

BUCHANAN'S Journal of Man

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Introduction to the Journal of Man.

AS the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organs of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in relation to the soul, physiological in relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in craniology. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passional, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have, during sixteen years, been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or LEGISLATION that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY of ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It

also gives us new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisectioning anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

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Ancient and Modern Vagaries.

THOSE who have occupied themselves in the useful duties of life, and confined their reading to wholesome science and literature, have little conception of the realm of speculative notions and literature generated by the credulity which accepts whatever is ancient without investigation, and the imaginative enthusiasm which generates new varieties of illusion. A few quotations are here offered without comment, as illustrations of a speculative movement developed in this country during the last forty years.

The horrible degradation of women in India is closely identified with the ancient superstitions, the Buddhism and Brahmanism which have been inherited from a remote and ignorant antiquity, and which cherish the old superstition of reincarnation or metempsychosis. The *London Standard* says: "It is essential for the honor of a Hindu family of good caste, says a writer in a contemporary, that it should contain no unmarried daughter of mature years. The existence of such a daughter is not only a social disgrace, but a religious crime. When, therefore, a female infant is born, the first idea of her father's mind is not one of pleasure, nor perhaps of very active regret, but simply how to find a husband for her. It is not necessary that she should become a wife in our sense of the word. It suffices that she should be given in marriage, and go through the ceremony of the seven steps, which completes the religious rite. Aged Brahmins of good family still go about the country marrying, for a pecuniary consideration, female infants whom they sometimes never see again. Within the memory of men still living this abominable practice was a flourishing trade. A Kulin Brahmin, perhaps white-haired, half blind and decrepit, went the round of his beat each spring, going through the ceremony of marriage with such female infants as were offered, and pocketing his fee, and perhaps never returning to the child's house. So long as he lived she could marry no other man; when he died she became a widow for life. The Hindu child-widow is looked upon as a thing apart and accursed, bearing the penalty in this world for sins which she has committed in a past existence. Her hair is cut short, or her head is shaved altogether; she exchanges her pretty childish clothes for the widow's coarse and often squalid garment. She is forbidden to take part in any village festival or family gathering; the very sight of her is regarded as an ill omen. Her natural woman's instincts are starved into inanition by constant fasts, sometimes prolonged to seventy-two hours. Amid

the genial and bright-colored life of the Hindu family she flits about disarrayed, silent, shunned, disfigured — in some parts of India a hideously bald object — forbidden all joy and hope. There are hundreds of thousands of widows in India who have acquiesced in their cruel lot. They accept with a pathetic faith and resignation the priestly explanation which is given to them. They penitently believe that they are expiating sins committed in a past life, and they humbly trust that their purifying sorrows here will win a reward in the life to come."

In a lecture delivered in London, the Hindoo philosopher, Mohini, answered questions as follows in reference to Karma and reincarnation:—

Q. — What is the nature of Karma that determines sex?

A. — It is absolutely necessary for each monad before it can be perfect, so far as perfection is possible, to pass through incarnations in the male as well as in the female sex. The principal cause of determining sex is the cultivation of abstract thinking. The difference between a man and a woman is that the man has more capacity for abstract and the woman for concrete thought. All Karma which has the tendency to produce one or the other of these capacities determines sex.

Q. — Can a monad attain the highest perfection in any round without incarnating in both sexes?

A. — No. When a person cultivates a certain expansiveness of mind, he cannot by so doing transcend the average of the human race, unless he is an adept. He must on reaching that point return and reincarnate as a woman.

"Therefore they [the ancient philosophers] said it was an absolute necessity that woman should go down to the grave and return as man, in the second incarnation; for it was so believed by them. For instance, you who to-day are here as women, the next time you will return as men. Again you pass away and return as women, and so on alternately. This is in harmony with the law of reincarnation. In connecting these subjects I am necessitated to throw out many things that may seem vague and unreasonable to those who have not thought deeply on such subjects." — Lecture by H. E. Butler, of Boston, author of *Solar Biology*.

A correspondent of the *N. Y. Herald* reported an interview with Mr. Butler as follows:—

"Several men have lately advanced the idea that by proper care the human race need never die. Can you place any credit in this hypothesis?"

"Yes, full credit. The man who from physiological reasons advances this idea touches the periphery of a great truth, while we descend to the centre. He deals in the physical laws of health and disease, and from his investigation he finds that in a perfect organization it may be possible for men to live forever. We find the same facts revealed to us in our search, and we go further and learn how to live for an eternity."

“Is the secret copyrighted or secured by patent?” “Not at all.”
 “Will you tell it?” “Yes, in one word.” “What is it?” “Celibacy.” “Please explain.”

“It is hard to explain. It is not the celibacy of the Shakers. That will not bring happiness or long life, though it may aid both. Perhaps the ideal celibacy of the monks, the living and mingling with the world and yet not receiving contamination from it, comes nearest to it, though that does not express it fully. It is the life which Christ lived on earth, only more in accordance with the usages of society. It is the life of the angels in heaven, who, though male and female, are not married or given in marriage, and do not reproduce their kind, save from God.”

“How can this produce longevity?”

“By keeping the mind above and away from earthly objects and looking upon all human beings as brother and sister spirits.”

“You believe a person may attain immortality by this?”

“I do. The lives of all who follow our teachings are modelled after this plan.”

“Do you marry?”

“Yes; marriage is essential to a complete life.”

“Have not any of those who believe as you do died lately?”

“Some of us; though we live longer and happier than most people.”

“Why do you die at all if your theory is true?”

“We are still sinful and weak in faith. Our lives are in proportion to our faith. ‘As our days our strength shall be.’”

“Well, and how long before you will be able to live for ever?”

“When our minds are strong enough to conquer our desires.”

“Will the time ever come when an esoteric philosopher shall be firmly placed in the niche of immortality, so he need never make any further effort to maintain his position?”

“No, never. The possession of immortality depends upon effort. We must have a perpetual war with our passions, and if we want to be immortal we must conquer them. A failure means death.”

“So it is the story of Bulwer’s Zanoni put into real life?”

“Exactly. It is the dream of the theosophist realized. It is the fountain of perpetual youth, the elixir vitæ, the philosopher’s stone, all in one.”

“Must the esoteric also have due caution regarding his health and care for his diet?”

“Assuredly. He must live according to the divine precepts, taking the life of Christ as his model.”

“Will proper care as to the habits of life and diet ever produce immortality?”

“Not alone, though they will help. Natural, unrestrained celibacy is the key to our philosophy. Without it we die; with it we may live for ever.”

“Then I am to understand that the true esoteric philosopher rears no children?”

“You are right. We do not.”

“In case all the world became esoteric how would you supply the vacancies caused by death?”

“When we are all esoteric we shall not die unless we relapse into sin, and that sin will raise new people to cover the earth.”

“Until all the world conforms to your idea how will you get recruits?”

“From those who have sinned against nature. Sin is death. Righteousness is life. Men can choose between the two. We prefer life and freedom from sin, for we have more enjoyments and live longer.”

“You believe immortality desirable?”

“If our faith is kept, yes; if immortality is for sin and pleasure, no, no, no!”

“You indorse the idea, then, that an earthly immortality is possible?”

“So far as I have said I do. They are right in supposing immortality possible, but wrong in assigning the cause. The only way to attain it is by practising esotericism.”

“Do the limits of your philosophy imply any change of body, either in form or methods of nutrition?”

“None in form. We shall have the same bodies when we are immortal as now, the same limbs and features; but we shall not eat so much, because we shall have less waste to supply.”

“What proportion of our food will be saved by practising esotericism?”

“I am not prepared to say for sure. From investigations I have made I think we shall save about seven-eighths of the food we now use. In other words, we shall require but one meal where we now demand eight.”

[The JOURNAL has heretofore shown that the greatest longevity has been attained by those who practised neither abstinence from food nor celibacy. All such departures from the Divine plan are necessary failures. The extraordinary folly of seeking longevity by celibacy is shown in the fact that celibates or bachelors are not as long-lived as the married. The most remarkable examples of longevity are found among those who pursue the opposite course to celibacy. In the 8th number of the first volume of the JOURNAL OF MAN is related the case of the Venetian consul, F. S. Horigi, who lived to his 115th year at Scio, who had five wives, fifteen or twenty other women, and forty-nine sons and daughters. He was never sick, and was remarkable for his general activity and the perfection of his senses and memory, his intellectual vigor and happy temperament. The famous English centenarian, Thomas Parr, who lived to 152, married his first wife in his 81st year, and his second when he was 120. He certainly never attained longevity by avoiding women, for when he was 105 years old he had to do penance at the church of Alderbury for an intrigue with Catherine Milton. Mr. Butler can hardly hope to rival such examples of longevity, but it is to be hoped that he will live long enough to become wiser on this subject and give up the idea of tinkering the Divine plan by such

unnatural suggestions. Schemes of immortality easily rise and flourish among the credulous and fanatical. It is not long since Mrs. Girling died in England, a sincere fanatic, who believed that she and her followers were to live forever. The poor dupes have been scattered since her death disproved her doctrine. But such ideas are so pleasing to the vain and credulous they cannot be suppressed by reason. Cagliostro, the very famous impostor, made a great deal of money by selling his elixir of immortal youth, but died in 1795 at the age of 52. The only elixir of immortal youth is in a noble life. "Whom the gods love die young," even at the end of a century.

The progress of modern civilization has not yet extinguished this live-forever folly. It crops out here and there, wherever credulity and fanaticism furnish a proper soil. The *Truthseeker* of September 22nd states that "Bishop David Patterson, founder of a straggling twelve year old sect, called 'Children of Zion,' got his disciples so convinced of his supernatural powers that they affirmed that he could not die, and then astonished them by dying on the 13th." It is surprising to rational people that these follies are not laughed out of existence, but we console ourselves with the recollection that the ancients and even our own ancestors were a great deal more credulous. Credulity reached its maximum in India, where it still flourishes vigorously and sends its ramifications to America. Buckle's *History of Civilization* says, "Among an immense number of similar facts, we find it recorded that in ancient times the duration of the life of common men was 80,000 years, and that holy men lived to be upwards of 100,000. Some died a little sooner, others a little later; but in the most flourishing period of antiquity, if we take all classes together, 100,000 years was the average. Of one king, whose name was Yudhishtir, it is casually mentioned that he reigned 27,000 years, while another, called Alarka, reigned 66,000. They were cut off in their prime, since there are several instances of the early poets living about half a million. But the most remarkable case is that of a very shining character in Indian history, who united in his single person the functions of a king and a saint. This eminent man lived in a pure and virtuous age, and his days were, indeed, long in the land, since, when he was made king, he was two million years old; he then reigned 6,300,000 years, having done which, he resigned his empire and lingered on for some 100,000 years more." The Boston immortals should not overlook these ancient fables. Mrs. Eddy might well receive them as unquestionable history.]

Since this article has been in type, Prof. Butler, in a conversation with the editor, has denied the correctness of the report of his conversation by the *Herald*. He does not expect to attain immortality on earth, but has an enthusiastic faith in the longevity attainable by a proper spiritual hygiene. I stop the press to make this correction, and do it with much pleasure, as Prof. B. is a worthy gentleman of many original ideas and very different in character from the charla-

tans who propose to live forever and who would cure a fatal hemorrhage by denying its existence. They are a singular compound of ignorant credulity and worldly cunning. Their logic, if honestly carried out, would require them to dispense with food and clothing and even *money*, for these things exist only because they think them. But when yellow fever or small pox appears they have not the courage to carry out their theory.

“Then let us imagine that we have three races or grades of humanity. This creates the tower of Babel and the unknown tongues, for it is utterly impossible for one to comprehend the other. The starry men and women are constantly calling “Come up higher,” but their language is understood in a slight degree only by those who are looking upward. These starry souls are not twice born on this earth; for these, many reincarnations is not true.

“The next higher or Edenic grade tell us they have never been animals, and that our theory that man passes up through all other forms of existence is not true.

“Then the third class, whose faces, forms, and habits resemble the different types of the animal kingdom, tell us that the stars are but lamps in the sky, and that when man dies that is the end of him. For him reincarnation as a superior man may not be true. May it not be possible that he expresses in this life all the lives he has lived before? ’Tis believed by many very wise and learned people that some men return to animals. It was taught by Dayanand Saraswati Swami, a learned pundit of India, that in some cases men became trees. If this be true he is making a circle and may eventually be enabled to make it a spiral. This would be a long and painful journey and quite unnecessary, for it is perfectly possible for this class to call every shade of their elemental lives to account to their present manhood. Of course every low order of life through which they have passed are their ancestors, and at times attempt to gain the supremacy and will succeed in a measure. While these are really the component parts of the man himself, he can, with a determined will, pass them through the crucible of his higher nature, and extract the living gold from the dross and become thoroughly human.”— *Occult Word, Rochester.*

“If there are invisible planets can there not be an invisible sun also? Why cannot the Sun have an astral body, a soul that overshadows it like that of man? Could the so-called sun-spots be the effect of the attraction of the Twin? The fact that we do not see it is of itself no argument that it does not exist.”— *Correspondent of Occult Word.*

“*P.* — But is this earth a living, breathing being? *I.* — No doubt of it.

“*P.* — Is it not a globe as it appears to be by our relative knowledge? *I.* — Yes, this globe is the material form of the Earth Spirit.

“*P.* — What is the spirit within? *I.* — Heat, fire. (Which is the only element that man has not succeeded in adulterating.) Its heart is fire.

“*P.* — It is so with man, whose heart is fire also, and the veins of his body register 98°. Then may we not make use of the Universal Earth Aura? *I.* — Yes, being the physical vitality belonging to our mother earth it is our heritage, and we may reach up and take it like the trees and flowers.” — *Occult Word.*

“Because such a God is possible and natural is the very reason that I do not believe in him; such is too easily comprehended; *but I, myself, am the unfathomable Mystery, the impossible God, and so are you, reader, if you only think so. ‘For, as he thinketh in his heart, so is he.’*”

“The fact is that we *derive nothing but disease, inharmony, and death from the surroundings of this life.*” — *F. B. Dowd, a Rosicrucian author.*

“My point is, that while you claim to see yourself or your reflection in the mirror, it is simply the invisible you or Spirit between you and the mirror beholding the one and *only* reflection of the *spiritual* idea.

“That which you seem to behold in the mirror, and which you call a reflection of yourself, is absolutely your face and you are looking at it by deflected views. You are looking from the mirror and not toward it. We mean just what we are saying here, and we are now correcting a long standing belief or delusion. When you seem to be looking toward the mirror and think you are looking at a reflection of yourself it is a great mistake, for you are looking, not toward the mirror, but *from* it, and the reflection you behold is your mortal self. This is absolutely true, and to any one unfolded sufficiently in Spirit to grasp the fact we can demonstrate it.” — *A. J. Swarts, Ed. Mental Science Mag.*

“A Science Healer never requires a patient to diet for any disease. He knows that if the flesh is lifeless it cannot feel, and that food has no power to harm. Whenever harm results after food is eaten it is all owing to mind, hence treat the mind only and of course with mind. It is not difficult to cure the worst cases of dyspepsia, so-called, while directing the patient to eat whatever he chooses.” — *A. J. Swarts.*

“A cancer exists on the body *because the mind allows it to exist.* It is a trespasser as are all diseases, and when in the name of Truth they are denied the right of existence, and ruled out as simply error, and unreal, they cease and vanish into nothingness.” — *L. G. Calkins.*

“There is in fact nothing but God. There is no substance-matter.” — *Mrs. Eddy.*

The *New York Sun* of Sept. 2 gives several columns to “Christian Science” and Mind Cure. One of the healers of this class in Boston was asked what he would do if he “found a man bleeding to death from a severed artery.” He replied that he could handle such a case, for he had “known of arterial blood stopped through Christian Science.” If large arteries were severed, he said, “It would make no difference. A big nothing is not any more of nothing than a little nothing!”

This "Christian Science" treatment is merely to deny that any trouble exists, and try to communicate the same idea to the patient. But neither patient nor healer has been found silly enough to rely upon this in such cases, except in the case of Mrs. James, who died of hemorrhage under the Christian Science treatment.

Another Boston doctor, a leading representative of Mrs. Eddy, says that Christian Scientists should live for ever, that he expects to do it himself, and thinks he could train others to do it. This magical process of relieving diseases and accidents and living for ever is thus explained in Mrs. Dr. Densmore's "Analysis of Mind Cure:"—

"I was told there is no such thing as sickness, pain, or death; that these conditions are the result of erroneous judgment, false mental modes, and exist in the mind alone. When I asked, Is there no physiological law to which we are answerable for violating its conditions? I was told there is no physiology, no organic processes, no functional activity. These are all modes of *mental* activity; *all is in the mind*; matter has no existence save as an *idea in mind*; muscular force is mental force; all functional action, prehension, mastication, deglutition, digestion, assimilation, and excretion, are performed by thought; in short, there is no physiology, and pain and suffering, sin and death are in the world because of a belief in the mind that they exist. A proper understanding of this truth dispels the mistake, and sin and suffering disappear. Then I said, it is a mistake that we have liver, lungs, heart, etc. Yes, was the reply, they are only reflections of thought, they have no existence in reality."

The foregoing vagaries and delusions are not from the interior of a lunatic asylum. They proceed from people who act like others, and know how to make money and sell their theories for a very high price. The credulity which has heretofore been confined within orthodox limits has burst out like a flood, and we can only say with the jocose Puck, "What fools these mortals be!" Such delusions are too ludicrously absurd to be treated seriously.

But the delusionists are shrewd enough to pay large sums for puffs and glowing accounts of their accomplishments, their charms, and their success. Such eulogies (paid for at a dollar a line) in the reading matter of leading journals, apparently not advertisements, give them reputation enough to attract more converts or patients, fill their purses, and swell the army of gullibles. New truths in their purity advance very slowly: but a small fragment of truth mingled with a mass of delusions and giving them a color of plausibility appeals to a large class of charlatans and dupes. I do not mean that all who are inclined to favor mental treatment are dupes, for there is an old truth therein, known and practised with success long before Mrs. Eddy made it subservient to her profitable impostures, and with much greater success than her followers have attained. To those who wish to see something *honest* and *rational* in the direction of mental treatment I would recommend a work recently published by Dr. J. H. DEWEY, of Buffalo. I have not had time to examine it, but know that Dr. Dewey's writings are of a religious

and speculative, but philosophic and practical character. The title of the work is "The way, the truth, and the life, a handbook of CHRISTIAN THEOSOPHY and Psychic Culture." It is not tinctured with either Eddyism or Oriental Theosophy.

There are a number of sincerely religious people whose faith in mind-cure rests on theological grounds and whose sincerity entitled them to our respect. Outside of the class of mind healers is another class led by Rev. Dr. Simpson of New York, called Divine Healers, who believe the sick to be miraculously healed in answer to prayer and anointing, according to the New Testament. They claim many cures.

The Tonic Sol-fa System.

The article on this subject in the last JOURNAL has interested many readers who want to become acquainted with the new method. Mr. Harry Benson, 14 Music Hall, Boston, is the teacher of this system who can give any information and supply the books of which the following is a list:

The Standard Course, by John Curwen, is the text-book of the method. Any one who wishes to thoroughly learn the method should get this book, — about 300 pages, retail price \$1.40. Teacher's net price \$1.25.

The Staff Notation Primer, a small work by J. Spencer Curwen, — 60 pages, retail price 25 cents, — shows the application to the ordinary staff notation, and might be called a staff supplement to the above. Teacher's net price 20 cents.

How to read Music (and understand it), by John Curwen, — 128 pages, retail price 50 cents, — is not really a text-book. It is an excellent little work for those inquiring as to the method — is very readable. It has the great advantage of showing the *relation of the Tonic Sol-fa to other methods*, and of giving a *general view* of the subject. Teacher's net price 40 cents.

The Teacher's Manual, by John Curwen — about 400 pages. The full title defines the scope of this work: "The Art of Teaching, and the Teaching of Music: being the Teacher's Manual of the Tonic Sol-fa Method."

By far the most important work from an educational and pedagogical standpoint. Rev. Dr. Duryea said, "If one wants to teach Greek or Hebrew, or Mathematics or Music, he should possess this book," or words to that effect. Mr. Luther W. Mason says, "Every teacher in America should have this book."

The first part of the work is on the art of teaching *per se*. The second part illustrates every step in the teaching of the Tonic Sol-fa Method. For a teacher of the method it is *supplemental* to the Standard Course. — Teacher's net price \$1.80.

There is a rapidly growing demand for thoroughly trained teachers who can give instruction in public schools and in evening classes on the Tonic Sol-fa Method. The supply is not nearly equal to the demand. Mr. Benson has not been able to find properly qualified teachers for one half the applications he has received within the last two years. A letter from a Western teacher's agency, dated June 24, 1886, says: —

"I desire to get the names and addresses of a few good Tonic Sol-fa teachers. I am having more and more call for these teachers, and think I can place several during the year."

Hypnotism.

THE curious subject of the connection, actual or possible, of hypnotism with crime is attracting a great deal of serious investigation in France. The latest announced results are those obtained by M. Jules Liégois, Professor of the Faculty of Law at Nancy. He has been endeavoring to discover a way in which to compel a person who has been hypnotized, and who may have performed some deed which has been suggested to him while he was in a hypnotic state, to reveal the name of the person suggesting the deed. It had been found impossible to make a subject reveal the suggester when that person had specifically ordered that his name be kept secret. The successful attempts to bring about the same exposure by indirect means are thus described.

A woman who was known to be a hypnotic subject was thrown into an artificial sleep, and M. Liégois suggested to her that upon awaking she should shoot a certain Monsieur O., who was supposed to have insulted her. She was directed to say, if questioned, that M. Liégois had never spoken to her upon the subject, and that she did the shooting without any suggestion from any one and entirely of her own volition. A revolver was laid near her and she was awakened. Monsieur O. was near, and the moment she saw him she seized the revolver and fired at him. She was then put to sleep again and questioned. She admitted the shooting, but denied all suggestion, and stoutly maintained that the deed was done of her own free will. The questioner then suggested to her that when she saw the instigator of the crime she should go to sleep for two minutes, then should look fixedly at him until "That will do" was said, and should then stand in front of him and hold out her skirts as though to conceal him. She was awakened and M. Liégois came into the room. At once she apparently went to sleep, in a short time awoke, and, fastening her eyes on M. Liégois, followed him step by step about the room, and finally, stopping in front of him, spread out her skirts.

Another similar experiment was tried by Prof. Bernheim on a soldier who was induced to take a five-franc piece under hypnotic suggestion, and then to swear that it had never been suggested to him to take it, but that he did it of his own free will. He also, when again hypnotized, absolutely refused to reveal the identity of the suggester of the theft, but when told, upon seeing the suggester, to step up to him and say, "I am very glad to see you. Please sing me the 'Marseillaise,'" he did so at once upon being reawakened. Put to sleep again, he again denied that any suggestion to steal had been made to him; but when told upon seeing the suggester to go up to him and say, "I remember you perfectly: it was you who told me to steal," he followed the direction.

The practical result of the experiments is to apparently show that while a person obtaining hypnotic power over another, and directing his victim to commit some crime, can at the same time, by a mere command, make sure that the victim will never reveal his name in

answer to a direct question, and will assume personal responsibility for the crime, the suggester can never be sure that his victim will not expose the suggester's identity in some indirect way. The power of the hypnotizer apparently extends no further than to secure the literal obedience by the victim to a certain categorical direction.—*N. Y. Sun.*

TONY LEFEVRE—THE PROFESSIONAL SUBJECT,—The *N. Y. World* says: A listless-looking fellow shuffled into the Hoffman House café recently and, seating himself at one of the tables, gazed around with a vacant, half-frightened stare. Nobody paid any attention to him, and after a while he got up, walked irresolutely towards the Twenty-fourth street entrance and wandered out as aimlessly as he came in. There were three physicians in the café at the time, but not one of them recognized in the stranger one of the most interesting psychological studies of the age—a man whose brain must be like putty, so easily is it moulded and controlled by another mentality.

The man was Antoine Lefevre, better known as "Tony," a professional subject for mesmerists and hypnotists. He belongs to a family of singularly impressionable natures, his father before him having submitted himself for years to experimenters in mesmerism in Paris and London, and his elder brother following the same line as himself in many engagements with travelling professors of the art who gave public exhibitions. "Tony" has appeared before hundreds of audiences, with Prof. Carpenter or the Kennedy Brothers as his exhibitors, and has given such indisputable evidence of his remarkable mental condition as to leave not the slightest doubt of the genuineness of the demonstration thereof. His brother for many years was engaged by the late Sig. Blitz, and amused thousands by the antics that many believed to be simply a part of the "business," and by a few as a proof that a human mind could be controlled and made completely subservient to the will of another.

"Tony" is now about thirty-five years of age. He began his career as a "subject" before he was eighteen years of age, and in less than three years his personality had become so thoroughly destroyed that he could be controlled as readily by one person as another. That was demonstrated in San Francisco in 1876. A mesmeric exhibition was given by a "professor" named Foster. Tony was seated in the audience as usual to help out in case no person of sufficient susceptibility was found to create amusement. He responded when the call came for people to go upon the stage, together with four others. The usual performances were gone through, and when the curtain rang down and Tony went to his hotel he was approached by Charley Flynn, a man-about-town and a gambler, who was a thorough sceptic on the subject of mesmerism, and questioned. Tony maintained that he had no control over his own actions when he was directed by the man who employed him, and in his zeal to prove that he was telling the truth he asked Flynn to attempt to exert the power himself. He did so, and to his utter surprise found that he could mentally direct Tony to perform certain things and have the order obeyed unerringly.

Altogether unacquainted with either the theory or philosophy of hypnotism, but believing that he had discovered a gold mine, Flynn simply stole Tony and carried him off. The engagement with Foster was broken, just because Flynn said it should be broken. Tony had no knowledge whatever of the character of his new employer, made no contract, and without knowing whether he was to be compensated for his services or not, or what those services were to be, he accompanied the San Francisco gambler to Chicago, and was there exhibited by him to the fraternity, just about as a six-legged calf or a double-headed woman would be exhibited. He was treated in a most shameful manner, and was compelled to perform actions that no sane man in control of his own faculties would dream of. An effort was made to make money out of him, but Flynn, having no knowledge of show business, and being at heart a trickster, failed when he came to dealing in a novelty — honesty. In a few weeks poor Tony was turned adrift, and he wandered back West again and struck Denver, where he met another “professor” and secured an engagement. Coming East in 1883 he went with the Kennedy Brothers, and in the fall of that year appeared in the New Central Theatre in Philadelphia. One night, about the middle of the engagement, one of the Kennedys took Tony and several other subjects to the Journalists’ Club to give a private exhibition. Among those who saw it was Dr. J. William White, one of Philadelphia’s most eminent practitioners. He gave Tony a very thorough test. It was found that the subject could, without the slightest flinching, permit his eyeball to be touched with the finger, a needle to be run under his finger nails, his tongue to be sewed to his cheek with needle and thread, and a penknife to be thrust into his body suddenly and without warning. He was made to believe that he was a pugilist, an orator, and an actor, and he gave the characteristics of each. After Dr. White had left the club-house Tony was subjected to further experiment. Prof. Kennedy caused him, by some mysterious mental process, to lower his pulse from 88 beats a minute to 46, a performance fraught with so much danger that the lookers-on begged Kennedy to desist. If these different demonstrations were merely assumed by Tony, he was able to bear more physical pain without wincing than ten thousand ordinary men.

“So you are still a subject, ‘Tony?’” said the *World* man, who had followed him into the street.

“Oh, yes,” was the reply. “I suppose I always shall be. There is no other way I can make a living. If people only knew how easily I was controlled, somebody might”—in a frightened whisper—“take me off again the same as Charley Flynn did.”

“That’s true,” said the reporter, “but, Tony, you ought to wrap yourself up well. Why, man, it’s freezing out here, freezing, freezing.”

Poor Tony buttoned up his coat closely, and with chattering teeth and wildly swinging arms ran like a deer down Twenty-fourth street and disappeared.

SURGERY.—The *Boston Medical and Surgical Journal* says: "In the *Bull. Gen. de Thér.* for August 30, 1888, a letter from a Dr. Fort, of Montevideo, furnishes an account (from the pen of an eye-witness) of the painless removal of a wen while the patient was in the hypnotic state. The wen was situated on the forehead, and an incision of five centimeters in length was necessary to extract it. All was done without the slightest sign of pain, and the patient assisted the operator by movements of the head, etc. Questioned afterward, the patient remembered nothing of what had gone on."

SOMNAMBULISM IN FRANCE.—The *Gazette de Bruxelles* says that in August last a young soldier of the 3d infantry, in barracks at Saintes, France, has become a remarkable somnambule. In his somnambulism he answers all questions, predicts the future, discovers the most secret things, and sees to a great distance with marvellous clearness, as is shown in the following instances:—

For some months two soldiers of the battalion had been stealing from a café, and selling three or four hundred pounds of coffee. They could not be detected. The somnambule was questioned and told who they were. One of them being accused positively denied his guilt, but when the somnambule, questioned again, reaffirmed his statements, the culprit was made to confess. The thieves and their accomplice were to be tried at the next session of the court.

A key had been lost at the barracks, and after long search could not be found. The somnambule was consulted, and told them of the recess in the barracks where it was hid, and they found it. In his somnambulism he declared that a detachment of his regiment which had gone to New Caledonia arrived there on the 14th of July and landed at seven in the morning. On enquiry by telegraph it was found to be entirely true. The young soldier has been sent to the hospital at Rochefort under the care of Dr. Bourru, the same whose psychometric experiments on medicines have been reported to the French National Association.

David Duguid—The Inspired Painter and Author.

(From the LONDON MEDIUM AND DAYBREAK.)

SOME years ago I came across a goodly sized volume, indited by the same medium (Mr. Duguid), entitled "Hafed: Prince of Persia," and profusely illustrated by alleged spirit-drawings. The book in question professes to give a record of the earlier years in the life of Jesus—on which our Scriptures are silent—by his controlling friend Hafed, who as one of the Eastern Magi, relates the circumstances of his famed visit to Jerusalem, and thence to Bethlehem, to see and adore the illustrious Infant; and how he kept up a life-long intercourse with, and ultimately (through exposure to wild beasts) died a martyr in the cause of, his friend; after which he very graphically depicts his spirit-life experiences.

Leaving the authenticity of this biography—of which "Hermes" (the book under review) is a companion volume—an open question, it is, I must confess, a marvel in its composition, literary as well as

artistic; more especially when we consider that it comes through a working man who in his normal state has no pretensions to the wondrous powers exemplified in the production of this volume.

At the outset I may state that two "circles" of intelligent individuals meet periodically (and have done so for the last twenty-four years) at the house of Mr. Duguid, in Glasgow, for the express purpose of receiving and recording those instalments of biographic sketches which have already appeared in the published volumes, or are destined to be issued at later dates. This gentleman, while in trance condition, is the alleged mouthpiece of the unseen intelligences, as also the medium of question and answer of a more or less profound nature in connection with subjects beyond the ordinary material reach. The painting circle meets once a month, in the same apartment, and like the other (which is a weekly meeting) is under the able supervision of Mr. Hay Nisbet, publisher, Jamaica Street, who not only has taken a peculiar interest in this movement from the first, but has also rendered valuable assistance in these investigations.

With somewhat of the suspicious allied to my curiosity, therefore, did I enter the charmed domicile, as if I might probably detect a tinge of physical or mental idiosyncrasies in those persons composing the circle. My mind was soon set at ease, however. Mr. Duguid is a gentleman not much past middle life, and still in its vigor; modest and unassuming, and from ordinary intercourse one would never suspect that he was so richly gifted. He is a working man, and as such has received but a very ordinary education. There is no affectation whatever in his demeanor, and he with his amiable partner in life are a couple with whom any person might consider it a privilege to associate. Mr. Nisbet is also a gentleman of culture, combined with a good modicum of cheerfulness, and makes a most agreeable chit-chat companion.

One by one the members dropped in, emblems of cheerfulness and amiability. Finally the arranged-for parties having all come forward, the company took their places in the parlor set apart for the purpose. On entering therein the first object which met our vision was a large oil painting hanging over the mantel-piece, a representation of Ravenscraig Castle, said to be painted under trance condition. Whether that or not, it is certainly a faithful likeness, a statement which my local friends (who along with myself live in close proximity to it) emphatically endorse. Other specimens of our friend's alleged unconscious handicraft also adorn the walls.

We all get comfortably seated round the table (there are fifteen of us — rather a tight fit), and we are all in the highest pitch of expectation. After a record is taken of the assembled sitters, Mr. Duguid takes his accustomed chair, with Mr. Nisbet on his right and an intelligent-looking lady at his left (as is their wont). The different touches of paints having been previously arranged by himself, in his normal state, on a palette and placed before him, Mr. Duguid quietly and (to us) imperceptibly goes under trance, when with the utmost *sang froid* he picks up his brushes, and having secured a

piece of plain pasteboard, straightway proceeds to apply his colours in the glare of the gaslight, with a rapidity and precision which is perfectly marvellous. In the midst of intense interest he roughly sketches his design (a lake view, surrounded by hills), and then works in the shading colours, as if by magic; and in the course of twenty minutes the picture is finished and handed round the table for inspection, when all declare their utmost satisfaction at the result; more especially as it is considered a several hours' task for an ordinary skilled artist.

"But," perhaps some one may say, "there is nothing specially remarkable in this exploit; it is doubtless a clever trick and nothing more." I reply: "It is miraculously more;" for during the whole transaction we notice the artist's eyes closed—firmly closed, so much so that the prominent wrinkles stamped on his eyebrows could not deceive us on that score, whilst the reckless-looking manner in which the brushes were manipulated betwixt the palette and the picture, and his face oftentimes more or less turned away from the work, all tended to produce conviction in the minds of the assembled sitters that no prearranged system of fraud or legerdemain could possibly account for such a wonderful display of artistic skill.

But a still more astonishing feat was yet in store for us. Having selected a couple of ordinary blank *carte de visite* cards, and scraped the faces thereof with a knife, our friend next proceeded to pinch off the corner of each, which in its jagged aspect was to prove the means of final identification. Two eager hands having been held out to catch the falling fragments (I being one of the fortunate couple), the said cards were then placed on the table, the one partly covering the other. The brushes were next laid down on the palette, and the artist (still entranced) having reclined back in his chair, the light was put out, and a verse or two of a hymn was sung, during the two minutes which elapsed ere the signal was given to light up. Judge then of our surprise and delight to find the one card lying face up, whereon was painted a neat scene of land and water, with a beautiful tree in the foreground, the bare branches so delicately traced as could only suggest the action of fairy fingers; while the other card, which was lying on its face, on being turned over proved to be an exact *facsimile* of the larger trance-painted picture we had seen done in the light. On my duplicate corner having been applied to the breach, which it exactly fitted, I became the owner of this last one; and certainly no possible fraud could account for the production of such artistic gems as they have been proved to be.

"But who is the real artist?" some one may ask me. I can only reply that the controlling genius in this curious art circle is said to be one "Jan Steen," a famed artist who flourished in Holland a couple of centuries ago; and I may add, that I had sitting beside me an enthusiastic young Dutchman, who went away sadly disappointed at not being favored with a souvenir of his fellow-countryman's skill. As a matter of fact, however, we had a free and easy talk with "Mr. Jan Steen" on various matters, along with a question and answer affair on literary subjects.

Finally our friend "Hafed" came and gave some very interesting statements and explanations, both moral and philosophical. As this is allied, however, to a phase which it is inexpedient to enter into at present, I need say no more on that point, except to state that by no amount of ingenuity could that company (composed partly of utter strangers) be led to believe that the person under control was enacting a deceptive or fraudulent part; and that the readiest solution of the mystery seemed to lie in accepting the alleged power as genuine, rather than in trying to account for it by normal means, in such awfully strained and far-fetched explanations which are infinitely more bewildering to solve than the alleged theory.

Having had a touch of mental as well as physical refreshment with our remarkable friends ere leaving them, I need only remark that such fellowship has not often fallen to my lot; and if any honest enquirers are willing to trust my word and experience regarding a sample of "direct painting" produced without contact of fleshly hands, it is at their service for inspection.

Ere concluding this sketch, a few items regarding this phenomenon (which I have received on undoubted testimony) may not be amiss. During the twenty-four years of Mr. Duguid's painting experiences, many thousands of persons have witnessed these feats, from all parts of the globe; and nearly 2,000 direct card paintings, drawings, and writings — besides many trance pictures — have been bestowed on the visitors. Gentlemen of the highest culture and eminence (including an ex-Lord Provost of Glasgow) have also witnessed these proceedings, and we believe that many thousands of quarto pages of trance addresses (besides the two published volumes) have emanated from Mr. Duguid during that period. We are also assured that in hundreds of instances doubt and scepticism on the faces of visitors have completely disappeared, and given place to satisfaction and wonder. Of course, everything was shown above board, and no charges were made or even expected, and the tangible reminiscences carried away cannot fail to awaken unbounded interest in this strange though much misunderstood and abused science.

As a perfectly unbiassed individual, I have told my experiences, and should any one wish to test it for themselves, the way is equally open for them.— J. KINLAY, 34 Nether St., Pathhead, Kircaldy.

Lena Loeb, the Electric Girl.

ONE of the Clinton, Iowa, papers says:—

"Miss Lena Loeb, known as the 'Electric Girl,' gave one of her series of exhibitions on the afternoon of the 15th, at Mt. Pleasant Park. Miss Lena is of slight physique, weighing 94 pounds, and being of an age not to be ashamed of — 'sweet sixteen.'

"The little lady came upon the arena in front of the audience and cast into the ring her gauntlet, a smiling face which provoked many would-be athletes to accept the challenge, and try title, singly, to the championship of resisting the thrusts of the little lady, which was done by grasping a round stick, held in a horizontal position in

both hands, whilst Miss L. took hold of the stick in the same manner opposite, and despite the determined effort to oppose her thrust, each one trying was easily pushed about over the floor and pitched into the audience. Several tested her ability, and in such contests were obliged to acknowledge themselves vanquished. One, two, and three men at the same time were added to the opposing forces, with no different results. Miss L.'s power in this direction was only successfully opposed by the united resistance of six heavy men.

"She next carried about the floor, seated in a chair, a man whose avoirdupois was 240 pounds, by grasping with her hands the main rounds of the back of the chair, with the top of the back resting against her forearm. In this same manner a gentleman, weighing 300 pounds, and standing in the chair held from the floor, with nine or ten others exercising their united forces upon the chair, were for a time successfully resisted from forcing the chair to the floor. In these experiments Miss L. showed but little external signs of any great bodily exercise, compared with others, whose faces were flushed, while the smile scarcely left Miss Lena's face.

"The experiments in mind-reading, or obeying the will of another, by being blind-folded and having the hands placed upon her head, were all successful, and more interesting than her feats of physical strength. One interesting experiment was having two persons will her to attempt to do two different things, their hands being placed upon her head, when the person of the stronger will power controlled. These experiments, to be appreciated, should be witnessed. Miss Loeb will give entertainments at the pavilion at 8 o'clock P. M., on each week-day evening until Tuesday next.

"Miss Loeb's powers of mind and will reading have only been known to her for four or five months past. Her power for great physical feats are said to be much stronger in cold weather, when the atmosphere is more intensely charged by electricity, than in warm weather.

"From grasping the stick and chair-rounds and using such great force, one would expect the palms of Miss L.'s hands would have been made callous or blistered, but they showed signs of no more than ordinary usage. We learn the nerves of her hands are destitute of the ordinary sensibility; and when in the grip of the hand of a strong person, expecting to see the contortions of pain in her countenance, he is rewarded with only a provoking smile."

Travelling in the Spirit World.

BY GENERAL EDWARD F. BULLARD, OF SARATOGA.

In December, 1854, with my first wife, I made a visit at the residence of Gov. Talmadge in Fond du Lac, Wisconsin. After a few days I accompanied the Governor to Philadelphia and New York, to aid in procuring the publication of the "Healing of the Nations," a book in which we took a great interest. My wife remained with the Governor's family, a distance of over one thousand miles from New

York city. While in New York, one forenoon we made a social call upon Judge Edmonds at his parlors, then on Fifth avenue, near Thirty-second street, and there met the Judge, his daughter Laura, and Doctor Dexter. While conversing upon the subject of Spiritual communications, Miss Edmonds went into a partial trance and described my wife as being present, standing by my side. Miss E. had never seen her before, but Gov. Talmadge pronounced her description correct. Miss Edmonds said Mrs. Bullard was anxious to talk with me, but as she could not do so without other parties hearing, she withdrew.

In a few days, by regular course of mail I received a letter from my wife, stating that at the very time in question she was anxious to consult with me, and was told by her angel friends if she would consent they would take her to me. She obeyed, and apparently travelled through the other world, and as she passed along she met many old acquaintances who had been several years there, some happy and some in darkness. They all spoke to her as she passed hurriedly along, and in a few moments she was in my presence. As I had not the power to see or hear her, and she could only make herself known to the medium, she declined to converse with me upon the subject about which she was anxious. After my return she fully corroborated her experience on that occasion, and gave me many interesting particulars, not important to relate, in regard to her conversations with the spirits with whom she conversed on that excursion.

As she passed to spirit life on February, 1859, and has often returned since, I thought it might be important that such well-authenticated facts should be put upon record for the instruction of the public, and to excite further investigation as to the great powers of the mind or spirit while yet in the body. On other occasions when I would return from a few days' absence, no matter how distant, she would frequently repeat to me conversations which I had held with persons miles distant from her, with perfect accuracy.

The public ask, What good to know that these things occur?

When persons fully realize that their every act is open to the vision of their living friends, as well as to those on the other side of life, it can readily be imagined what the influence will be upon human conduct.

Miscellaneous.

AMERICAN SCIENCE IN ENGLAND. — The British Association for the Advancement of Science met at Bath in September, and their admiration was excited by the American display of electric science. The phonograph and graphophone were displayed. Two pieces of bar iron were welded by electricity; then two pieces of gas tube an inch in diameter and two bars of steel three-fourths of an inch square. Pieces of aluminum were welded by electricity, which cannot be welded by any other means. Sir Wm. Thompson was present and said the outcome would be "a revolution in our industries."

The American process of obtaining aluminum by using a dynamo was presented, and aluminum is coming largely into use as an alloy with other metals. It was stated that an American manufacturer of stoves was using sixty tons of metal daily in which there was a mixture of aluminum. The cheapening and general introduction of aluminum will be a hygienic benefit, for aluminum is the most wholesome of metals, and being the basis of clay it is the most abundant. Prof. Faerber said he was mortified to see how far England was behind the United States, in which there are millions of electric lights. "Democracy in America (says Carleton) travels more luxuriously than the titled nobility of all foreign lands."

WARLIKE PROGRESS. — The new cruiser "Maine," building at the Brooklyn Navy Yard, heavily steel armored, will have guns that fire balls of five hundred pounds weight and strike at a distance of nine miles. It could anchor off Long Island, and bombard New York.

The new cruiser "Baltimore," just launched, measures 4400 tons and has 10,750 horse power, which promises a speed of 19 knots per hour, making it one of the fastest in the world.

The Gatling Ordnance Company, chartered with a capital of \$1,000,000, is designed to introduce Dr. Gatling's gun. The Gatling gun is a steel cast cannon constructed of a new species of steel capable of being manufactured more rapidly than cannon have ever been made. Three hundred to a thousand rounds can be fired in one minute with improved feed magazines; a battery of six guns can keep a fire of 5000 balls a minute, as long as necessary. Nothing could stand before it. At a mile distance, the balls go through a two-inch plank.

The French think they are in advance of the world with their Lebel rifle and smokeless powder, which makes no noise. It is expected to revolutionize the mode of fighting.

LAND MONOPOLY. — All governments, instead of holding for the people the land, which is the basis of independence, seem eager to get rid of it, and pass it into hands of wealthy companies. The International Company of Mexico, organized under the laws of Connecticut, has received, four years ago, an "important concession from the Mexican Government, by the terms of which the northern half of the peninsula of Lower California was placed in the hands of the company, who stipulated to make a complete and satisfactory survey of it. When this had been accomplished the company became the possessors of one-third of the vacant lands surveyed, and were entitled further to purchase the other two-thirds at a price to be established by the Government. The whole territory from parallel twenty-eight to the American boundary line on the north is now the property of the company, which is actively engaged in opening it to emigration." Mr. Charles Nordhoff has published a work, "Peninsular California," describing this as a valuable country.

AN AWFUL SANITARY LESSON — Ten years ago Memphis had frequently been visited by yellow fever. Its shocking neglect of sanitary precautions was pointed out by Mr. Gill, and after being placed in a decent sanitary condition by the authorities it has become very healthy. New Orleans was regularly invaded by yellow fever, until after being overhauled by General Butler. Louisville was once the graveyard of Kentucky, but its ponds have been filled and it is now a very healthy city. The father of the writer lost his life by the malaria of Louisville. Jacksonville, Florida, is going through a similar experience to other cities, and has raised a panic in the South by yellow fever. It is surrounded by

swamps, and *has no system of drainage*. Such a condition constitutes a death-trap, and it has been terribly scourged. The origin of the cholera which sometimes devastates the world is in just such a condition in India, — the accumulated filth of undrained regions putrefying in a tropical climate. Terrible punishments are necessary to enforce the laws of health.

Meantime there is a *moral pestilence* from rum holes and the vicious classes of large cities, and their accumulating poverty and misery, which are as terrible as fever and cholera. *Industrial education* is the panacea, but how slow are governments in realizing the importance of "The New Education."

BLAKE'S WEATHER PREDICTIONS. — According to Prof. C. C. Blake, of Topeka, Kansas, 1889 is to be an extraordinary year for droughts and floods. His weather tables for 1889, calculated for all the States, will be issued in November at the price of 75 cents.

ANARCHISTS IN CHICAGO. — Notwithstanding the execution of the anarchist leaders last year, the turbulent element is still there in force. A writer in the *American Magazine* says he has found out that the Anarchists are hatching plans "for a bloody and terrible avengement of their Chicago comrades" and for "overturning society and seizing and dividing among themselves, and the workingmen whom they expect to join them, all the money in bank vaults, the sub-treasury, and the portable valuables in the stores and private houses throughout the city." Philosophic Anarchism is a pretty and romantic doctrine that we ought to have no government, and every man should behave himself without the aid of law. The Utopian who is fanatical enough to believe this possible is followed by a baser crowd of turbulent and vindictive men, who are ready for general robbery and murder. Such men would introduce a reign of violence, terror, and disorder if not kept down by force. They are mainly foreigners who do not appreciate a Republican government and are not fit for citizenship.

The most dangerous tendency in our country is toward lawless violence. Dr. Marshall gives the statistics of murder as follows: "In England 237 murders to a population of 10,000,000; Belgium, 240; France, 265; Scandinavia, 266; Germany, 279; Ireland, 294; Austria, 310; Russia, 333; Italy, 504; Spain, 633; and the United States 830 to each 10,000,000 of population.

WITCHCRAFT IN MEXICO. — In a little town near Capitalo, Mexico, a woman who lived in a hut and made the people believe she was a witch, has been exacting a monthly tax from the fathers of families to prevent her from injuring their children. The child of a man who refused to pay her tax died, and she claimed to have killed the child because of the father's refusal. She made a similar threat to a man named Medina, and he responded by beating her to death with the entire approbation of the village. His trial was to occur in the first fall court.

OUR IMMIGRATION. — An illiterate population is not desirable. We exclude the Chinese, who are nearly all educated but admit ignorant hordes from Europe. "In Italy, from whence we are receiving such a flood of immigration, education is at the lowest ebb. Of the population over six years of age in 1881, 61.94 per cent. could not read nor write, and the proportion was about the same for those above fifteen years. In Southern Italy the per cent. was 79.46; in the islands, 80.91; and in Basilicata 85.18."

CRANKERY. — The JOURNAL cannot notice a hundredth part of the crankery in literature. The latest that have been sent in are "Jewish Mythology applied to the coming of the Messiah, by Thos. F. Page," and "The Golden Fleece, a book of Cabalistic Mysteries." The lunatic asylum sometimes produces more rational effusions than these.

A GENEROUS CRANK. — A verbose scribbler, who thinks she is the organ of all the wisdom of ancients and moderns, and sometimes gets into Spiritual newspapers, writes again to the editor of the JOURNAL, "It becomes me to say to you this beautiful morning that I no longer desire to precipitate the birth of Truth on this planet." So the planet will have to roll on without a supply of Truth until her ladyship is ready to "precipitate" the birth.

A CATHOLIC STRIKE. — The *N. Y. Herald* says that the Catholic priests in the Argentine Republic are on a strike because the government has ordered that the tariff for masses, marriages, burials, and other ecclesiastical functions be lowered. The priests complain that as things have been it has been a hard matter to keep body and soul together, and that a reduction of fees will to many mean starvation. The priests in consequence, having refused to continue their ministrations until the offensive ordinance is withdrawn, the churches are or were lately closed, the ringing of church bells being also discontinued.

SPIRITUALISM IN THE SENATE. — A correspondent of the *Philadelphia Telegraph* says there are several Senators who are Spiritualists, a one of them, who is a very wealthy and distinguished man, believes that he communicates with Daniel Webster, and receives important advice from him through writing upon a slate.

CHINESE DEVOTION TO THE DEAD. — The secretary of the Chinese legation at Paris, Gen. Tcheng-Ki-Tong, has recently stated that the term of mourning for the head of the family in China lasts twenty-seven months, and during this time there is no question of property possible. The family keep together, and remain "under the protection, invisible, but present, of the deceased father," for twenty-seven months, during which time his wishes are carried out, and the family may then remain together if it suits their general interest. Thus, he says, they escape the contests over wills and the scandals so common in other countries. The devotion to their ancestors is one of the best features of the Chinese character.

A SCANDINAVIAN WOMAN'S CONGRESS was held in Copenhagen, Denmark, in July last — the first fruits in Europe of the movement to organize a woman's congress in every large city. The delegates assembled from Sweden, Norway, Denmark, Finland, and Iceland, and the attendance was about five hundred. The meeting lasted three days, and the questions discussed were Woman Suffrage, Peace, Temperance, and Co-education. The status of suffrage in the different countries was shown to be as follows: In Denmark, municipal suffrage was proposed to the Diet, but refused, and a petition by Danish women will be sent in at the next meeting; in Norway, the subject has been laid before the Storting, but not yet carried, although there "exists an appreciation of the question's weight and importance, and things are so luckily placed that with municipal suffrage will follow political;" in Sweden the women have municipal suffrage; in Finland they have municipal suffrage, and also the right to sit on school boards and act as poor-law guardians; and in Iceland they have both

municipal and political suffrage, but are not eligible to public office, while the taxes, which are the condition of suffrage, are so heavy that few women can take part. — *Woman's Tribune*.

MISFORTUNES OF WOMEN. — The most terrible exposition of our wretched social condition is given in a tract entitled "Wages and Vice" by Rev. Dr. A. N. Lewis, which shows how women are driven to despair by low wages and poverty. It is stated that, of two thousand "fallen" women of New York and Brooklyn, it was ascertained that before they fell, and while they were trying to get a living by virtuous toil, 534 were getting *one dollar* a week, 336 were getting *two dollars* a week, and 230 were getting *three dollars* a week, thus proving that they were driven to despair by low wages. Surely the question of Industrial Education for women should be in the foremost rank of reform.

TEMPERANCE IN IOWA. — Under the new law no liquor can be sold in Iowa. The privilege ended in September (and even cider is outlawed). Druggists can handle none without a permit of very stringent character.

OLD PEOPLE. — Prof. Chevreul, the famous chemist at Paris, has entered his one hundred and third year. He eats, drinks, and sleeps well, and keeps up with science, but indulges in a very large amount of sleep.

MRS. RACHEL STILLWAGON of Flushing, Long Island, entered her one hundred and fourth year in September. She has good health and appetite, but impaired eyesight. She goes to bed at nine and rises at six.

Centenarians have become so numerous that I have ceased to report them. There are more women than men who reach that age. Nearly all centenarians have been good sleepers, generally rising early.

ANCIENT SEED. — Mr. David Drew, of Plymouth, Mass., planted last spring some corn taken from a mummy exhumed in Egypt and estimated to be four thousand years old. The stalks are about six to six and a half feet high. It differs widely from our Indian corn.

YELLOW-FEVER MICROBES. — Dr. Clifton says (according to the *Macon Telegraph*), "A yellow-fever microbe has the appearance of three joints of sugar-cane. I got them from Washington in a glass tube that somewhat resembles a gourd. The tiny microbes are placed in the big end, but by looking at it you could never tell that there was anything but air in it. The small end is sealed up and the microbes are in there, though apparently dead. Some microbes live in such places for twenty years. We will suppose now that we want to look at some of them under the microscope. Upon the little glass slide we put a drop of gelatine of the consistency that will not run. We take a cambric needle, and after heating it to destroy all microbes that may be in the air, we quickly break the seal of the glass tube and insert the needle, drawing it out quickly and resealing the neck of the tube. We insert the needle in the drop of gelatine on the slide and quickly put on the little cover to shut out such germs or microbes that may be floating about in the air. Then we place the slide under the microscope. In forty-five minutes the microbes have fully aroused from their Rip Van Winkle sleep, and now you see what curious things they are. As I said before, they resemble three joints of sugar-cane, but the joints are not straight, but at opposite angles. Take this fellow, for instance, and you see a joint drops off, leaving him with two joints. Presently another joint joins on to the dropped joint, and by this time a third joint appears on No. 1. Now look at No. 2 and there is a third joint. Now a joint drops from No. 1, and by the time it gains another joint No. 2 drops a joint, and this, with the joint from No. 2, join

together, and there is microbe No. 4. Another joint grows on Nos. 1 and 2, and one drops from No. 3, and, these joining together, make microbe No. 4, and so they go on until the little drop of gelatine is a working, seething mass of microbes. Now, these microbes are in the blood of a yellow fever patient, and there's where they live. They get into a blood corpuscle and eat out all the red part, as a darkey eats out the red meat of a watermelon, and the blood is then a drop of a clear fluid.

TUBERCULOSIS FROM CATTLE. — At a recent medical convention in Paris it was generally agreed that there was much danger of infection from the milk of tuberculous cows. The *Medical Record* says: "It is believed, indeed, that the milk is harmless, even though the cow be tuberculous, provided only that the disease have not invaded the mammæ. But when it is remembered that the diagnosis, in its early stages at least, is very difficult, if not impossible, it will be seen that this belief offers but little assurance of safety. Furthermore, the milk supply of cities is almost always a mixture of the milk from a large number of cows, and the presence of one diseased animal in the herd is sufficient to infect the entire product of the dairy." The meat of diseased animals, when fed to guinea pigs, infected one fifth of them.

As to the meat, the convention voted that "the seizure and destruction of tuberculous animals, whatever may be their appearance of health, should be a constant practice." It was thought that cooking might not destroy the virus in tuberculous meat if a portion of it was rare.

Professor Walley, of Edinburgh, stated that he considered tuberculosis a contagious disease and communicable between animals and men. It occurred frequently among cows and also among poultry. He believed he lost a child from drinking the milk of a tuberculous animal, and another gentleman had the same experience. Tuberculous disease is manifested chiefly in pulmonary consumption, sometimes in scrofula. To meet this danger milk should be well boiled and meat thoroughly cooked. This precaution is not necessary with goat's milk, which is never thus infected.

DEATH DUE TO MERCURIAL INUNCTIONS. — Two cases of dysentery with fatal results have been reported by a German physician. It appears that in both instances the blue ointment was used to excess. In one case over a drachm a day was rubbed in, and in the second, four and a half drachms a day were consumed. — *Medical Record*.

AN INTERESTING WRITER. — DR. FELIX L. OSWALD is the author of a number of interesting works, of which the following is a list: —

Physical Education; or, the Health-Laws of Nature. 12°. Appleton, 1882. *Household Remedies*, for the prevalent Disorders of the Human Organism. 12°. Fowler & Wells, 1885. *Summerland Sketches*; or, Rambles in the Backwoods of Mexico and Central America; illustrated by H. F. Farny and H. Faber. 8°. Lippincott, 1880. *The Poison Problem*; or, The Cause and Cure of Intemperance. 12°. Appleton, 1886. *Zoological Sketches*: A Contribution to the Out-door Study of Natural History; illustrated by H. Faber. 8°. Lippincott, 1883. *Days and Nights in the Tropics*; illustrated by H. Faber. 8°. Lothrop & Co., 1888. *The Bible of Nature*: A Contribution to the Religion of the Future. 12°. Truth-Seeker Co., 1888.

Mrs. E. L. SAXON gave an address at the M. E. church in Tacoma on Social Purity, September 9th. She was introduced by Rev. Mr. Davis, formerly of Syracuse, Kansas, who at the close of the meeting referred to the good results of Mrs. Saxon's lecture to women in that city, which had

been the means of rescuing two women from a life of shame, who had been present. Their history was recounted with a pathos which brought tears to the eyes of many. The house was crowded, mostly with young men, and the occasion was solemn and impressive. — *Woman's Tribune*.

DEATH OF PROF. PROCTOR.—The recent death of Prof. R. A. Proctor at New York removes one of our most interesting scientific writers. He was educated as a Catholic, but became a thorough sceptic in religious matters, like Ingersoll. His death was quite discreditable to the medical profession. He came from Florida with a severe *intermittent fever*. In a paroxysm of the disease, the physicians *assumed that it was yellow fever*, and had him taken from the hotel to the hospital where he died—a grave mistake.

THE POPE AT ROME.—Father Schuck, who has recently returned from Rome, says the church now owns only the Vatican, where the Pope lives, and that Italians are hostile to the priesthood. He says the Pope will not stay at Rome longer than two years, possibly not more than six months. He will go to Madrid, in Spain. If this is true we should have heard of it through other channels.

PSYCHOMETRY.—The psychometric view of public affairs is always sustained by the result. The limited territory of mild climate at the North Pole will be discovered when the expeditions reach it. An expedition is preparing to seek the South Pole; if they reach it they will find, according to Psychometry, only ice and snow. Mr. Blaine is verifying the character given him by Psychometry in his destitution of candor and the unfortunate influence he exercises on his party. Psychometry reveals a coming enlightenment, and in the next ten years the public mind will receive more enlightenment than in any previous decade.

GRADED TAXATION.—Switzerland has recently enacted a law which will be watched with the keenest interest all over the world. Mere laborers and those who make a bare living are not taxed at all, but the larger the income the larger the tax. Thus, a man in receipt of \$10,000 per annum pays relatively more than he whose yearly earnings are \$5,000 or less.

BRASS BETTER THAN STEEL.—F. M. Stowe, of Winneconne, Wis., has solved the problem of tempering brass. He has shown an edged tool that will cut a seasoned pine or hemlock knot without affecting the tool, and the various tests he has made prove it superior to steel for cutting purposes as it takes altogether a finer edge.

LYNCHING IN THE UNITED STATES.—“There were lynched during the year 1887 in the United States no fewer than 123 persons. Of the various States and Territories, Texas leads the list with fifteen lynchings, and Mississippi is entitled to second place with fourteen to her credit. All the victims were males, eighty of them being negroes.”

MOSQUITOES, GNATS, AND FLIES.—It is stated in a medical journal that these nuisances can be kept off by bathing the skin with water which contains a very small portion of carbolic acid, just enough to give the water a smell.

HELEN KELLER.—The *International Record* for April contains a most interesting account of the education of Helen Keller, of Tuscumbia, Alabama, who is both blind and deaf. “The work of educating her was intrusted entirely to Miss Sullivan, whose success in bringing this little girl, not yet eight years old, into cognizance of the world of things and of ideas, is little short of marvelous. Helen Keller is possessed of remarkable quick perception, and bids fair to far surpass the famous blind mute, Laura Bridgman.”

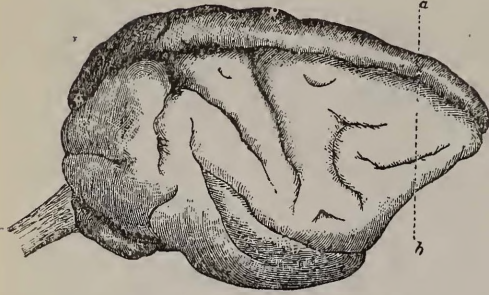
Chap. XV. — The Recollective Region. — *Continued.*

MEDITATION, dreaming and absence of mind — Posterior part of the front lobe — Ferrier's section of a monkey's brain — Interior, middle, and exterior divisions of the front lobe — Broad foreheads — Precocity — Nature and cultivation of Memory — Method of recollecting — Intensity — Progress of Memory outward in the brain, and consequent law of repetition — How to retain our knowledge — Exaltation of memory, ante-mortem and post-mortem.

THE mental processes above the organ of Composition might properly be called MEDITATION, the whole lateral aspect of the forehead having a more or less meditative character. Behind the meditative and literary organs comes the region of DREAMING, a tendency to thought which is complex and ingenious but more vague and ideal. Day dreaming may arise from meditation constituting a reverie. The tendency to such meditation and day dreaming is sometimes so strong as to absorb attention from surrounding objects to interior thought and produce absence of mind, which is frequently observed among persons of very meditative habits, and our newspapers have given many real or fictitious examples of the amusing effect of this absence of mind. Persons addicted to this are sometimes found talking to themselves unconsciously. It is stated in the biography of Ben Hardin, a famous lawyer of Kentucky, that he would sometimes turn aside from the table, take up one of his coming cases in court, and go through the whole course of a trial, conversing with the witnesses and officers as in a real scene, and then attend to his company as if nothing unusual had happened. DREAMING is a part of the region of SOMNOLENCE, which connects with Ideality, Modesty, and Impressibility, by the influence of which the hypnotic condition is produced, the eyes being disposed to close, from increased sensitiveness, and the will power diminished, as this antagonizes the upper part of the occiput, so that the individual becomes a passive subject for experiment and attains the condition of somnambulism and somniloquence, being able to talk and act by the interior faculties while the eyes are closed.

In this condition the coincident faculties of the intuitive and clairvoyant region of the interior of the hemispheres come into play, and wonderful intellectual powers are displayed in psychometry, clairvoyance, spiritual communication, and independent thought. This is the condition of mesmeric subjects and spiritual mediums, a condition in which the individual attains a wonderful command of thought and language, beyond his ordinary mental condition.

It is a difficult problem to determine how much intelligence belongs to the posterior portion of the front lobe, which contains the meditative, somnolent, ideal region in the temples, and how much to the spiritual intelligence on the internal aspect of the hemispheres, for all organs depend so much on the co-operation of their next neighbors and coincidents that it is difficult to determine the exact results of their perfect isolation. The nearest approach to a decisive experiment on this subject was made by Ferrier upon three monkeys, in cutting off the anterior portion of the front lobe, as shown in the



engraving on page 231 of his work on the brain, here reproduced. The section shown by the line *ab* leaves the posterior margin of the front lobe and the entire anterior margin of the middle lobe, which has semi-intellectual functions. There could not therefore be an entire loss of intelligence. The experiment de-

monstrated that the front lobe was void of physiological functions, for it produced no physiological effect, and indeed the same thing has been demonstrated by injuries of the brain, severe injuries of the front lobe producing no serious results unless inflammation should be developed.

Of the results of the experiments Dr. Ferrier says, "And yet, notwithstanding this apparent absence of physiological symptoms, I could perceive a very decided alteration in the animal's character and behavior, though it is difficult to state in precise terms the nature of the change. The animals operated on were selected on account of their intelligent character. After the operation, though they might seem to one who had not compared their present with their past, fairly up to the average of monkey intelligence, they had undergone a considerable psychological alteration. Instead of, as before, being actively interested in their surroundings and curiously prying into all that came within the field of their observation, they remained apathetic or dull, or dozed off to sleep, responding only to the sensations or impressions of the moment, or varying their listlessness with restless and purposeless wanderings to and fro. While not actually deprived of intelligence, they had lost to all appearance the faculty of attentive and intelligent observation." That they still had the power of moving about and avoiding obstacles is in harmony with what we know of somnambulists, in whom the same power exists without the use of the external senses, and the exterior consciousness of the intellectual faculties. The monkey was therefore reduced to the somnambule condition.

Ferrier's experiment would seem incompatible with the system of Gall and Spurzheim, for they had not discovered the peculiar dreamy and intuitive intelligence which belongs to the posterior margin of the front lobe, but it is a valuable addition to our knowledge. The intellectual organs tend to quietness and oppose the restless aggressive spirit; hence we understand why the monkeys in this experiment were either dull, apathetic, and sleepy from lack of intellect, or if waked up, were wandering to and fro in a restless and purposeless way.

Intellectual cultivation produces a quiet, passive, and receptive state of mind, and hence, if carried too far, impairs the active energies, while the lack of intellect increases the controlling power of the impulses.

In reviewing the middle or recollective range, we perceive that

toward the median line it manifests the simple off-hand intelligence which is adapted to the daily business of life. This is the portion most developed in animal brains. More exteriorly on the forehead, it gives the ability to acquire learning, to store up historical and scientific knowledge; to become a walking cyclopedia. Behind the angle of the forehead (which is square in heads adapted to learning), it develops the creative power of literature and art, the power that combines and originates, the power in which man most excels animals and becomes capable of that progress which changes the face of the world.

Broad foreheads are the world's redeemers from the hardships imposed by climates and the physical necessities of life on earth. The soul incased in matter and destitute of the creative original power that comes from broad foreheads would live like animals with but little relief from the hardships of barbarian life.

But the inventive power of the broad forehead continually increases our command of the elements, and diminishes the burden of toil that oppresses the race. The broad forehead also gives the power of transmitting perfectly in literature the knowledge and inspiration of each generation to its successors.

Beyond all this, it gives a power of inspired progress, a capacity for catching subtle influences from all sources, of making psychometric exploration of nature and receiving inspiration from the spirit world, which sometimes comes in spirit voices, but more often in the unconscious influx of thought and sentiment. The lateral organs of the forehead co-operate with their parallel region on the median line in which the subtlest spiritual perceptions are created.

It must be borne in mind, however, that symmetry of development is necessary to symmetry of thought, and that a great predominance of the intellectual organs is not favorable to practical soundness of judgment, for it produces too passive and receptive a character, not sufficiently independent and self-reliant. The impressional nature produced by breadth of the temples is apt to yield to the influences of society, or of leaders, and fall into erroneous opinions and impracticable or imaginative theories, unless sustained by the occipital organs which give firmness, independence, and practicality. Intellectual predominance is often manifested in a precocity* which is not followed by subsequent distinction, because the elements of character are feeble. Strong characters, in which the intellect is not a predominant element, are often slow or moderate in their school days, like Sir Walter Scott, who though eminent in literature was never distinguished by profundity of thought.

*We have examples of this precocity authentically given in the "Encyclopedia Britannica," such as that of a boy reported by the French newspapers of 1760, who at five years of age was introduced to the Academy of Montpellier and answered with accuracy a great number of questions on the Latin language, sacred and profane history, ancient and modern, mythology, geography, chronology, philosophy, and mathematics, and received an honorable certificate from the academy. An English boy, Thomas Williams Malkin, was equally wonderful. He taught himself to read and write and at the end of his third year wrote letters to his mother and relatives. At the age of four he wrote exercises in Latin and knew the Greek alphabet. In his fifth year he had a good command of English and understood what he read with critical precision. His imagination was so vivid that he wrote a description of a visionary country called Allestone, of which he fancied himself King: he drew a map of the country, naming its mountains, rivers, cities, villages, etc., and gave a sketch of its history. Neither of these prodigies was heard of after their youth. Zerah Colburn, the wonderful calculating boy, grew up to a commonplace man.

Memory is so important a faculty, and its deficiency is so often complained of, that it would be profitable to consider the method of cultivating and sustaining it. We have had many teachers and many treatises or systems of artificial memory or mnemonics, which are cumbrous and not always valuable. I have read no authors on this subject, but derive my ideas entirely from the study of the brain, especially of the region of Memory.

The organ of Memory, like its next neighbor Time, gives the power of projecting thought backward or bringing the past to the present. In doing this it must revive the ideas which have been formed by other faculties. If there were no faculty of Color, Memory could not recall colors. Its power of recollection must therefore depend much on co-operation, for unless the perceptive organs give a large number of clear and positive conceptions, memory will not have much to recall. Memory therefore will be copious or not according to development. One man will easily recollect language, another numbers, another faces and places, another colors, another events, another who forgets these will recollect principles and plans.

The cultivation of memory, therefore, should not be limited to recollective processes, but should embrace all the intellectual faculties, for all contribute something to the perfection of memory. Moreover, as experiments have shown that the activity of one sense assists the activity of others, so does each intellectual faculty contribute to sustain the intellectual power.

Every organ of the brain depends in some degree upon the co-operation of neighboring and similar organs for its best normal manifestation, and the whole front lobe should be cultivated to produce a perfect memory, for by using all the intellectual organs we have a perfect comprehension of the thing to be recollected.

For example, in recollecting a speech, though the lower organs may give us the words, gestures, and incidents, it requires the higher faculties to perceive the rationality, the harmony, the purpose, the motive, the connection, and the true meaning of its passages, and these higher faculties give us additional links of association by which to retain it in the memory, so that if the memory of words should fail, the memory of ideas, principles, and purposes should recall what is lacking. One who has a poor verbal memory may report a speech fairly by his understanding of the subject and the intent of the speaker.

Hence the first principle to be regarded in perfecting the memory of anything is to know it thoroughly and understand it thoroughly, to grasp and hold it by means of every faculty that we have. If it is a picture, the picture must be thoroughly studied and appreciated in all parts, their relations and their merits or defects. The preparation for memory, therefore, is *thorough study*. So necessary is this that those who have a good development of the Understanding find it extremely difficult to recollect anything they do not understand, and any one would find it difficult to memorize a confused and non-sensical sentence, or an arbitrary catalogue of words, while a poem or interesting address might be easily memorized because it furnishes

ideas that appeal to all our faculties and that serve to recall each other by their established associations. In studying an interesting passage we perceive all the associations of one part with another. These associations and connections are realized by the organs that give breadth and height to the forehead. A feeble intellect, unconscious of these, would have to rely upon the verbal memory alone.

Teachers of mnemonics, instead of relying upon these natural associations which belong to everything we would retain in memory, would have us to establish artificial associations of what we would recollect with certain geometrical forms, squares, angles, etc., or with a certain formula of words which is to be memorized, but I do not perceive any advantage of these artificial over the natural associations.

Our next suggestion is that whatever we would recollect must be either visible, understandable, audible, or sensible, and that we should use our strongest faculty, whether vision, understanding, hearing, or sensibility, as the chief agent of memory. In the great majority of mankind the visual faculty is the most active and reliable, hence they succeed best in recollecting visible objects. If a name or date is to be recollect, they do not recollect it well by hearing it pronounced, but if it is written or printed they can recollect well by fixing its visible appearance in the mind. The name on a door-plate is much more easily recollect than the same name merely mentioned in an introduction. If we could retain the first lines of Drake's poem on the American flag—

“When Freedom from her mountain height
Unfurled her standard to the air”—

it will be easily retained by picturing the scene, with a vivid conception of Freedom on the mountain unfurling the flag, and the same process may be continued through the poem, making it a succession of pictures.

This pictorial power is the basis of success in painting, the artist being able to reproduce the scene from memory. Sir Joshua Reynolds, who once produced three hundred portraits in a year, said that when a sitter came he looked at him attentively half an hour, making sketches on the canvas, then put it away and took another sitter. In resuming the first portrait, he said, “I took the man and put him in the chair, where I saw him as distinctly as if he had been before me in his own proper person. When I looked at the chair I saw the man.”

If we have a good auricular and verbal memory, the clear, distinct, and emphatic repetition of words will imprint them thereon, and it will give no small assistance to arrange the words rhythmically so that the rhythm will recall them. Thus in learning the names of the nerves of the head, I found it a great assistance to give them a poetical rhythm, in the order in which they are numbered, as follows:—

Olfactory, Optic, and Oculomotor,
Trochlearis, Trigemini, and the Abductor,
The Seventh, Par vagum, and Glossopharyngeal,
The great Hypoglossal and Spinal accessory.

To cultivate the understanding memory, we look at the subject in every point of view. In such a sentence as this, "The United States of America declared their independence on the 4th of July, 1776," we bring to the recollection a knowledge of the country, the character of the people, the motives of their revolution, the method and the effects of the declaration, etc. Such a memory is totally different from that of a school boy who merely repeats the sentence by verbal memory.

The next principle to be borne in mind is that of *intensity*. The durability of any impression on the mind depends upon its strength or depth. The mind like the soil receives impressions, which, if they are light are soon effaced: the light impress of a footstep soon disappears, the furrow of the plough lasts longer, a ditch or mound may last for centuries. The tragic and terrible events of life are never forgotten; the commonplace things that make the bulk of life disappear entirely from the memory.

Hence to be earnest and interested or enjoy intense pleasure is the method of making a permanent impression on the memory. The struggles and adventures of an earnest life accumulate vivid reminiscences. The book or the speaker that interests us deeply makes an impression that is retained in the memory, The pleasure or happiness of our enjoyment enhances the power of the brain. Our time should not be wasted over uninteresting books, nor should they be inflicted on our children.

In addition to these very obvious principles, the organology of the brain has given me the most important rules of memory culture. The recollective region embraces every form of thought from the consciousness of the present to the knowledge of the remote past, and the growth of memory is a *continual progress of mental action from the centre of the forehead toward its exterior portion*.

That which is at this moment lodged in Consciousness is the next moment superseded by something else, and no longer rests in Consciousness, but requires for its recall the action of fibres just exterior to those of Consciousness. To-morrow it will require the action of fibres still more exterior, and after the lapse of years the more exterior fibres adjacent to Time will be required.

The development of memory requires that this process of exteriorization shall be regularly performed, and if it is neglected the memory will be impaired by the interruption. For example, if an incident occurs to me this morning, and, being trivial, or being superseded by much more interesting and important incidents, it is not once thought of afterwards during the day, or the next day, or for weeks or months, it will probably be entirely forgotten. It is almost impossible to transfer an incident from Consciousness to remote Memory without its passing through the intermediate stages.

But if the incident had been thought of several times the first day, and especially if it had been described in conversation, had been repeatedly recalled on the succeeding days of the week, and then on each succeeding week, finally in each succeeding month, as it became more remote, and annually or semi-annually thereafter, it would be

safely advanced to a lodgment in the remote Memory, but the longer the intervals of this recurrence, the more difficult is the revival of past events; and they who wish to preserve their memory of their daily experience or acquisitions must not neglect the regular recurrence at intervals not too long.

It often happens that incidents of an engrossing character succeed each other so rapidly that at the close of the day we recollect very little, the interest of each moment having absorbed our minds and prevented any thought or reflection upon what had occurred, and if another day passes in the same way, the previous day is lost. The hurried duties which keep us engrossed in the present moment are very unfavorable to memory, and those who practise Psychometry are sometimes so much engrossed in their momentary consciousness of character as to complain of the impairment of memory.

Hence we derive the indispensable rule that for the cultivation of memory there must be *frequent recurrence* to the impressions we would retain and they must never be for any great length of time entirely neglected, *especially at first*. The more remote the event becomes, the less frequent is the necessity for recurrence, as there is no great difference in the psychic relation between an event ten years and one forty years in the past.

That which we would retain we should hold in the mind at *brief intervals*, until it is firmly embraced.

Memory is impaired by a habitual neglect of these principles, by allowing the mind to be absorbed in the present moment, and neglecting to keep the past in mind.

To counteract this habit, it is a good rule to sit down at the close of each day, think over all that has happened that day, and endeavor to conceive clearly and recollect well whatever it is important to retain—the leading matters which should be recollected next day. Thus, endeavor through the week to carry on to the future all that is of any value, especially of scientific acquisitions or business transactions. Cato the Elder said, “I constantly use the Pythagorean method for the exercise of my memory, and every evening run over in my mind what I have said, heard, or done that day.”

Medical students, who have to receive a great deal each day, endeavor at the close of the day, by reviewing their notes in company, to retain as much as possible of the day's acquisitions. This method is of the highest importance to their progress, and much of its merit is due to the conversation over their notes.

Finally, there is nothing better than conversation to invigorate the mind and vitalize the memory. It compels the recollection to be active and at the same time gives an emotional stimulus to the whole brain, for the want of which the solitary student loses his mental energy. A college student will find intellectual companions in his studies as important as the faculty who teach him. Whoever wishes to acquire and retain a good memory should secure opportunities of daily conversation with congenial minds, capable of stimulating his own.

The power of Memory, like that of all other intellectual organs,

depends upon the general vigor of the brain. This depends upon health, upon a good supply of pure arterial blood, and upon the energy of the upper regions of the brain, which sustain the brain power, and the failure of which produces paralysis. The brain has much less energy in the anemic and the dispirited. It was observed at the siege of Sebastopol that the perceptive power of the Russian soldiers was greatly diminished when they were reduced by low diet.

The intense action of the summit of the brain (the posterior part of Hope) on the sudden approach of death by drowning is said by some who have had the experience to give a sudden inspiration to memory, so that it seemed as if their whole life was spread out before them; from such experience as this, and from the wonderful power of memory displayed by some remarkable persons, the belief has originated that impressions on memory are indestructible and will all reappear in post-mortem life, but I think it will be found, though the intellect is clearer in disembodied life, that the differences between human endowments continue in the next life.

This post-mortem vividness of memory is the judgment to which all must submit, and the punishment of our evil acts is the pain which their memory inflicts upon the developed conscientiousness and clearer insight of the higher life.

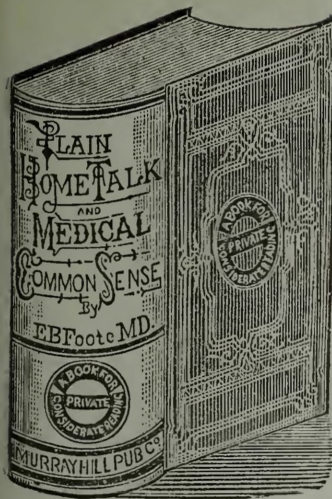
The expansion of memory at the sudden approach of death is thus illustrated by the well-known author, Hudson Tuttle:—

“A gentleman in Iowa related to me his experience while insensible from the effect of cold. He was overtaken by a fearful storm, which at times swept across the prairies, and, losing his way after hours of vain struggling, sank exhausted in a drift of snow. The past events of his life came in a panoramic show before him, but so rapidly moving, that from boyhood until that moment was as an instant; then came a sense of perfect physical happiness, and he began dimly to see the forms of those whom he had killed while living, but were now dead. They grew more and more distinct, but just as they came near, and were as he thought overjoyed to receive him, darkness came suddenly and great pain; the vision faded, and he became conscious of the presence of his friends who had rescued him, and were applying every measure to restore him to life. How near he had reached the boundary line, the “dead line,” on which occasion there is no return to the body, was shown by his crippled hands and feet.

“It is a singular fact that no one has ever recovered from a near approach to this line, who does not tell the same tale of exalted perception and intensification of the mental faculties. Sometimes this is exhibited by the recognition of an event then transpiring, with which the subject is intimately connected.

“It is a historical fact that Rev. Joseph Buckminster, who died in Vermont in 1812, just before his death announced that his distinguished son, Rev. J. S. Buckminster, was dead.”

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