

knowledge of a certain thing is general, we are liable to be injured by evil-minded persons. How is it that persons who are remarkable for the poverty of their physical developments are, under certain circumstances, able to lift weights which but few of the strongest men can do? Richard A. Proctor, in writing on this subject says: "The explanation of this and the preceding cases cannot be mistaken by physiologists, and is very important in its bearing on the phenomena of hypnotism generally, at once involving an interpretation of the whole series of phenomena, and suggesting other relations not as yet illustrated experimentally."

"It is well known that in our ordinary use of any muscle, we employ but a small part of the muscle at any given moment. What the muscle is actually capable of is shown in convulsive contractions, in which far more force is put forth than the strongest effort of the will could call into play. We explain, then, the seeming increase of strength in any set of muscles during the hypnotic state as due to the concentration of the subject's will in an abnormal manner, or to an abnormal degree, on that set of muscles. In a similar way, the great increase of certain powers of perception may be explained as due to the concentration of the will upon the corresponding parts of the nervous system." Here we see those errant philosophies about mesmerism, magnetism, etc., generalized under the head of concentration of will, which is probably as far as we can reach in that direction. Now what is concentration of will but faith? It is generally inferred that faith can only be possessed by a certain class of persons where excellence and moral virtue place them above the average, yet in this we are no doubt wrong. Faith is an occult power and, as other powers, may be possessed or acquired by the good or the bad.

Is there anything more strange about healing the sick by the laying on of hands than the feats performed by persons in the hypnotic and other states? I trow not, though as remarked by the News, the fact of the sick being healed, does not establish the truth or divinity of any creed, but it certainly goes a little way in establishing the authority of the Holy Scriptures. It is said that knowledge is power, but in regard to faith we may say that power is knowledge, and as the maxim works both ways, we can say that it is a good one. When a person is asked to have faith he is not asked some thing unreasonab, but simply to exercise a latent power within him. Much might be said on this subject, but not wishing to trespass upon a newspaper, I will bring this communication to a close, and another time may have something more to say on this most interesting subject.

W. R. MAY.

The Science of Cross-Examination
 Lawyer—You say you know Mr. Smith?
 Witness—Yes, sir.
 Lawyer—You swear you know him?
 Witness—Yes, sir.
 Lawyer—You mention that you are acquainted with him.
 Witness—Yes, sir, acquainted with him.
 Lawyer—Oh, you don't know him; you are merely acquainted with him? Remember that you are on oath, sir. Now be careful. You don't mean to tell the Court that you know all about Mr. Smith, everything that he ever did?
 Witness—No, I suppose—
 Lawyer—Never mind what you suppose. Please answer my question. Do you, or do you not, know everything that Mr. Smith ever did?
 Witness—No, I—
 Lawyer—That'll do, sir. No, you do not. Very good. So you are not acquainted with all his acts?
 Witness—Of course—
 Lawyer—Stop there. Are you, or are you not?
 Witness—No.
 Lawyer—That is to say, you are not so well acquainted with him as you thought you were?
 Witness—Possibly not.
 Lawyer—Just so. Now we begin to understand each other. If you don't know anything about Mr. Smith's acts when you were not with him, you can't swear that you know him, can you—
 Witness—If you put it that way.
 Lawyer—Come, sir, don't seek to evade my question. I'll put it to you again. When you say you

know Mr. Smith, you don't mean to say you know everything he does?
 Witness—No, sir, of course not.
 Lawyer—Just so; of course not. Then you were not quite correct when you said that you knew Mr. Smith?
 Witness—No, sir.
 Lawyer—In point of fact you don't know Mr. Smith?
 Witness—No, sir.
 Lawyer—Ah, I thought so. That'll do, sir. You can stand down.
 —Boston Transcript.

What a Log Is.

"Father," asked Johnny, "what is a log?"
 "A log, my son," replied Brown, stealing a hasty glance at Mrs. B., to see if she was listening for his answer, "a log, my son, is a big piece of wood or timber. Why do you ask, Johnny?"
 "It tells in this story about heaving the log, and it says the ship went fourteen knots an hour. What does it mean by knots, father?"
 "Knots, Johnny—knots? Why you have seen a log—almost covered with knots—haven't you? Well, that's what it means—fourteen of them—the ship got by fourteen of them in an hour. That's all, Johnny," said Brown, with a sigh of relief that he had got out of it so easily.

The pension appropriation bill appropriating \$100,000,000 passed the House.

Henry Huddleston (colored), was lynched last night at Winchester, Tenn., for raping Widow Vaughan.

The political pressure being brought to bear on Governor Cornell, of New York, to induce him to refrain from signing the elevated railroad tax bill. It is thought, however, that it will become a law.

LIST OF LETTERS.

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