remarkable similarity between the eggs standing in the egg-cups on the breakfast table and those two very long ones I had in my imagination previously seen. 'Why do you keep looking at those eggs so carefully?' asked my wife; and it caused her great astonishment to learn from me how many eggs had been sent by her mother half an hour before. She then brought up the remaining three; there was the one with the dirt on it, and the basket, the same I had seen. On further inquiry, I found that the eggs had been kept together by my mother-in-law, that she had placed them in the basket and thought of sending them to me; and, to use her own words, 'I did of course think of you at that moment.' She did this at ten in the morning, which (as I know from my regular habits) must have been just the time of my impression." Such an incident, however, seems very exceptional; and in the great body of our cases one or other of the parties is, or both of them are, in some condition other than that of normal waking consciousness."—*Proceedings of English Society for Psychological Research.*

BOOK NOTICES.

THE PRIMITIVE MIND CURE, by W. F. Evans, author of "Mental Medicine," "Divine Law of Cure," etc., etc.

This volume is designed to contribute something toward supplying the demand in the public for further light on the subject upon which it treats—the cure of disease in ourselves and others by mental and spiritual agencies. The work is written in the interest of Self-healing, and contains the essential features of the instruction which the author has given to numerous persons during the last twenty years.

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EFFECT OF THE EMOTIONS UPON THE BODY.

It is well known how the great Boerhave resorted to fear as a curative agent, when a large number of his patients in the hospital were seized with epileptic fits from sympathy with a person who fell down in convulsions before them. He announced that the next person who was thus affected should have hot irons applied to him. He caused the irons to be heated red hot, and had them conspicuously displayed. Not a patient was seized afterwards.

Dr. Moore relates that an English officer in the East India service was confined to his bed by asthma, and could only breathe in an erect posture. A party of Mahrattas broke into the camp and put him in peril of his life. Jumping up instantly, he mounted his horse and wielded his sword with his usual vigor, although just before he was not able to draw it from its scabbard.

The same authority refers to the case mentioned by Hildanus, of a man suffering severely from the gout, who was taken from his bed by a companion, disguised as a ghost, carried down stairs and laid on the ground. Under the influence of fear, he immediately recovered the use of his limbs and ran swiftly up the stairs to his room. He never had the gout again.

Another physician relates that a woman had her dress simply torn by a dog, but supposed she had been really bitten. She immediately fancied that she would have hydrophobia. In a short time every symptom of that dread disease appeared, so that skillful physicians could not discover any difference between it and real hydrophobia. She died in great agony.

John Hunter himself, the great surgeon and anatomist, suffered from disease of the heart, which he attributed to the fear of having caught hydrophobia while dissecting the body of a patient who had died of the disease. The death of Hunter was immediately caused by a fit of anger, which unnaturally accelerated the heart's action.

Von Swieten narrates a case where a child was frightened into epilepsy by a large dog leaping upon it, in whom the fit returned whenever the dog was heard to bark.

Do you mean to say the pun-question is not clearly settled in your minds? Let me lay down the law upon the subject. Life and language are alike sacred. Homicide and *verbicide*—that is, violent treatment of a word with fatal results to its legitimate meaning, which is its life—are alike forbidden.

—O. W. Holmes.

"Deal gently with us, ye who read!

Our largest hope is unfulfilled,—

The promise still outruns the deed—

The tower, but not the spire, we build."

—O. W. Holmes.