

BUCHANAN'S Journal of Man

\$1.00 PER ANNUM. [Published Monthly, 6 James St.] **SINGLE COPIES, 10 CENTS.**
\$1.25 to subscribers in Europe, India, and Japan. **\$1.50 to subscribers in Australia.**

Vol. II.

BOSTON, FEBRUARY, 1888.

No. 1.

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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 zoology 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 cranioscopy. 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 nervura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionial, 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 Delarte 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 true 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 nervuraic 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 astrology, 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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VOL. II.

MARCH, 1888.

No. 2.

Telepathic Mysteries.

THOSE who have read the *MANUAL OF PSYCHOMETRY* understand that the more subtle faculties of the mind have a vast range and may recognize events occurring at any distance, or the spiritual existence of those who have left the body. The innumerable facts of this nature are to them no mystery, but to the average mind of the educated and uneducated classes, knowing nothing of psychometry, all such facts are mysterious and almost incredible. Hence I retain the word "mysteries" in speaking of remote or telepathic communications.

Mr. Gurney of the English Society of Psychical Research has recently published two volumes entitled "*Phantasms of the Living*," in which many telepathic incidents are related. There is nothing essentially new in this, for such facts have long been appearing, but Mr. G. endeavors by his narrative to bring them to the notice of the scientifically ignorant and incredulous classes. Hundreds of similar facts are occurring annually, and I would be pleased to receive from my readers any similar narrative of their own experience. The following are some of Mr. Gurney's narratives :

THE WIFE'S WARNING OF HER HUSBAND'S DEATH IN INDIA.

"On the 20th of February, 1850, I received a letter from my husband, saying poor Edmund was very ill. Owing to some political news of importance, my letter of the 9th had come with a government dispatch a day later than the ordinary mail of the 8th, the regular mail day.

"Soon after receiving my letter, on the same day, my sister-in-law, Emily Ryan, came to me in great anxiety to know if I had any later news of her husband than the 9th, as she also had heard that he was very ill. I explained to her how impossible it was that there should be any later news, as the 9th itself was later than I had ever known the mail leave before. She then explained the reason for her extreme anxiety for news to the 10th of January, and told me the following curious circumstances :

"On the 10th of January she had been engaged in her devotions between 11 A. M. and noon, according to her custom; for she was in the habit of rising late and did not make her appearance in the family circle until the middle of the day. While thus engaged on her knees, and making her husband the special subject of her prayers, she thought some one spoke quite distinctly close to her ear: 'Pray not for him, he is in eternity. Be still and know that I am God.'

"She was so much astonished, she thought some one must have come into the room unperceived by her, and rose from her knees and looked around her, but could see no one. She was, however, so much impressed

by the circumstance that she wrote it down at once, with the date of day and hour, and sealing up the paper, carried it down stairs and gave it to the care of a young niece living in the house, telling her to keep the seal unbroken until she asked for it. On the morning she came to me Feb. 20, hearing of her husband's serious illness on the 8th of January, she had asked for her sealed note and had broken the seal and read in the presence of her mother and aunt the above circumstance, and finding the date, which she had forgotten, only two days later than her news from Calcutta, came off to me to inquire for later news, but only heard my letter of the 9th.

"She had therefore to await the arrival of another mail—a fortnight after—when the letters of the 23d of January arriving on the 8th of March, told her that her poor husband had died on the 10th of January between 5 and 6 P. M.—the exact time, allowing for the difference of longitude, that she had been forbidden to pray for him in London."

A. L. UDNY.

THE SISTER'S VISION OF HER MURDERED BROTHER.

"I thought you would be interested in the following account of a strange dream that came under my notice some twenty-six years ago.

"My wife, since deceased, had a brother residing at Sarawak and at the time to which I refer, staying with the Raja, Sir James Brooke.

"The following is an extract from the second volume of 'The Raja of Sarawak' by Gertrude L. Jacob: 'Mr. Wellington,' my wife's brother, 'was killed in a brave attempt to defend Mrs. Middleton and her children. The Chinese it appears, taking Mr. Wellington for the Raja's son, struck off his head.'

"And now for the dream. I was awoke one night by my wife, who started from her sleep terrified. She saw her headless brother standing at the foot of the bed with his head lying on a coffin by his side. I did my best to console my wife, who continued to be much distressed for some considerable time. At length she fell asleep again, to be awoke by a similar dream. In the morning and for several days after she constantly referred to her dream, and anticipated sad news of her brother.

"And now comes the strangest part of my story. When the news reached England I calculated the usual time of the voyage and found it corresponded with the time I considered had elapsed since the night of the dream."

N. T. MENNEER.

THE GIRL'S VISION OF HER SUFFERING MOTHER.

"When I was a child I had many remarkable experiences of a psychical nature which I remember to have looked upon as ordinary and natural at the time. On one occasion (I am unable to fix the date, but I must have been about ten years old) I was walking in a country lane at A., the place where my parents then resided. I was reading geometry as I walked along, a subject little likely to produce fancies or morbid phenomena of any kind when in a moment, I saw a bedroom known as the white room in my home, and upon the floor lay my mother to all appearances dead. The vision must have remained some minutes during which time my real surroundings appeared to pale and die out, but as the vision faded actual surroundings came back, at first dimly, and then clearly.

"I could not doubt that what I had seen was real, so instead of going home, I went at once to the house of our medical man and found him at home. He at once set out with me for my home, on the way putting ques-

tions I could not answer, as my mother was to all appearances well when I left home. I led the doctor straight to the white room, where we found my mother actually lying as in my vision. This was true even to minute details. She had been seized suddenly by an attack at the heart and would soon have breathed her last, but for the doctor's timely advent."

JEANIE GWYNNE BETTANY.

SIMULTANEOUS VISIONS.

Rev. Mr. Newnham makes the following statement of incidents at Oxford in 1854.

"I had a singularly clear, and vivid dream, all the incidents of which are still as clear to my memory as ever. I dreamed that I was stopping with the family of the lady who subsequently became my wife. All the younger ones had gone to bed and I stopped chatting to the father and mother, standing up by the fireplace. Presently I bade them good night took my candle, and went off to bed. On arriving in the hall I perceived that my fiancée had been detained down stairs, and was only then near the top of the staircase. I rushed up stairs, overtook her on the top step, and passed my two arms round her waist, under her arms from behind.

"On this I awoke, and a clock in the house struck ten almost immediately afterward. So strong was the impression of the dream that I wrote a detailed account of it next morning to my fiancée.

"Crossing my letter not in answer to it, I received a letter from the lady in question: "Were you thinking about me very specially last night, just about ten o'clock? For as I was going upstairs to bed, I distinctly heard your footsteps on the stairs and felt you put your arms round my waist."

"The letters in question are now destroyed, but we verified the statement made therein some years later when we read over our old letters previous to their destruction and we found that our personal recollections had not varied in the least degree therefrom. The above narrative may, therefore, be accepted as absolutely accurate."

P. H. NEWNHAM.

LIFE SAVED BY A WARNING.

Rev. Mr. Newnham makes the following statement of his experience in New Zealand after arranging with a party of men to leave the town and go by boat to an island near by, at four o'clock in the morning:

"I left them with the fullest intention of going with them I had ever had of doing anything in my life. When I left the kitchen I came to the staircase. I had got up four or five stairs, when some one or somebody said, "Don't go with those men." I stood still and said, "Why not?" The voice which seemed as if some other person spoke audibly inside my chest (not to the ear,) said in a low tone, but with commanding emphasis, "You are not to go." "But" said I, "I have promised to go." The answer came again, or rather I should say the warning. "You are not to go." "How can I help it?" I expostulated, "they will call me up." Then most distinctly and emphatically the same internal voice which was no part of my own consciousness said, "You must bolt your door." All this time I stood still on the staircase. On reaching the room I lit the candle and felt very queer, as if some supernatural presence was very near me. There was a strong common iron bolt to the door I discovered on examination. At the very last moment (it was quite a "toss up" which it should be) I bolted the door and got into bed."

"The next thing I heard was about three in the morning (I suppose) a hammering at the door, as I had expected. I was wide awake, but gave no reply. Then I heard voices, and the door violently shaken and kicked at. But I lay still as a mouse. So at last they gave it up and went away.

"About nine o'clock I went down into the breakfast room where a military gentleman was at his breakfast. As I entered the room he said, "Have you heard what has happened?" "No," said I "I am just down." "Why," he said "it seems that a party left this hotel this morning for Ruapuke, and their boat has been capsized on the bar and they are every one of them drowned." I said, "Why, I was to have gone with them, and very nearly did." "Then" said he, "you've had a lucky escape." I told him I had had a kind of warning not to go, and had bolted my door."

RETURNING SPIRIT OF MOUNTAIN JIM.

Miss Isabella Bird, the well known traveller and authoress, speaking of Jim Nugent who is described in her "Lady's Life in the Rocky Mountains," says:

"On the day I parted with Mountain Jim, he was much moved and much excited. I had a long conversation with him about mortal life and immortality, and closed it with some words from the Bible. He was greatly impressed, but very excited, and exclaimed. "I may not see you again in this life, but I shall when I die." I rebuked him gently for his vehemence, but he repeated it with still greater energy, adding, "And these words you have said to me I shall never forget, and dying, I swear that I will see you again."

"We parted then, and for a time I heard that he was doing better: then, that he had relapsed into wild ways; then, that he was very ill after being wounded in a wild quarrel; then, lastly, that he was well and planning revenge. The last news I got when I was at Interlaken, Switzerland, with Miss Clayton and the Kers. Shortly after getting it in September, 1874, I was lying on my bed about 6 A. M. writing to my sister, when looking up I saw Mountain Jim standing with his eyes fixed on me; and when I looked at him he very slowly but very distinctly said, 'I have come as I promised;' then waved his hand toward me and said, 'Farewell.'

"When Miss Bessie Ker came into the room with my breakfast, we recorded the event, with the date and hour of its occurrence. In due time news arrived of his death, and the date allowing for the difference of longitude, co-incided with that of his appearance to me."

NOCTURNAL VISION OF A DEAD BROTHER.

"On the night of Thursday, the 25th of March, 1880, I retired to bed after reading till late, as is my habit. I dreamed that I was lying on my sofa reading when on looking up I saw distinctly the figure of my brother, Richard Wingfield Baker, sitting on the chair before me. I dreamed that I spoke to him, but that he simply bent his head in reply, rose and left the room. When I awoke I found myself standing with one foot on the ground by my bedside and the other on the bed, trying to speak and pronounce my brother's name. So strong was the impression as to the reality of his presence and so vivid the whole scene as dreamt, that I left my bedroom to search for my brother in the sitting room. I examined the chair where I had seen him seated. I returned to bed, tried to fall asleep in the hope of a repetition of the appearance, but my mind was too excited, too painfully disturbed, as I recalled what I had dreamed. I must have, however, fallen asleep toward the morning, but when I awoke the impression of my dream was as vivid as ever—and I may add is to this very hour equally strong

and clear. My sense of impending evil was so strong that I at once made a note in my memorandum book of this "appearance," and added the words, "God forbid."

Three days afterward I received news that my brother, Richard Wingfield Baker, had died on Thursday evening the 25th of March, 1880 at 8.30 P. M., from the effects of terrible injuries received in a fall while hunting with the Blackmore Vale hounds.

I will only add that I have been living in this town some twelve months; that I had not had any recent communication with my brother; that I knew him to be in good health, and that he was a perfect horseman. I did not at once communicate this dream to any intimate friend — there was un- luckily none here at that very moment — but I did relate the story after the receipt of the news of my brother's death, and showed the entry in my memorandum book. I give you my word of honor that the circumstances I have related are the positive truth."

FRED WINGFIELD.

To the narratives given by Mr. Gurney we might add a hundred more for there is an abundance of material, but our space will admit but a few, which may be introduced by the following quotation from

MRS. HARRIET BEECHER STOWE.

"It was a bright starlight night in June, and we were warned to go to bed early, that we might be ready in season the next morning, as usual. Harry fell fast asleep, and I was too nervous and excited to close my eyes. I began to think of the old phantasmagoria of my childish days, which now so seldom appeared to me. I felt stealing over me that peculiar thrill and vibration of the great central nerves which used to indicate the approach of those phenomena, and, looking up, I saw distinctly my father, exactly as I used to see him, standing between the door and the bed. It seemed to me that he entered by passing through the door; but there he was, every live lineament of his face, every curl of his hair, exactly as I remembered it. His eyes were fixed on mine with a tender human radiance; there was something soft and compassionate about the look he gave me; and I felt it vibrating on my nerves with that peculiar electric thrill of which I have spoken. I learned by such interviews as these how spirits can communicate with one another without human language. The appearance of my father was vivid and real, even to the clothes that he used to wear, which was earthly and homelike, precisely as I remembered it; yet I felt no disposition to address him, and no need of words. Gradually the image faded; it grew thinner and fainter; and I saw the door through it as if it had been a veil; and then it passed away entirely. What are these apparitions? I know that this will be read by many who have seen them quite as plainly as I have; who, like me, have pushed back the memory of them into the most secret and silent chamber of their hearts. I know, with regard to myself, that the sight of my father was accompanied by such a vivid conviction of the reality of his presence; such an assurance radiated from his serene eyes that he had at last found the secret of eternal peace; such an intense conviction of continued watchful affection and of sympathy in the course that I was now beginning, that I could not have doubted if I would. And when we remember, that from the beginning of the world, some such possible communication between departed love and the beloved on earth has been among the most cherished legends of humanity, why must we always meet such phenomena with a resolute determination to account for them by every or any supposition but that which the human heart most craves?

Is not the greatest mystery of life and death made more cruel and inexorable by this rigid incredulity? One would fancy to hear some moderns talk, that there was no possibility that the departed, even when the most tender and most earnest, could, if they would, recall themselves to their earthly friends. For my part, it was through some such experiences as these that I learned that there were truths of the spiritual life which are intuitive, and above logic, which a man must believe because he cannot help it; just as he believes the facts of his daily existence in the world of matter; though most ingenious and unanswerable treatises have been written to show that there is no proof of his existence."

MADEMOISELLE CLAIRON'S EXPERIENCE.

There are many, yes thousands, who have grown familiar with spiritual visitations, though very few of their experiences are ever recorded or published. Mademoiselle Clairon (properly Mlle. Claire Joseph Leyris de La Tude) a distinguished actress, who died 84 years ago, held as high a rank in her time as Rachel has since. When twenty years of age she had for a most devoted lover a wealthy young man of thirty, talented, handsome and profoundly devoted, but jealous and engrossing to her and scornful to society. These qualities did not suit her and she gradually withdrew her sympathy. From this he fell ill and she nursed him but renounced him as a lover. As his death approached two years and a half after first meeting her, he wrote imploring her to visit him, but she did not. At the time of his death Mlle. Clairon says in her memoirs, she was enjoying a very pleasant company to whom she had just sung, "when on the stroke of eleven o'clock a shrill piercing shriek was heard. In gloomy modulation and length it astonished everybody. I sank into a swoon and remained unconscious nearly a quarter of an hour." The noise was unaccountable, and she requested the guests to remain with her a part of the night, and persons were posted in the street to detect its source, but they never discovered anything. This unearthly shriek was very often heard and was heard by all around like any other noise, and one evening when she came home with a high official, just as he was leaving at the door, this wild shriek came between them and he was so frightened that he was completely overpowered and had to be lifted into his carriage.

At another time, riding out with a young man full of sport and incredulity, he asked to hear the ghost and the shriek came three times with such power that both fainted and had to be lifted out of the carriage.

At another time at Versailles she invited Madame Grandval to occupy a spare bed in her room and remarking when she got into bed that the ghost would have some trouble to find them there, a frightful shriek was heard and the Madame ran out in her night clothes and alarmed the whole house.

On three subsequent occasions the visitation came at eleven at night in the form of firing a gun. The last time, the coachman driving the carriage thought it was an attack of thieves and drove off at full speed.

Next it took the form of a clapping of hands at eleven o'clock, and

finally of a charming voice singing at a distance and gradually approaching, ending at the door. It was two and a half years before these phenomena ceased, and the explanation came.

A lady called to see her, and with great emotion informed her that she had been a friend of the deceased lover whose death had been hastened by the refusal to see him, and that when at half-past ten o'clock the final message came that Clairon would not see him "he took my hand with an increase in his despair which alarmed me, saying 'the unfeeling creature! She shall get no good by it. I shall pursue her after I am dead as often as I did when I was living.' I sought to quiet him, but found that he had breathed his last."

DR. PERRY'S WARNINGS.

Dr. R. J. Perry in the *Gatesville Star* says :—

"When a young man I was standing some 75 or 100 yards from a crowd of men who were engaged in a difficulty. All of a sudden I was impressed with the thought that I should move. I did so and in a few seconds a rifle ball, shot from the crowd, struck the tree I had been leaning against. I cannot to-day give a reason for what caused me to move. Again when war was declared in 1861 I was solicited to take command of a company raised in my own town, Vienna, Ala., but before going to the place of election of officers I sought Divine guidance in secret. And after spending some time on my knees, there came over me an impression so vivid as to be almost audible: 'Your weapons of warfare are not carnal but spiritual,' and with that seemingly whispering to me, 'Go on; you can be elected to command this company to-day; you may rise and reach the highest military honors to be conferred. And you shall not be touched with any missile of death. Your life shall be spared through the war. But my spirit shall not go with you, I have other work for you.'"

"Again on the morning of Dec. 20, 1852, our oldest daughter then 11 years of age, who slept in the room with us, on rising and while dressing, remarked to her mother: 'Last night I dreamed I caught on fire and burned to death.' Her mother made an evasive answer. A message soon called for me to visit a sick patient. As soon as I could, I started to see the sick one, and when about two miles from home I was overtaken and turned back with the sad news of the burning of my daughter. On arriving at her bedside, the first word she said to me was: 'Father, you remember I told mother this morning of dreaming I had caught on fire and burned to death.' She died at 3 o'clock that evening."

"During the retreat of our army through Georgia, a Mr. S. I. King one morning told his brother and others in his mess that he had dreamed he would be killed that day. They told him that his part of the company would not be on duty that day and he would not be in danger. He still contended that he would be killed, and accordingly spent the forenoon in writing to his wife, and his will, and distributing keep-sakes to his fellow soldiers. After he had finished so as to feel easy about his business, he laid down and was apparently asleep. A spent ball struck him about the left nipple near the heart. It did not bury itself so far but it was taken out with the fingers. He sprang to his feet looked around and fell dead without speaking. Dreams have been indicators of future events in all past times and will probably be to the end of time. The Scriptures give many instances of dreams giving a knowledge of future events, and why not the same things transpire in this, our day."

Premonitions of death have occurred very often. Gen. Bem of the Hungarian revolution had a distinct presentiment of his own death by seeing his tombstone with its date upon it. This I published in the *JOURNAL OF MAN* in 1850 and it was afterwards verified in his death. In this country it has been stated that Gen. Baker, Col. Ellsworth and other heroes of our late Civil War had distinct spiritual premonitions of their deaths. Mrs. D. S. of Melrose, Mass., had distinct warnings of an accident to occur to her husband and he was killed accordingly. Many predictions have been verified. The secession war in America, the war in India and the Crimean war were predicted. The death of the Emperor Nicholas was predicted to a day by J. F. Coles. The deaths of Garibaldi, D'Israeli and Alexander were predicted by Mrs. Buchanan. The loss of the Arctic was described by a New York medium several days before any news was heard. The public have often heard of Mr. Lincoln's forewarning of his assassination. It has been described by his old legal partner, Col. Ward H. Lamon. Mr. Lincoln told the dream the next morning — it was of great sorrow in Washington because the President had been assassinated and his remains were in the presidential mansion.

DR. FONDA'S WARNING.

The *Chicago Mail* of August 4 gives the following statement :

"I'm no believer in Spiritualism, and I'm not superstitious," said Dr. F. B. Fonda, of Jefferson Park, "but the warning given me about the burglary of my safe is something I cannot explain at all. Twice this summer I have been prostrated with the heat, and last week from Thursday until Sunday I was quite ill and was confined to my house. These abnormal conditions probably predisposed me to receive the warning. Saturday night I dreamed three times hand-running that I caught a man stooping over the back of my prescription desk. I dreamed that I got hold of him and turned his face up. I saw his face, but did not recognize him in my dream. My daughter, who is also my book-keeper, was away on her vacation, and I had a young man named Thomas, acting in her stead.

"Sunday morning I came down to the drug store to help him straighten out the cash, which had got in a snarl. During the afternoon I was consulting with Lawyer Mark Reynolds about some papers which he was to draw up for me, when I suddenly felt an impulse to go down to the drug store, 'Mark,' I said, 'I must go down to the store; there's something wrong with the safe.' 'Oh, nonsense,' said he.

"Then I told him about my dream and he laughed at me, but nothing would do but I must go down to the store. On the way I met Mr. Louis Goven, and he wanted to stop and talk for a minute, but somehow I couldn't. I found the front door locked. I opened it, and just as I entered I saw a man's head over the top of the counter. I thought it was Mr. Thomas, the clerk, so I said: 'Hello, Lou, what are you doing here?' He made no answer. I said: 'What did you lock yourself in for?' Still no reply. I went back and found a man crouching behind the counter with his hands full of money, just in the attitude I had seen in my dreams. I turned him around, and there was the same face I had seen. I was so taken back that I didn't know what to do, and then the man broke away from me. Reynolds caught him, and, with the assistance of some gentlemen who were passing by, he was secured."

MRS. EGGLESTON'S WARNING.

Mrs. M. M. Eggleston of Valley Centre, Kansas, writes to the *Better Way*:

"Some years ago my husband kept a grocery store in south western Iowa. One night I dreamed I was walking and talking with my mother, when becoming weary I sat down to rest and laid my head in her lap. She passed her hand caressingly over my hair and said softly: 'Daughter, you are in danger!' Then she repeated the words in a louder key; then still more loudly, her voice rising in sharp crescendo; until she seemed to shriek: 'danger! danger!' I awoke trembling with affright, her voice ringing in my ears, and I distinctly heard the words twice after I was thoroughly awake.

"My first impression was that some one was trying to break into the store which opened into our sleeping apartment.

"I immediately aroused my husband and urged that he should get up and see if anything was wrong. I had great difficulty in prevailing upon him to do so, as it was an intensely cold night in midwinter and he had no fear of burglars in that little village. At last however, just to please me, he opened the door communicating with the store room, and there was a man with head and shoulders in the window sash from which he had previously removed the glass; in a moment he would have effected an entire entrance.

"When he saw my husband he slipped out and ran around a corner of the house. My husband did not attempt his capture, but ran back into the room where I was, to a side window and we both saw the would-be thief dodge behind an immense woodpile and disappear. Now my mother was at that time living, and more than one hundred miles away; so it was not her spirit who gave me the timely warning. At least I do not believe it was, neither do I believe it was necessary that spirits should have acted in the matter. My theory is this: We are never entirely asleep and every human being possesses the instinct of self-preservation, some in a remarkable degree according to fineness of organization. These can sense approaching danger before it becomes apparent to the physical senses. But I have had other dreams fully as remarkable, perhaps more so, which I believe to have been the result of spiritual agency."

STRANGE WARNINGS TO SAVE LIFE.

THE Philadelphia *Telegram* published the following narrative:

"A lady who is a resident of the interior of Pennsylvania was travelling in Europe, and while staying in London, she dreamed one night that she was visiting prominent points of interest in that city in regular tourist fashion. But wherever she went she was met by a peculiar looking man who invariably asked her the same question: 'Are you ready?' Go where she would or do what she liked, in every scene in her dream she met the same man, and he always asked her this ever-recurring question. She was considerably impressed by this dream, and she remarked to the lady to whom she related it, that she should never forget the face of the man who had so persistently appeared before her. Time went on. She returned to the United States, and went to pay a visit to one of the large cities, stopping at the most noted hotel in the place. She was lodged on one of the upper floors, and went down to breakfast in the morning after her arrival. At the conclusion of the repast she went to the elevator and entered it, with the purpose of returning to her room. She was the only person in the elevator, and the man in charge of it, before starting it,

turned to her with the question, "Are you ready?" Struck by these words she looked at the man and instantly recognized the hero of her singular dream. She was seized at once with a vague and causeless terror and cried 'Let me out!—you must let me out!' The elevator being already in motion no release was possible till she reached the first floor. She hurried out of it and closed the door; the man started it to descend, and instantly the elevator and its unfortunate guide fell with a crash to the cellar. The poor man was instantly killed, and the strange dream had probably saved the dreamer from a similar fate."

A foreign journal relates the following :

"Louisa Benn, the daughter of a laborer of Wednesburg, England, made up her mind to emigrate to Australia, and gained the consent of her parents. Just before she was to sail, however, her mother dreamed that the ship which was to carry her daughter struck a rock near the Australian coast and went down with great loss of life. She succeeded in dissuading Louisa from going, but not until the girl's baggage had been placed on board the vessel and every preparation made for her departure. The ship went down, as Mrs. Benn had imagined it would, and among the lives lost were those of several girls who were to have been Louisa's companions."

Hezekiah Butterworth relates in the *Galaxy* the following marvelous story :

"Just before Major Andre's embarkation for America he made a journey into Derbyshire, to pay Miss Seward a visit, and it was arranged that they should take a pleasure ride to the Park. Miss Seward told Andre, that besides enjoying the beauties of the natural scenery, he would there meet some of her most valued friends, among them Mr. Newton, whom she playfully called her 'minstrel,' and Mr. Cunningham, the curate, whom she regarded as a very elegant poet.

"I had a very strange dream last night," said Mr. Cunningham to Mr. Newton, while they were waiting together the arrival of the party, 'and it has haunted me all day seeming unlike ordinary dreams, to be impressed very vividly upon my mind.'

"I fancied myself to be in a great forest. The place was strange to me, and while looking about with some surprise, I saw a horseman approaching at great speed. Just as he reached the spot where I stood, three men rushed out of a thicket, and seizing his bridle hurried him away, after closely searching his person. The countenance of the stranger was a very interesting and expressive one. I seem to see him now. My sympathy for him was so great that I awoke. But I presently fell asleep again, and dreamed that I was standing near a strange city, among thousands of people, and that I saw the same person I had seen in the wood brought out and suspended to the gallows. The victim was young, and had a courtly bearing. The influence and the effect of this dream are somewhat different from any I ever had.'

Presently Miss Seward arrived with the handsome stranger. Mr. Cunningham turned pale with a nameless horror as he was presented to Andre, and at his first opportunity said to Mr. Newton :

'That, sir, was the face I saw in my dream.'

REVELATIONS OF CRIME.

A Brisbane special says: A mysterious circumstance has transpired in connection with the recent murder of Edward Hawkins, manager of Tieryboo Station, who was found dead in his bed, shot through the head. Mrs.

Granbauer, wife of a settler on the Condamine, declares that she saw the murder of Hawkins enacted in a dream several times, and the whole of the circumstances and faces of the persons present were vividly fixed on her mind. She communicated with the police, and was taken to Brisbane jail, where a number of prisoners were drawn up. She selected one prisoner, and declared him to be the man she saw in her dream. The prisoner selected was William Clayton, who was arrested on suspicion of the murder of Hawkins, and is now awaiting trial. On Clayton being asked, he declared that he had never seen the woman before, and she is equally confident that she has never seen him, except in her dream.

A wonderful vision was related by W. Van Waters in the *Golden Gate* of San Francisco, which occurred to Mrs. Dushorm, who has an excellent reputation for intelligence and veracity. Sunday, February 7, 1886, a violent demonstration was made against the Chinese at Seattle, Washington Territory. That night the vision came to her. She seemed to be on the shore of a lake, and saw a boat which she described. A man came to her and led her along the shore and pointed out the body of a young man in the water saying "We were murdered on Lake Washington." She observed the man and boy minutely and a felt hat with a round hole in its side. She also saw a woman on shore, nervously watching the place when an Indian canoe passed by, as if afraid they would discover something. In another place she saw hats and coats lying on the shore, and a pair of oars not mates. Near the time of her vision, a Mr. Coleman and a young man left home on Monday morning about seven o'clock, to row across Lake Washington and were not heard of afterward. They were searched for, but not found; but three weeks after her dream she persuaded her husband to make search, guided by her description. He failed, but tried it again and succeeded. He found and recognized the spot she described, the tree, the coats and hat, unmatched oars, and a pencil case and watch key of Mr. Coleman. She instantly recognized the coats and hat when they were brought in, and they coincided with her description. Then other parties searched and found the bodies in the water, not thirty feet from the tree she described with bullet wounds showing that they had been murdered. At the undertaker's she recognized the bodies and told in advance where the wound in young Patten's head was located.

A man named Miller sometimes called "Pirate Miller," was arrested for the crime, convicted and executed.

Mr. Dushorm as a witness, swore that he was directed to the spot where he found the coats, by his wife's dream between midnight when she retired and daylight on the morning of February 8th. Thus it seems that the vision actually preceded by a few hours the murder that occurred, illustrating presentiment and prevoyance, as Mrs. Buchanan once witnessed a steamboat wreck opposite Hudson, with all its details more than twelve hours previous to its occurrence.

The recognition by Mrs. Dushorm of the spirit showing the murdered bodies does not prove the presence of such a spirit, for it was before the murder had occurred; and when Mrs. Eggleston heard her mother's voice there was no evidence of spiritual agency. The human mind creates visions that appear realities, and it is difficult sometimes to discriminate.

A Psychometric Investigation.

ACCUSTOMED to refer all matters of obscure nature to Psychometry for elucidation, I recently invoked the powers of Mrs. Buchanan upon a subject of which but little is known, on which she gave the following impressions in the last week of January.

"This gives me a solid, substantial, thoughtful feeling. It seems something old that has been brought into notice. It acts on the fore part of my brain and makes me thoughtful. It seems a deep and intricate subject, and one that ought to interest everybody. It seems like an aggregation of knowledge and different expressions. A leading object is a male—there is a great deal of investigation.

"There is something a great ways off, like a great rock, a solid, impenetrable, impregnable body. I perceive great, compact layers of stone. It might be called some kind of masonry that we know nothing about, not like our masonry—many successive ledges. It is of mammoth size. I see no church spire, it is more like a mountain. It covers a large extent of ground, more in length and depth than height—it extends below the surface. Its extension seems nearly as far as from here to Charles River. There is soil upon it, and remains of trees.

"There were once large structures on the top, looking like temples or prisons. There were prisons and dark deeds there—sacrifices and ceremonies, sacrifices of animals and human lives—heathenish proceedings."

(What was the appearance of the people?) "Crude, primitive, undeveloped, coarse, nothing refined. Their complexions were very dark." (How came this structure to be erected?) "We must go back many thousands and thousands of years. It may have been thirty thousand. There was then a very large population. They were not to be called barbarous, but had customs and laws that sustained these sacrifices to some kind of a god."

"The materials for this erection were at hand, they were not brought any distance. The whole population was enlisted to make an everlasting work, and perhaps five or six generations were occupied in building it. It was for sacred purposes."

"There were a great many prophets and prophecies in those days, and they directed this construction. They had military as well as religious views, and at later periods it was used as a military post by a more modern race. It had long chambers below, for stores of provisions, and for tombs. If excavations were made bones would be found, and mummies. There are some things in the human form, as hard as stone statues or petrifications, and indeed all sorts of forms or representations of things. There is some artistic skill, representing the type of the people, but it is generally very rude."

"The people were dark, with broad cheek bones, large mouths, heavy jaws, large ears, heads not very high. They had some resemblance to Egyptians in complexion."

(What warlike weapons did they use?) "Spears, stones, clubs, slings, nothing like modern weapons. Their spears were long, and were sometimes thrown like javelins."

"There are no representatives of that race now, unless a few scattered remains mingled with other races."

(What was their clothing?) "There was not much clothing used. The climate was warm; clothes were made of skins and coarse straw materials, barks and feathers. They were not a very settled population, but lived in temporary dwellings."

(Did they engage in war?) "They were not a warlike people, and did not have much civil war, but yielded to other races."

"There were no important cities in this primitive time, but cities were erected a long time afterwards."

The paper upon which this impression was given had these words upon it. "The Great Pyramid of Cholula in Mexico." As readers of the Manual of Psychometry are aware, psychometric impressions are given from words or sentences which the psychometer touches without seeing them. The impression is a fair description of the Great Pyramid and its probable origin. How correct, the reader may learn by reading the following article on the "Great American Pyramid."

There was no attempt to make a thorough investigation, only a few minutes were given to receiving impressions. These impressions are necessarily rather vague at first, until the subject is fully comprehended. One of the first remarks which was not followed by any question, was that "a leading object is a male," which probably refers to Quetzalcoatl, the deity worshipped.

The Great American Pyramid and Ruined Cities of Arizona and New Mexico.

(From the correspondence of the *Boston Herald*.)

CHOLULA, State of Puebla, Mexico. One does not have to leave North American soil to visit a genuine pyramid, which will compare in size with the Pyramid of Cheops itself. In fact, one might start from the door of the *Herald* office, and, taking the street cars to the Albany depot, ride, without scarcely getting off the steel rails, to the base of the famous Pyramid of Cholula. In nine days and nights from the *Herald* doorway one would be on this spot, in the midst of artificial and natural wonders nowhere on this continent to be surpassed. To get here one must needs come over the Mexican or Vera Cruz railway, as it is more commonly called, and by its branch at Apizaco to Puebla, whence a horse railway leads to Cholula, about eight or nine miles distant.

Nobody knows — even the most acute modern archæologist — just when this pyramid was built. It is certain that the Aztecs saw it when they invaded this land and wondered at it. Probably the Toltecs, or the Omlecs, had a hand in its construction, but all this may be well left to the curiosity of the learned and to the zeal of grubbers into the dusty and misty past.

Before I came here, I will confess that I had little faith in the theory of a pyramid, the existing photographs of it not giving one much other idea than that of a huge mound of earth; but, since com-

ing here and examining minutely this marvellous ruin, I have grown to wonder at the skill and energy of the American pyramid builders. Who they were, what they were, why they built this huge structure — all these are questions which stir the imagination. Certain it is that, at a time when northern Europe was barbaric, a cultivated worship, a civilized race inhabited this land of the evershining sun.

The huge artificial structure which rises abruptly from the surrounding plain is crowned at the top by a pretty church, which is dedicated to Our Lady of the Remedies, built by the Spaniards on the site of the former Aztec temple which the conquerors found there. The measurements of the pyramid differ. Humboldt giving the sides of the base at 439 meters each, and Bandelier, who was here quite recently, made the north side 1000 feet, the east side 1026 feet, the south side 833 feet and the west side 1000 feet. The height is about 144 or more feet from the base to the topmost terrace, on which stands the church. A view which Humboldt gives shows that formerly the four terraces of the pyramid were very distinctly to be seen, but now, owing to the crumbling of the sharp edges of the terraces by the action of rain and time, the pyramidal aspect is not so immediately to be discerned. But a near view and not very minute examination shows at once the artificial character of the mound. Going up the broad paved road, which winds around to the top, you see cuttings where the adobe brick, of which the structure is principally composed, is disclosed to view. The mound was built of adobe, or baked earth bricks, limestone in fragments, gravel, or rather pebbles, and bits of lava. The steps leading from the base to the temple were made of limestone slabs. All the materials came from near at hand.

In the time of the conquest a temple, built by the Aztecs, topped the structure. This house of worship was dedicated to the mysterious fair, white god, Quetzalcoatl, of whom tradition is that he came from over the sea in ancient times to teach the Aztecs the arts of civilization. There is some ground for supposing that this mythological personage was a Christian missionary who found his way from Greenland — in old times a fairly civilized land — to Mexico, who lived with the forefathers of the later Aztecs and taught them many arts. He was called "the god of the art;" his statue was crowned with a golden mitre, he wore a gold collar, turquoise earrings, and carried a sceptre studded with gems, and a shield painted with emblems of the four winds.

Mr. Bandelier thinks that the Pyramid of Cholula served both as a fortified place and a site for worship. At the top was a temple of the gods, and on the terraces were dwellings — the whole making a fortified pueblo. At the time of the conquest, in cutting off an end of the Pyramid to make room for a more direct road from Puebla to Mexico, a vast hollow chamber under the structure was disclosed to view. It was built of stone and sustained by beams of cypress. In it were two skeletons, some idols and a large number of glazed vases. It is said that this chamber was not open, but was covered with brick and clay and had no outlet whatever.

The Mexican pyramids here, at Cholula and at Tula resemble mar-

vellously the Assyrian and Chaldean temples which Layard and others have minutely described. The whole subject is full of interest, and American antiquarians will find here and elsewhere in this country a rich field for their researches.

From the top of the pyramid one discerns on the plain below some curious mounds, one somewhat resembling an elephant — all unmistakably artificial, showing that this region was once a religious gathering ground, a sort of American Mecca. I would be glad to have the time needed for a minute survey of this section, but one should have abundant leisure and experience in antiquarian matters.

The early Spaniards made all haste to exorcise the "devils" of the religion of the conquered race. They built many churches here, and it is a fact that in Cholula itself there are today churches and chapels to the number of 365, one for each day of the year. One church, built by order of Cortez, is most curious in its architecture. It has low walls and a Moorish aspect, and is said to have been built to resemble the famous mosque of Cordova. In the time of the Aztecs there were 40,000 inhabitants in Cholula; now not over 6000. It was at Cholula in its vast square, that Cortez, in 1519 perpetrated a wholesale massacre.

A great many interesting relics are to be bought there, and the natives ply quite a trade in the selling of miniature idols dug up all around here. There are sceptics who say that there are regular little idol factories where good imitations are made, but I think that many of the little relics to be had here are undoubtedly genuine. There was a great religious gathering-place, a place for pilgrimages, and idols were in ancient times made here in vast quantities. So the traveller, exercising a proper amount of caution, may buy freely, first examining the articles offered for authentic marks of age.

But the pyramid, wonderful as it is in itself, is dwarfed into insignificance by the huge mountains which form a vast wall, separating the valley of Puebla from the valley of Mexico. From the top of the pyramid here, I note a good-sized hill lying up under the base of Popocatepetl. It looks like a sailboat alongside of the Great Eastern. In other directions one sees Malinche, the most curious of mountains, and the lofty, "star-shining," peak of Orizaba. Nature has here spread out a panorama which should bring artists here by scores. But only on a great canvas can this scene be adequately portrayed.

The comfortable way to "do" this valley and Cholula, is to make your temporary home in this near-by city of Puebla, where, as I noted in a previous letter, a good hotel can be found at the Diligencias, where there is good food and no vermin. Puebla makes a good headquarters to go from to visit not only this place, but the strange little town of Tlaxcala. And of Puebla itself, one who is fond of characteristic Spanish architecture, of Spanish scenes and life, cannot quickly get tired. Its sweet air is as balm to the lungs, and is strengthening and appetite provoking. The old book hunter and the curiosity collector will find Puebla worth a fortnight of his time.

The more I see of this country, the stronger grows the impression that Mexico is to become to the United States and its hurried, over-

worked and nervous population what Italy is to the rest of Europe — the land of winter journeys, of health residence for those broken down with the strenuous, rushing life of the great northern republic. Mexico is but little part known; it is on its vast stretch of high plateau, a land of wonderful climate, the sanitarium of this continent. The robust health of the table-land rancheros, who sit their powerful horses like centaurs, vindicates the climate and disproves the flippant assertion that no strong race ever existed on an elevated plateau.

American physicians, who want to be up with the times, should make a study of characteristic Mexican climates for the information of health-seeking people. The climate of a tropical town like Orizaba is, for example, very different from that of this plateau region. At Orizaba there is a summer all the year; here, in winter there is a continual October of bright days, blue skies and crisp air. At Cuernavaca, Morelia and such places, there is a mild, Maylike climate. At Lake Patzcuaro, at the present terminus of the Mexican National railway's Pacific division, there is a lovely climate, a lake which no Italian sheet of water can surpass in beauty, which has elicited the praise of America's greatest painter who makes his winter home in the charming city of Morelia.

I am surprised that none of the railway companies have taken practical steps to make known the virtues of the many-climated sanitarium that Mexico affords. The neglect of the dissemination of this sort of information indicates the sluggishness of apprehension of the managers. A pushing, working corporation would long before this have made Mexico as well known to every American as Italy is to the European. A few newspaper correspondents have done the work, in part, which should systematically have been accomplished by the railway companies.

A land without snow or ice, *sans* tempests and dull days, with a sun which makes all out of doors a perpetual October, ought to attract thousands of American pilgrims yearly. By sea and land routes, offering many attractions, this country may be reached. By sea one may arrange to stop off at Nassau and traverse Cuba longitudinally, and thence to Vera Cruz. By land the Central offers a route lying through great Mexican cities, Zacatecas, Leon, Guanajuato, etc.

F. R. G.

MARVELLOUS DISCOVERY IN ARIZONA.

A CITY THREE MILES LONG.

LOS MUERTOS, Ari., Dec. 26, 1887. The Hemenway expedition, under the direction of Frank Cushing, has been at work for several months, and has excavated the ruins of a city three miles long and two miles wide. The excavations are not continuous, but have been made at various points along the main street and at the limits of the town. Mr. Cushing acquired from the Zuni Indians, among whom he has lived for some years, the knowledge of customs and traditions which enabled him to find the buried cities of the Salt river valley. The first one excavated is called Los Muertos, the city of the dead. Others

that have been partially excavated are El Pueblo de los Hornos, the city of ovens; El Ciudad de los Pueblitos and El Pueblo de los Pedros. But these are only a part of the chain of cities that once covered the desert. There are nineteen buried cities in the valley alone, and Los Muertos, which had a population of ten thousand, is one of the smallest.

The entire valley was once a system of cities, with adjacent farms, and up in the mountains are sacrificial caves and pueblos of stone, many of which have never been explored, and are entirely unknown to the wondering tourist and sightseer. The people who lived in these were not Aztecs, as has been supposed. They were of the race that preceded the Aztecs, and had upon this continent a civilization older than the pyramids. This is proved by the human remains and relics found. Ethnological researches, prosecuted by Mr. Cushing by the comparative method, demonstrate that the dwellers of the plain were Toltecs, and that they reached a high state of civilization many centuries before the Aztecs appeared. They were probably of Asiatic origin, but not Mongoloid. The Indian of the Pacific coast appears to be Mongoloid and a later immigrant from Asia. The age of the Toltec ruins is reckoned in thousands of years. The Toltecs were agricultural people, and had the plain of Tempe under a high state of cultivation. The climate and character of the soil were, apparently the same as now, and a vast system of irrigation was required to make the land productive. The maps made by the surveyor of the Hemenway party show at least three hundred lines of ditch work.

The Toltecs were better irrigators than farmers of to-day. They were satisfied with a very slight flow, and, consequently, were able to conduct water to every part of the plain. The higher ground which is now a desert, was reached by levees upon which the water flowed. The bottom of these ditches and levees, hardened by the water flowing over them, have resisted the levelling power of the elements. The banks have disappeared, leaving the bottoms elevated slightly above the plain, and these hardened surfaces are now used as roads all over the valley. In some places the irrigating canal was cut through the solid rock with stone implements. The cost of making that cut to-day with improved implements would be \$20,000.

The manner of building the ditches and keeping them in repair is indicated by two parallel rows of stones along the sides of the ditches. These stones are of diorite, and were used as chipping stones to sharpen the stone implements with which the digging was done. Most of them seem to have been worn out and thrown aside, and probably they were covered up with earth and thrown out as the work advanced. The washing away of banks by the rains of centuries has left them exposed. Many, no doubt, were used in repairing the banks. The natural inference is that the ditches were maintained during a long period. The modern canal system of the valley is only forty-one miles in extent and cost \$1,500,000. The Toltec ditches were of great size and extent no less than 300 miles of canal alone, and could not be built to-day for less than \$2,500,000.

No less than 450,000 acres were cultivated in the Salt lake valley by means of these ancient ditches.

The Toltecs had no occasion to raise more corn than they could consume, and, therefore, the population of the plain may be calculated on the basis of cultivated acreage. The 4000 Pyma Indians on the 1000 acres support themselves and sell 9,000,000 pounds of wheat yearly. It is within bounds to place the ancient population at 250,000.

The ruins still uncovered but traced by unmistakable surface indications, extend through the foot of the hills into the mountains. The ruins of Los Muertos are being thoroughly examined because they are typical, and, also because they have been buried, and, therefore, protected from the ravages of time, tourists and ranches. Twenty-two large blocks of building have been uncovered, and three carloads of relics have been sent to Boston. These relics consist of pottery, implements and skeletons.

One of the ruined buildings is 400 by 375 feet, another is 480 feet long, and many of the buildings are 300 feet square. The adobe walls are sometimes seven feet thick and two stories high. Connected with each building is a pyral mound, around the base of which are the funeral urns containing the ashes of cremated Toltecs. Entrance to the buildings were sometimes through doorways, and sometimes through holes in the roof. Each building was divided into a great number of small rooms, indicating a large population to each block. The roofs were of concrete, supported by timber, and most of them have fallen in. Here and there the concrete remains in position. It is evident that these cities were destroyed by earthquakes. In most cases the roofs have fallen in and the side walls have fallen outward. Time has disintegrated the adobe blocks, and the rains have spread the material so evenly that the buildings are indicated only by slight irregularities in the surface. The work of excavation is simply to clear away the surface material. That the cities were suddenly overthrown is proved by the finding of skeletons under the fallen roofs and walls in positions indicating violent death. One photographed as found shows that the man was caught under the falling roof and thrown upon his face. His chest is crushed forward by the weight, and his right hand stretched out as he fell. A large number of bodies found proves that the calamity was widespread and complete.

In one of the sacrificial caves of the Superstition mountains was a skeleton that eloquently tells the story of the earthquake and the terror of the inhabitants. It is that of a maiden sacrificed, as the vessels and offering on the altar show the ethnologist, to appease the wrath of the earthquake demon. There had been several shocks, and the people had offered up ordinary sacrifices in vain. At last, the priest went up to the sacrificial cave and made the supreme offering of a maiden of the tribe. The people returned to their homes, assured that their danger had been averted. Then came the greatest quake of all. Those not caught in the ruins fled in terror to the fields. The gods had abandoned them to the malignant wrath of the powers of evil, that even to-day are believed by the Indians to dwell in the

Superstition mountains. They fled in panic, the Toltec people were scattered through the country, the wild tribes of the hills and forests made war upon them and drove them to the south, and a splendid civilization of prehistoric times was obliterated from the face of the earth.

AN ANCIENT CITY IN NEW MEXICO.

The Virginia City (Nevada) *Enterprise* says: "To the eastward of Socorro, New Mexico, two proprietors a few days ago accidentally stumbled upon indications of ancient ruins projecting above the shifting sands of the plain. A careful examination convinced them that beneath their feet, buried in the desert sands, lay the ruins of an ancient town. Turning to with their shovels to explore their find a few hours' work brought them to the floor of a small room in the form of a parallelogram. The Socorro *Bullion* thus describes the relics unearthed: "They found the remains of several human beings, several handsome vases carved with geometrical figures in different colors, stone axes, hammers, pieces of cloth apparently manufactured from the fibre of yucca, several strings of beads, seashells, arrow-heads, an abundance of fragments of obsidian quartz, and an incredible quantity of pieces of broken pottery, including several with a blue glazing. Only in one other instance have we ever heard of this color and quantity of ware having been discovered in this Territory, and that was at the ancient pueblo near the Santa Rita, in this country, and it indicates that the Spaniards had lived in New Mexico before the extinction of the race who inhabited this ruined and buried village." The miners do not know whether they tapped the best or the poorest spot in their buried town in this first excavation. They have, however, resolved to continue digging. They are of the opinion that they may be able to unearth a cabinet of curios the sale of which will bring them more coin than they would make in the same time at prospecting for precious metals.

The Future of Ireland — Psychometric View.

SUBJECT OF IMPRESSIONS — "IRELAND IN 1889."

THE prediction of Mrs. Buchanan for Ireland when revolution was thought to be imminent promised the cessation of the trouble in two years, and was verified by the declaration of magistrates that the amount of crime for trial had become singularly small. The present disturbed and unhappy condition of that country induced an English correspondent to ask me to use the prescient power of Mrs. Buchanan to report upon its future. Hence I placed under her hands the words, "Ireland in 1889." The following were her impressions Jan. 26, 1888, given just after investigating spiritual phenomena:

"This is a practical thing. It gives a strong excitement to the brain, a feeling of oratory, and the name of Gladstone occurs to my mind. There is a mighty force in this — a great deal of agitation about it as if a mighty wind were stirring up the elements.

"Now I feel more quiet and calm, as if a whirlwind had passed over. A regulating influence has passed over all things. I do not

know to what region this refers, but it seems as if a new life were springing up and the green fields flourishing. I see rosy children and a green sward. An adjusting influence is prevailing. The people are satisfied with the result of things. The agitation has spent its force, and relaxation follows — reaction.

"It seems to me the country concerned needs assistance and protection, because its industry has been paralyzed and apathy produced. They require system and education. Their religion needs to be broadened and enlightened. Enlightenment will be developed. They will be industrious, genial and ready for enlightenment, like a great family of children reaching out for help. There will be general prosperity in a few years. Two years more will show a decided change and spiritual enlightenment."

Understanding this as a perception of Ireland in 1889 by the prophetic faculty, I would anticipate a consummation of political relief (following agitation) in the latter part of 1889, and beginning prosperity in 1891. Let us rejoice in the future to which psychometry points.

It was for this, but for something more than this, that Fanny Parnell poured out her soul in the death song "Post Mortem:"

"Shall mine eyes behold thy glory, O my country?
Shall mine eyes behold thy glory?
Or shall darkness close around them, ere the sunblaze
Breaks at last upon thy glory!"

Her eyes are closed, but the sun will shine upon Ireland again, and perhaps in time it may shine as depicted by her poet Clarence Mangan:

"The sun with wondrous excess of light
Shown down and glanced
Over seas of corn,
And lustrous gardens a-left and right:
Even in the clime
Of resplendent Spain
Beams no such sun upon such a land!"

A Mystery.

THE reader to appreciate a psychometric report should place himself in the position of the psychometer, not knowing what is the subject under investigation. Let me introduce you to an opinion pronounced on a bit of paper on which a subject was written unknown to Mrs. B. who after a little study spoke as follows:—

"This seems a subject under discussion — something important, very important too to many. It concerns the public interest. It seems a scientific discovery which will take time to develop it fully. But it is one of those things that have come to stay. It is not questionable, but based on correct principles.

The person concerned in this is a successful genius. He works to a purpose. It is something new and original with a great deal of mentality. It seems that electricity has something to do with it as

the agent. It will be a revolutionary thing — will revolutionize many ideas and be of great benefit in constructing new methods of doing things. It will upset many theories that have existed, and bring them to practicality. It is one of the grand achievements of the age, but I do not yet perceive what it is. It seems that some of the workers in this are in the spirit world. I feel that it is connected with the new telegraphic operation by spirits.

(Who are the parties concerned in it?) "It is beyond my power to describe the hosts. It is a combination of geniuses. There is an immense power in this work. *It is only a foreshadowing now of something still greater and more astounding*—as much as people can bear now, it must come by degrees. The name of Watt comes before me. The spirits are engaged in studying the forces. My mind is drawn to the great forces rather than the individuals.

"The spirit who is managing is not the sole manager. There are others far back of him who are silent. He is earnest and truthful, laboring for progress on earth and in spirit life. This is brought forward to establish incontrovertibly the truth of spirit intercourse."

The telegraphic operation thus described is that which has been proceeding at Cleveland, in which the spirit of Dr. Wells, late a homœopathic physician of Brooklyn, is communicating through a telegraphic apparatus on the table, conversing with visitors, making profound and accurate diagnoses for patients, giving medical advice, and showing the high order of intelligence which belongs to genuine spiritual communications.

While such things are going on, while the invisible power is moving the spirit telegraph, what must a philosopher think of the lumbering blindness of a Seybert commission, and the ponderous dignity of the pulpit, discussing questions of future life in the dim light—the phosphorescent light from the tombs of past centuries, as if there were no light to-day, and refusing to listen to voices from the better world!

Progress of the Marvellous.

THE most marvellous recent incident is the development of a supernatural light around a child of Mr. and Mrs. Aaron Field of St. Louis, as described in the "Sunday Sayings," of that city, apparently in good faith. A few weeks since, their youngest child, a boy, passed into a peculiar drowsy, or cataleptic condition, puzzling to physicians, and in the night there appeared a strange white light at the head-board of the crib, and extending over the head and face of the child down to its shoulders. The mother was terribly alarmed, and the absent father called home by telegraph. The light was interrupted when the child was lifted from the bed, and renewed when returned. A gentle electric current was administered through his hands, and he rose up in the bed, opening his eyes. Then the light became very brilliant, and changed from white to blue, yellow, and violet, returning to yellow and blue. His countenance assumed a beatific expression, his muscles relaxed, he fell back, the electric current was discontinued and the colors ceased, leaving only the previous illumination. The illumination and trance continued to the time of the publication, and nourishment was injected into the stomach by a syringe. The doctor

is watching the case closely and an interesting report may be expected.

The MIND READING FACULTY has, according to the *Detroit Journal*, been developed in a little girl, Eva McCoy of 94 Porter Street, Detroit, who is about twelve years old. When blindfolded she will tell the words in the mind of any one by holding their hands on her forehead or placing her own on the forehead of the inquirer. This is the rational method as the ideas are given and renewed through the intellectual region in the forehead.

INTUITIVE CALCULATION has been marvellously displayed at Jersey City in W. U. Scott, a boy of seventeen, who solves problems almost instantaneously, without knowing how he does it: for example, multiply 3689 by 2475, answer 9,130,275; find the cube root of 130,323,843, answer, 507; find the interest of \$785 for 134 days at 7 per cent. answer, \$20.17.

PRECOCIOUS LINGUIST—Corinne Cohn, a six year old girl at Chicago, can converse in French, German and English, about the famous poets, and has acquired Volapuk and Italian.

A MUSICAL PRODIGY—Master Spenitt a three year old child of Mansfield, R. I., can play upwards of twenty tunes on the Harmonica accurately. When he played "Home Sweet Home" in public, he was frightened at the applause and would not play any more. His parents have no musical talent.

A CHERISHED MESSAGE—At a Seance in a private residence at Springfield, Mo., a clear boyish voice said "Mother, Good Evening!"

The words seemed to come from the adjoining room and in a second all eyes were directed there.

An aged lady sat in the circle, and, with quivering lips and tear-dimmed eyes, sobbed, "It is the voice of my child—my boy that was killed at the battle of Wilson Creek!"

"Yes, it is he, my dear mother; and I have come to greet you."

At these words the mother gave vent to her feelings, and those that sat around the table saw, as the tears stole down her thin, pale cheeks and heard the heart-beats come and go, that her soul and thoughts were struggling with memories of long ago. She soon recovered from the sudden shock of sorrow, and said: "Albert, tell me where you are now and how you came there?"

"Mother," he replied,—and the voice was soft and sweet,— "I fell, pierced by a bullet upon the margin of the stream that flows through your beautiful city. The blood of the South and the blood of the North flowed down the stream in harmony together. The spirit that once dwelt on earth—frail tenement that sent the bullet through my beating heart—is my comrade in the spirit-world. For twenty years I have waited for this hour to come that I might tell you and forever set at rest the anxiety and maternal love you bear me. Here, forever happy in this spiritual world, surrounded by everything that is pure and lovable—where all, friend or foe in earth's frail existence, in this world are all comrades together.

"Good by for the present," said the spirit. There was a ring of soft, sweet cadence in the voice that sent a thrill of sunshine and pleasure through the hearts of all.

Miscellaneous.

POSITION AND POLICY OF THE JOURNAL.—A truly good and wise man would feel an interest in the condition of society and progress of nations everywhere. He would desire to find in his Journal the best and latest news of human progress in liberty, prosperity, virtue and happiness—in science, art, and philosophy. He would desire too, to know what is being done to remove existing evils, intemperance, gambling, poverty, crime, monopoly, corruption, ignorance and bigotry. It would require a large Journal to satisfy his hunger for such knowledge. And finding it impossible to keep up with chronicle of progress or the discussion of all reformatory measures, he would look with still greater eagerness for some basic philosophy, some fundamental and comprehensive science that would explain the sources of all evils and the rational measures that would remove them. This he would recognize in the all comprehensive **SCIENCE OF MAN**, and would therefore deem **Anthropology** the chief theme for discussion and illustration, never forgetting for a moment that **ANTHROPOLOGY** is supremely important, only because it promises emancipation from all evils by showing the pathway of progress.

It is for this ideal reader, good and wise as aspiration can make him, that the **JOURNAL OF MAN** is published, to satisfy his craving for beneficent knowledge, which favoring circumstances and half a century of disinterested pursuit of truth have placed in the possession of its editor.

That the Journal is not yet adequate for this task, and may not be adequate even when enlarged next year is fully realized, but next year it will be able to refer its readers to a volume explaining the mysterious relations of soul, brain and body—**Therapeutic SARCOGNOMY**—and as other volumes are issued its task will be lightened.

It is some consolation for the present narrow and inadequate limits of the Journal, that its readers express so much regret and disappointment at the postponement of its enlargement, and this gives evidence that they cherish the sentiments of the ideal wise man for whom it is published.

THE MICROSCOPE IN SCIENCE.—Every year adds greatly to the revelations of the microscope, and they are becoming more and more important to **Biology** and **Therapeutics**. The microbes or bacteria which have so much to do with the propagation of diseases are being faithfully studied by microscopists.

It would however be a great mistake to regard them as the sole causes of diseases or to suppose that all animalcular life is unfriendly to man. The germ theory of diseases is pushed beyond its proper limits by those who cultivate that department of science. The air is everywhere, except in the highest regions of the atmosphere, filled with microbes which are continually falling on all exposed surfaces. A vast work is yet to be accomplished in distinguishing between those which are harmless and those which are pathologic—between those which actually provoke disease and those which are but harmless elements in the fluids of the body.

Wonderful is the perfection to which microscopic apparatus has been brought—The micrometers or instruments for the measurement of minute objects would seem to have been carried as far as human vision could use them—They are made by rulings on glass or metal of fine lines, and the finest of these rulings are said to be as fine as the two hundred thousandth part of an inch. When we conceive the tenth of an inch divided into a hundred parts we have passed beyond the limits of distinct vision, and when one of these parts is divided into two-hundred, even imagination fails, though the microscope may make it visible. There are three machines which make these fine rulings, one from Albany, one from Harvard College, and one from Johns Hopkins University. The minute microbes of various diseases are

gathered for examination and cultivated by sowing them upon a gelatine surface for propagation and study.

There are movements in minute objects which the microscope reveals but does not explain, and which are as mysterious as the movements of cilia upon animal membranes. Mr. Cox, an eminent microscopist of New York says: "A little gamboge rubbed up in water will exhibit an activity among its microscopic particles which will give them the appearance of being alive when looked at through the microscope. No one knows the cause of this motion nor its limitations as to time. I have a specimen of this sort which has been under observation thirteen and one half years, and as far as known has never shown any sign of slacking in all that time."

These are called Brownian movements and are not confined to gamboge but take place in almost any substance finely divided and suspended in a liquid of suitable specific gravity. These movements have even been seen in the small spaces or vacuities found sometimes in granite occupied by a fluid, and this fact seems to indicate that granite cannot be the primitive rock of the globe organized by fire, for the heat could not have permitted the existence of a drop of liquid. What then if not granite are the solid foundations of the globe? The circumference of the illumination of science is surrounded by a vast realm of darkness.

LANGUAGE REFORM.—The orthography of our language is ridiculously barbarous. And *although* we *know* it is *sough*, it is only of late that any promise of reform has appeared. American and English Philological associations have pronounced in favor of a radical simplification of spelling, and a large number of Teacher's Associations have approved it. The Pennsylvania Legislature has provided a Commission to examine and report on spelling reform in connection with education, and a report may be expected in a year, which will lead to proper measures in the schools.

DEATH OF THE BEST MAN IN FRANCE.—M. GODIN, the founder of the Familistere, or Industrial Palace at Guise in France, a benevolent combination of capital and labor, showing the best social condition ever attained by the laboring population, has recently deceased. No man deserves a higher rank among the philanthopists of the 19th century.

END OF A GRAND TRAGEDY.—The connection of the Bonaparte family with the destinies of France has been a grand and bloody tragedy for the people, and it was fortunate for that nation that a Zulu assegai ended the life of the Napoleonic Prince in Africa by a well-deserved death. On the ninth of January the remains of Louis Napoleon and the Prince his son were removed with appropriate religious ceremonies from Chiselhurst to Farnborough, England. Eugenie still lives, but the ghost of a Napoleonic empire no longer haunts the French republic; for which let us be thankful.

HIGH LICENSE.—Has not been a success as a temperance measure, except in the way of raising revenue. In Chicago there have been more arrests for drunkenness than before it was adopted. The consumption of beer has increased one fourth and nearly twice as much money has been expended for beer as for house building. Mr. Iler, president of the leading Distillery Company in Nebraska, has written to his Eastern friend that "High License has not hurt our business, but on the contrary has been a great benefit to it, as well as to people generally. I believe somewhat as you say the Cincinnati *Volksblatt* says, that High License acts as a bar against Prohibition . . . It also gives the business more of a tone and loyal standing and places it in the hands of a better class of people. I do not think that High License lessens the quantity of liquor used . . . I have an extensive acquaintance through this State, and I believe if it were

put to a vote of the liquor dealers and saloon men, whether it should be High License, no license or low license that they would almost unanimously be for High License."

MEDIUMISTIC CHILDREN.—*The Golden Gate* says:—"The nine-year-old daughter of a Minneapolis, Minn., washerwoman, is lately manifesting powers that are unaccountable to her family and others not acquainted with Spiritualism. She has no education whatever, but writes messages in a clear, beautiful hand, from deceased persons, the writing being from right to left. These communications generally being given in a trance state, the mother became alarmed, and one day called in a prominent business man for advice. After talking with the girl a few moments only, she fell into one of these 'unaccountable states,' and wrote the gentlemen a message from his wife, for some time deceased. The child's case has awakened so much interest that a public test will be made of her powers."

The New Astronomy by Prof. S. P. Langley, (price \$5), is a very good exposition of the present state of the science. A handbook of Volapuk, by Charles E. Sprague, 1271 Broadway, New York, (price \$1), has been announced.

MUSICAL WONDERS.—Joseph Hoffman and Blind Tom are not the only musical marvels at this time. Maud Cook of Manchester, Tenn. is one of the astonishing class but has not been brought out as she deserves. Her genius was displayed at four years of age and now she is barely ten and entirely blind, but for musical genius she has been compared to blind Tom. She is intelligent and lovely in her disposition but belongs to a poor family, and has had no training or opportunities.

CATHOLICISM IN NEW YORK.—A correspondent of the Boston *Pilot* says: The striking advance of the Catholic Church throughout the United States has been frequently dilated upon, but it is nowhere more apparent than in New England, the central seat and fountain of the Puritan creeds."

After giving full details he adds: "Summing up the consistent figures of the above details we find Catholicity to stand about thus in New England: 646 churches, 154 chapels and stations, 1,032 priests, 214 seminaries, 70,874 children in Catholic schools, and a Catholic population of about 1,325,000. It is enough to make Cotton Mather turn over in his grave."

NEGRO EMIGRATION.—A large number of negroes are arranging to emigrate from the United States to South America, chiefly to the Argentine Republic. The exodus is to begin next May. The leader of the enterprise named Smith, anticipates that as many as 300,000 will be induced to emigrate.

FAITH CURE is making progress in Jersey City. A church edifice is building on Jewett Avenue. It is built by John Elsey, a large poultry and game dealer. It is to be called "The Church of the First Born" and belongs to the sect of Faithcurers founded by Sister Antoinette Jackson, and led by Dominie Hancock of Greenville. The people are very devout. "One said to a *Sun* reporter he never even drove a nail except in God's name, to his credit and glory and with his help. And suppose you whacked your finger while you were driving it?" he was asked. "Glory be to God," shouted the man of Faith "I would know he meant it for my good." Mr. and Mrs. Elsey live in splendid style and dispense with doctors for "the Great Physician is ready at once if called on by one who has the Faith, and his cures are complete." Mr. and Mrs. Elsey say they were cured of paralysis by Faith after the doctors had failed.

Literary Notices.

HERMES, ANAH AND ZITHA — SEQUEL TO HAFED PRINCE OF PERSIA. (Spirit communications received through the Glasgow Trance-painting Medium, David Duguid.) The work entitled as above is a volume of some 448 pages, purporting to describe the lives and labors of three spirit medium missionaries, who were themselves the companions, and who had personal knowledge of Jesus of Nazareth, and who, inspired by the most saintly devotion to his religion and martyr-like self-sacrifice, passed their lives in wandering through Arabia, Persia, Egypt, Tyre, Cyprus, and other Oriental lands; encountering dangers, suffering hardships, and working, by aid of spirit guardians, miracles of wonder and triumphs of evangelizing, the narration of which forms either one of the most gorgeous romances, or the most astonishing evidences of spirit control that has ever yet been committed to paper. Judged alone by the thrilling character of its pages, this book takes rank as a romance of the highest and most vivid imaginative power. Considered as the spoken words of a poor uneducated operative — one who has never strayed beyond the purlieu of his own Scotch house, the wonderful descriptions of Oriental scenery, customs, people, and the habits and manners of eighteen centuries ago, depicted in language as simple as a sailor's story, and anon rising into the most sublime imagery and the most exalted strains of inspiration — this work, if it be not just what is claimed for it, namely, the influx of a band of ancient but supernal spirits, then all we can say is, that David Duguid is the paradox of the age, and his book its crowning miracle. Partaking of continuous history, but far superior in interest and charm to "Hafed," we can confidently commend "Hermes" to the attention of all who have knowledge of, wondered at, and felt interested in the inspired medium

David Duguid, himself a miracle as a matchless trance painter. The entire volume must be read to appreciate its singular and entrancing character. — *The Two Worlds*.

WAYSIDE JOTTINGS. — By Mattie E. Hull — 208 pages — \$1 — Published by Moses Hull, Des Moines, Iowa. Mrs. Hull is one of the most popular speakers of the spiritual rostrum and her whole life has been an illustration of mediumship. At the age of thirteen she was taken into the Unitarian church of Athol, Mass., and made a remarkable address of an hour in an unconscious trance. Her book is a collection of short pieces in prose and poetry, expressing her dominant thoughts and aspirations in a pleasant and graceful manner. It has been commended by the press.

OUTSIDE THE GATES and other tales and sketches, by a band of spiritual intelligences through the mediumship of Mary Theresa Shelhamer, Boston. Colby & Rich publishers. A volume of 515 pages, price \$1.25 by mail. This volume contains thoughts from a spiritual standpoint and the personal history of a spirit in spirit life with "what I found in spirit life" by Spirit Susie. Part second is a remarkable autobiography and description of life in the spirit world by the spirit Morna, concluding with "The Blind Clairvoyant, a tale of Two Worlds." Miss Shelhamer's name is sufficient assurance that it is well written and interesting.

CHRISTIAN ABSURDITIES — By John Peck — 80 pages — 20 cents — published at the Truth Seeker office, 28 Lafayette Place, New York. This is one of the most vigorous and pungent assaults ever published against all the assailable points of church theology but like most iconoclastic works offers no substitute for the errors it assails but the common agnostic ideas of morality.

Chap. XII.—Experimental Demonstration of the Supreme Science.

The only two satisfactory methods of revealing the brain functions—their immense importance and wonderful facility of application—millions of subjects for experiment—resisting power of habit and apathy—unprofitable methods of Pathologists and vivisectors—mutual impressibility of mankind—success of animal magnetism—limits of the old methods of investigation—the nervaura, how to feel it—evidences of its reality and power—tests of its emanation—impressionable diagnosis—degrees of impressibility and its prevalence in society—modes of testing it—a course of experiments described.

There are but two scientific, comprehensive and accurate methods of exploring, determining and portraying the functions of the brain, and thereby revealing the physiological and spiritual mysteries of life, in doing which we attain the command of all profound philosophy and of the practical wisdom that should guide human life. These methods are first, by exciting and arresting the action of the different organs so as to manifest their action as plainly as when sensitive and motor nerves are galvanized or bisected to determine their powers, and second, to explore their functions by the psychometric method, which is competent to reveal the properties of a medicine or the character belonging to the contents of a letter—which is in fact capable of revealing almost anything to which it is directed, and is therefore the most perfect method ever discovered. These two are the methods which I discovered and made public in 1841 and '42, and by which I have made a complete exploration of cerebral functions.

Notwithstanding the unlimited importance of such discoveries which give to man the understanding and the mastery of his destiny, the world has rested in absolute and chronic apathy on this subject, as if such an exploration were beyond the utmost limits of possibility, and therefore unworthy of a thought, and this apathy, inherited from the past and established in all literature and all Universities is the Serbonian bog through which he must wade who would reach the centres of literary and social power.

The love of truth on such subjects—the love of the sublimest wisdom, is absolutely dead in the great majority that rules all things in society, for society lives on too low a plane of present personal enjoyment to think seriously of the destiny of the race and the means of elevating itself to a higher plane. Society never elevates itself; it is only the few exceptional individuals who feel the divine impulse within, suggesting a higher life, who endeavor to realize it and may be fortunate enough if not crushed in the attempt, to impart for a time some portion of their enthusiasm to their followers. But how little can all this be realized by those who fall in with the current opinions and usages of society, entirely content with the old limitations of knowledge and indifferent to all beyond.

The struggle for progress without a thorough understanding of man himself and all the laws of his destiny, is but a blind struggle—not a

rapid march but a convulsive effort, which may result in tumbling over forward or backward, and insuring progress only by the disruption of old attachments and fixtures. But this uprooting iconoclastic work is not near half done, and the constructive work is barely beginning.

In looking over the vast field of human life it appeared self-evident to me that such a blindfold progress as this must be a perpetual blunder, and that what the world most needed was *light* and *vision* to comprehend what it was doing and what it ought to do. In other words it needed the SCIENCE OF MAN in which are contained the laws of his progress or development and all his relations to terrestrial and celestial worlds.

That science of man, the Divine Wisdom has placed most benevolently within our reach in the human brain, in which are to be found all the powers that rule our physical life, and the seats of all the powers that constitute the eternal life of the soul. We have but to reach forth the hand to gather an infinite harvest of wisdom, which is thus offered us, for the brain is within our reach and under our control, ready to give forth celestial wisdom as freely as the piano responded to the touch of Mozart. But in vain has divine benevolence made this offer. For ages on ages it has never been thought of. The childishness of the race has forbidden even the thought that the repository of the highest divine wisdom was within our reach. Philosophy in its vagueness and pettiness never inquired, curiosity in its hasty superficiality turned away, and human learning in its pompous pedantry gloried in its petty accumulations, too well self-satisfied to seek that which might truly be called wisdom. Even now, near the end of the 19th century men seldom look out from the narrow fields in which they are mining, to recognize the heights on which the temple of wisdom must stand.

And yet how easy is the acquisition, how rich the harvest, how pleasant the processes by which we acquire positive possession of the GRANDEST WISDOM OF THE UNIVERSE! for there is nothing greater or higher than the knowledge of celestial and terrestrial life, which we reach at the centre in which they are united, in which the noblest possible organization of matter is imbued with that divine element in which is all wisdom and all power. That centre in the human brain, from which we reach the mysteries of the higher world, and the operation of the divine in correlation with the forces and processes of earth life.

Most marvellous is the simplicity of the process by which we take possession of the field of divine wisdom offered in man, and it is my hope that this volume by showing the simplicity of the means and the grandeur of the results, will stimulate the young, who are now beginning life with undimmed enthusiasm, uncorrupted sincerity and untrammelled freedom, to enter upon the path I have trodden and prosecute those researches which I have initiated, enjoy as I have enjoyed the feast of knowledge and bring into practical life that which is at present little more than a science and a philosophy.

Wonderfully facile are the acquisition of knowledge and the demon-

stration thereof which I propose. Several hundred millions of the human race are ready prepared instruments for the demonstration — ready as so many instruments on which the musician may perform with ease and pleasure, and therefore it was profoundly astonishing to me when I first announced such a truth, that biologists did not rush to test and ascertain its reality. I had not then learned the power of HABIT, which carries the human race along as steadily as planets move in their orbits. I had not ascertained the persistence of forces in the moral world to be as great as in the physical, and that man must attain a very high ethical civilization to rise above this law by which the past is continually reproduced and which has shown itself in all past ages by a stolid resistance against new truths and hostility to its messengers. The apathy, indifference and aversion shown toward the new truths of Anthropology are not any greater than have been shown all through the present century toward other truths, equally well demonstrated.

The experiments by which the functions of the brain and nervous system are established are being demonstrated by my pupils in the healing art at present, and none have ever had any difficulty in verifying what I teach, upon their patients. I trust they will also in time be verified by teachers in their educational work.

Every sensitive human brain is open to the experiments that reveal its functions and the results are so satisfactory that there is no need whatever for the barbarous experiments that have been made upon the brains of living animals. Nor is there much value in all the costly, laborious and horrid investigations of the brain by autopsies of decaying bodies, except as a confirmation and illustration of the truths that we reach by the nervauric method. When we reflect upon the vast number of these laborious autopsies and their general barrenness of useful results, they appear as the most dreary and loathsome field in which man has ever sought for knowledge — seeking it where it was not to be found, as moles enjoy a garden only by forcing their way through the soil where nothing is to be seen. The method I hope to introduce is like walking through the garden to recognize all its beauty instead of delving beneath it — witnessing and feeling the action of the living brain instead of drawing uncertain inferences from the disordered and decayed condition of its dead substance.

Ferrier's cruel experiment on the living monkey located the sense of feeling more than thirty years after it had been demonstrated by my own simple method; and what have all the explorers of the cerebellum by vivisection and pathology added, of any importance to the exposition of its functions which I have effected with so much ease and pleasure, in which I have contributed additional discoveries which their methods could not reach. The literature of this subject is immense, but I have not had time nor did I need to explore it all. The writings of Gall and Spurzheim, Rolando, Flourens, Majendie Andral, Serres Baron Larrey, Bell, the Combes, Tiedemann, Carpenter, Ferrier and more than a score of others who are eminent and have made notable contributions, leave us with a painful sense of the difficulty and obscurity of the investigation. How tedious was my study of Andral's Clinique

Medicale fifty years ago, before I had discovered how to interrogate nature by the easy methods which all may practise.

You my friendly reader, whom I may presume to be sincerely interested in seeking the truth, can easily do what I have done, and make yourself a true possessor of science which is your own, by following my path with a little patience and perseverance without encountering the difficulties which surround the first explorer of any field.

You should realize that the constitution of man is the most delicate of all organizations, possessing the greatest number and development of faculties for receiving impressions and thereby gaining ideas of nature. Every impression disturbs or modifies our equilibrium. The glance of love may exalt to happiness as the howl of hate may depress into misery. The whole history of social life is a record of the influences, we exert on each other. These influences are not merely by the eye and the voice, they result from presence and approach. The sick diffuse their diseases, the healthy and cheerful diffuse health and happiness. The hand conveys the entire potency of the person by its emanations, and the sick have been healed by the application of hands in Christian, Greek and Egyptian societies or temples from the most ancient times.

The modern magnetizers have been practising their art very conspicuously for more than a century since Mesmer created so great an excitement at Paris. But in the Mesmeric methods there was a great lack of science and philosophy, and the favorite method was to bring the patient into the somnambule condition, in which he was passively under the control of his operator.

When in 1840 it became apparent that I had nearly approached the limits of phrenological progress by the cranial method of studying development, and that craniology was not only incapable of perfecting the minute study of the brain, but was still more incapable of positively demonstrating functions of organs, after they had been truly discovered, I became eager to discover the method of giving that positive demonstration which scientists demand.

That electricity would operate with great power upon the nervous system was well known, but it had never been used to stimulate the functions of the brain. Its grosser nature renders it more appropriate to the stimulation of the motor nerves than to the excitement of psychic functions. My experiments with electricity were of little importance, and the very great facility and pleasantness of experiments with the nervaura of the hand induced me to confine my operations to that method, until of late in the application of electricity to the body, I have found it practicable also to use it in a cautious manner for the stimulation of the brain. I would not, however, advise any one to begin with the use of electricity, or to rely upon it generally for experiments upon the brain, to which it is much less appropriate than the emanations of the hand.

That there is an aura of the nervous system emanating from every part of the surface is easily demonstrated. A very sensitive individual placing his hand either very near or in contact with any part of the

person of another from the head to the feet, will be able to recognize a different influence emanating from every portion. This will be quite evident on the head, every portion of which has its distinct aura of emotion, intelligence or impulse. To perceive these emanations we must be not only sensitive but passive; for the sensitive and motor systems are antagonistic, and when we use our muscles we not only diminish our sensibility, but we send forth our own emanations instead of being in a receptive state.

The aura or emanation will be still more decidedly realized when we come into contact with any morbid or painful portion of the body, for then we not only perceive a distinct local sensation but feel an influence transmitted which in some degree reproduces the same morbid or painful condition in ourselves, a transmission which I have very often felt and sometimes to my serious injury. The severest blow that my constitution has ever received, the most difficult to overcome, was derived from a patient whom I attended in a severe fever about thirty years ago. The effect still lingers in my constitution.

Those who are highly sensitive may feel the emanations of the surface while holding the hands at some distance and without using the hands our entire nervous system may feel injurious influences without contact. My own sensibility is far below that of a majority of my students, yet I have felt the influence of a patient's condition in one case without approaching nearer than ten feet, and verified the truth of it by finding soon after, when I examined the case on returning, that I had correctly felt his real condition, which was a bronchial irritation. Such emanations I have felt so readily that I was once obliged to request an esteemed friend (an eminent physician) not to visit me while he was suffering from a cold.

It is through this process of nervous emanation that diseases of all kinds and degrees become contagious, for to those who are highly sensitive every morbid condition is contagious or transmissible by mere proximity, and the distinction made by the medical profession between contagious and non-contagious diseases is merely a distinction in the potency of the emanation, those conditions being recognized as contagious which have so potent an emanation that all are effected by them. But in fact no such invariably contagious diseases exist for there are always some to be found to whom neither small-pox nor the most malignant fevers are contagious. Hence there is no morbid condition absolutely and universally contagious, as there are also none that can be pronounced entirely non-contagious to the sensitive.

A little experimental research by the medical profession in hospitals would easily demonstrate the contagiousness of all conditions to the sensitive and the non-contagion to those of eminently healthy and hardy constitutions.

Emanation may also be demonstrated more effectively by the use of electric currents which re-inforce the vital emanation. If one of moderately sensitive constitution receives into himself through the hand or any other part, a current from a patient in a very morbid state, or from any inflamed or very morbid part of his body, he will be sure to find

the morbid condition transferred to himself with an effectiveness proportioned to the duration of the current. Every species of diseases can be transmitted in this manner, and it looks quite puerile to see eminent members of the profession at Paris, while ignoring this electric transmission which is so easily demonstrated, busying themselves with the transmission of diseases by hypnotic sympathy, and the action of magnets.

Thus do the phenomena of disease demonstrate a vital emanation, by which the constitution receiving it is strongly affected, and utterly vain are the attempts of dogmatic materialists to restrict such influences to the transmission of visible matter or animalcular life. The transmission of influence belongs not only to living but to non-living matter. There are millions who can feel the influence of medicines contained in hermetically sealed vials and thereby describe their therapeutic properties. Whenever I receive a new remedy I place it in the hands of a good psychometer and experience teaches me that it is better to rely upon the psychometric report than upon the reports of the Dispensatory.

If the dead and quiescent matter of drugs can thus affect the sensitive, how much more potent must be the emanation from living structures, in which the processes of life are in progress, evolving caloric and electricity, as well as the potencies of nervous action. Electricity and caloric are not nonentities — they are potential realities, and the superficial definition that they are but “modes of motion” is really a puerile sciolism. They are forces as real as matter itself, for matter in its last analysis is but force, and motion is but the phenomenal manifestation of force. It would be as rational to call matter a variety of *forms*, as to call electricity and caloric a variety of *motions*. Forms and motions are but the *conditions* in which matter and the imponderable energies present themselves.

The nervous energies which control all muscular actions and other vital processes are as much realities as the grosser powers of electricity and caloric, with which the ignorant sometimes attempt to identify them. But the forces of the realm of vitality are not commensurate or interconvertible with those of non-living matter; they constitute a new realm of science, but alas such is the power of habit that the scientists who have been studying the forces of the mineral kingdom are generally, not only indifferent but positively averse to studying the imponderable energies of the vial kingdom, which have to be investigated by different methods.

The hand of sensibility will recognize the accumulation of caloric in any substance, and also estimate its diminution. A more sensitive hand will recognize the presence or absence of a certain nervaura — for example the aura of the front of the head, or of the back of the head — the aura of a healthy or of a morbid constitution imparted to any substance by contact and the one is as real as the other, and the experiments are equally decisive. The perception of caloric may be tested by the use of a thermometer, in which the caloric

(CONTINUED IN NEXT)

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