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BUCHANAN'S Journal of Man

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Introduction to the Journal of Man.

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

THE SCIENCE OF ANTHROPOLOGY.

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

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

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MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous surgical operations, is the greatest triumph of Therapeutic Science in the present century. It came first by mesmeric hypnosis, which was applicable only to a few, and was restricted by the jealous hostility of the old medical profession. Then came the nitrous oxide, introduced by Dr. Wells, of Hartford, and promptly discountenanced by the enlightened (?) medical profession of Boston, and set aside for the next candidate, ether, discovered in the United States also, but far inferior to the nitrous oxide as a safe and pleasant agent. This was largely superseded by chloroform, discovered much earlier by Liebig and others, but introduced as an anæsthetic in 1847, by Professor Simpson. This proved to be the most powerful and dangerous of all: Thus the whole policy of the medical profession was to discourage the safe, and encourage the more dangerous agents. The magnetic sleep, the most perfect of all anæsthetic agents, was expelled from the realm of college authority; ether was substituted for nitrous oxide, and chloroform preferred to ether, until frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has not been the favorite, but has held its ground, especially with dentists. But even nitrous oxide is not perfect. It is not equal to the magnetic sleep, when the latter is practicable, but fortunately it is applicable to all. To perfect the nitrous oxide, making it universally safe and pleasant, Dr. U. K. Mayo, of Boston, has combined it with certain harmless vegetable nervines, which appear to control the fatal tendency which belongs to all anæsthetics when carried too far. The success of Dr. Mayo, in perfecting our best anæsthetic, is amply attested by those who have used it. Dr. Thorndike, that whom Boston had no better surgeon, pronounced it "the safest the world has yet seen." It has been administered to children and to patients in extreme debility. Drs. Frizzell and Williams say they have given it "repeatedly in heart disease, severe lung disease, Bright's disease, etc., where the patients were so feeble as to require assistance in walking, many of them under medical treatment, and the results have been all that we could ask — no

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irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide (says Dr. P.) causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

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VOL. II.

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The Dawn.

ARE WE IN THE SUNLIGHT OF A NEW DAY, OR IS IT THE EARLY DAWN?

ARE the Heavens opened indeed, and can the loved and lost not only look back but speak to the denizens of earth? Fifty years ago this might have been considered by skeptics a debatable question. The voices so often heard in antiquity, though they may have roused nations in their time, fade into forgetfulness as we pass down the centuries, and are lost in the continuous roar of commerce and of war.

The murmur of the surf-beaten shore, the voice from the vast ocean is lost and forgotten as we plunge into the wilderness of the continent; and thus have mankind wandered away from the shores on which came voices from Heaven in ancient times, in many tropical lands. Yet as the ocean breeze with balmy softness, still comes to soothe the fevered brow, even far inland, so does the soul of man feel a refreshing influence from the realm of light and love whenever its windows are opened toward the realm of immortality. And more than this, as the enquirer may learn from Mrs. Crowe's "Night Side of Nature" and Howitt's "History of the Supernatural," voices have been coming from the dim distance through all the centuries, however dark and barbarous the age.

But these are scattered facts, which like the violets blooming in the forest shades, appeal to those alone who seek the sylvan retreats to be nearer heaven. The flowers that bloom to refresh the soul are not found along the dusty highway where the feet of the million would trample them down. Sacred spiritual truths must be sought elsewhere than in the highways, and when found they are to be cherished in the secret chambers of the soul.

But now the time has arrived in which our violets may not be confined to forest depths, but may be protected and cherished in gardens. Spiritual facts are no longer rare and hidden. The world of life and light is speaking to mortality, and they who remain ignorant of this should not assume that it is a debatable question, for if they are ignorant of what is in progress, it is the voluntary ignorance of those who do not wish to know that which they have not already been taught. They may plunge into business and the turmoil of trade to shun the avenues of truth, they may busy themselves in libraries that embody the wisdom and the ignorance of the past, they may hide in churches which close their windows to all new light because

they believe in their own infallibility, but their cherished and fortified ignorance gives them no authority to oppose or deny what all efficient truth-seekers know—the transmission of truth and love from the super-mundane world to help the progressive evolution of humanity.

The method of easy, satisfactory and unquestionable communication which is now in progress by spirit messages, written by spirit hands upon closed slates, lying in view of all concerned, untouched upon a table or wherever we please to place them, has been so long in operation, and so satisfactory in its results, even in some instances showing the very handwriting of the departed, as well as the sentiments and intelligence by which we identify them, that they who still take pride in their ignorance of such facts (like Prof. Norton of Harvard for example) will in due time take their rank with the intellectual fossils that have been arrayed in the way of every discovery—and perhaps some may persist so long as to find themselves almost alone, like our African brother, the Rev. Mr. Jasper of Richmond, who still defends his doctrine "*the Sun do move*" before the faithful adherents of his church.

Boston has at this time a fine illustration of Psychography in the famous medium, Charles E. Watkins, (109 Falmouth street), through whom the late Epes Sargent, and the living (but morally dead) Rev. Joseph Cook obtained remarkable specimens of spirit writing that were published with the Rev. Joseph's endorsement, but which he was tempted into withdrawing by orthodox clamor. Alas, for human nature—no one of those whose clamor silenced him took the pains to ascertain by trial the truth of what he had published.

Believing that the readers of this JOURNAL would like to know what the illustrious departed may have to say in reference to the new philosophy the JOURNAL is engaged in presenting, I visited Mr. Watkins in February, to communicate with departed friends. Of the messages from relatives and personal friends I have no occasion to speak, but those from the illustrious thinkers, who from their lofty position judge wisely of all human progress, would be interesting to the readers and I shall give them in this report, though a mere brief interview hardly affords the proper opportunity for psychographic wisdom.

The methods of Mr. Watkins are well-known. He invites his visitor to write upon a strip of paper in his absence, the names of those with whom he wishes to communicate, and to fold these strips into crumpled pellets which are laid upon the table promiscuously so that no one could possibly conjecture the contents of any pellet. Then as the sitter touches the different pellets, one is selected as having the name of the Spirit that would communicate. If slate writing is sought two slates are laid together upon the table, and the writing proceeds. The slates being then opened, the message is found written and signed with a name which proves to be the same as that of the selected pellet. As the process is a great draft upon his nervous energies, he limits himself to a few sitters each day. With much greater facility he communicates by clairaudience or, by impressional writing. He hears distinctly the words the spirit gives

him and speaks them, or he writes under impression, the writing being really an expression from the mentality and will of the spirit. These two methods I esteem satisfactory in his case, though not so logically demonstrative as the pure psychography on the closed slates. The words delivered are evidently of spiritual origin, as Mr. W. has no means of knowing whom the pellet has called for, and the writing by his hand is sufficiently spiritual to give the psychometer an impression of the Spirit.

In my interview I wrote ten names, and the pellets lying promiscuously on the table, none could conjecture the name of any one. When the pellets were touched he recognized one of them as the name of a communicating Spirit, but instead of writing he rose under a reverential feeling, and standing by the side of the table addressed us (Mrs. B. was with me) saying :

“I feel a beautiful, quiet, soothing influence —

“Sister and brother! It is always proper or was so considered when I lived on earth, to open all such gatherings as these with prayer. My experience has taught me much that I did not understand — still we feel that prayer develops man’s spiritual being and draws him nearer the great life-giver, God, over all, as necessary to the soul as work for the physical body. Now, instead of praying to the unknown God, we will but say that we are all with you, and if your spiritual senses were opened you could see and hear all who have gone on before.

“May the help of all good, noble souls be with you in this work. Even as I followed my master, so art thou following the truth. Great good shall be accomplished. May Heaven be with you.— ST. JOHN.”

Such was the unexpected response, but I was not surprised at hearing from St. John, knowing the vast range of Mr. Watkins’ medial power, and recollecting that I had evidence of the superintending love of St. John, who on several occasions before had spontaneously come to me with messages of friendship, love and encouragement through the best mediums — on one occasion through Mr. Emerson in public.

Of his existence as a spirit in Heaven, and a great religious leader on earth, I cannot have any doubt since I know the infallible reliability of psychometry wisely and ably applied, which has testified to him as the author of the messages. The first I received from him was nearly eight years ago, when depressed in spirit by the oppressive atmosphere of society and the general absence of noble and truthful sentiment. He came spontaneously. I had a written message to a beloved friend long passed away, and sitting with a medium at a table, that message was laid below the table near the floor. But that spirit declined to respond; a different spirit was felt to approach, and when the paper was in a few minutes taken up, I found upon it the most cheering message possible signed by St. John, expressing his profound sense of the importance of my labors and of their triumphant influence on the enlightenment of mankind. Its language was the illumination of my highest hopes — a stronger expression than I wished to make known to an unenlightened and unappreciative public. It has been

my cherished private treasure, and many times I have placed it under the hands of the most gifted psychometers who have invariably described its purport and recognized its Apostolic authorship—those who were most gifted giving the name of St. John and speaking of his career on earth.

Modern skepticism is disposed to distrust all scriptural history, and perhaps in the imperfection of old records and the credulous ignorance of the times, there is much to justify the skepticism of distrustful minds, though not enough to destroy the belief of the most learned antiquarians. Into these questions I have not cared to go. The twilight paths of history have no charm for me. I am satisfied with what I deem more positive knowledge—the knowledge given me by psychometric investigation of the positive existence of Jesus and the Apostles, now in the better world, and formerly on earth, and their positive power to enter the spiritual atmosphere of earth, and impress those whose spiritual natures retain a sympathy with heavenly things. This positive knowledge I claim, and shall if I live long enough give its evidence to the world. And these scientific revelations which show that Jesus and the Apostles were inspired men of a nobler mould than those who now profess to be their followers, and therefore worthy of our highest reverence, should reconcile professing Christians to the progress of the psychic sciences which may essentially change their religious theology as it has been changed by geologic science but not to the destruction of any good world-saving element that it embalms. True science and philosophy may demolish the myths and superstitions of ignorance, but they cannot impair the ethical or religious sentiments. Whatever impairs or destroys them is *prima facie* false.

But to return to our psychic seance. I desired to communicate with the illustrious founders of the science of the brain, of whose sympathy I was well assured. About 34 years ago I had received some remarkable communications from Dr. Spurzheim, the distinguished colleague of Dr. Gall in the investigation and introduction of Phrenology. I had used his name on this occasion, and when the pellet was touched he gave a clairaudient communication through Mr. Watkins as follows :

“My dear friend, I have only one regret, and that is that we cannot be in spirit life and on earth too. If I could, with the knowledge that I have derived here, return and remain, I think perhaps my followers would still follow me—still, perhaps not.

“I know that you have the co-operation and sympathy of us all in your endeavors to benefit humanity, to help men to know themselves better, and to uplift the school of medicine. In fact, we all desire very much to have you know that we are ever ready to assist you.”

“Is Dr. Spurzheim (said I) familiar with my investigations of the brain?”

“I have become familiar on this side (said he) and would say that I have tried to be of assistance to you.”

“Do you recollect your communications at Covington long ago?”

“Through the woman? Yes.”

The communications were through a lady medium, by the alphabet, and one of them in abridged Latin, I thought very extraordinary.

By the same process the following impressional message came from Dr. Gall through the hand of Watkins.

"These physical laws are controlled a great deal in the same manner as if we were really back on earth again. For instance, the independent writing we have many ways of accomplishing. One is we draw the matter from the slate itself. In this case you cannot hear us writing. In another way we absolutely move the pencil; as you know matter is no obstruction to spirit, our spirit fingers penetrate the upper slate, and move through the upper slate, guiding through magnetism the bit of pencil. In this case you frequently recognize our handwriting, and then you see similarities which otherwise you could not. — F. J. GALL."

"Is Dr. Gall (said I) acquainted with my investigations?"

"Of course I am, and have taken great interest with you in this subject."

The name of WILLIAM DENTON being on one of the pellets, produced a response by Psychography on the closed slates, as follows:

"My dear friend, I know that you are ever striving for truth. I am much pleased to see you to-night. I only hope that you may remain on earth for some time yet. Dr., there is perhaps no other man that can do your work, and so, if you will live up to the common laws of life as you are, you will remain on earth for some time to come, — in fact until you give to the world the new school. I send you greetings. WM. DENTON."

Spirit writing is executed under difficulties and may not always be satisfactory. It was apparent that this writing was hasty, and the addition of the word "doing," or "living" after the word "are" would have improved it.

In the same way a slate was filled by spirit writing from a spirit I had not called for and did not expect, as follows:

"My dear friend, sometimes we who are on the spirit side of life do not know just how to proceed in order to give our friends who are still on earth the best proof of spirit life. Still we know that in time the fact of spirit return will be accepted as a truth. Our greatest desire is to elevate man and have him learn how to control himself. You have a truth in the science of Sarcognomy for it is the anatomy of life; it combines all of Physiology, and should be thoroughly understood by all who desire to benefit man's health. We find in this instrument we are now using wonderful healing powers. Still they are to him now worthless. With a thorough understanding of laws of disease, he would be a second Newton. I greet you to-day, and trust that your new school of Health may be a reality in the near future. I am, sir, one who is your friend.—BENJ. RUSH."

The high character of Dr. Rush renders such a message from him very valuable. I think he is correct in the anticipation of a liberal school, a worthy channel for the most important and revolutionary discoveries ever presented to the medical profession, and in his estimate of the powers of Mr. Watkins, who intends to prepare himself for the healing art.

At a second sitting, instead of mere names, I wrote brief notes and folded them up as small as possible. The first answered was the following.

"To Dr. F. J. GALL — I have endeavored to vindicate your discoveries, and give you your due honor as the *Father of true Philosophy*, whose footsteps I have followed, and whose name should be immortal on earth, though now neglected by the medical profession. But for you I might have done no great work for progress. May I ask how you regard the Science of Sarcognomy."

The following reply was written under control on the slates.

"Dear Doctor — It is true as you say that I was perhaps the originator of the system of philosophy that you advocate — to all appearances — but still I did not get all of my theories from myself, no more than do you now. It is given us by those who are still in advance of us, and then besides you are far ahead of me, that is I mean as I was then.

"I am certain the old school will accept or wish to accept its truth, but I hope you may live to see your work acknowledged as being the correct one — a Philosophy that makes a great many mysteries plain outside of medicine and man's own constitution, as you have already discovered.

"Yes, Dr., I am satisfied that the hour of triumph has very nearly come. More anon. Yours in the truth. F. J. GALL."

It would not be in accordance with my observation to believe that any old school medical college, affiliated with the intolerant American Medical Association would be willing even to investigate honestly the revolutionary discoveries now presented. The able and courteous President of that Association, the late Dr. Gross, distinctly but politely informed me that the Association would not investigate or appoint a committee of investigation because I did not submit to their (arbitrary) code.

However, changes may occur as younger men come in.

As to the reception of impressions or assistance from the spirit world, Dr. Gall may be right, but it does not accord with my observation. I know that all noble work done under the impulse of our highest faculties has the spiritual or divine co-operation to sustain our powers, and I would most gladly welcome all possible spiritual co-operation. But the communication of definite ideas is not within my personal conscious experience. The brain of Dr. Gall was more favorably organized for this than mine, but he speaks only of assistance. Had he been absolutely guided and carried on by a perfect intuition in the spirit world he would not have fallen into the errors that he did, as every observer must, who relies on imperfect data in an incomplete or organizing science. I have been in mental contact for over half a century with the greatest problems that can engage the mind of man, but I have never been enlightened on any of them so far as I know, except by patient observation of facts and labors of calculation, such as would solve a mathematical problem. For years I have been earnestly seeking principles without a ray of the desired light, until I found the truth by laborious induction.

To obtain the views of Dr. Spurzheim, the following was submitted in a folded paper:—

“DR. J. G. SPURZHEIM— I would be much pleased to receive your candid opinion of my psychic system and its organology, as well as my presentation of Pathognomy, Sarcognomy and Psychometry. I am assured by St. John that the intellectual work I am doing is the most important ever done on earth.”

The clairaudient response to this was not as prompt as usual, which I remarked, when he began:

“I have only been assisting the others, my friend. I have not gone.

“I would say that St. John was perfectly right in what he wrote and said. Doctor, it is one thing to believe, and entirely another to acknowledge and to give up your life for a truth; and yet how foolish it is for any one to be afraid to follow truth. Ah! well, lives cannot be lived over again, if they could I would have worked so much harder. Things which I believed and realized then, I have found out since to be true, but I was all alone, and no one to stand with me, and I failed where you have or will succeed. I want you to come again. The other night and this evening we have become acquainted with this young man's control and his mediumship. Very shortly we shall be able to speak to you more fully.”

An impressional message from St. John was next written upon the slate, and I think there is greater ease and correctness of expression in this case than by Psychographic writing, when it is difficult or unfamiliar. Such writing may be tested psychometrically, and the psychometric test will show whether the human agent or the spirit is the source of the communication. The message was as follows:

“My Dear Friend and Brother—I assure you that my brother Jesus sends you his blessing and he is with you. I have before this told you that I considered your work *above* all others. There is no need even of man's ever suffering the pangs of death. Dear Brother, your work will some day end in glory.— ST JOHN.”

As the expression concerning death might be misunderstood by some enthusiasts who hope to triumph over the laws of nature, I asked a statement of his meaning and received the reply that death was inevitable, but not its pain. The written language was, “The change must always take place, but not sickness. It will be a joyful leaving;” and indeed it often is at present to those who are weary of animal life and clearly foresee the higher state.

The psychometric test was applied to this message by placing the slate on a table with its blank side uppermost, to be touched by the psychometer. By this method good psychometers have no difficulty in catching the impression from the writing on the under surface of the slate.

It was first touched by a pupil beginning his practice in psychometry, to whom it gave the impression of a bright intelligence, interested in intellectual progress—apparently a male, in spirit life, of character and intellect far above the ordinary, his leading object being to do good and assist in the improvement of humanity—having the most liberal religious sentiments. It gave an elevated feeling that would inspire an

upright life, develop the character and make a good speaker who would lead men to a better life. The slate was next touched by an expert psychometer, who gave the following report:—

“It is a male spirit—some one in a superior condition that would feel like guiding and keeping a watch over you. It is probably an ancient spirit—it carries me into antiquity. The spirit made a very great effort to write. It suggests the idea of St. John—I cannot think of any one else. The communication seems in the lines of advice and encouragement. It is not from a Scientist, but more like a humanitarian, broad, liberal and not sectarian—nothing cramped or circumscribed. He led a life of devotion to principle—teaching and preaching. There was no selfishness or self aggrandizement. He had all the cardinal virtues. It is a very uplifting influence, free from dogmatism—gentle—with much of the spirit of prophecy, and a great deal of magnetism, faith and swaying power over society—very magnetic. The communication is for the public welfare, to be effected by individuals, speaking confidently of success in some great undertaking or reform.”

That the benevolent leaders in Christianity now in the spirit world are not in harmony with the degenerate church that bears their name, but full of the *best* spirit of modern progress, I have long known. I feel the closest harmony between my own purposes and their thoughts and wishes, as they have been made known. The wisdom that I have found in the constitution of man has its best appreciation in the upper world.

On the other hand, war, commerce and all the pursuits of selfish ambition unfit men for the highest philosophy, and this unfitness which pervades all ranks alike among the educated and the uneducated, was most positively expressed by the very learned and dogmatic Prof. Wm. B. Carpenter, author of leading text-books of Physiology. His transition to the spirit world two or three years since, has given him time enough to become enlightened, and I felt sure that his spirit of investigation would lead him into the knowledge of the truths he assailed, which I defended in “Psycho-Physiological Sciences and their Assailants,” (published by Colby & Rich at 50 cents). Hence I thought it best to ask the present opinions of Prof. C., knowing that they must be greatly changed.

I placed before Mr. Watkins a folded paper containing the following question: “To Prof. Wm. B. Carpenter. In life you would not tolerate such views as mine. How do you now regard my discoveries?”

As the answer did not come very promptly, I remarked that I supposed the question would require to exercise some deliberation for the answer. The reply came immediately through Mr. Watkins. “So would you if you were here and had to come back and acknowledge your mistake.” The reply was then written by him upon the slate.

“Professor, one is liable to make mistakes as long as one is in the body. I regard it as the grandest thing yet, and so easily demonstrated your new science, of which you are the representative; I also

come back willingly, and acknowledge that I was wrong. It is a very strange feeling, the coming back here in this manner. WM. B. CARPENTER."

It is very true that the science of the brain is very easily demonstrated, but I never had an opportunity to demonstrate it to Prof. Carpenter, and I do not propose now to waste any energy by attempting demonstrations before those who *do not desire* to witness them, and would not publicly state a result against the dogmas of authority or continue to prosecute the investigation. It is true I did forty-five years ago capture a confession of my demonstrations from a committee of Boston physicians, which was published at the time, but their only surviving member here, who authenticated the statements by his own signature, is at present anxious only to avoid the subject which he admits is too profound for his capacities in his old age. It is a waste of time to appeal to such persons who are only pawns upon the board, to be moved by the *hand of authority*. To this condition has the medical profession been reduced by the despotism of colleges and societies, which have crushed out all manhood. When I can find among them a scientific group of MEN, I shall be pleased to meet them.

As for the friendly expressions I have given from the spirit world, they were but hasty statements, not matured expressions — yet I am quite sure they are true expressions of the sentiments of their authors, of which as Dr. Gall says, "more anon." But the possibility of wisdom from celestial sources has not yet attracted much attention from solid thinkers. Yet it is coming to sustain the good and true — to scatter the shades of the long night that is slowly passing away.

The Oriental View of Anthropology.

GORIZIA, AUSTRIA, JAN. 12th, 1888.

PROFESSOR J. R. BUCHANAN.

Dear Sir, — Having just returned to this place after a prolonged absence in Italy, I found the October number of your JOURNAL OF MAN which has been forwarded to me. It contains my letter to you of April 7, 1887, accompanied by your very able comments, to which I should like to reply at length, if time and circumstances were to permit it. This, however, is impracticable, as it would involve the necessity to enter deeply into an investigation of fundamental doctrines of the ancient philosophers, Rosicrucians and Adepts, moreover such a discussion of metaphysical subjects in regard to which an apparent difference of opinion exists, is liable to degenerate into a disputation, which to enter I have neither the time nor the inclination. I thought, therefore, to let that article go without answering it, but on secondary consideration I find it to be my duty to call your attention to some of the misconceptions contained therein, leaving it to you to decide, whether or not it will be useful to publish my remarks.

In the first place the ideas contained in my letter are hardly entitled to be called an "*Oriental View of Anthropology*," as the views I expressed are my own, and I am not enough of an "*Orientalist*," to speak authoritatively of the Oriental philosophy.

[Dr. H. has resided in India and belonged to societies which are interested in reviving ancient Hindoo philosophy.]

The objections, which you have raised against the doctrines of re-incarnation, are unknown to me, as I have not read the *Religious Philosophical Journal*; but I am not aware that any philosopher ever denied the self-evident fact that the eternal cause or power by which the universe exists always produces new forms after the old ones die, and as all organisms grow from within and not by addition from without, consequently this power is an internally acting energy, and may be said to re-incarnate itself continually in new forms in the same sense as the sunlight continually causes new trees and vegetables to grow by acting within their individual forms. You may say that it is not "Man," but "God" who continually re-incarnates himself in human forms; it merely depends what you mean by the terms "Man" or "God."* No clear discussion is possible, as long as the terms which are used are not clearly defined. [This is a beautiful philosophical statement, but it is totally different from what is commonly called re-incarnation and presented by other writers, to which I have made some unanswered objections.]

You speak of certain truths which some illuminated seers have perceived by the power of their spiritual perception, as "being recognized by the scientific mind as only hypotheses unsusceptible of verification," and this is perfectly true; but the inability to prove the existence of these truths which not everybody can see, is not due to a non-existence of those truths, but to the inability to see, of those who are not able to open their eyes. Moreover, I would suggest that the above passage should be changed so as to say that the relatively *unscientific* mind cannot recognize these truths; for true science means knowledge, and he who cannot know a thing and therefore believes it to be a "mere hypothesis," is not a true *knower* or scientist; at least not as far as the *Higher Science* is regarded. [This is what logicians call "begging the question," or assuming all that is under discussion. Those who have superior ability to see in the intuitive manner do not see what is commonly assumed by the French school of re-incarnation.]

A similar reasoning may be applied when you speak of the "speculations of the Rosicrucians." A true Rosicrucian is a person who has acquired the power to see, and who does therefore not need to speculate; but even the most self-evident truths will remain a matter of mere speculation for those who are not able to see them. A person living in Boston, knows that he is living in a place called Boston; but to one who was never in America, the existence of Boston will be a mere matter of speculation, opinion or belief. [With such exalted Rosicrucians as Dr. H. describes we shall have no discussion, but the speculative people historically called Rosicrucians are not at all such philosophers as he describes.]

In regard to your remarks on page 3, regarding the Will, it would be well to tell those "persons of feeble character" that a merely

* By "God" I mean the fundamental cause of all existence in its highest spiritual aspect.

imaginary power is not a real power, and that there is a difference between imagining to will, and between actually willing. The real *faith* can accomplish everything it has accomplished before ; because it is based upon experience and knowledge ; a merely imaginary faith or will can have only an imaginary result. [Very true.]

Furthermore, you say that my statement in regard to the Microcosm of Man containing *potentially* everything that exists in the Macrocosm of the Universe, is an unproved hypothesis. I believe that no philosopher will deny that our Universe is One,† having as its basis one primordial substance and one primordial power, the two being only different manifestations of one fundamental principle (a doctrine which is fully elaborated in my book on Magic) ; but every part of One is *qualitatively* identical with the One, and therefore everything in the Universe contains *potentially* every other thing, and is able to grow into every other thing, provided that the conditions for such a development are given, nor could there be anything contained in man, which does not exist in the Universe, for in such a case man would not be a child of nature, but an unnatural extra-cosmic monster. [This is an extra mundane philosophy of no practical bearing. It is virtually an assertion that nothing exists but God and his apparent manifestation, hence gold is God, iron is God, and filth is God. But in the world we live in, they are three *distinct inconvertible* things and always will be.] Your statement in regard to the four "Elements" (page 4) is due to an entire misconception of what the ancients meant by the terms "earth, water, air and fire."‡ Space forbids me to enter into the details of this subject ; but every occultist knows, that by "earth" is meant *Prakrity*, (primordial matter, cosmic ether, nature) and the other three terms refer to things quite different from what their names indicate to the modern "scientist." [I would merely ask what *evidence* has Dr. H. that the Greeks used such words in this metaphorical sense?]

Your remarks about the heart are to a certain extent correct *from your point of view*. There are anatomists who see in the heart merely a muscle ; but those who have learned to "feel" with the heart regard it as something else. Some look upon it as a centre of power capable of manifesting a higher state of (spiritual) consciousness than the intellectual consciousness of the brain ; but to those who have not heard the "voice of the heart," the existence of that voice cannot be proved. You say that the heart is the seat of emotion ; but to me the heart is the seat of true knowledge, while the brain is merely the organ of speculation and thought. [Then animals with the largest hearts would have the most true knowledge, some greatly surpassing man.] At all events I am sorry for the person who has *his conscience in the brain*, and who is obliged to speculate intellectually whether he acts right or wrong. There are those whose "heart" tells them whether they are acting good or evil : there are those who love or hate with the "heart" or "soul," and not with the intellect ; and

† Reason tells us that there can be only *one* Supreme Cause of All.

‡ We might describe "water" as thought or Imagination ; "air" as space ; "fire" as universal will. See Schopenhauer's philosophy.

there are others who have no "heart," and live entirely within the illusions created by their skeptical brain. [This is begging the question again. But men with small hearts and large well-formed brains have a great deal more of soul or conscience than men of large hearts and small ill-formed brains. Any one who is sufficiently sensitive and vigilant can perceive that when his higher emotions are active there is a greater concentration of activity, warmth and circulation in the upper portion of the brain than in the heart. If Dr. H. has not perceived this he has not carried his investigation into this department of science.]

There are some modern writers who imagine themselves wiser than Plato or Socrates, because they do not understand the doctrine of these philosophers. One such has treated us to his effusions in the *JOURNAL OF MAN*. His misstatements are due to the misconceptions of the teachings of the ancient philosophers. The modern anatomist regards the heart, the liver, the spleen, etc., as essential and original things or causes; but the ancient philosophers could see deeper and found these organs to be merely the ultimate material products of pre-existing psychic causes, in the same sense as the cosmic matter in the universe may produce a star, but not the star cosmic matter which was previously non-existent. § The assertion that the prophetic power exists in those psychic elements which ultimately produce the liver, may not be quite so absurd, if it is properly understood. In my "*Paracelsus*" (*Anthropology and Medicine*) these ancient views are explained. [This talk of ultimate divine powers in the supposed essences of things is very unprofitable. The world of speculation and fancy which Dr. H. considers a world of clear perception is not the world of truth, for it does not bring forth any thing of real value. As for any good purpose its accumulations are mere rubbish. When Froebel shows how to teach the young, when Faraday investigates electricity, when an ingenious inventor develops a sewing-machine or a superior cooking-stove, or a good steam engine, one such individual is worth ten regiments of Greek philosophers, especially such as Plato, who could not imagine why one and one made two, and whose writings have served only to retard the progress of science, — for he despised both science and utility. Dr. H. as laudator of Paracelsus, should not ask me to submit to ancient ignorance, for did not his admired Paracelsus say, "They complain of me because I do not follow the methods prescribed by the ancients; but why should I follow the ancients in things in which I knew they were wrong. They could not know things of which they had no experience, and it would be foolish to follow them in things in which they were mistaken. Whatever I know I have learned by my experience, and I therefore depend upon my own knowledge and not upon the ignorance of another." This will do for my answer also; and if anybody chooses to assert that the liver was produced by a "psychic element" which had the power of prophecy, I need not discuss the hypothesis; and if he

§ The ancients looked upon all forms of matter and activity as being merely modifications of the appearance of one essential substance, which they called the Real, while forms are merely phenomenal.

should assert that a cow's horn was produced by a psychic element which was prophetic, it would be equally demonstrable.]

If we have two words with different meanings for "will" and "life," this is no proof that will and life are essentially and radically different. It at best proves that there are two different *aspects* of one fundamental power; which acting in one way manifests itself as *will*, and in another as *life*. [If the fundamental power manifests itself in one way as gold, and in another way as copper, we shall always consider gold and copper different things, whatever philosophers may say about fundamentals.] That life resides exclusively in the nervous system is evidently erroneous. Life is a universal principle, and there exist many things without nerves, but none without life either latent or active. [Dr. H. forgets that we are speaking of animal life which exists only where there is a nervous system, with which it is exactly commensurate.] Likewise consciousness is not produced by the brain; the latter is merely an organ for its manifestation, and there are many instances known in which other parts of the body besides the brain have become instrumental for the manifestation of consciousness. [The extent to which this transference occurs is explained by Sarcognomy.]

It seems to me that the great mistakes of our modern philosophers arise from the fact that they imagine man to be something real and to have powers of his own; while in reality man is nothing and has nothing; he exists merely as an organism or centre of activity in which the universal powers of nature, physical, astral and spiritual ones are for the time being active, but before we can rise up to the conception of the truth, we must first put aside our vanity, and realize the fact that we have no intellectual knowledge of any absolute truth whatever; that all our so-called science is merely relative and referring to the phenomenal aspect of things; while only the God in Man can possess any real knowledge after he has become self-conscious of his own existence in the "heart" of man, an event which will never take place in those who live entirely in the cupola of the temple called Man, and disregard the claims of the heart. [If I understand this, it means that there are no permanent human beings at all, but that God shows himself in a human form, then drops it and resumes the power he loaned. This is not psychic science, but speculation, and the wisest who have spoken to us from the spiritual realms of immortality have made no such discovery. They recognize the enduring reality of man, and human speculation cannot be wiser than their *actual knowledge*. Nor have any writers on earth any clearer views than those who have laid aside their mortal forms.]

While I fully appreciate the value of your discoveries and the progress which it has caused in Therapeutics, I believe we have not yet arrived at the end of the ladder.

Whether or not it would be wiser to put a still higher (spiritual) philosophy before your readers, before they have gained a firm footing upon the middle steps is a different question.

Yours, very respectfully,

F. HARTMANN.

[The conflict must necessarily come between the revelations of positive science and the inherited speculations of antiquity. When my work upon "PHILOSOPHY AND PHILOSOPHERS" shall be published, the contest will be apparent.

The mystical assertions of the old philosophizers concerning those things of which no man knows anything, are not any more valuable or true because they were made so long ago in the midst of the darkest ignorance. Nor can I see why we should call them seers and accept such assertions as oracular truth concerning that of which we know nothing, when their remarks concerning things which we understand show both ignorance and folly, a lack of clear perception, a lack of judgment and a lack of reasoning capacity. Had Plato and the other Greek philosophizers possessed any profound intuition they would have divined some of the great truths which science has revealed, for those who have respectable intuitive capacity, nowadays do such things. The intuitive or psychometric capacity readily explores the mysteries of physiology and reveals the mysteries of the spirit world. If such powers existed at all among the Greek philosophers they had not enough of judgment or enough of the spirit of investigation to use them.

The silly fables about the spirit world put forth by Plato, are sufficient evidence that he had neither seership, wisdom nor good common sense, but possessed a large amount of ignorant credulity and self-sufficiency, enough to believe himself an oracle of wisdom.

Dr. H. shows a superstitious reverence for Plato, but in this he is only following the example of Emerson, the literati generally, and the Universities. Men vastly superior to Plato in intellect look upon him with superstitious reverence, and I am sure that Dr. Hartmann has much clearer views and more profound insight as well as better literary capacity than Plato, and if he had more self-reliance and less devotion to antiquity, his judgment would be sounder on such subjects.

The wise man guides us rightly, but under the guidance of Greek philosophy and monkish superstition (a horrible compound) Europe lay helpless as in a nightmare for a thousand years until Saracen civilization recalled the intellectually dead to life, though still a few lie dreaming the dreams of the Dark Ages.

Evolution as it is Taught.

The *Cornhill Magazine* has lately published a brilliant article on this subject, which has been republished by the *Popular Science Monthly* of New York. It expresses very forcibly and clearly the prevalent materialistic theories of evolution—the godless and soulless system which finds in matter "the potentiality of all things," and believes the whole existing order of Nature to have come from *the same physical forces* which we witness in operation to-day. If this were true, the innumerable transitional forms by which new species have come into existence must have filled the world and left the innumerable "missing links" all over the earth in fossil remains, of which, alas, not one has been found. This writer, however, with the rollicking audacity which excites admiration for its impudence, declares that

"Science is not in search of a 'missing link,' *few links are anywhere missing*, and those are for the most part wholly unimportant ones."

How easily and gracefully do men deal in falsehood when they throw aside the restraining power of conscience! The JOURNAL has not space at present for this discussion, but in the enlarged volume it will take up this subject and show that blundering dogmatism is not exact science, but rather as Agassiz expressed it, "a mire of assertion." No unprincipled pettifogger ever bamboozled a confiding client with more easy assurance than this jovial writer displays when he assures his readers that the unanswerable objections to his mechanical philosophy of life are entirely imaginary.

Progress of the Marvellous.

A dispatch to the *N. Y. World* from Milledgeville, Georgia, says: "A new rival to Lulu Hurst, more wonderful in her powers and mysterious in her performances, has developed here in the person of Mrs. Dixie Haygood, widow of the late City Marshal Haygood, who was murdered during the prohibition campaign. Recent seances here, witnessed by editors and others, show that she is a medium of great force. Mrs. Haygood does not require the laying on of hands before the mysterious rapping commences. She takes a seat at the table, rests her hand or elbow upon it and asks if a spirit is present. The table does not rise and rap with its legs. A peculiar noise is heard on it, like the dropping of water. She can direct the rapping where she pleases. At the last seance a group of young people were asking questions at a table, another group at the same time were communing with a spirit on the floor, while a third group held to their ears a billiard cue.

All three of the groups were receiving intelligible answers at the same time, and the interest of the spectators was intense, yet ludicrous. One group would be talking to the table about matrimonial prospects, another talking to the floor about what kind of places heaven and hell were, and those talking through the billiard cue would be communing with some friend who had departed. Mrs. Haygood all this time held a little child in her arms, highly amused.

A young gentleman who has lived here only a year asked if the spirit present knew him. One answered in the affirmative. He asked where it had known him. It replied, "Louisville." It was then requested to give the initials and finally to spell the name of the departed spirit, which it did. The name was that of an acquaintance the young man had not heard of in years.

A farmer who had lost a bale of cotton went to Mrs. Haygood and the spirits told the name of the negro who had stolen it, whom he sold the cotton to and where it could be found. The farmer discovered his cotton as directed. Mrs. Haygood is also a writing medium. Some one takes out a note-book and writes a question in it; he closes the book and puts it in his pocket; a piece of paper is laid on the table; the medium takes a pencil and places it on the paper. Every muscle in her face becomes rigid, and the hand and arm holding the pencil grow cold. The hand moves involuntarily under mysterious guidance. All the letters are linked, and when the pencil reaches the edge of the paper it is dragged back and another line written. When the message is finished the pencil runs off the paper. During the writing the hand wavers, and one looking over the shoulder cannot decipher the chirography. Study of it, however, makes the answer clear, and it is direct to the question in the book.

A young man was communing with a cousin who had died. He wrote in his note-book, "Are you happy in the spirit world?" The answer came: "I never did it, and God knows that I did not." The answer was read. The young man turned pale and sprang up from his seat, avowing that he was satisfied. He exhibited the question, and the spectators could see no connections between it and the reply. After the young man grew calm he said that, while he had written the question in his note-book, yet he was all the time thinking of a crime that had been charged to his cousin and which had never been cleared up, and the answer was to the question in his mind and not to the one written. Aside from Spiritualism, which Mrs. Haygood says she doesn't understand at all, and about which she doesn't know what to believe, that lady is the equal of Lulu Hurst. She does not weigh 100 pounds, and yet she can overcome the strength of several strong men. She takes a billiard cue and holding it in front of her, stands on one foot and defies any two men to push her backward. She stands flat-footed and defies any man to catch her by the arms and lift her. She seems glued to the floor, and one is afraid of breaking her arms. She continues to stand immovable. She catches hold of a billiard cue, and two men try to lift her, but unsuccessfully. She takes the cue, and no three or four men can put it to the ground with their combined strength. As many men as can get in a chair may pile on it, and by simply placing the palms of her hands on the chair rounds she lifts them two or three inches from the floor. A strong man may catch a chair up in his arms, and the little giantess has only to place the palm of one hand on the bottom and the other on the back, and the person goes staggering about the floor in spite of himself. All these remarkable feats are performed and she does not appear to strain a muscle."

At San Francisco, *The Golden Gate* says:—

"The wonderful influx of spirit power now breaking over this portion of the world is something far beyond what even the most enthusiastic spiritualists ever dreamed of. It is no secret that in this city of San Francisco form manifestations are witnessed daily as marvelous as any recorded at rare intervals in the history of spiritual phenomena. In one family spirits have been able to appear in a light sufficiently strong to be photographed, in the presence of from eight to ten persons.

An oil painting, a beautiful portrait of Katy Hayward, the daughter of Mr. Alonzo Hayward, was produced by spirits within an hour. No brush or palette was used. They were sheltered by a curtain, but it was withdrawn once to show the work in progress. Mr. Rogers was the medium; Mrs. Hayward and others were present while this was done."

A VOICE FROM THE DEAD.—*The Wilmingtonian* says:—"A remarkable memento of the late Rev. Henry Ward Beecher exists in the mansion of Mr. Edison, the electrical inventor. Mr. Edison has utilized his phonograph by making a collection of famous voices. When visitors of note came to his workshop, he took a sample of their voices by inducing them to talk into his phonograph. He has kept the soft metal plates from which these utterances are recorded, and occasionally he recalls again, by a simple turning of the crank of the machine, the words spoken months or years before. Mr. Beecher was one of his visitors, and left a memento of himself in the form of a few sentences recorded in the phonograph. Mr. Edison is probably the only man who can recall the silenced voice of the great preacher."

The Greatest Marvels of the Century.

MIRACULOUS PORTRAITS AND WRITINGS AT NEW YORK.

The issue of the JOURNAL is delayed to present the following extraordinary narrative, just received from my distinguished friend LUTHER R. MARSH, Esq., of New York, of which I would say that its truth is unquestionable, Mr. Marsh, is a gentleman of the highest standing, wealthy, eloquent and famous—was formerly associated in the practice of law with Daniel Webster, and is at present engaged in his profession in Wall street, New York.

To his description of the phenomena I need only add that though I have not seen his wonderful collection, I have had similar experiences within the last seven years. I have had an oil painting of St. John, the Baptist, produced between two slates held in my own hands, upon a cardboard, which was vacant when inserted. The painting was fresh and smelt strongly of the oil, which required a month to dry. I have had a portrait in colored crayon of Helen of Troy, produced upon a slate held in my hands at a window in midday, when the medium stood at a distance of about six feet—the time occupied not exceeding one minute. Another remarkable illustration was a slate picture, (produced in less than half an hour while I alone held the slates) of Moses, holding the tablets of the law in what may be a Phœnician or Aramaic language, which the eminent linguist Prof. Wise of New York, said resembled the inscription on the Moabite stone. These and other similar wonders have made me familiar with the wondrous things Mr. Marsh describes, and I would add that there are hundreds if not thousands who have witnessed this class of phenomena.

CELESTIAL PAINTING AND SPIRIT MESSAGES.

NEW YORK, March 21st, 1888.

My Good Professor Buchanan:—

I yield, though shrinkingly, to your suggestion that I should give you a brief statement of some of the marvellous manifestations which have come to me through the mediumship of Mrs. Diss Debar. I have concluded that I have no right to keep them to myself; and that they have arrived at such a stage of advancement that it is due the phenomena, and to the public that they should be better known. I have about seventy-five pictures, all produced in the last ten months, most of which I have seen suddenly appear without mortal agency. They are generally in oils and colors. One of the Emperor Claudius is on a canvas fifty by seventy-two inches; nine of them, twenty-four by twenty-nine; the rest smaller. The process is instantaneous. These portraits blush out on a virgin canvas in full sunlight, in a moment; and there are no paints, brushes, nor other painting facilities visible; and no one touches the canvas. Sometimes, if the canvas is small the sitter holds it on his head: and, if in front of a mirror, may see the picture come. I believe all the like-

nesses to be true; for if of friends gone over we recognize them; and if of the ancients, we can sometimes verify them by engravings. These pictures as they come, are fresh and wet, and the pigment will adhere to the fingers if touched. They take several days to dry. The paint is so thin that the threads on the canvas may be easily counted; and yet the portraits stand out in good relief. Some of the artists, it is claimed are Apelles, Polygnotus, Raphael, Rembrandt, Polycletus, Eumarras, Ludius, Sir Joshua Reynolds, Fra Angelico, Murrillo, and Michael Angelo. Some of them are pronounced surpassingly fine, as works of art. In one instance five medallions came out together, Plato, Aristotle, Socrates, Pythagoras and Archimedes, by Apelles — and according to promise, as a companion-piece though in a very different school of art; Pelopidas, Epaminondas, Pericles, Homer, and Cicero, by Polygnotus. Even as I am writing, and had arrived at this point, on the moment comes a lovely portrait of Emanuel Swedenborg on a canvas eighteen by twenty-four, and in black and white oils. Three spirit forms are hovering near him. Raphael and Rembrandt interchanged, and each painted the other. David came out on a Bristol board; St. Paul on a tablet of wood; and St. Anthony of Padua, and the infant Jesus and the Virgin Mother on fragments of a pane of stained glass from the Paduan cathedral which I have had in my possession for near forty years. Among the portraits, are Elijah, Augustinus, Paul, Luke, Peter, James, The Master, St. Monica; Julia, daughter of Julius Cæsar, and Julia Agrippina daughter and granddaughter of Augustus, Jephtha's daughter, Pharaoh's daughter, the mother of Fenelon, Appius Caius Claudius, — he who built the Appian Way; Aspasia, Burns, Shakespeare, Hotsou, Queen of Egypt, and wife of Thotmes III., George Sand, and others of modern date.

One peculiarity about these pictures, is, that they stand not only the nearest scrutiny, but the greatest magnification. Indeed they improve under a magnifying glass. But not less miraculous are the independent communications. You take a pad or tablet of paper, new from the stationer, and gummed on the end, (and side if you please) and place it within a magazine, (to exclude it from the light, I presume), and you and the medium take hold of it. You hear writing going on inside, as if by a quill-pen. In two or three minutes three slight raps on the pad indicate that it is finished. You open it, and, behold, — *mirable visu*, many pages, sometimes as many as sixty written in a large bold hand, with the accuracy of copper plate, and in ink — and yet no pen or ink was near and certainly no mortal could get inside the tightly held leaves to wield a pen. These pages are fraught with diviniest instructions from eminent men of old, from David and Solomon, from the Apostles, from the Fathers; from those lately departed, and sometimes as on the 13th instant, in the case of a distinguished friend, who had made the change only thirty hours before, and who began "Dear Marsh, I know all about it now."

It has sometimes happened that material substances have, by some process — disintegration and reconstruction, I suppose — been inserted in the tablet of paper while held, in one case a rare and beautiful

cameo of Pio Nono, in a message from him. The likeness is perfect. Last Sunday night an engraving of the Master's face, on silk, and authenticated by a veritable wax Cardinal seal, was inserted in a closed and sealed envelope while thus tightly held by me.*

I cannot see how there can possibly be any mistake about these things; any necromancy, hood-winking, prestidigitation or legerdemain. There is only one plausible explanation of them, i. e. that they are done by Spirit power. It is to me a demonstration of immortality; and thus a truth which minimizes all our mundane affairs; and makes our daily squabbles, and our ambitious struggles, seem infinitesimal indeed.

I have given Mrs. Diss Debar, permission to take photographs of these pictures, and of some extracts from the messages, for stereopticon exhibition, thinking that was the best way to make the public acquainted with the divine manifestation. I do not regard myself as proprietor of these wonders; but as holding them in trust for the people. New pictures are developing all the time, and I have some forty promised, of those we would be most glad to see. This seems, indeed a new thing under the Sun: and is I should say one of the most remarkable phases of Spirit attestation on the earth plane. Yours, Verily,

LUTHER R. MARSH.

* As to the introduction of writings, pictures, etc., by spirit power stated by Mr. Marsh, I would mention a similar experience of my own. When sitting with the medium Phillips, in company with the Hon. J. L. O'Sullivan, we placed a pair of slates under a chair on the opposite side of the room about fourteen or fifteen feet away, expecting to receive writing on the slate; but when the slates were opened, we found that a large green leaf, slightly wilted, had been placed between the slates, covered with large Chinese writing, which was translated at a Japanese house in New York and appeared to be a message from Confucius; "The spirit of Christ is in our true heart and not an external adornment."

Progress of Woman.

"Miss Phœbe W. Couzins, of St. Louis, who has been appointed United States marshal by Justice Miller, was graduated at the law school of the Washington University in 1871, and was immediately admitted to the bar—the first woman graduate of a law school ever admitted to the bar on either continent. She was next admitted to the bar in the State courts of Arkansas and Dakota, and admitted to the United States District Court at St. Louis by Judge Treat. Miss Couzins was sworn in as deputy marshal at the same time her father was appointed marshal, and up to the time of his death was of incalculable aid to him. During his long illness she assumed the entire responsibilities of the position, and performed the arduous duties of the office successfully."

Among the recent graduates of the Women's Medical College in New York city, is Kin Yamesi, a Chinese girl, who had taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages.

The following item appears in the Humboldt (Neb.) *Sentinel*: "Mrs. Mary Fox, of Table Rock, came before the Southern Nebraska Medical Society at its last session in this place and passed a rigid and satisfactory examination before the board of censors. She proved herself to be well

versed in the science of medicine, and received the highest compliment from the board.

GREAT BRITAIN.—Women have not made the same progress in the medical profession in England as in the United States. Dr. Sophia Jex Blake says: "They have now three medical schools for women in Great Britain with about a hundred students, and about sixty women have been registered as physicians.

RUSSIA.—"In the year 1886, 779 women attended lectures at Russian universities. Of these, 243 devoted themselves to philological studies, 500 to physics and mathematics, and 36 attended the special mathematical course. Of the total number, 587 were of the Orthodox religion and 139 were Jewesses. The greater number of them—437 were the daughters of nobles, officers and officials; 84 were the daughters of ecclesiastics, 125 of merchants, 117 of citizens, 10 of peasants, 4 of soldiers, and 2 only were foreigners.

A BICYCLE FOR LADIES.—It is not improbable that bicycling for ladies will be an accomplished fact before many days, as a Washington cycle-making firm has lately completed a bicycle and tandem bicycle, especially built with a view to meet demands of lady riders. The ladies' bicycle consists of a 30-inch rear driving wheel and a 24-inch front-steering wheel connected by a U-shaped frame, with ample space between the seat and hand-bar to allow freedom to the skirts for graceful mounting and dismounting. The seat is stationed directly over the front wheel with the pedals immediately beneath, so that when seated the lady *stands* in an absolute vertical position over the pedals. The frame to which the pedals are attached is low, near the ground, enabling the machine to be worked with perfect ease and without awkwardness or disarrangement of skirts. The machine is geared to a 54-inch wheel if desired, or any other gear that may be ordered. The tandem bicycle is one 32-inch driving and one 24-inch front steering wheel, with a connecting frame dropping low to the ground and running forward entirely beneath the feet of the front rider, thus having no gearing or frame of any kind in front of the forward rider, the handle bars extending from the rear around to the side of the forward rider; both riders sit directly over the rear wheel and drive it by two sets of pedals and endless chains. The steering and balancing is entirely under the control of the rear rider, making it unnecessary that the front one shall know anything about cycling. Several ladies have tried it, and pronounce it a great success.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—This old bug-bear seems to be finally buried in this country. The General Assembly of the Presbyterian church in the United States in 1886, sent to the various presbyteries the following overture:—"Shall Chap. xxiv, section 14, of the Confession of Faith be amended by striking out the last period thereof, namely; "The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman any of her husband's kindred nearer in blood than of her own.'" To this inquiry 156 presbyteries voted Aye and 11 No. The General Assembly has accordingly enacted that the said period be stricken out of the Confession; and by the declaration of the moderator this section which prohibited marriage with a deceased wife's sister, ceases to be a part of the standards of the church.

THE INTERNATIONAL COUNCIL OF WOMEN, which met at Washington city for one week from March 25th, is one of the most interesting recent events, of which something may be said in our next.

FENCING.—In the Chicago Conservatory, girls are instructed in fencing and become very skilful. A young man joined the school, to whom "I should like you to have a fencing bout with one of the young ladies," said Mr. Kayzer—just to let them see what you can do, you know."

"What! Fence with a girl? Oh, dear me, it isn't fair to the girl; there is no fun in fencing except with one who knows how. Still, if you insist upon it——"

Mr. Kayzer did mildly insist upon it, and so Mr. Aleck put on the gauntlets and mask and doublet, and condescended to cross foils with a modest little black-eyed girl named Holland. An instant later Mr. Aleck's foil went spinning across the room, having been wrenched from his hand in some unaccountable way. He picked up the foil shame-facedly, and examined the hilt with apparent interest. The hilt was all right. Then he tried again. Miss Holland just toyed with him. She tapped him almost where she pleased, and when he tried to beat her down by brute force she had a knack of wrenching his foil from his hand and sending it flying.

Miss Holland and her tutor, the Colonel, are pretty fairly matched, and the battle was a perfect picture of scientific attack and defence. As far as the unscientific spectator could make out the Colonel killed her about five times, while she stabbed the Colonel through the heart twice. Her movements were like a flash, and the revolutions of the foils were so swift that the air seemed glittering with living steel.

A FASCINATING TENNESSEE GIRL.—A despatch from Chattanooga says: "Tipton county, this state, has a phenomenon in the person of a young lady who has a remarkable power over animals. She is able to conquer and ride in a moment's time horses and mules that no one else has ever been able to handle. The most savage dog in the neighborhood quails before and never offers to molest her. Squirrels and birds come to her in the woods and eat from her hand, and many times she has been known to pick up a rabbit in the path. She says that from infancy she has had this remarkable power over wild animals, but only within the past few years was she aware that she was also a "horse tamer." She says that she is not conscious of putting forth any effort in this line, but it just "comes natural." The only explanation that she can offer is that she has an intense sympathy and love for wild birds and animals. In regard to horses she is perfectly fearless and they by their animal instinct must know it. These, she says are the only reasons that she can give."

WOMEN IN PUBLIC SERVICE.—The French Government has recently begun to employ women and has about six thousand in postal and telegraphic service after undergoing a rigid examination. Their pay is very small. A salary of \$300 is attained only after many years of good service. They are said to be superior to men in manual dexterity in keeping accounts, classifying bonds and coupons, sending dispatches, verifying and sorting postal orders, but not equal in matters of general understanding in which details are omitted.

Scientific Intelligence.

MYSTERIOUS FORCES.

At a recent meeting of the Royal Society, Professor Crookes gave a description of the experiments of M. J. Thore, which are attributed by him to a new force inherent in the human organism. The fundamental experi-

ments are performed in a specially constructed apparatus, which consists of a glass box with movable windows, and containing suspended in it, by means of a very fine cocoon silk fibre a small cylinder of ivory, glass or metal. By means of a ball and socket arrangement a second cylinder called the pillar, can be brought close to the first, and placed in different positions with regard to it. The cylinder is first brought to rest, and the observer sits down in front of the apparatus, with his face some eight inches from the suspended cylinder. The pillar is then brought near to the suspended cylinder, when on opening the glass window, it commences to rotate. This rotation is in the opposite direction to the hands of a clock when the pillar is to the right of the suspended cylinder.

It has also more recently been shown by M. Thore that the action is more marked when the observer's hand is touching the support of the pillar and that if the right hand be used the movement is in the direction of the hands of a watch, but the opposite effect is noticed with the left hand. Professor Crookes is, however, of opinion that the phenomena observed can be accounted for as the result of radiation, although he admits that at present this theory is not able to explain all the experiments which M. Thore has brought forward. That radiation can produce many such effects has been shown by the experiments devised by Professor Crookes when investigating these phenomena. A flask of boiling water, or a candle, or some other source of heat, causes the suspended cylinder to revolve in the same way as does the human face. And a bottle of hot water produces rotation when the observer is at a long distance from the apparatus, when the movements can be examined by means of a telescope.

Radiation may give rise to the observed phenomena either by producing a current of warm air, causing an indraught of cold air from all sides to strike against the suspended cylinder, and so determine its rotation, or an increase in the surface temperature of the two cylinders may produce a greater molecular pressure between them, and thus give rise to motion in the freely suspended one in a similar way to the movements produced in a radiometer. Professor Crookes suggests that experiments performed with the apparatus in tubes under diminished pressure might possibly decide which of these two hypotheses is the more probable.—*Industries.*

THE force alluded to in the above was discovered by Mr. Rutter over thirty years since, and its action demonstrated by an instrument he invented called the magnetoscope. The instrument was perfected by Dr. Leger who discovered that the normal action of the force was affected by organic matter and medicinal substances; further, that the force emanating from various portions of the brain of a second person could be measured by the rotation of the pendulum. Mr. N. P. Starr, an American, invented a simple instrument, called a mediascope, consisting of an angular fold of thin paper balanced on a needle-point, which rotated to the right or left when either the left or right hand was placed in proximity to it. Mr. Ackermann, of Launceston, has also experimented in the same direction, and published the results of some of his experiments twenty years ago in the local papers.—*Harbinger of Light.*

IMPORTANT DISCOVERY—"The curious fact that the usual heat produced by friction is absent when the articles are magnetised is just now being discussed by scientists, who are seeking an explanation. Very striking examples are described in a late number of a scientific periodical. A workman fastened a couple of powerful magnets to his lathe to hold more securely a piece of metal which he wished to drill and turn. The presence of the magnets kept the metal so cold that no water was needed to keep the drill.

moist and cool. This unusual circumstance may lead to important mechanical advantages. It is such circumstances as the one noted above that lead to valuable discoveries."

SINKING MOUNTAINS—The Cordillera of the Andes has for some time been exhibiting a curious phenomenon. It results from observations made upon the altitudes of the most important points, that their height is gradually diminishing. Quito, which in 1745 was 9,596 feet above the level of the sea, was only 9,570 feet in 1803, 9,567 in 1831, and scarcely 9,520 in 1867. The altitude of Quito has therefore diminished by seventy-six feet in the space of 122 years. Another peak, the Pichincha, has diminished by 218 feet during the same period, and its crater has descended 425 feet in the last twenty-five years. That of Antisana has sunk 165 feet in sixty-four years.—*La Gazette Geographique*.

THE GRAND MAGNET AT WILLETT'S POINT.—Last Dec., Maj. King happened to see two large 15-inch Dahlgren guns lying unused side by side on the dock. He immediately conceived the idea that a magnet of enormous power could be constructed by means of these cannons with submarine cable wound about them. The experiment proved very successful. The magnet, which stands about 10 feet from the ground, is 18 feet long, and has eight miles of cable wound about the upper part of the guns. It is the largest and most powerful magnet in the world. Some faint idea of its power may be conceived from the fact that it takes a force of 25,000 pounds to pull off the armature. A crowbar which was applied to the magnet required the combined force of four strong men to tear it away. A handful of pins thrown in the opposite direction immediately flew back and attached themselves to the magnet. A seemingly impossible experiment was performed with some 15-inch cannon balls. The balls were solid and as much as a strong man could lift, yet the magnet held several of them suspended in the air, one under the other.

The most interesting experiment was the test made of an American non-magnetic watch. Ever since the great railroads of the country have compelled their employes to provide themselves with timepieces that would not be affected by the magnetism generated by the car trucks, there has been much speculation as to whether such a watch could be made, and a sharp rivalry has been going on between the American and Swiss manufacturers. The test was highly satisfactory, and once more proved that whenever a new invention was imperatively demanded American genius could fully hold its own against the whole world. Maj. King's magnet was so powerful that an ordinary watch was stopped stock still as soon as it came within three feet of it. Before the test was made there was quite a diversity of opinion among the experts present as to how far it would prove successful.

Those who believed that while a watch might be constructed that would resist magnetic influence under ordinary circumstances were also of the opinion that when it was subjected to the most powerful magnet in the world the steel pinions would bear so on the working parts that the watch must necessarily stop. For ten minutes the watch was held in front of the magnet. It did not vary the hundredth part of a second. The man who held it said that he himself was conscious of the influence of the magnet. He could feel as he held the watch by the chain that some other power than his was keeping it suspended. The most amusing experiment was made with a sledge hammer. When one tried to wield it in a direction opposite to the magnet he felt as though he were trying to hit a blow with a long feather in a gale of wind. There is nothing in the world that could take the conceit out of a strong man so much as this simple experiment. Another amazing

test was made with a number of carpenter's spikes. A spike was put lengthwise on the end of the magnet, then another spike was attached to the first and so on until a line of them stood straight out from the magnet at least four feet in length.—*N. Y. Sun*.

THE STAR OF BETHLEHEM.—One of our readers inquired about the Star of Bethlehem. There is no such star in the sky at present. A bright star appeared in 1572 which was visible in daylight and in a little over a year faded away or disappeared. It has been a speculative notion that this star might return in 315 years and that it may have appeared in the time of Christ, but this is only speculation. The hope of its reappearance has not been verified.

THE NICARAGUA CANAL COMPANY recently chartered by Congress expects to complete the enterprise for \$200,000,000. The Panama Canal if ever finished will be several hundred miles farther south and therefore less desirable. Gen. Grant refused its presidency because he thought it would be a failure. So far it has been a miserable disappointment.

FINDLAY, OHIO, GAS WELLS.—A correspondent at Findlay says the noise of the Karg well can be heard ten miles, and it has eight or ten times the pressure allowed in steam boilers. Gas jets in the town shoot up so as to waver in the wind and show its course like a vane. "After the great King well, claimed by some to be the largest in the country, was sunk, its great outrush of gas was for a long time wasted. The owners of the well hardly knew how to manage it. The flow was struck in January, and all through the winter, and into the summer that pillar of flame burned day and night. The heat produced was intense, and it was out of the question for any one to approach near the fire. The result was the creation of what may by a bull be called an outdoor hot-house. One could start for the well in early February, wading through crisp snow, and as one approached the place the snow would become thinner and would finally disappear, giving place to short grass, which at a point nearer the flames was knee-deep, gradually decreasing in healthfulness, and high again as the heat became more intense. Trees situated near the well were leafing in February, and flowers bloomed at one or two spots. The flowers, though, had little opportunity for blooming. All through the winter the vicinity of the well was a resort for tramps, and they could be seen any night in snowtime lying within the radius of heat, resting placidly with their feet to the well."

METEORIC STONES. A stone weighing five or six tons (says the *Sun*), which had apparently recently fallen, has been found near Bearbrook, on the line of the Canada Atlantic Railway. It is almost entirely beneath the surface of the clay soil on which it struck, and the ground around shows signs of great disturbance. The stone is of a dull grey. This is probably a meteorite, but the last three newspaper stories were hoaxes—the stone in Maine, so hot nobody could come within fifty yards—the stone in Georgia which had written or sculptured characters on it, showing a message from some planet, and the huge California stone a hundred feet wide, which cooked all the catfish in the slough where it fell. Such stories are started by wags to test the public credulity, and the credulity always appears. These stories are published as facts by newspapers.

Miscellaneous.

EDUCATIONAL PROGRESS.—Women carpenters are being trained in England. The *London Queen* says:

"The training college at Cambridge, England, is the youngest of the women's educational institutions. It exists for the training of teachers

who are already technically qualified for the work of teaching. No student is admitted who has not graduated in some university, or passed some equivalent examination; and in addition to lectures by professors at the colleges on the various subjects taught, practice is permitted, under superintendence, in four schools in Cambridge of three different classes. On Friday afternoon, when the students go for luncheon, they leave a lecture hall, and return to find it transformed into a carpenter's shop, with the carpet rolled back, and benches and tables substituted for the ordinary furniture. As the hand of the clock points to 1.45, the principal of the college and her assistant enter the hall, and work begins. These ladies devoted their last summer vacation to working in a Slöjd school, acquiring the necessary skill to be afterwards adapted to the founding of an English school of carpentry, suited to the peculiar work of the training college, and in harmony with other details of the system there pursued.

To teach a trade is not the object aimed at, but the development of manual dexterity. The scientific tools used by modern carpenters are ignored, for the student who can turn out finished work with a primitive tool can always avail herself afterwards, if carpentry is to be pursued to its workshop, of scientific facilities. The first proposal to introduce scientific carpentry to the college elicited cries of dismay from the students, who asserted that not an hour in the week could be spared from the multiplicity of subjects which training as teachers demanded.

After the experiment of giving up Friday afternoon to carpentry had been fairly tried, the ladies had themselves become enthusiasts. The relaxation enjoyed in such an entire change of occupation was found to be of immense advantage, physically and mentally. Far from being contented with the Friday instruction given, every pupil tries to snatch a portion of Saturday to practise her work before the lecture hall is cleared of the benches.

In New York, Superintendent Jasper has announced that manual training will be introduced into four schools at least. Cooking and sewing under the regulations, will be taught in the grammar departments for girls, and a workshop for boys will be established in the same number of boys' grammar departments. They are following the plans successfully established at Toledo, Ohio.

At Newport, R. I., they are establishing the Industrial School for girls, and the Industrial School for boys. Miss Kate Wormley has collected \$6,000 to establish these institutions. Ladies are teachers in both, and cooking is a prominent object. Sewing, dressmaking, and laundry work are for the girls, and carpenter and cabinet work for boys, and ladies are allowed to take lessons in cooking.

THE DEATH PENALTY has been abolished for fifty-four years in Finland, a country of two million inhabitants, during which time the statistics show that the proportion of capital crimes has considerably diminished. Holland has also abolished the death penalty for about twenty-five years with satisfactory results. The United States are in the rear of Holland and Poland in that matter, but our legislatures are beginning to consider the propriety of abolishing hanging, and substituting the sudden death by electricity. New York and Massachusetts will probably ere long adopt the change. The New York Commission reports that the sword is still used in nineteen civilized countries, the guillotine in ten, the musket in two, the axe in one. The old fashions of burning alive and beating to death, crucifixion, devouring by wild beasts, burying alive, stoning to death etc., are fortunately extinct in civilized countries. But alas, how many have been burned alive in the name of religion.

THE OBSCENE CONSPIRACY headed by Anthony Comstock, was brought to grief in Philadelphia, when he caused the arrest of a number of reputable dealers in photographs who were promptly acquitted while Comstock himself was rebuked by Judge Riddle, saying: "It won't do, and it seems absurd for New York detectives to come over here and try to demonstrate that recognized works of art are obscene."

The press generally has strongly condemned him, the *New York Graphic* calling him * * * "This great moral buzzard who circles over the land with nose in the air and his eyes on the ground, seeking and smelling out impurities."

We do not forget that the venerable poet, Walt Whitman, who is regarded by many as in the highest realm of literature, was one of those assailed by the obscenity party, which has its headquarters in New York and seeks to pervade society with its own debased conceptions.

The *New York Home Journal* has a most admirable editorial on this subject, which we must omit for want of space, recommending a modification of the present loosely worded law which renders such prosecutions possible, and concludes by saying: "The entire press of this city, the Society of American Artists and the Medico-Legal Association, who represent clearly the interests of general cultivation, art and science, call upon the legislature for this rectification of the code."

An excellent article bearing on this question from the pen of Robert Ingersoll, appearing in the *North American Review*, under the title of "Art and Morals," while Comstock is allowed to express his distorted conceptions in a new magazine edited by the Rev. Jos. Cook, "the great American Assertionist," and leading champion of hell-fire.

AN EMINENT BIGOT. — The most eminent or successful preacher in London is the Rev. C. H. Spurgeon — a Baptist of the hard-shell species. He has recently withdrawn from the General Baptist Union as "a confederacy of evil" on account of some vague suspicion that their orthodoxy is not as rigid as his own. The Rev. Dr. Todd says that he will probably have reason to regret his action "with more than ordinary bitterness of sorrow." In the group of one hundred and nineteen heads of eminent people of England, the head of Mr. Spurgeon is the most unprepossessing of all.

THEODORE PARKER AND THE LORD'S PRAYER — The story is told in the Boston *Transcript* that an intelligent sailor called upon Theodore Parker and objected to a portion of his prayer. "It was where you prayed the Lord not to lead us into temptation" (said the sailor.) "Now do you suppose Mr. Parker, that the Lord *would* lead us into temptation?" Theodore Parker remained silent a moment and then said "No, my good man, I don't believe He would." "Then," said the sailor, "I couldn't pray to Him not to do it." After this Mr. Parker would pray "lead us *from* temptation" and continued that form.

WONDERFUL LONGEVITY. — Sylvia Dubois, a negress 124 years old, and her daughter Elizabeth, 80, living in a hut on the Sourland mountain, Hunterdon in New Jersey, are wonderfully robust and intelligent old women, able to knock down almost any opponent. Sylvia has lively recollections of the American Revolution. Her prognostications about weather and crops are relied on by farmers.

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

[Continued from last month.]

will produce a certain amount of mercurial expansion, corresponding to the temperature recognized by sensation. But the nervauric test is equally decisive and satisfactory, though it may not be so mathematical; for the description of the morbid condition can be compared with the morbid condition of the patient who gave the emanation, or if it be from a healthy source, with what we know of the functions of the parts from which the emanation was received. Thus may students readily recognize the various emanations of the head and the body.

Thus, in experimenting for the Faculty of the Indiana University under the presidency of Dr. Wylie, a gold coin placed upon portions of the head for about a minute or less, was so fully charged with the cerebral emanations that the subject (Mrs. L.) in whose hands it was placed, was able in each case to describe the mental condition belonging to the subjacent organ, the function of which she could not have known if she had witnessed its application, and in fact I do not believe any of the company could have told.

Intelligent persons are aware of the extensive practice at the present time of making a diagnosis of disease by receiving impressions from the hair of the patient or from anything that has been in contact with him. Professional jealousy has kept a great portion of the medical profession really or affectedly ignorant of the vast amount of medical practice which has been most satisfactorily conducted in this manner. But any who are really ignorant can easily satisfy themselves by candid inquiries in any American city.

Why should not the emanations of the nervous system become lodged in or retained by physical bodies as well as those of caloric? They are none the less real, even when tested by physical effects. Caloric produces expansion rising to volatilization; but the nervous forces produce muscular contraction, incessant circulation of the blood, evolution of caloric, sensible coldness, a great variety of secretions, and a great variety of emotions and passions which affect the whole constitution; and which pass by contagious sympathy from one person to another.

The power of the nervous energies in effecting chemical transformations, secretions, composition and decomposition of tissues is far beyond that of electricity. It is true we cannot imprison nerve force in dead matter and compel it to work in the fashion of caloric and electricity, neither can we make use of light in such a manner. It vanishes when we would grasp it, even more completely than the nervaura connected with volition. But the latter does not entirely disappear or cease to exist; it makes itself known by its impression on human and animal organisms, and the time will come when scientists possessing the true spirit of science will discover by experiment the exact influence of each special nervaura on animal life, and the nature of the vital forces by which chemical processes are effected, and by which it will be shown also that vegetation may be modified.

Delicate flowers will be proved accessible to human influence, as well as electric.

The discharge from the brain and spinal cord which produces muscular action is as real as the electric current which produces the same effect. The latter is not annihilated by the discharge, although we may be unable to gather it, and the volitional discharge is not lost beyond recognition, for a sensitive hand can feel it. The nervaura of contractility when discharged into a muscle may be felt at its surface, and although not then confined in the nerve tubes and sarcolemma but indefinitely diffused, it will have sufficient power to produce muscular contraction when applied to the limbs of an impressible person. By contracting vigorously the flexor muscles of the forearm in clenching the hand, we produce an emanation of contractility from their surface. When placing the flexor surface of my forearm against that of Dr. Hill, and making a vigorous closure of the hand, his own flexor muscles were similarly affected in a gradual manner, and at the end of a few minutes his hand was clenched so that for a short time he could not open it.

The emanations of our constitution when imparted to another are to it as a foreign substance which, if too potent, it cannot assimilate or control — thence are produced the contractions of catalepsy, and when the second constitution has not the vital force necessary to maintain its own integrity, the emanative force of the first constitution takes possession of the second as an annex to its own sphere, controlling it by volition, and imparting to it sensations and ideas.

Patients who are easily controlled by sympathy or by the will, or who readily pass into the mesmeric somnolence yield marvelous results when their diseases are treated by the hand. But for the scientific investigation of local functions we need self-possession and intelligence in the subject, if we wish to make the accurate and careful experiments by which we determine localized functions. The impressibility should be sufficient to feel distinctly any local influence, while the vital energy should be sufficient to maintain the general equilibrium.

This degree of impressibility may very often be found in persons of intelligence and substantial character, even in those who are able to hold the highest rank in society. In my earliest experiments I found it in such as Bishop Otey, Gen. Polk, Gen. Quitman, Judge Thatcher, Chancellor Scott, Judge Rowan, the poet Forceythe Willson, Prof. Gatchell, Prof. Hill, Prof. Carr, Prof. Vaughn and others of similar rank or reputation.

A sufficient impressibility to admit of demonstrating the functions of the brain is not at all rare. In northern climates it may be found in one fourth of the entire population. In the torrid zone it is almost universal, and in the more southern portions of the United States it belongs to a large majority of the people. Hence, the student who is sincerely seeking the truth will have no difficulty in verifying all that I teach if he takes the proper method. To begin the experimental investigation he should seek to collect persons of the impressible temperament. The greatest number will of course be found among refined young women, for in them the brain and nervous system have

more sensibility and mobility than in those who lead the masculine out-door life. Wherever love, refinement and delicacy prevail, impressibility will be found abundant.

When they whose sensibilities are too obtuse to feel the emanations of life from the human body, or who possess the power, but have never tested it, assume to deny or to treat with contemptuous indifference the perceptions which are real to millions, they are acting like color blind dogmatists who assert there are only two colors because they have only perceived that number. The Indian follows his game by signs and sounds imperceptible to the citizen, though perceptible to his own tribe; and the wise physiologist may trace the functions of life by indications perceptible to less than half of the human race, or by still more delicate indications perceptible only to one in a hundred. The pseudo scientist who would discredit such methods, would elevate insensibility, incapacity and ignorance to the control of scientific proceedings.

When I first presented my demonstration in New York, in 1842, the working of a narrow mind was illustrated by the remark of Dr. Manly: "Your science seems to be based on the exceptions instead of the rule," as if that were an objection — not reflecting that remarkable discoveries are generally made by finding rare exceptional or unusual facts.

In any part of this country a sincere enquirer will have no difficulty in finding by the methods I have suggested a considerable number of persons on whom he can make satisfactory experiments, and he will not continue his search many months or years without finding a degree of impressibility, which will both delight and astonish him, and in some cases too great an impressibility, for the best scientific experiments, though very satisfactory for the treatment of disease.

The most ready extemporaneous test is by the hand. When you pass your hand over that of the subject, your fingers from one to four inches from his palm, his impressibility will be shown by a feeling of slight coolness, which he may compare to a gentle current of air. When you find several who experience this sensation, you may be sure of realizing impressibility among them. The best methods of procedure for an investigation which were briefly mentioned in the last chapter will now be more fully described, and a little repetition will do no harm.

Another mode of selection is to put a little active medicine, such as capsicum, opium, belladonna, lobelia or tobacco in a paper and let each hold it passively between the hands while waiting the impression. The facility with which they feel, and the accuracy with which they describe the impression will show their comparative impressibility. If very impressible, the influence of a strong dose may be more than is agreeable, in which case it may be removed by dispersive passes down the arms over the hands which have held it. When impressibility has thus been ascertained, the best initiatory experiment is upon the temples in the region of somnolence, which lies in the temples one inch horizontally behind the brow. A gentle manipulation from the crown or center of the hairy scalp towards this point tends to concentrate the nervous energy to that spot. This manipu-

lation, called a pass, should be made with great gentleness, the fingers either not touching at all, or very lightly touching the hair.

When standing either behind or before the subject, the ends of two or three fingers may be applied gently on the region of Somnolence for from five to fifteen minutes. The influence of this will be to produce a pleasant, calm, dreamy feeling, and a slight increase of the sensibility of the eyes, giving a disposition to wink or to close them. The winking or quivering of the eyelids indicate the effect produced, the subject being quite unconscious of its significance. He may, and probably will endeavor to resist and throw it off, but if the impressibility be great he will be unable to do so, and will gradually, if we persevere, become more and more somnolent, closing his eyes. The most impressible will even be unable to open them.

When we are done, a few brisk reversed passes from the temples to the crown of the head will promptly remove the condition. The fingers should actively and lightly brush the temples upward and backward, for in the temples we find the sensitive, dreamy, yielding qualities.

While the influence of Somnolence is established the constitution is in its most impressible condition and most susceptible of demonstrative experiments, and the following are a few of those which may be tried. With moderate impressibility the result must be ascertained by questioning the subject who must maintain a calm and observant condition to describe the effects correctly.

1. Hold the hands lightly over the upper surface of the head, just touching the hair. This will produce a tranquil, happy, good-natured feeling, shown in some by a quiet contented good nature, in others of more active temperament by a very pleasant and cheerful feeling. In those of a religious and meditative nature the mind will tend to elevated contemplation. In all the effects will be pleasant and beneficial.

2. Dispersing this pleasant impression by downward passes, the fingers may next be applied on the side of the head, immediately above the cavity of the ear, extending back over the mastoid process. This will stimulate the activity of the base of the brain which is tributary to the spinal cord and tends to rouse the muscular system and all the energy of animal life. A moderate degree of this stimulation acts like a glass of spirits and is not unpleasant, but when the influence is very prolonged or the subject is quite impressible, it operates much like an overdose of alcohol, producing impatience, restlessness, irritability and temper, and although he may control it he will feel that it is annoying and desire its discontinuance. The most impressible will lose self-control, and become violent. One of my first experiments in 1841, was upon a young lawyer who defied me to make any impression upon him, and did his best to resist it, while his exaggerated breathing, tense muscles and clenched fists showed his extreme agitation. The effect of such experiments may be tested by feeling the pulse, and observing its increased force of action on the heart.

The increased muscular energy may be produced with less excite-

ment by touching the regions of vital force, just behind the mastoid process, which will rouse the muscular impulses of the base of the cerebellum and cerebrum, overcoming debility.

None of these experiments on the basilar region of the brain are pleasant if prolonged effectively, and the effect may be removed by dispersive passes and by placing the hand lightly upon the upper surface of the head.

Experiments in front of the perpendicular from the ear to the upper surface, all produce a more or less softening influence upon the character, the muscles and the pulse, as experiments behind that line on the occipital half of the brain produce a more energetic condition, greater muscular contractility, more energetic action of the heart and general animation. The anterior half of the brain supplied by the carotid arteries is the antagonist of the posterior half supplied by the vertebral arteries which supply with the occipital brain and the spinal cord by which its energy goes to the body.

In contrast to the influence of Vital Force behind the ear we may elicit that of Relaxation in front of the ear, an inch in front of the lower half of the ear, and below the level of the cheek bone. The fingers applied on this spot (which reaches the brain just in front of the petrous ridge of the temporal bone) produce a feeling of general indolence and muscular relaxation, increasing to absolute debility. This experiment is striking, when made in a one-sided manner—as for instance, exciting Relaxation on the left side so as to weaken the right side of the body, while we strengthen the left side until it is stronger than the right. It was by such an experiment publicly performed in Clinton Hall, New York upon the venerable Dr. Parmelee, that I excited so great an interest in 1842, resulting in a commendatory report upon my discoveries from a committee headed by the poet Bryant.

When we would demonstrate this transfer of strength from the right to the left side we stimulate relaxation in the left hemisphere, and in the right hemisphere stimulate Vital Force below, and Energy above, which is a little behind the vertical line from the ear. The natural sympathy of the two hemispheres hinders the success of this experiment, but in cases of high impressibility we may reduce one side to great weakness while giving the other unusual strength. Another method of illustrating this is to ask the subject to point firmly and steadily at some object while we excite Relaxation on the opposite side, causing the arm to waver and lose its steadiness. Then by changing from Relaxation to Energy and Firmness we give the arm great stability to maintain a fixed attitude.

During all our operations upon the brain, the heart and the entire constitution respond to the mental conditions; and the demonstration through the pulse is very decisive, especially as it may be produced without any suggestions that would lead the mind of the patient to anticipate any particular result or enable his imagination to act. Such experiments I have sometimes made in public and before committees. My experiments on the pulse before a committee of Boston physicians in 1842, the subject being one of the commit-

tee, (Dr. Lane) induced the remark by Dr. J. Flint, who reported the pulse, that my "experiments were too perfect."

To produce that vigorous action of the heart which is shown in a full, strong or hard pulse we stimulate the posterior regions including combativeness and vital force. By the region of Benevolence, Harmony and Love, we produce the opposite condition of gentle action in the heart and softness of pulse.

Intermediate between these the region of Excitability just before the upper portion of the ear produces a condition (neither hard nor soft) of excitement and increased frequency — which is controlled by the region of Firmness, giving it a tranquil regularity of action such as is produced by convallaria and other cardiac tonics.

The anterior base of the brain, reached by the localities around the eye, tends to produce a feeble and irregular pulse, as its action is debilitating. This is most distinctly verified at the location marked Disease, through which we may produce such a pulse as physicians associate with prostrating diseases. The opposite condition of healthy and vigorous circulation may be produced through the region marked Health.

Thus, to generalize the statement, the entire base of the brain produces a degree of excitement manifested from the organs behind the ear in extremely forcible action of the heart and arteries, which diminishes in power before the ear, until the extreme of variable debility is reached. From the coronal region we produce posteriorly the most perfect condition of regularity, and vigor in the action of the heart as well as from the entire muscular system and mental faculties. As we operate more anteriorly this sustained vigor gives place to a gentler and then a feebler action, which from its weakness is more easily disturbed—these variations of the circulation corresponding to the conditions of all the physical and mental faculties.

From these general statements we may comprehend the influence of any combination of faculties in either of the four great regions of the brain. The most violent agitation of the circulation would result from the middle basilar region, which is intermediate between the muscular energy of the occiput and the delicacy of the frontal regions, and by this combination of violence and weakness tends to exhaustion. This is the region of irritation, anger and insanity. Its restless and unsteady violence is the exact opposite of the gentleness and regularity produced by the region of Patience or Serenity vertically above the ear on the sagittal suture.

The sterner conquering impulses, lying further back, and producing less of passion do not have that exhaustive effect, and tendency to derangement of the heart and nervous system but sustain great muscular vigor, with a powerful heart and strong full pulse.

The effects produced on the pulse correspond to those on the heart which coincide with those upon the entire muscular system.

Experiments upon the psychic faculties, intellectual and affective, are very interesting when we find the requisite impressibility, and in proportion as the operator is himself impressible. He acquires additional certainty of the functions by feeling their influence in himself

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