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

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

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

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

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

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

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

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

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

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

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

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Laurence Oliphant and his "Scientific Religion."

THERE are few more remarkable and interesting personages of the present time than LAURENCE OLIPHANT, who died Dec. 24, 1888, and whose last work, "Scientific Religion," has lately been published in a second edition. It is the product of erratic and imaginative mediumship, a species of intelligence, bright, amiable, and interesting, but utterly unreliable as to its conclusions. We have had so much of this class of speculative literature, which is fascinating to similar minds and capable of accumulating delusion upon delusion, that Oliphant's book is well worthy of notice, though no one who knows Mr. Oliphant's history and recollects how thoroughly he was ingulfed in the transcendental mysticisms of Thos. L. Harris, would expect from him anything really philosophic or scientific.

Mr. Oliphant, however, belongs to an entirely different class of delusionists from Mad. Blavatsky. He is sincere, earnest, and religious—an enthusiast who is willing to make any sacrifice for what he deems a sacred truth.

Arthur Warren gave a graphic sketch of Mr. Oliphant when his death was announced, from which the following is taken.

"He was not a great man; he was too versatile, too many-sided, too erratic for that; but he was none the less remarkable, and he filled a unique position, or any number of unique positions, in the life of the last four decades, as perhaps no other man could have done. Oliphant (for, as tradition runs, no one ever called him "Mr.") was the puzzle of the world in general, the admiration, and sometimes the despair, of his friends. He was so many men in one that he was forever startling you with some new and, as you might occasionally think, fantastic development, which in another man would have appeared whimsical, but in Laurence Oliphant was wholly fit and charming.

The story of Oliphant's life is a fascinating one. From the age of 12 to the death-hour at Twickenham, at 2 o'clock yesterday afternoon, there had been scarcely a dull moment, whether in illness or health. Even back in the very tiny days of boyhood he had his hours of happy fancy, which must have done a great deal to shape his life. He used to tell of the 'castellated Scotch mansion' in which he was born, and revel in his memories of its 'massive gray walls, dark winding staircases, and suspicions of secret chambers;' and I know that these memories used to haunt him, but in a much pleasanter fashion than the legendary ghost was said to haunt the

mysterious old home; and I daresay that all this air of mystery, and all the tales of ghostly wanderings, may be held to account largely for that phase in Oliphant's character which set him before the world of late years as a mystic. He was a sensitive, dreaming child, and he was a sensitive, dreaming man too, although you would never have imagined this had you met him at the club or in society, because he did not wear his heart upon his sleeve, and the rôle in which he appeared before you may have been that of a diplomat, an explorer, an author, a special correspondent of the 'Times,' a member or ex-member of Parliament, a lawyer, a returned or reclaimed filibuster, or a man of the world and of fashion. Any one of these, or all of these, he was, and more — one of the most curious and entertaining combinations of human talents that the century has produced. Even a passing glance at the list of Oliphant's books will show something of his many-sided character. There is 'Haifa: Life in Modern Palestine,' an unbroken chain of historic research; there is his volume of 'Traits and Travesties: Social and Political,' in which, as the 'Saturday Review' once said, he shows 'the gift, not common in this country, of the esprit Gaulois, aiming his strokes at follies and abuses, without any semblance of effort,' and with 'a keen and light-hearted wit.' Then there is his brilliant novel, 'Altiora Peto;' then that other curious and masterly told tale, 'Masollam: A Problem of the Period,' which you may follow with 'Fashionable Philosophy, and Other Sketches,' or with 'Piccadilly,' sparkling with clever *morceaux* with which every page is jewelled. Contrast these with 'The Land of Gilead and Excursions in the Lebanon,' and with 'The Land of Khemi;' and then take up 'Sympneumata; or Evolutionary Forces Now Active in Man,' and follow these, if you will, with 'Episodes in a Life of Adventure,' and then with his last work and, as many think, his masterpiece, 'Scientific Religion,' and you will be amazed that all these could have come from one brain.

Oliphant was little like the typical Englishman in manner and appearance. He was medium in height and spare in build, with large, frank, inquiring eyes, a high bald head and long, flowing beard and mustache. He was cordial, warm-hearted, and one word from him would put the stranger at his ease. He could, and did, talk with all sorts of men upon all sorts of themes. He had been everywhere and known everybody. If he was at home in the drawing rooms of Mayfair, he was equally at home in the Egyptian deserts and the Indian jungles. In the diplomatic service he sought to preserve peace, and yet in war he was always at the front of the battle, an eager, daring, and intelligent spectator.

Oliphant was not a 'varsity man. At the age of 12 he went to Ceylon, where his father was chief justice. At 17 he was on the point of entering Cambridge, when his father returned to Europe for a couple of years of travel. Laurence represented so strongly 'the superior advantages, from an educational point of view, of European travel over ordinary scholastic training,' that he soon found himself roaming over France, Germany, and Switzerland, frequently travelling on foot. He often wondered, while thus engaged, whether he

was not more usefully and instructively employed than laboring painfully over the differential calculus; and whether the execrable patois of the peasants in the Italian valleys, which he took great pains in acquiring, was not likely to be of quite as much use to him in after life as ancient Greek. One result of the erratic and somewhat turbulent life he led was to place him in communication with sources of political information of altogether exceptional value. He was always learning. He supposed that most people are more or less conscious of leading a sort of double life — an outside one and an inside one. His was multiplex. The more he raced about the world and took as active a part as he could in its dramatic performances, the more profoundly was the conviction forced upon him that if the world was indeed a stage, and all the men and women on it merely players, there must be a real life somewhere. He was always groping after it in a blind, dumb sort of way (I use his own words), not likely, certainly, to find it in battlefields or ballrooms, but yet the reflection was more likely to force itself upon him when he was among murderers or butterflies than at any other time. When he found himself among politicians this reflection was forced upon him more strongly than ever. Here, in the political world, was a stage, indeed, on which he proposed to play a serious part. It was for this he had applied himself to the study of European politics, for this he had supplied himself with valuable sources of information. 'I had learned my part,' he said, 'but when it came to acting it seemed to dwindle into most minute proportions.' In his opinion the House of Commons did not seem to have learnt the lesson that votes are like playing cards — 'the more you shuffle them, the dirtier they get.' When it became clear to him that, in order to succeed, 'party must be put before country, and self above everything, and success could be purchased only at the price of convictions, which are expected to change with those of the leader of the party,' his thirst to find 'something that was not a sham or a contradiction in terms' increased. 'The world, with its bloody wars, its political intrigues, its social evils, its religious cant, its financial frauds, and its glaring anomalies,' assumed in his eyes more and more 'the aspect of a gigantic lunatic asylum,' and the question occurred to him whether there might not be latent forces in nature, by the application of which this profound moral malady might be reached. He had long been interested in a class of psychic phenomena which, under the names of magnetism, hypnotism, and spiritualism, have been forcing themselves upon public attention, and had even been conscious of these phenomena in his own experiences, and of the existence of forces in his own organism 'which science was utterly unable to account for, and, therefore, turned its back upon and relegated to the domain of the unknowable.'

'Into this region,' he said, not long ago, 'into this region — mis-called mystic — I determined to try and penetrate.' He thereupon decided to retire from public life and the confused turmoil of a mad world into a seclusion where, under the most favorable conditions he could find, he could prosecute his researches into 'the more hidden

laws which govern human action and control events.' For more than 20 years he devoted himself to this pursuit, and though from time to time he was suddenly forced from retirement into some of the most stirring scenes which have agitated Europe he never abandoned his purpose or relinquished his hope that 'a new moral future is dawning upon the human race.'

Here, then, is the explanation of what has appeared to be contradictory in Laurence Oliphant's character and conduct. Not every man understood him, but those who were his real friends saw beneath the surface and admired him heartily. He was a brainy man. His information, especially on public affairs, was wide and deep, and often of great service to his country. He had a profound pity, almost a contempt, for stay-at-home statesmen, and for what is called 'popular opinion,' particularly as regarding a foreign policy, he had little respect. He knew, and never failed to say, that the British mob used its emotions rather than its reason in argument.

I can imagine no more entertaining or instructive reading, in its way, than the records Laurence Oliphant has left of his diplomatic services in the interests of the British government. But I have reason to think it more than likely that the best of Oliphant's reminiscences have yet to be printed, and that in the form of a posthumous publication they will see the light ere long. Somewhere, I remember, he promised (I think it was at the close of his book 'Episodes in a Life of Adventure') that he would take up the thread of his career and bring its fascinating story down from the Schleswig-Holstein war to the present year of grace. I understand that he had undertaken this work and had it well along before the fatal illness seized him, and if this is so, Blackwood will probably produce the book.

Oliphant was an enthusiast in all things, and he was popular in most parts of the world, civilized, semi-civilized, and barbaric. He was a bird of passage, and could make his talents face about with the utmost readiness. At 22, as a member of the Ceylon bar, he had tried 23 murder cases, and then he returned to England, and, though ultimately 'called' to both the Scotch and the English bars, he 'never went to the expense of buying a wig and gown,' but started off to Washington with Lord Elgin as special diplomatic secretary, in the meantime having entertained an offer to represent the 'Times' in the Crimean campaign, and an offer from Lord Clarendon to take some active part in the war.

I heard an agnostic of many years' standing say last week that he had just read Oliphant's 'Scientific Religion,' and that it was the only book that had ever aroused in him a reverential respect for the Bible. I think that Oliphant threw his whole soul and power of intellect and sympathy into this book. It is interesting to know that he wrote it at Haifa, in a little hermitage he had built there on Carmel, overlooking the rocky course of the Kishon, the scene of the slaughter of the priests of Baal. This work, in the prosecution of which another man would have overhauled the British Museum, was there undertaken by Oliphant, who wrote from notes almost entirely. It was characteristic of the man that he could write at any time, any-

where. Some of his best things were scribbled in railway trains, or in boats, or under trees, in caverns, and on mountain tops. Of late years he scarcely laid claim to a study or a permanent address. His publishers communicated with him spasmodically, and often in the dark as to his actual whereabouts. Letters and proof-sheets chased him over the country, and half over the globe, and his manuscripts turned up as frequently from China, Egypt, or Palestine as from Piccadilly.

York House, where Laurence Oliphant died, is the home of his friend Sir Mountstuart Grant-Duff. It is a fine old red-brick mansion at Twickenham, on the Thames, and it enjoys the peculiar distinction of being the only private house in England in which two monarchs have been born. Queen Mary II. and Queen Anne were both born there in a somewhat faded room, which is still open at times to the properly accredited visitor.

Sir Mountstuart Grant-Duff was a close personal friend of Oliphant. Sir Mountstuart was for five years governor of the Madras presidency, and he returned to England about a year ago, at the expiration of his term of office. He was much interested in mission work while in India, and in this, and in the cause of the higher education and the emancipation of the Indian women, he was ably assisted by his wife. He wrote, I believe, the 'History of the Southern Mahratta Country,' which is generally considered a standard work on India. In fact, Sir Mountstuart Grant-Duff is an authority on all Indian subjects, as was his father, who wrote the 'History of the Mahratta War.'

Up to 1870, or thereabout, Oliphant's life had been one of adventure in all lands, adventure that was often peculiarly exciting and eminently dangerous, and always instructive. After that the change came, and he thought more and more of spiritual things until his career as a 'mystic' became as extraordinary as his former experiences in war, diplomacy, and journalism had been. He tried his hand at a sort of spiritual communism in the United States; he served as an ordinary domestic and as a day laborer, and as a teamster he suffered the rigors of a Canadian winter. In fiction, such a character as Oliphant would be rejected by the critics as 'impossible,' but here was a man whose life was full from end to end with experiences that no fiction writer would dare to attribute to an individual. It was not the least interesting point about Oliphant that he would emerge from his voluntary seclusion occasionally and be as charming as of old, bringing with him none of the constraint or the effusiveness of the hermit, the fanatic, or the pedant, for, in truth, he was none of these, whatever men have said to the contrary. He had a prodigious acquaintance in Europe, Asia, Africa, and America. Princes, generals, ambassadors, cardinals, philosophers, artists, authors, musicians, men of all ranks and of no rank, white, red, yellow, and black, were among his friends."

Mr. Warren does not overrate the literary powers of Oliphant. A little work attributed to him, the letters of Irene McGillicuddy, is one of the most exquisite pieces of social satire that I have ever read. -

The preface of this book, written by his wife Rosamond in his last illness, is the most prepossessing feature of the whole book and would lead us to expect a profound and magnificent work, but the more we read of it the greater is our disappointment. Mrs. Oliphant, his second wife, was the daughter of Robert Dale Owen, of New Harmony, Ia., and is a medium of mystical tendencies. Her introduction is as follows: "My husband gave the book this name, not because he claimed to have fully discovered and formulated a new science, but because he considered that he had sufficient data upon which a religion might be founded, resting not merely on ephemeral emotion, or on blind dogmatic faith, but on an experimental series of spiritual developments which may by degrees be reduced to law. He believes that religion and science are in no wise antagonistic, provided religionists will recognize the fact that psychical phenomena are law-governed and not miraculous, and that scientists will recognize the fact that spiritual things are discerned, not by the senses of the flesh, but by a sub-surface consciousness, which can only be developed through a long and arduous spiritual training. Men do not read with their ears, nor listen with their eyes, neither can the scientist who learns through his surface senses become an authority upon that which can only be apprehended through an entirely different process of investigation. It is like the student with the microscope claiming authority to teach him who uses the telescope."

"In this sense, therefore, my husband claims his book to be scientific, because it sets forth in an orderly manner a theory which may be proved by experimental effort, provided the student have the courage, the endurance, the perseverance, and, above all, the self-abnegation, to carry his investigations to their ultimate results."

"It may perhaps be of service to my husband's readers to know the same knowledge had come to me quite apart from him, before I had met him or seen his books. On reading a letter to a mutual friend in Paris, before 'Scientific Religion' was published, he recognized that we had much in common, so much that he decided to visit me in Southern Indiana. We found, on comparing the manuscript I had written with his newly issued work, that the inspiration was identical with regard to the whole atomic theory of the Universe, and the descent of the 'Sympneumatic Life' in these latter days. This corroborative testimony given to a spiritual laborer on Mount Carmel, and a fellow-worker in a Western village of America, is not only valuable to ourselves, but we hope that it will be cheering evidence to others, and I am therefore led to make it public."

"It further increases our Hope and Faith in the new dispensation, when we trace the mysterious way in which the hand of God has led us one to the other, across thousands of miles, in order that we may become fellow-laborers in His Kingdom. Although led in entirely different surroundings, and taught through entirely different means, we find that we have unconsciously been trained in a common school, and that our unity is not only absolute in thought and purpose, but even in the sensational consciousness revealing the dual life."

"New and unlooked-for developments have been vouchsafed to

us since our marriage, chief among them a realization of the exquisite union awaiting humanity when all jealousies and divisions shall have been merged in the supreme desire to become one with our fellow creatures, and through them with our God. We realize that our union, instead of separating my husband from the sainted wife whose influence overshadowed him as he wrote the pages of this book, has in truth bound him only the more closely, for she has become so atomically welded with me, that we, the wife in the unseen and the wife in the seen, have become as one; her life is poured through me as an instrument, doubling my own affectional consciousness.

"Truly, when we come to realize that all sense of division between the fragments of God called human beings is an utterly false sense, then shall we be prepared for the in-pouring of the perfect, the universal life.

"Whether God purposes to associate my husband and myself in long years of labor in the flesh, or whether we shall be in an even closer companionship as fellow-workers in the visible and invisible worlds, none can tell, but of this we are convinced, for each day's experience makes it more manifest, a new revelation is bursting upon the earth, and wherever men and women are found ready, the consciousness of the 'Sympneumatic' Life will develop in an ever-increasing force and purity."

This is the most plausible portion of the book. It shows that the mediumistic sympathies of Oliphant and his two wives, and their self-confident speculations on their own experience, have led them into the idea that a millennium is soon to come by the universal diffusion of such sympathies among mankind by some supernal power.

There is no foundation either in reason or in history for expecting any such miraculous changes in the character of nations, nor would the development of such sympathies or "Sympneumatic" dual union conditions as Oliphant and his wives present, produce a millennial elevation of society. Mere mediumistic sympathy is as liable to develop an inferior and demoralized condition of society as to elevate human life. It may be used for either good or evil, like other intellectual faculties. The sterling qualities that really sustain and elevate society are of an opposite nature—firm, heroic, industrious, faithful, and practical,—free from vain imaginings and wild anticipations, content to do the work of human beings, and not aspiring to divinity or running into unnatural social schemes as Oliphant and his wives have done. Nothing would suit him which did not lead into some deep mystery. His idea of the relation of woman to man is thus expressed:—

"In the case of the woman there remains, beyond, a depth into which man can never penetrate;—in that, within, she is eternally alone with God. What she knows within that depth is forever to man a mystery, save for what God, for ends of service, instructs her to set forth; but it can never be known to man except through woman. In the deep and inward man-woman union of pure essences, she touches God herself: through whatever atomic chain of beings this union is effected, man touches God through her. Hence arises a

most solemn science, in which she must be educated now by the wisdom of the angelic womanhood — *for without her understanding it men cannot be saved*. The inner life-currents of God, which are the interior spirit and power of all others, pass out through the woman's form, radiating from her centre, to which no other life-currents can have access but the divine one. She is properly and only a radiative orb, and her life is passed immediately into the enveloping outer form of herself — her Sympneuma, and thence immediately, by countless methods of distribution, into the universe at large." This was dictated by Mrs. Oliphant. It is a sublime piece of dreamy egotism, and it would be amusing to hear the comments upon it of "Josiah Allen's wife."

Oliphant was captivated by the wild theories of T. L. Harris, of which this book may be considered a remnant, and humiliated himself as a follower, while the spiritual vampyrism of Harris extracted a large portion of his wealth. Of this he does not confess much, but of the personal humiliation of this man of wealth and distinction he confesses as follows: —

"If with a most profound sense of my utter unworthiness for the task, I now venture to think that the time has come when these lines may be written, it is because I can no longer resist the impulsion to put into words the thoughts that imperatively demand expression. This impulse was felt after an unconscious incubation lasting many years, and for which I was prepared, together with my wife, by a long period of suffering and privation, involving the abandonment of country, family, and human ambitions, and during which time I worked as a day laborer under a broiling sun, teamed as a common teamster through the rigors of a Canadian winter, served as a common domestic servant and cook's assistant, peddled grapes and flowers in American villages, lived at one time a life of almost absolute solitude, cooking my own meals, and holding no intercourse with the outer world; during several years I even remained separated from my wife, who at the same time, but in another part of the country, was either performing domestic housework, or earning her daily bread as a seamstress, or by giving lessons in music and painting, or as an under mistress in a school. All this we did under a direction for which I shall ever feel grateful, although it involved a loss of many thousands of pounds; but it would have been absolutely valueless had not the contact into which we were thus thrown with persons of divers nationalities and degrees brought us into an internal sympathy with them, the nature and efficacy of which depended in its turn upon the fact that the ruling motive of our action, which was steadily kept uppermost in our minds, was, that we submitted to it all in the one hope that we might thereby become the more available instruments in God's hands."

Whether this was done by directions from the arch-vampire Harris, who meanwhile enjoyed Mr. Oliphant's wealth, or whether he thought himself the servant of divine command, it is very clear that he was the victim of a fanatical delusion, the source of which was T. L. Harris, who for over thirty years has maintained himself in princely wealth by enlisting credulous dupes like Oliphant, and who at this

time lives in royal style in California, surrounded by a little group of men and women who obey him with the reverence due to a super-human being.

The reason Mr. Oliphant gives for this insane passage in his life is thus expressed: "The object to be attained in both cases is an entire change in the distribution of the atomic particles composing the animal magnetic force, so as to render them susceptible by magnetic contact to the highest order of beings in the unseen world, and impervious to the invasion of counter currents, whether from persons in this world or in the other."

This is purely fanciful. How he discovered that animal magnetism was an affair of *atoms*, and that these atoms could be changed, he does not hint. Under pretence of "science" he gives us but baseless fancies. But it would be difficult to say how many thousands there are who delight in such vagaries and are ready to accept them without a particle of evidence.

The book is full of this unmeaning talk about "atoms" and "vibrations," which have no application to psychic science, and show that Mr. Oliphant had no clear psychic perceptions. To bring about his imaginary *atomic* changes he recommends a sort of mysterious, monastic discipline of the soul which is to destroy our natural affections and establish mental conditions much like those of the old monks and Catholic saints, or Oriental fakirs, all of which are thoroughly abnormal and superstitious. He says, too, that the "discipline" he recommends "is always attended with more or less suffering." To fortify his system of discipline and suffering he refers to the Bible, and prates of hidden mysterious meanings, as earnestly as the most superstitious Bibliolaters of the past, losing sight of everything scientific or rational, and showing that he had never recovered from the fanatical delusions and impostures of Harris, of which this book may be considered the outcome.

There is nothing irrational in the thought of co-operation between the seen and the unseen — the mortal and the immortal. It has long been understood, and is an ennobling truth. Inspiration is an old familiar reality. It is not reinforced or illustrated by this work of Oliphant, which disguises a beneficent truth in the garb of fanaticism and associates it with an atmosphere of delusion.

But Mr. Oliphant makes many allusions to science, and his statements concerning hypnotism are worth quoting. We may well suspect that the principles of hypnotism had much to do with his own career, under the influence of Harris, which changed the whole course of his life: —

"A suggestion is for instance made to a subject, who is a perfectly honest, well-principled girl, to steal a jewel at the same hour on the following day, the method to avoid suspicion being also pointed out. This she does with great dexterity, following the instructions exactly. She first denies the theft, then is made to admit it, and finally to write to the judge of the district, accusing a third person of the theft by naming him in a letter of her own composition, signed by herself. When she was in her normal condition she was entirely

unconscious of the whole episode; though while the patient is in this hypnotic state there is nothing usually to indicate to an ordinary observer anything abnormal. Experiments have also been made to discover how long hypnotic suggestion retains its influence over a patient, and Professor Beaunis has succeeded in having a suggestion realized 172 days after he had made it — from the 14th of July, 1884, to the 1st of January, 1885.

“When I was in Paris in February, 1887, I went to the Salpêtrière, where some of the most remarkable of Dr. Charcot’s experiments have been made, and witnessed the stage through which they were passing, and the phenomena that were being exhibited, and which Dr. Charcot classifies under the three heads, lethargic, cataleptic, and somnambule, including them all in ‘*Le grand Hypnotisme*.’ The operator on the occasion of my visit was Dr. Balinski, the patient a girl of about twenty, partially paralyzed on one side. On being seated in a chair and her elbow pressed for a few seconds by Dr. Balinski, she passed at once into the lethargic state, and became insensible to all surrounding impressions of sight, sound, or touch, but not rigid. In fact she presented somewhat the appearance of a limp corpse, and on a limb being raised it fell immediately. By simply opening her eyes she was thrown into a cataleptic state, and her limbs remained in any attitude in which they were placed. She continued perfectly deaf, and though her eyes were open they apparently received no visual impression; she was not rigid, but on a muscle being touched it stiffened, while a pass immediately released it. Sensation could be transferred to the paralyzed side from the other by closing the eye on that side; the side which was formerly sensitive now became perfectly insensible to pain, while the slightest prick of a pin could instantly be felt in the other. Sensation could thus be transferred from one side to the other, by opening the right or left eye; when both eyes were closed she fell back into the lethargic condition; when both eyes were open, insensibility remained in the paralyzed side; on the forehead being briskly rubbed for a few seconds, she passed into the somnambule state. In this condition she could see and hear, and in fact seemed thoroughly herself, excepting that she had lost all power of will and was open to suggestion. When told there was a potato on the end of the nose of a gentleman who was present, she was for a moment inclined to deny it, but gradually the expression of her face changed, and assumed one of mingled horror and amazement, and she finally burst into a fit of violent laughter, and admitted that she did see a potato there. She was then told that she had a glass of champagne in her hand, and ordered to drink it, on which she lifted her empty hand to her mouth and went through all the action of swallowing a highly satisfactory liquid. She sneezed violently on being told that she was sniffing smelling salts. Closing her eyes threw her instantly into the lethargic state, and opening them into the cataleptic. On electricity being applied to the risible muscles, she expanded into a sweet smile; she clinched her fists and her features were convulsed with rage when it was applied to her frontal muscles; and when it was

applied to those on her chin, her lips and nostrils curled into an expression of profound contempt. On another patient being introduced and thrown into the somnambulist state, the two were placed back to back, with a high screen between them, a large magnet being placed on the table in close proximity; the actions performed by one were then exactly reproduced by the other, although they were quite invisible to one another. If the muscles of one were made rigid by a touch, the muscles of the other became rigid sympathetically. If the hands of one were raised, the other raised her hands. [For a whole century such facts as these have been denied, denounced, and scurrilously assailed by the leaders of the medical profession. Now they produce them themselves, but make no apologies for their former injustice. — ED. JOURNAL.] Dr. Balinski informed me that it was difficult to obtain the reproduction of each other's motions by patients in the absence of the magnet in close proximity. The effect upon me of being present while scientific men are exploring these forces in this reckless manner, is very much what it would be if I was hunting for something in a powder magazine, with a man who did not know there was any powder there, and held a naked candle in his hand."

In this remark Mr. Oliphant shows how largely his imagination outruns his judgment. These amusing experiments on hysterical girls by experienced physicians were well known to be entirely safe and harmless, or they would not have been attempted. There were no dangerous forces whatever, only an excitable state of the nervous system, from which Mr. O. himself was not entirely exempt. He continues: "Therefore it is that I say *we are on the threshold of a moral convulsion, the like of which the world has never seen, which it is too late now to attempt to avert*, but which may be mitigated by the proper application of that science to which it will have been so largely due."!!

Fee, faw, fum!! How terribly Mr. Oliphant was frightened by the morbid performances of hysterical girls, when he supposed there was anything in such a scene that could alarm rational people or endanger the whole structure of society. The world is not entirely made up of hysterical patients, though there is something of the hysterical element in such writers as Oliphant, and there are hysterical thinkers and visionary dupes everywhere. But enough of this subject. My readers will not be misled into sending for this singular volume by supposing that there is any really "Scientific Religion" in it beyond its title-page.

This work of Oliphant is the natural result of the pernicious influence upon literature of the metaphysical philosophizers mentioned in the last Journal, who through the Universities have taught our literati that it is not necessary to investigate nature or acquire any new knowledge, but entirely sufficient to speculate and imagine. Mr. Oliphant has not been an investigator, and has added nothing material to the stock of our knowledge.

The Existence of Jesus, Past and Present.

It is with much pleasure that I present here the following masterly essay of Dr. J. M. PEEBLES in answer to sceptics. My own views upon this question are clear and positive. Not only do I agree with the best scholarship of the age in reference to the historical existence of Jesus, but I am still more positive as to his present existence in the most exalted spheres of the spirit world and his beneficent relation to humanity.

Looking by the dim light of history alone I cannot determine whether he was altogether wise in all things in his earth life. But looking to the spirit world by psychic perception and observing his exalted nature and intuitive wisdom at present, I am not disposed to believe that the record of his life is perfect, or that he used some of the expressions upon which theologians have erected their systems of gloom and delusion. He is not in sympathy with the misguided churches which use his name, though his example and influence inspire all their better impulses.

This question comes under the jurisdiction of PSYCHOMETRY. When that grand science is realized by mankind, we shall no longer be absolutely dependent on the dim lights of history for all our knowledge of the past, for the past is perpetuated in the present, and all who acted in its tragic scenes are *living now* and competent to testify.

Unable *at present* to complete my exposition of Psychometry as the grand revelator of the mysteries of the universe, I cannot but regret the great loss of the co-operation of Professor DENTON in the unfolding of Psychometric Paleontology and history.

Psychometry testifies most fully to the existence of the personages mentioned in the Bible, and there are to-day millions of psychometers in the world ignorant of their own powers, which are undeveloped, all of whom could be made personally conscious of the existence of the eminent persons in the past, in whom we are interested. Often, indeed, have I made my friends conscious of the existence and character of the most eminent persons in scriptural history, of whom Psychometry gives accurate reports. Like others I have recognized and felt the invisible spiritual presence of St. JOHN, of JESUS and his sainted Mother, and mourned over the fact that such characters are so rare at the present time. The moral nature of mankind is not upon their lofty ethical plane, but the psychometric understanding of their character helps us to realize and imitate their exalted qualities.

PROOFS OF THE EXISTENCE OF JESUS CHRIST.

EDITOR NEW THOUGHT: Your journal of the 29th of June contains a criticism from Mr. Traugher upon our mutual views concerning the New Testament Jesus, which Mr. Traugher, with both candor and marked ability denies, or at least "*gravely doubts*." And these doubts, denials, and arguments of our critic are virtually summed up in the following paragraphs:

"I closed the book [Mr. Massey's 'Historical Jesus'] with a set-

tled feeling that he had at least dealt some sledge hammer blows right between the eyes of one of the greatest idols the world has ever worshipped." . . .

"I feel that I but voice the sentiments of thousands of honest truthseekers when I say, Give us the historical evidence of the actual existence of the New Testament Jesus. Tell us what author, Jewish or Pagan, mentioned the existence of Jesus within one hundred years of the time it is claimed he lived and worked wonders, died and was resurrected. Let Moses Hull, or Dr. Peebles, or *both*, give us in *New Thought* a digest of the strongest evidence to show that Jesus lived when the New Testament says he lived, or give a rational reason for the silence of his contemporaries concerning him."

You ask me editorially, as you are constantly on the wing at this season, attending the Spiritualist grove and camp meetings, to reply to Mr. Traugher through your columns. Though absolutely crowded with work, I consent, remarking, in the first place, that Spiritualists entertain several opposite views touching this matter of the biblical Jesus.

Class No. 1 squarely denies the existence of this central figure of the gospels — Jesus.

Class No. 2 admits his existence; yet pronounces him an "erratic fanatic," a "beggar," a "tramp," a "bastard," and a "thief," saying he "stole the colt upon which he rode into Jerusalem."

Class No. 3 considers him a very superior Essenian *medium*, kind-hearted, enthusiastic, convivial, endowed with wonderful magnetic powers and spiritual gifts; and affiliating naturally with "publicans and sinners," to the injury of his reputation in the estimation of the Pharisees.

Class No. 4 ranks him something as did Paul, "*The man Christ Jesus*," spiritually overshadowed in the begetting, angel-guarded and God-inspired during his earthly life. Or, as expressed by Peter, "Jesus of Nazareth, a *man* approved of God among you by miracles, wonders and signs that God did by him." And, considering his fine harmonial organization, the depths of his spirituality, the keenness of his moral perceptions, his devoted consecration to others' good, his sweet, all-pervading spirit of charity and sympathy, and his perfect obedience to the highest mandates of right — they look upon him as the grand ideal man, "The Sun of Righteousness."

In this reply we have to do with the first class only — the doubters and deniers of Jesus' existence.

There is very little argument in denial. Professor Wilson once read a paper before the Royal Asiatic Society denying the existence of Gautama Buddha (*Brit. Ency.*, vol. iv. p. 425).

Walpole, an eccentric Englishman, wrote an ingenious work against the existence of Richard III., basing it upon conflicting statements in his history. The Belgian Wessell tried to write Joan of Arc out of existence, and a London egotist once handed me a bulky pamphlet, aiming to prove that Shakespeare never lived — and if he did, Lord Bacon was the author of the works ascribed to him. Such denials are no evidence of erudition or sanity. Parrots could make denials, but it would be parrots' talk and nothing more!

First, then, the argument from "silence." "Tell us," says Mr. Traugher, "what author, Jewish or Pagan, mentioned the existence of Jesus within one hundred years of his time." "Cotemporary authors make no mention of him," says another. This is *not* true, as we shall very soon show. But supposing it were true — what of it? Is silence demonstration of non-existence?

Let us see! The writings of Thales, Solon, Democritus, Plato, Herodotus, Xenophon, and others make not the least mention of the Jews. Shall we conclude, therefore, that no Jews existed in the days of these Greek philosophers?

Alexander the Great conquered Asia Minor and Egypt, entered Babylon, Susa, and Persepolis, defeated the Persian troops, entered Bactria and India, conquering King Porus! — and yet, cotemporary Hindoo historians are absolutely silent about Alexander or his march into India. And further, we have no account of Alexander's life by *any* cotemporary writer or historian. And because of this would any reasonable man deny his existence? Plutarch, Arrian, Diodorus Siculus, and Quintus — (Alexander's four *literary evangelists*) — all lived and wrote some three hundred years after him! Still, his life, his victories, and sayings stand solid in history.

Paul, though writing in his epistles freely and frequently about Jesus, "the *man* Christ Jesus," etc., does not mention the healing works of Jesus, — why?

Voltaire spent several years in England, the neighbor of the distinguished poet Pope; and yet Pope in his extensive correspondence makes not the least allusion to him. Why the silence?

Pliny the Younger, an eye-witness to the eruption of Mount Vesuvius, described it most vividly in several letters to Tacitus; and yet his descriptions are utterly silent about the most terrible part of the catastrophe, the burial of Herculaneum and Pompeii. Why? Was the silence a proof of the non-destruction of these cities?

The argument from "silence" breaks down of its own weight, and is worthy of no further consideration.

Second. As touching "Gerald Massey's sledge-hammer blows dealt between the eyes of the idol Jesus," I have to say that I carefully read and weighed the "blows," and unlike Mr. Traugher, I also read the very *effectual blows* in reply from Mr. Coleman, in a seven-column article appearing in the *R. P. Journal*. I also read other replies and criticisms from which Mr. Massey never rallied only to show a snappish ill-temper — a Waterloo, indeed!

In his masterly criticism the learned Mr. Coleman does not hesitate to tell Mr. Massey that his —

"Statements are incomplete, inaccurate, partisan, and highly misleading. The 'facts' are distorted and perverted; and by the suppression of many of the most important points and the substitution of the false conclusions based on an imperfect, inaccurate presentation of facts, an impression is derived therefrom far from the truth in the matter of the Jesus of the Talmud. In the interest of fair play and exact truth, I propose to present a summary of the whole truth, without suppression, distortion or evasion, as regards the Tal-

mudic and Judaic accounts of Jesus." . . . Instead of referring direct to the Talmud or to the works of the leading Talmudists, Jewish and non-Jewish, such as Derenbourg, Graetz, Jost, Munk, Salvador, Geiger, Deutsch, Lightfoot, Basnage, Schoettgen, Buxtorf, Eisenmenger, etc., Mr. Massey has been content to follow Baring-Gould alone and his imperfect data and peculiar speculations."

The so-called "historical researches" of Mr. Massey against the existence of Jesus from Gnostic-Astrologic-Mythologic and mythical muck-heaps generally, infilled, glossed and decorated by and through a poetic yet disordered imagination, are as innocent of either proof or logic as are the Arctic snow-lands of June's roses.

Mr. Massey once published this : —

"The question of the real personal existence of the Man is settled for me by the references to Jesus in the Talmud, where we learn that he was with his teacher, Rabbi Joshua, in Egypt," etc., etc.

After the publication of the above, Mr. Massey changed his mind ; it is to be hoped that he may change it again, taking his stand among the scholars, historians and savans of the ages.

Third. No intelligent Jew during the past eighteen hundred years has, to my knowledge, denied the existence and crucifixion of Jesus Christ ; but on the contrary, Jewish thinkers, writers, and rabbis, without a dissenting word, agree that this "egotistic, enthusiastic Nazarene" existed ; that he was arrested, legally tried, condemned, and justly executed under the Roman law.

Fourth. Jewish authors and historians familiar with the Talmud, that famous receptacle of Judaistic lore, testify directly to the existence of Jesus Christ and what cotemporary rabbis said of him. I put several of these rabbis upon the witness stand to testify. And first Rabbi Wise, President of the Hebrew College, Cincinnati, Ohio, and editor of the *Jewish Messenger and American Israelite*. This eminent scholar, in his "History of the Hebrew's Second Commonwealth," says : —

"The compilation of the Mishna commenced by Hillel about 25 B. C., and continued by Rabbi Akiba in the first century, by his pupil Rabbi Mair about 140 A. C., was completed by Rabbi Judah, the friend and contemporary of Marcus Aurelius, 175 A. C. . . . The New Testament, and the part of the Talmud to which we refer, are the products of the same age, the same country, and the same class of men, with the same merits and demerits. . . . Jesus had commenced his public career as a popular teacher in Galilee, and embraced the cause of the anti-priesthood and theocratic associates. Like John, he preached repentance and remission of sins, obedience to the law, and opposition to priest, prince and corruption, in order to restore in Israel the pure theocracy, the eternal kingdom of heaven. He was too young to find acknowledgment or have many admirers. A few disciples of the lower class of people had congregated around him, who admired and loved him." . . . "According to the Talmud, Jesus spent some years in Egypt with a teacher called Rabbi Joshua, and learned there also the art of necromancy. If the healing miracles of Jesus recorded in the gospels are based upon any

facts, he must have learned in Egypt the art of Horus and Seraphis, as practised there by the priests, which the Hebrews could call Egyptian necromancy only." ("Heb. Sec. Commonwealth," chap. xxi. p. 259.)

Emanuel Deutsch, the famous Hebrew Orientalist, Prussian scholar and assistant librarian in the British Museum for a time, informs us in his "Literary Remains" that —

"Hillel, under whose presidency Jesus was born, came originally from Babylon in his thirst for knowledge. He became president of the Jerusalem School of Prophets about 30 B. C., and of his attainments, meekness, piety and benevolence the Talmudical writings are full. . . . The vital points of contact between the Talmud and the New Testament are more numerous," says he, "than divines seem to realize. Such terms as 'redemption,' 'baptism,' 'grace,' 'Son of God,' 'kingdom of heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudic Judaism. That grand teaching, 'Do unto others as thou wouldst be done by,' is quoted by Hillel, the president of the academy, at whose death Jesus was ten years of age, not as anything new, but as an old and well-known dictum that comprised the whole essence of the moral law."

Simon Geiger Herzfeld, graduating early in life from both Austrian and German universities, and distinguished as archeologist, oriental linguist, and Semitic translator, finally from religious affiliations took up his permanent abode in Jerusalem.

Upon my first tour around the world; returning by way of India, Egypt, and Palestine, I had the honor of meeting this venerable rabbi in his unique yet massive library. And after a little introductory conversation, he took down from his old dusty stone shelves, Talmudic rolls and soiled manuscripts and read and translated for me hours upon hours from the Mishna, and especially from the Nezikin of the Mishna, which treats of the "Sanhedrim," of the "heretical Jews," and of "certain ambitious ringleaders" — among which special mention was made of "*one Jesus of Nazareth, and what cotemporary rabbis thought and said of him!*"

And further, this scholarly Rabbi Herzfeld said emphatically, "I never knew a learned Israelite to dispute the fact of the existence and crucifixion of Jesus Christ under Roman law." He also said that "his cotemporaries took great offence at his social irregularities, such as were ascribed to Socrates and Alcibiades," to his "radical dogmas," "stubborn waywardness," "kingly ambition," and "repeated blasphemies;" and that some of them ascribed his marvellous wonders to magic learned in Egypt; and others to a power accompanying a certain use of the name Jehovah, called *Tetragrammaton*, which they believed that Jesus secretly took from the Temple.

This never-to-be-forgotten conversation (jotted down at the time) held with this venerable and learned rabbi — a very prince among Semitic and oriental *savants* — in connection with some of the opinions of one hundred and thirty famous rabbis living from 25 B. C. to 175 A. D., together with the positive and repeated declarations of

this rabbi as to the existence and magical wonders of the Jesus of the gospels, further and more deeply riveted my convictions — riveted them as with hooks of steel. Rabbi Graetz, in his history of the Jews, chap. v. pp. 54, 55, writes thus of Jesus and his followers: —

“The small number of 120 to 500 persons, who after the death of Jesus had been his only adherents, had formed itself into a Christian congregation seconded by the zeal of his principal disciples, especially Paul. The latter, who had introduced a fruitful as well as a practical idea, anxiously sought to win over the Gentiles to the Jewish moral law. . . . The whole order of the Essenes and the followers of John the Baptist seemed to have joined the disciples of Jesus during the bitter war with the Romans, and after the fall of the Temple.”

Rabbi Alea Rosenspitz, an eminent linguist and teacher to the Congregation Ohabay Shalom, whom I met in Nashville, Tenn., thus testified in his own handwriting: —

“We have in the Talmud not only the most positive proof of the existence of Jesus, the Galilean prophet, but it gives minute descriptions of him. These are by no means flattering. In my opinion, however, he was a great moralist and Pharisean teacher, acquainted with Babylonian wonder-working and Egyptian magic.”

I have in my possession the positive written evidences of nearly a dozen other noted rabbis testifying in their publications — testifying with the Talmud before them — to the existence of Jesus, and to what his cotemporary Jewish countrymen thought and said of him. But with their thoughts, their theories, and the estimate they put upon him, I have nothing to do at present.

* * * * *

Sixth. While not blind to both the arguments so-called, and the pretensions that the famous passage or passages in Josephus are not genuine, I am also fully aware that the best scholars in the world to-day pronounce the passages *genuine*, such as De Lange, Zimmerman, and the sceptical Renan, of France.

All of the rabbis and scholarly Jews of to-day, so far as I have knowledge, consider the passages authentic, which passages mention Jesus, John the Baptist, and James the Just. I give them in part: —

“Now there was about this time, Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure.

“He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day,” etc. (Book xviii. chap. 3.)

“Now some of the Jews thought that the destruction of Herod’s army came from God; and that very justly, as a punishment of what he did against John, who was called the Baptist. For that Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another and piety towards God; and so to come to baptism.”

Josephus then goes on to say, that "Herod, fearing the great influence John had over the people, had him sent a prisoner to the castle called Madurus, where he was put to death." (Book xviii. chap. 5.)

"Festus was now dead, and Albinus put on the road ; so he (Ananus) assembled the Sanhedrim of Judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others (or some of his companions). And when he had found an accusation against them, as breakers of the law, he delivered them to be stoned." (Book xx. chap. 9.)

Here, then, we have Josephus, whom the eminent Joseph Scaliger says was "the greatest lover of truth and the most diligent of all writers," writing of Herod, Festus, Albinus, Pilate, John the Baptist, Jesus, and of James the brother of Jesus—all in the most consecutive and natural manner. Relative to the most noted of the passages above quoted, speaking of "*Jesus as a wise man*," the rationalistic Renan—a very king among oriental and Semitic scholars—says in treating of the authenticity of *this* passage:—

"Josephus' brief notices of Jesus, John the Baptist, and Judas the Gaulenite, are dry and colorless. . . . I think the passage on Jesus authentic. It is perfectly in the *style* of Josephus, and if this historian had made mention of Jesus, it would have been in that way." (Renan's "Life of Jesus," p. 13.)

The same rude spirit of atheistic scepticism that sought to blot out the early records of the Old Testament and also of Greece and of Rome has more recently laid its rough and rash hands upon the New Testament, pronouncing the gospels and epistles "a bungling make-up" of Egyptian myths and fables and "priestly inventions;" when *suddenly*, the spade of the explorer and the untiring skill of the decipherer made astounding revelations in confirmation of the Jewish Scriptures, such as the discovery of "the great Hittell Empire," "the inscriptions of Siloam;" "the Moabite Stone;" "Pithom, the old treasure-city built by the Israelites;" and also, they have found some of the very "bricks made without straw" (see Prof. A. J. Sayce's work, "Fresh Lights from the Ancient Monuments"). Somewhat similar discoveries reach down to New Testament times. But making no mention of late archeological researches, and the recent and important explorations in and about Jerusalem, confirming the correctness of the New Testament localities and incidents, I refer to the *crucifixion-caricature* of Jesus, discovered a few years since, when unearthing the stony foundations of the old Palace of the Cæsars in Rome. Half-fledged artists and rude Roman soldiers of the first century and earlier, covered city walls, temples, and other buildings with graffitti scrawls and drawings caricaturing, Nast-like, the events of the times. Ultimately the news seems to have reached Rome that they had a "new God" over in the province of Palestine, who wrought wonderful miracles by magic, and who on the great Jewish feast day rode into Jerusalem on an ass. "Capital," said the proud Roman! And so they mirthfully caricatured Jesus and his reputed miracles; and among these graffitti figures buried 'neath

Roman *debris* some 1800 years is the symbol figure of the cross, and then Jesus represented in the form of a man, the arms outstretched, the head shaped like that of the ass, and all extended or hung upon this cross. Near the foot of this cross is sketched a disciple of Jesus, Alexamenes, standing with upraised hands, as in the attitude of worship, and under this mock figure is an inscription, showing but a little knowledge of the classics. It reads thus: "*Alexamenes worships God.*" I brought a sketch of this crucifixion-caricature home with me from Rome. Similar caricatures may be seen on the walls and buildings of exhumed Pompeii. They are *histories* crayoned on stone! Again, in the unearthing of Herculaneum, the workmen came upon a large stone structure, that proved to be the residence of a Roman consul. The rolls, papyri-manuscripts, and documents therein were found charred yet decipherable. By the aid of a delicate piece of machinery, made for the purpose, portions of these records have been read, confirming many things heretofore considered doubtful in history. The superintendent of the "excavation works" assured me that they had, among other exciting matters of the past, found "references to Jesus, the fanatical and superstitious Christians, as they were called, originating with a Jêw, which Jew was accused of working magic; of blasphemy; of seeking to make himself king; and sundry violations of law, and who was arraigned and punished by crucifixion."

Seventh. "Paul," says the distinguished Rabbi Wise, "arrived in Jerusalem at a very dangerous time, when James the *brother of Jesus*, and his compatriots, had been put to death, and the nascent congregation was presided over by the other James, supposed to have been a cousin of Jesus, the man who wrote the epistle, etc. . . . This James, called in the Talmud Jacob of Daphersamia, was an orthodox Pharisee, who believed in the Messiahship of Jesus," etc. (Wise, "Sec. Commonwealth," pp. 308-314.)

Clement, whom St. Paul calls his fellow-laborer (Phil. iv. 3), in an epistle still extant, speaks as frequently as confidently of Jesus Christ, declaring that "the faith of the gospels is established, that the traditions of the apostles are preserved, and that the peace of the church exults."

Justin, the philosopher and martyr, called Justin Martyr, born in 89 A. D., speaks of and expressly terms the four gospels the "Memoirs of the Apostles," and "Christ's Memoirs." He further mentioned the book of Revelation, and declared that it was written by John, "one of the apostles of Jesus Christ."

Papius, of Hierapolis, in Phrygia, who, according to Irenæus, saw and heard the apostle John, and who was a bishop "in Asia from 110 A. D. to 116 A. D., mentioned Jesus and the four gospels by name, as well as other writings now constituting a part of the New Testament."

Irenæus, in a work written in the year 176, according to the learned Carl and other historical authorities, declares that at the time he wrote "there were many in the church who possessed prophetic gifts and spake through the spirit in all kinds of tongues."

And this Irenæus, who was a disciple of Polycarp, who was a disciple of John, refers especially, in his "five books," to the four gospels which we have, to the Acts of the Apostles, and also to several of Paul's epistles.

[*Concluded in our next.*]

Dr. Ashburner on Psychic Science.

THE late Dr. Ashburner was one of the most vigorous and independent thinkers of London — one of the few who, with Dr. Elliotson, manfully battled against professional bigotry and ignorance. In reply to some very absurd newspaper articles he made an effective response, from which I quote the following, with the more pleasure as it mentions the name of Mrs. Dr. HAYDEN, a talented physician, and one of the noblest women I have ever known, who, after introducing spiritualism in England, enlightening the famous Robert Owen, Sir E. Bulwer Lytton, and many other eminent persons, entered the medical profession at New York, of which, for the rest of her life, she was an honored member. Her practice was so successful that her name was forgotten for some years by the Board of Health because she had no deaths to report: —

"I have a great difficulty to contend with in advocating the existence and powers of unseen intelligences, or spiritual beings, from the facts relating to the operations of the human will not being credited by great numbers of persons believing themselves to be philosophers. It may be that there is no possible mode of intercourse known to the inhabitants of the upper magnetic spheres than the employment of the will, a magnetic force or agent in the production of the raps, which appear to be, when carefully listened to, vibrations or disturbances of magnetic relations between the molecules of the wood, glass, or other substance whence the sounds would seem to reverberate.

"We know well that the guiding the hand of a writing medium is quite analogous to many an experiment that has been made by my friend, Mr. Thompson, of Fairfield, and myself. If, in sitting in an omnibus, or in a railroad carriage, I have been able by the force of my will to make a person sleep, and for the purpose of establishing the existence of this power I have repeatedly made persons fall asleep in these vehicles; if sitting near or opposite to a passenger I have induced that person to put a hand into mine, or do other ridiculous things — and I have often done this — I have established an important truth. I have often by the exertion of my will obliged a person who was two miles distant from me to sleep instantly, and to continue asleep from eleven at night until seven in the morning, thus influencing a poor wretched victim of insanity for her good, not only at the instant, but setting up a train of tonic forces in her nervous system which lasted eight hours. I have, by the force of will, obliged individuals to come to me from places at a distance of two miles, hastening over the ground at a quick pace. I know that Mr.

Thompson has done the same thing, the distance being much greater ; and he has influenced persons to sleep at two hundred miles.

“In Mr. Spurrell’s little book on the Rationale of Mesmerism, a fact is recorded of a person being willed to come from Norwich to London. I do not find it so hard to believe that the spirit of my father can, by his will, guide my hand to write sentences, the matter of which was not only not in my head a second before, but of which most often I cannot guess the purport, while my passive hand is guided in the formation of the letters. If you had become a writing medium and had communicated as I have done with old friends long departed from this earth, you would perforce cease to disbelieve in the phenomena, and you would derive enjoyment from the knowledge that those who were your attached friends still live, to be developed into intelligences even more pure and refined than they were here.

“Who could have been a nobler or a finer character than the late Professor Macartney, of the University of Dublin? Large in intellect, he was necessarily free in thought. High in moral qualities, he was the most strictly honorable and conscientious man I ever intimately knew, and many a pupil and many a friend will vouch for his generosity and for the warmth of his attachment. His acquirement and his industry—such is the force of example—give a noble tone to the studies it was his lot to superintend. Is it not a source of exquisite enjoyment to be certain of being able to renew, even by the aid of the *undignified* telegraph, one’s former affectionate intercourse with such a friend?

“I had the misfortune to lose my father fifty-five years ago. Although I was but a child, I have a vivid remembrance of him. By the natives of Bombay he was more than respected. He was venerated for his high talents, and for his great goodness. Is it nothing to feel that such an intelligence is able to make his ideas clear to his son? But you will ask, ‘What proof have you of the identities of these persons?’ This brings me to narrate to you the events of the first evening I spent in the presence of Mrs. Hayden.

“I had always regarded the class of phenomena relating to ghosts and spirits as matter too occult for the present state of our knowledge. I had not facts enough for any hypothesis but that which engaged for them a place among optical phantoms connected in some way with the poetical creations of our organs of ideality and wonder, and my hope and expectations always pointed to the direction of phrenology for the solution of all the difficulties connected with the subject. As to the rappings, I had witnessed enough to be aware that those who were not deceiving others were deceiving themselves ; and there really exist on our planet a number of persons who are subject to the double failing of character. Having been invited by a friend to his house in Manchester Square, in order to witness the spirit manifestations in the presence of Mrs. Hayden, my good friend can testify that I went expecting to witness the same class of transparent absurdities I had previously witnessed with other persons described to me as media. I went in any but a credulous frame of mind ; and having, while a gentleman was receiving a long communi-

cation from his wife whom he had lost under melancholy circumstances of childbed some years ago, watched Mrs. Hayden most attentively, and with the severest scrutiny, I finally satisfied myself that the raps were not produced by her, for they indicated letters of the alphabet, which written down in succession constituted words forming a deeply interesting letter, couched in tender and touching words, respecting the boy to which that eloquent mother had given birth when she departed from this world. If Mrs. Hayden could have had any share in the production of that charming and elegant epistle, she must be a most marvellous woman, for during a good part of the time that the raps were indicating to the gentleman the letters of the communication I was purposely engaging her in conversation. The gentleman would not himself point to the alphabet lest his mind should in any way interfere with the result; and therefore he requested the lady of the house to point to the letters for him, while her husband, seated at another part of the table, wrote down each letter indicated by the raps on a piece of paper.

"I was now kindly requested to take my turn at the table, and having successively placed myself in various chairs in order that I might narrowly watch Mrs. Hayden in all her proceedings, I at last seated myself relatively to her in such a position as to feel convinced that I could not be deceived; and in fact, I was at last obliged to conclude that it was weakness or folly to suspect her of any fraud or trickery.

"There are some people who think themselves uncommonly clever and astute when they suspect their neighbors of fraud and delinquency. It may be wisdom to be not too soft and credulous, but depend upon it the statistics of the existence of roguery and knavery in society, and the relative proportions they bear to honesty, will not bear out the proposition that it is wiser to suspect every man to be a knave until you have proved him to be honest. The world may be bad enough in morals, but unless there were a great deal more of good than of evil in the human heart — I should say in the human brain — society would not hold together as it does.

"I know no man who has been hit so hard by the villany and knavery of his brethren as I have myself been; and yet, attributing much to the influence of surrounding circumstances operating upon the bad moral organizations it has been my misfortune to meet with in medical life, I should be sorry to come to the conclusion that my worst enemies were not to be far more pitied than blamed. As for Mrs. Hayden, I have so strong a conviction of her perfect honesty, that I marvel at any one who could deliberately accuse her of fraud.

"In order to obtain an experience of the phenomena in the fairest manner I asked Mrs. Hayden to inform me whether it was requisite to think of one particular spirit with whom I wished to converse. 'Yes.' 'Well, I am now thinking of one.' It was the spirit of my father whom I wished to enlighten me. No raps on the table. I had anticipated an immediate reply, but there was for awhile none. Mrs. Hayden asked if there was any spirit present who knows Dr. Ashburner? Immediately, close to my elbow, on the table, there were two distinct successions of gentle rapping sounds.

"The next question was, 'Was the spirit he wished to converse with present?' 'No.' 'Was there any one present who would endeavor to bring it?' 'Yes.' 'Are the spirits who rap near Dr. Ashburner friends of whom he is thinking?' 'No.' 'Will they give their names?' 'Yes.' These replies were signified by rappings to questions put, some audibly, some mentally.

"Mrs. Hayden suggested that I should take up the alphabet which was printed on a card. I took the card into my hand and pointed at each individual letter with the end of a porcupine quill — my friend, Mr. Hoyland, the gentleman of the house, kindly undertaking to put down on paper for me the letters distinguished by the raps. When I arrived at a letter which the spirit desired to indicate, a rapping took place; but at all the other letters there was a complete silence. In this manner I obtained the letters successively ANN HURRY, the name of one of the most beautiful and accomplished, as well as pious and excellent persons I had ever known. I had not seen her since 1812. She married two years after, and died in 1815. My father and most of the members of the family had been on terms of the greatest intimacy with several branches of the Hurry family, and I had in youth and childhood known Ann and her cousins as companions and playfellows. By the aid of the telegraphic signals I have endeavoured to describe, I conversed for some time with the charming companion of my early years. I learned very interesting particulars relating to her happy abode in the spirit-world.

"My curiosity had been excited by the different sounds produced by rappings heard close to those made by my friend Ann. I asked for the name of the spirit they represented. The name which came out by the letters indicated on the alphabet was Elizabeth Maurice, another companion of the childhood of myself and my brother and sister — another almost angelic being while on earth, but now with her cousin Ann an inhabitant of the third sphere in Paradise. The authoress of the 'Invalid's Book,' and some other works testifying to a pure, gentle, and refined taste, conversed with me awhile; and at last a louder and more decided signal was made to me from the middle of the table. The name I obtained by the telegraphic raps was that of my father. I asked him to communicate to me the date on which he quitted this world for the spirit-home, and the raps indicated '7th September, 1798.' I asked him where the event took place, and I obtained the answer 'At Bombay.' I asked his age at the time, with many other questions, the replies to which were all quite correct. I kept up mentally a long conversation with him on subjects deeply interesting, and it was productive of a communication from him which I subjoin: —

"My dear Son: I am delighted to have this privilege of communicating with you, hoping to dispel some of those wrong impressions which now hover around you in regard to this spiritual being. Allow a spirit who inhabits one of the higher circles to decide for you on a most important subject, to try to remove from your mind the doubts which perplex you and to establish in their stead a firm faith in the Creator of Heaven and earth. It is He who permits us to

make these manifestations, through certain constituted persons, in order to impress mankind with the fact that the spirit shall live in a future state, in a more bright and blissful home. What proof can I give you of the truth of this? You have only to name it, and it shall be granted you from your father, who has ever watched over you with the care of an angel. *Do not doubt* what I now say.

“ ‘Your affectionate father.

“ ‘WILLIAM ASHBURNER.’

“I am giving you a short narrative of the first part of my course of experience of the Spirit Manifestations. It is important not to be too diffuse. I am desirous of showing that if the subject be investigated in a calm and bold frame of mind, there is no danger of the bad tendencies which have been so fiercely deprecated.

“I cannot express to you the influence on my mind produced by the facts, rapped out by alphabetical signals, that my spirit-friends, Ann and Elizabeth, knew of their cousins Hannah and Isabella having called a few days before at my house at twelve o'clock, and that they knew I was going from Mr. Hoyland's house to 17 Palace Gardens, Kensington. They knew the persons I should see there; and on being asked if they were acquainted with any other persons residing in Palace Gardens, Ann replied to me that her cousin, Henry Goodeve, lived at No. 2—a house he had not long before purchased.

“If these be not facts demonstrative of a future state of existence, in which friends of former days are now cognizant of the events occurring here, I do not know what will be sufficient to force your mind to a conviction. But these are only a small part of the numerous proofs I have had of the identity of persons with whom I had been acquainted years ago. I have in subsequent seances had many opportunities of holding intercourse with a score of other persons now in the upper magnetic regions of space surrounding this earth—intelligences, some of whom were friends here, and some of whom were individuals of whom I had been desired to learn facts that turned out to be marvellously true.”

The Roman Catholic Issue.

It is a sad and solemn truth which has been forced under our observation by the erection of the Bruno statue. The fact that the Catholic Church in Europe regards the erection of the statue as a crime, and holds that the burning of Bruno was right, shows that they would gladly repeat the crime if they had the power, and that the very fire of hell still smoulders under the ruins of the prostrate Papal power. If this be so, they have but scanty right to toleration, as they are most dangerous enemies to Republican principles.

The London *Standard*, speaking of this matter, says one would have thought that even the Ultramontane world would not have been anxious to assume inherited responsibility for that atrocious and revolting crime, but would have had the good sense to keep its peace, while the friends of liberty of thought were commemorating an event

which is one of the darkest blots on the reputation of the Roman Church. But with a candor that is astounding, the Pope retrospectively justifies the barbarous burning of a great thinker for his opinions, because they were not the opinions of the Papacy. Even the Roman Catholic Union of Great Britain, with the Duke of Norfolk at its head, deems it its duty to clamor against what the rest of mankind regard as a tardy and imperfect act of reparation. He was burnt for heretical opinions; and the world is divided into those who regret and execrate the deed, and those who approve and exult in it. There is no shirking the obvious conclusion. The Pope and those who agree with him, consider Giordano Bruno had his deserts. The legitimate inference is that if they had the power, they would again pile up the faggots, and thrust in the torch."

Archbishop Corrigan of New York, in his pastoral letter of September 1st, follows the lead of the Pope, and asserts his right to political power, regardless of the wishes of Italians; denounces Victor Hugo and Renan for their admiration of Bruno, and denounces Bruno himself, whom a Catholic Bishop in England not only slanders, but says that he justly suffered death for his crimes. There is an unprincipled sophistry and dogmatism in these official letters which shows the utter rottenness of ecclesiasticism.

The Free-thinker's Magazine for September (published at Buffalo) is chiefly devoted to Bruno, and it would be well to have a statue of Bruno erected in every American city.

THE POPE'S ATTITUDE is officially the attitude of the Catholic Church. His allocution on account of the Bruno monument, which is read in all Catholic churches, speaks of the erection of that monument as a *crime*, a *great infamy*, a *surpassing audacity*. But he does not acknowledge the burning of Bruno as a crime or as wrong in any degree. Oh, no!—he was "judicially convicted of heresy, and a rebel to the church." So is the majority of the civilized world, and if that was sufficient reason for burning Bruno, it is a sufficient reason for making war on all heretical nations. The concourse to honor Bruno he calls a "criminal demonstration," in which "was exalted that absolute *freedom of thought* which is the fruitful mother of all bad doctrines, and that unsettles the foundations of all law and of all civil society, as well as of Christian morality." Thus he considers that law, civil society, and Christian morality require freedom of thought to be suppressed.

He complains that even heresy has been "consecrated with impunity by statutes." All this he denounces as "baseness" and "sacreligious crime," which he denounces "with grief and indignation." He raves over the "fatal designs" and "audacity of these abandoned men, which drives them to every sort of crime."

He appeals to God and the great Virgin and the Apostles Peter and Paul for help, but cannot realize that his God being omnipotent, whatever occurs must be the Divine will, to which he should not object. He urges all priests to expound and declare "all the iniquity and all the perfidy" against which he is contending.

Evidently the papal church is the greatest existing enemy of

liberty and should not be tolerated in withdrawing any children from the public schools, for the purpose of perpetuating its mental despotism and delusion..

The language of Catholic prelates on this subject, expressing no regret for the crime, but horror and hatred for the action of the Italian people, embodies a suppressed anger, reminding us of the growl of a caged tiger, and leaving no doubt of what they would do if they had the power. We must see that the tiger is kept in his cage. The character of the Catholic party is not concealed. The *Catholic World* says: "We are purely and simply Catholic, and profess an unreserved allegiance to the church, which takes precedence of, and gives the rule to, our allegiance to the state." If the Pope should order the destruction of republican government, which he would gladly do if he dared, his priests would obey him.

"THE FAITHS, FACTS, AND FRAUDS OF RELIGIOUS HISTORY — by Emma Hardinge Britten." This is a little book of 128 pages, showing the usual ability of its distinguished author, which Wm. Howitt calls a "wonderful book," "but you may rejoice that it was not written 200 years ago. Both you and your book would have been food for the flames." In this work she presents the ideas supported by such authors as Gerald Massey, Volney, Dupuis, Higgins, Sir Wm. Jones, Maurice, Colebrook, Baillie, and others, though the work is too small to admit of more than a mere outline.

The leading idea is that all ancient religions had an astronomical origin, not excepting Christianity, which she regards as borrowed from other ancient religions, which it closely resembles. They all have, in addition to their astronomical features and names, divine incarnations or Avatars of a wildly legendary and miraculous nature.

She concludes that "God lives and reigns, although the mythical forms of ten thousand God-men should vanish into the airy realms of allegory and imagination. The facts of immortality can never be disproved, although the Avatars on whom a superstitious faith has built up their only proofs resolve themselves into solar fire, and their histories merge into sun and star beams." "The truths of religion were born before ecclesiasticism and will survive its wreck. The ruins of faiths men deplore, do not affect the principle of natural, heaven-born, primordial religion, and were every form of faith now prevailing blotted out from the earth one minute, the next would see created man worshipping his creative Father, God, following the beckoning hands of immortal friends with the confident assurance of their own immortality, and listening to the pleadings of the importunate witness for good and evil within, their CONSCIENCE, with the acknowledgment that they were responsible beings and must create by their deeds their heaven or hell hereafter!"

The grand historical questions presented by Mrs. Britten and her predecessors are beyond the sphere of my investigation for the want of time, and therefore I can give no opinion. But it is apparent *prima facie* that among all ancient races there prevailed systems of religion, having a most wonderful likeness to each other, even in the

western world which these writers have not explored. The ancient religions of Mexico furnish even stronger evidence than India and Egypt of the immemorial existence of religions all over the world of which Christianity bears the common family likeness.

Nevertheless I am not disposed for such reasons to discard the historical character of the Bible, which is sanctioned by profound scholarship, or to doubt the real existence of the founders of Christianity. Jesus, Mary, and the Apostles are to me historical personages, however imperfect our history, and the evidences of Psychometry and mediumship remove all doubt.

Moreover, I am well assured of their existence to-day and their active participation in modern progress and elevation, so far as mankind are accessible to their influence.

MORMONISM.—The official statistics read at the last Mormon Conference in Salt Lake City show that “the Church of Jesus Christ of Latter Day Saints” has now twelve apostles, seventy patriarchs, 3,919 high priests, 11,805 elders, 2,069 priests, 2,292 teachers, 11,610 deacons, 81,899 families, 119,915 officers and members, and 49,303 children under eight years of age, a total Mormon population of 153,911. The number of marriages for the six months ended April 6, 1889, was 530; number of births, 2754; new members baptized, 488; excommunications, 113.

THE RATIONAL TEACHING OF JESUS.—Our old friend Judge Poston, of Kentucky, contributes to the *Better Way* a very judicious article on this subject, showing that the religion of Jesus and his brother James was purely a system of benevolence and reverence, widely different from the orthodox dogmas of the church, which rest mainly on the teachings of Paul. Alas! the inspired Jewish reformer has never had a permanent church organization to follow in his footsteps.

CHURCH TITHES IN WALES.—The Welsh, being mostly Nonconformists, are very hostile to the collection of tithes for the English church establishment. The clergy appealed to Parliament for assistance in these collections. But even the Tory Parliament was afraid to give them any aid.

CLERICAL BUFFOONERY.—Some of the reverend Sam Jones’s pulpit gems are these. “I can put one hundred of these little infidels in my vest pocket and never know they are there, except I felt for my toothpick. A high license preacher won’t be in hell ten minutes before the devil will have him saddled and bridled, riding him around and exhibiting him as a curiosity. If any one here don’t believe what I say, and will tell me so to my face, I will give him a hat and some dentist a job of replacing his teeth, from the wisdom tooth down. A preacher who does not hold family prayer ain’t fit to be pastor of a litter of pups.”

“KINGDOM OF THE UNSELFISH.”—The author, Mr. Peck, writes to the *Journal* as follows:—

“I have no doubt you intended to be entirely just in the short

notice of my Kingdom of the Unselfish, given in the October number of the 'Journal,' and was unjust in the last two sentences only from lack of time to examine it thoroughly. By looking carefully at page 439 you will see that I did not ignore or avoid the facts of 'spiritual science,' that I admitted the proof of some sort of spiritual existence, and even defended that kind of evidence against those who had really ignored the best part of it. I only treated the existing knowledge of the spirit world as too imperfect to be considered science; and then, leaving this, with all the *old* considerations, went on to show the bearing of the 'intuition argument' in connection with the idea of a greatly extended life-period in our present, material world; this being the only purpose of the chapter on Immortality. — Respectfully,

Elizabeth, N. J., Oct. 9.

JOHN LORD PECK."

Inconsistent and Mischievous Pessimism.

BY G. B. STEBBINS.

OUR day is marked by the discussion of vital questions in their bearing on the people's welfare and higher daily life. This discussion reaches down to our thoughts of the fit order of things. Evolution means the upward tendency of the world of matter and of mind, the ripening of a finer civilization, the coming of more justice and fraternity. This is hopeful. That we should all be clear and consistent is not to be expected. One of the strange inconsistencies is a spirit of gloomy pessimism manifested sometimes by those who profess to believe in human progress. Talk of evolution and they grow enthusiastic, but speak of the relations of capital and labor, and the actual condition and prospects of the toiling multitude, and at once they change to a minor key, talk of the tyranny of capital as growing worse, declare that while the rich are growing richer the poor are growing poorer, and mourn the evil and hopeless tendencies of our civilization, especially in its industrial and financial aspects.

If this were confined to a few theorists it would be of small moment, but it embitters the lives of millions, puts hate and jealousy where mutual confidence should rule, antagonizes those whose interests are really the same, and breeds despair, which ripens into discord and violence. Not blind pessimism but rational optimism is our need. Wrongs enough are to be righted, but for wisdom and strength in such noble work we need to realize the steady gain of good, the fact that our age, with all its faults, is the best of all the ages, our modern civilization the best the world has ever seen. The lot of the people is better, the reward of the laborer is greater, the evils of monopoly and the tyranny of wealth and power less than in "the good old times."

The vast increase of productive power by new inventions, and the great increase of gold and silver in the last half century, have given a stimulus to enterprise and added vastly to the wealth of the civilized world. All industrial operations are conducted on a large scale:

companies of thousands in great mills instead of the half dozen apprentices in little shops; millions of money massed to carry on these great affairs instead of the few hundreds or thousands in the smaller enterprises of the past. Both good and ill come with these changes, but the pessimist sees only the ill, through the lurid haze of his dis-tempered fancy. The great error, which lies at the foundation of many grave mistakes, is that the inevitable tendency and result, under our wage system, of splendid mechanism, large wealth, and extended enterprise is to make the poor poorer. The facts of the world's history contradict this error. Amidst the sad record of tyranny and wrong we can see that "the people's step grows quicker, stronger," and that the strength of that upward march is greatest, not among poor nations, but where national wealth is greatest and industry most skilfully managed on a large scale.

Four eminent Americans may be cited, men who have given much study to economic questions: the late Henry C. Carey, and Hon. W. D. Kelley, of Philadelphia, David A. Wells, and Prof. W. G. Sumner, of New Haven. They all say that the tendency of things in our country is to a better condition for the wage worker, and the two last named started with a different opinion which careful looking at facts has changed. The two first are Protectionists, the two last Free Traders, and their unity of opinion is above all difference of theory on other matters.

A few facts may help to show their opinion to be correct.

In the six New England States, and in New York, New Jersey, and California, the deposits in Savings Banks in 1881 were \$787,000,000, an increase of \$745,000,000 since 1850, this increase in the years when machinery was most perfected and most great mills built. In 1886 the deposits in Massachusetts Savings Banks were \$290,000,000, with 900,000 depositors. In my native town, Springfield, Mass., the total deposits were \$14,000,000 in 1888, averaging \$470 to each of the 30,000 depositors, in a city of 40,000 people, with thousands of workers in mills and factories. Manifestly the poor are not growing poorer with this large gain in savings, it being estimated that two thirds of such bank deposits come from the employed who are not capitalists.

By the census of 1880 we find that the average daily wages of our great national industrial army, all over the land, were 20 per cent. higher at that date than in 1860.

Edward Atkinson and H. V. Poor, competent statisticians, give facts to show that while wages have risen food and clothing have grown cheaper.

Hon. Henry Wilson, former U. S. senator, told with graphic power of his experience working on a New Hampshire farm when a young man, from daylight to dark, for six dollars a month, and of the best mowers and reapers being paid fifty to seventy-five cents a day, and capable girls in that farmhouse kitchen toiling late and early for a dollar a week. At a late visit to the same old farm he found harvest hands paid two dollars a day and the girls two dollars and fifty cents a week.

I once talked with a pioneer farmer in Ohio who told of hauling a load of wheat in an ox-cart forty miles to Cleveland, carrying his food, put up by the good wife in a tin pail, sleeping in his cart, buying a barrel of salt for five dollars, and reaching home with about two dollars besides the salt.

His son, on the same farm, can bring home a barrel of better salt from the village store in two hours, costing him one dollar and fifty cents, or the price of less than two bushels of wheat. In 1816 a bushel of wheat bought a yard of calico; in 1888, ten to fifteen yards.

In the matter of farm mortgages pessimism runs riot. A late newspaper statement of such mortgages in several Western States has had wide circulation.

The total amount of alleged farm mortgages in Michigan was made more than the value of the farms! By sending to our State Land Office, I found the true total less than one fifth the total low farm valuation, and in other States the errors were equally gross.

Hon. J. R. Dodge, statistician of the Agricultural Department at Washington, states the average pay of farm workmen in 1884 at \$12.50 a month, and in 1834 at \$9.00, — an increase of 37 per cent., and the wages highest where there were most wealth and machinery, lowest where there were least.

Some twenty years ago, of the 781 housekeepers employed in the Pacific Mills, Lawrence, Mass., 227 owned the houses they occupied.

But enough, although volumes of like facts can be given.

Contrast with them these wild and reckless assertions of Hugh O. Pentecost, a sample of too many like utterances. Such words are like the dragon's teeth in the old Greek story, sown on peaceful soil but which sprung up a host of armed men eager for bloody strife. Mr. Pentecost says: —

"What the monopoly of land began the monopoly of machinery has finished. The machine, owned by the capitalist, gave the last blow to the laborer's freedom.

"So low has the landless and toolless man fallen that work seems to him now the greatest boon in life. The meanest and hardest drudgery is welcome as a blessing. And with multitudes of men falling over each other in the struggle for the opportunity of working there is no downward limit to which wages may not be pushed except that beyond which they cannot go and maintain the worker.

"And when the industrial training schools make all workmen skilful, then what we now call skilled workmen will be as poorly paid as the rest. The only point is, how little can the laborer live on? When that is decided you will know what wages will be. Anything, therefore, which tends to reduce the price of living tends to reduce wages."

No comment can make these assertions more absurd, yet it may be mentioned that wages in North Carolina, where the "monopoly of machinery" is hardly known, average less than half those in Massachusetts, where that "monopoly" has great power.

Look for a moment at other lands. In "merrie England," 500

years ago, the law fixed the maximum wages of reapers, carpenters, and masons at three pence a day, or about twenty-five cents. In Prussia there has been a large increase in the use of cloth and meat for the last century. In France the wages of agricultural families averaged 135 francs a year in 1700; in 1788, 161 francs; in 1840, 500 francs.

Poor enough to-day, but a great gain from the days of that *Grande Monarque* Louis XIV., when a nobleman wrote his friend: "At the moment I write, in the midst of peace, with a promise of a decent harvest, men die around me like flies, and are obliged by poverty to eat grass."

Great burthens are imposed on the people by monarchy and titled aristocracy in the Old World, yet still there is gain even there.

Suppose our government should propose to grant some man, or some favored company, the monopoly of trade in wool or wheat, or of commerce with France or England, a cry of indignation would go up from all parties and sections and the promoters of these schemes would be blasted as with live lightning.

Yet we need only go back a few centuries to find such grants common in England.

The history of the British East India Company shows enormous gains of monopolistic wealth, greater in proportion to the then wealth of the world than any like modern gains, and an awful cruelty toward the poor Hindoos, that cost millions of lives sacrificed to the demon of greed.

I have kept close to the one aim and purpose of showing the folly and mischief, as well as the inconsistency, of this blind pessimism, for the royal road to a better future must be lighted by hope and not made dim and confusing by gloom and despair.

What changes in economic and industrial life shall come it is not for me to say, but out of wise discussion good must grow, and for such discussion we must see the world's gain, that we may better expose the wrong and put the right in its place.

Touching social and industrial reforms proposed and discussed, the suggestion may well be made that they are largely theoretical, with but little test of long experience. It is easy and well to theorize, but practice is the test.

So far as profit-sharing and co-operation have been tried they have succeeded only with large executive ability combined with wise philanthropy on the part of owners and managers, and superior character on that of workmen. When these have not been marked, and far above the average, such experiments have failed.

The management of city affairs, roads, public buildings, etc., by corporation officials has been far more costly and wasteful than private management of like matters.

The Erie Canal, for the long years in which it was owned and managed by the State of New York, has cost far more than any like business not under government management, and has been a fruitful cause of political corruption.

In Hindostan the British government nationalizes the land, and

collects taxes amounting to \$105,000,000 yearly from 120,000,000 acres which is cultivated, — that land tax being over ten per cent. of the total product of the land, the most fearful burthen of taxation imposed on any people in the world. The value of the crops is only seven dollars per acre.

Plainly enough, a far higher standard of capacity, integrity, and fraternity is needed to make any of these theories succeed. In looking for the world's advance by organized plans and fine theories we too much forget individual culture and elevation, without which all external devices are worse than useless. What help, for instance, can labor unions give to working men, so long as their members spend millions for liquor and tobacco?

London Poverty and Dock-strike.

THE peaceful management and final success of the great strike of dock-laborers in London is due to the powerful and skilful management of their leader Burns, aided by the friendly offices of Cardinal Manning, and some assistance from the Mayor and Bishop Temple. A capital letter on this subject from Margaret Sullivan has been published in the "Sun," from which the following is quoted:—

"The London docker is the lowest item in metropolitan humanity. Three months ago no official of the dock companies esteemed him above the rats with which he has habitually, and until now uncomplainingly, associated. The docks of England stand for her material strength as representatively as her throne and Parliament for the stability of her political form. The dry docks at Liverpool give the American a clearer and broader sense of the maritime supremacy of Great Britain than a volume of statistics can. The docks in London with equal force bespeak the colossal scope of her trade. The men who operate them have hitherto been the most shiftless, the most degraded, and the most oppressed laborers known to the wealthiest of corporations, civic and commercial. That the London docker should organize; that he should develop into a man; that he should prove to have eyes, hands, "organs, dimensions, senses, affections, passions;" that he should ask a penny an hour more for his labor, and couple with that request a proposal for a minimum of hours, is the most astonishing incident that has affrighted London since the plague.

Its impressiveness is largely due to its resemblance to the plague. For the docker is no longer a wharf rat. He is not only a man, but he is brothered in his sudden elevation by almost the entire body of wage laborers who are free of trades' union restraint in his behalf.

It was the boast of her Majesty's half centenary that the population of the United Kingdom had increased 42 per cent.; that its wealth had increased 124 per cent., three times the increase of population. The cost of the army and navy had doubled, and expenditure for government had more than doubled per inhabitant. But the records of the police courts show that in twenty-five years convictions for drunkenness increased 50 per cent.; and the while it is easy to demonstrate

that the class denominated "affluent" by the statistician has increased in number, it is in the East End of London that life upon 25 cents a day for an entire family gives the sentence of condemnation to all these auspicious figures. London to-day is worse off than London when Victoria ascended the throne.

There are a quarter of a million of human beings dwelling in the hovel that may be imagined from the scant inventory any one can make in Whitechapel. The death-rate in that section is 53 in a thousand. In the West End it is 14 in a thousand. In the East End one in every five dies in a public institution. In one part of the East End the death-rate has been 70 in a thousand. Yet London is well sewered. The enormous mortality is due to hunger, vice, and overcrowding. The death-rate in the City of Mexico, which has no sewerage, is only 72.

What the East End is to London the docker has hitherto been to London labor. He was below anybody's consideration. His fellow-workmen scarcely accepted him on terms of equality. He received fourpence or fivepence per hour. He was lucky if he had two days' work of three hours in the week. Conceive a total of twenty-five thousand men supporting themselves and families, paying rent, buying food and clothing, and meeting the inevitable necessities of existence upon less than a dollar each a week. The fact seems incredible. It is absolutely true.

When the men went out from the East and West India Docks they numbered 2,500. It was as amazing to London as if the Queen had abdicated. A London docker asserting rights was as audacious as human impudence could find nerve to be. The companies sneered at the incident. A touch of hunger would bring them back. Before the first shock of incredulity had worn off the strikers were joined by the men of the Surrey Commercial Docks, the London, the Tilbury, and the Millwall. There was forthwith an intimation to the Home Office that soldiery would be required to put these galley slaves back to their chains. The Home Office is not as reckless as it used to be, hurling regiments upon unarmed people breaking no law; and before the companies could get an answer to their demand London was aghast at the spectacle of a hundred thousand men on strike and resolutely banded together for weal or woe. The dockers asked little. Sixpence an hour and a minimum of four hours work per day, that is, fifty cents a day for a man and his family, and at the best only a few days' work in the week. They ask eightpence an hour for contract work and a shilling for overtime.

Meanwhile the poverty of London receives daily increment from agricultural Eng'and. The land is going out of use. One can travel many miles without finding a furrow or a crop, even in counties where formerly the tillage was universal. When the Queen mounted the throne the grain production was thirteen bushels per inhabitant. Now it is eight. Rents have risen, while the area under cultivation has diminished. The young men who ought to be farming crowd into London and increase the pressure for subsistence in the stratum where already it is most excessive. They are without trades or edu-

cation or skill of any kind. They must be laborers and the docks are their first resort. Thus the supply being continually augmented, wages are kept down; and if the present combination of the dockers with their affiliated working brethren falls to pieces, the condition of the docker will be worse hereafter, for the companies will have no difficulty getting unorganized, raw, but strong hands. The law of self-preservation will operate as relentlessly against the dockers as against the farmers' sons. There is only a certain amount of work, and the companies will resort to every means to break up the federation and get rid of the dockers who have participated in it. They can easily fill all the strikers' places in time with Italians, Germans, and Welsh.

One of the relieving gleams upon the ooze of slime that constitutes the social aspect of East End London and the dockers' revolt is the part that Cardinal Manning and Bishop Temple have had in endeavoring to settle it. Theirs has not been the brass-band remedy. The Cardinal is well known in the haunts of London want. Gaunt, supple, majestic, an Englishman in everything that makes the name noble, he spends less time in the drawing rooms of the aristocracy than in the hovels and haunts of the toilers. He is better known in every part of London than Mr. Gladstone himself. He has planted churches in these precincts; he sends sisters into them to open free schools, look into the hovels with kind faces, and bring something more than words to the mothers. His efforts and those of the Anglican Bishop Temple are better calculated than either legislation or philosophy to make the East End believe that the Christian God is not a myth or a monster. At present the East End knows very little about Him, except that He is the Deity of the West End.

MARGARET F. SULLIVAN.

Female Physicians in India.

THE Overland Mail says, "In India lady doctors are now familiar to us, and although at first they may have been somewhat ridiculed by those who could not appreciate their value, they are fast making their presence felt for good, in almost every corner of the land. So far as the native women of this country are concerned, it is gratifying to note that their success in all branches of college education is progressing to the entire satisfaction of the professors. Not only have they proved themselves to be generally well fitted for the arduous duties attendant upon medical studies, but they have, in some cases, succeeded beyond all ordinary expectations.

Bombay, Madras, the North-west Provinces, and the Punjab, all return flattering reports on the subject, and when we say that a class of female students can average over seven hundred marks out of one thousand in a surgical examination, as we hear has recently been the case, little can be said against their power of skill and aptitude for gaining knowledge in one of the most important branches of the medical profession. Indeed, it appears not unlikely that women in India may prove themselves by no means inferior to men in most branches of the practice of medicine, if the progress made by native fe-

males in hospital work may be taken as a criterion. In many cases they have proved themselves superior to male students in college examinations, and in no way behind them in application, power of reasoning, and resource."

This is what India needs — the redemption of her women. In this movement the Theosophic Society, if led by its founder, Olcott, will be an important aid.

OUTDOOR SPORTS FOR GIRLS. — Ethel, daughter of Sir Morell Mackenzie, who treated the German Emperor, says in a recent essay: "Has it ever struck you that the girls of this generation are far taller than those of the last?" How frequently this remark falls upon our ears, and, glancing round, we see paterfamilias turning with pride from his wife, who twenty years ago was above the average height, though she now has taken to conspicuously high heels to avoid being looked down upon by "the girls," to his tall, slight, well-made daughters, glowing with health and energy. The scene is changed, and we have become as enthusiastic sportsmen as our brothers and our cousins and our uncles. We ride, hunt, swim, fish, row, play lawn tennis and cricket with the keenness of connoisseurs, and I have even heard it whispered that at a large school in the North the boarders, equipped in suitable costumes, have fierce contentions at football. Only this season, at the marriage between the Hon. Thomas Brassey and Lady Idina Neville, the bridesmaids were arrayed in serge gowns, with loose skirts and the colors of the cricket club which the bride had so often captained with success; and marriage does not seem to have interfered with Lady Idina's devotion to the national game. The ladies who every year play for the lawn tennis championship give up several hours a day to this particular form of exercise, for wrists have to be strengthened and judgment made true, besides strict training being of necessity maintained. There are villages without number where eager partisans declare that "squire's daughter" would have no trouble in holding her own against any lady in England. The banks of the Thames are crowded with ladies quite as persevering in their own pet pastime as the cricketers are in theirs. They excel in punting, rowing, sculling, canoeing, and even gondoliering, and, not content with the practice, they watch with interest in the daily papers the accounts of every aquatic feat. With all these forms of exercise, which are daily gaining ground, we ought to become a far healthier race. At any rate the free outdoor existence which we spend in the autumn makes it easier for us to endure the ceaseless round of gayety in the season."

BARNARD COLLEGE, in New York, which has been opened for women, holds the same relation to Columbia College that the Annex does to Harvard.

KISSING. — Judge Quinton has in his possession the following law and law case taken from the records of the New Haven colony in 1669; which is strange reading in these times. The statute says: —

"Whosoever shall inveigle or draw the affections of any maide or

maide servant either to himself or others, without first gaining consent of her parents, shall pay to the plantation for the first offence forty shillings; the second, £4; for the third, shall be imprisoned or corporeously punished."

Under the foregoing law, at court held in May, 1669, Jabobeth Murlin and Sarah Tuttle were prosecuted "for sitting on a chestle together, his arm around her waiste, and her arms upon his shoulder or about his neck, and continuing in that sinful posture about half an hour, in which tyme he kyssed her and she kyssed him, or they kyssed one another, as ye witness testified." — *Better Way*.

FAILURES IN MATRIMONY. — The *Philadelphia Times* says that city has a society of abused husbands, "The Order of the Mystic Circle," who have combined to assist each other in getting relief from their domestic troubles.

SUFFERING MINERS. — Notwithstanding the large amount sent in charity, the miners of Spring Valley, Illinois, are still suffering greatly. Such things will occur when men know only one occupation and that is overdone.

JOHN BULL'S \$50,000,000. — Two English syndicates, headed by the Lord Mayor of London and Sir Henry Isaacs, have been investing fifty millions of dollars in American property. Breweries, flouring mills, and grain elevators are their chief purchases, located in Minneapolis, Chicago, and the East.

THEOLOGICAL DELUSIONS. — The Second Advent delusion is booming all over the United States. At the camp-meeting in Spottsylvania Co., Virginia, on the 22nd of October, it is said: "Those gathered there predict that the world will come to an end to-morrow night, and if not to-night, certainly before the end of the month. A number of farmers have left their homes, turned their stock out on the commons, and are living at the Adventist camp. Others refuse to work, and only go home at night. Many have not sown their fall wheat on this account, and say they will not put a single grain of seed in the ground, as the Lord is certainly coming this year. About fifty persons are living at camp, waiting patiently and confidently for the end of the world."

CONSISTENT TO THE END. — Mrs. Eddy, who is more uniformly and thoroughly absurd than any writer who ever obtained a respectable number of readers, makes her exit in her usual absurd way, by announcing that she is compelled to give up teaching her "Christian Science," because she has *too many pupils*, therefore she closes her school!!

THE AMENDE HONORABLE. — The free criticism of Oriental Theosophy in which I have indulged, provoked a very foolish and discourteous reply in the *Theosophist*, to which I sent an appropriate rejoinder, which was published by Col. Olcott, with the following remarks: —

"A friendship which dates back to the year 1852 makes Professor Buchanan and myself understand each other too well to require any

fresh proofs of mutual confidence and respect. He is one of the greatest men of our times, and however misunderstood he may be by his contemporaries, posterity will certainly do his character full justice. As to the article in the *Theosophist* to which he takes exception, he will kindly observe that I have just returned from Japan and Ceylon, and that during my absence the magazine has been edited by one who is as yet somewhat inexperienced in the rôle of theosophical editorship. He has not got me into *quite* as many rows as Mark Twain did his Editorial Chief, but he may in time! Meanwhile, my dear old Ohio friend has had his innings. — H. S. O.”

Civil Service Reform

Is an important measure of social progress which is really sustained neither by Democratic nor Republican parties but by a powerful minority of patriotic citizens who have forced the two parties to take advanced ground. The advanced position of the Democratic party is due to the lucky nomination of President Cleveland, and the advanced position of the other party is due to rivalry against the Democrats and the belief that it would help in the election.

The eloquent and statesmanlike GEO. WILLIAM CURTIS, as president of the National Civil Service Reform League, discussed this matter vigorously at its meeting in Philadelphia, and notwithstanding his own Republican affiliation was severe in arraigning the Republican party. The Democratic party was originally no better than the Republican on this question, its advanced position being due to the moral courage of Cleveland. Mr. Curtis said: —

“The promises of the successful party last year were as ardent as they were detailed and absolute. They left nothing unexpressed. To the ardor of the platform the protestations of the President, as a candidate, fitly and fully responded. He declared that it would be his sincere purpose, if elected, to advance reform. He said that fitness, and not party service, should be the essential test in appointment, that fidelity and efficiency should be the only sure tenure of office, and that only the interest of the public service should suggest removals from office.

“President Harrison thus entered upon his administration as the choice of a party which expressly claims the honor of beginning reform in the civil service, and has vehemently promised to complete it. Not content with requiring that the existing law should be extended to all grades of the service to which it is applicable, the party went entirely beyond these grades and affirmed that the ‘spirit and purpose of the reform should be observed in all executive appointments.’ This, however, was not a pledge to any extraordinary action. It was merely a declaration that, if the party were successful at the polls, the administration would do its plain constitutional duty.

“How have the pledges of the successful party and candidate been fulfilled? Has the great pledge of the platform that the spirit and purpose of reform should be observed in all executive appointments

been honorably fulfilled? or have such appointments generally been made precisely as they would have been made had there been no platform promises, no pledges of the candidate, and no public interest in civil service reform?

“A few weeks ago, a hilarious administration party organ at the capital of New York, one of the most influential and representative party journals, exclaimed: ‘Fifteen thousand fourth-class postmasters have been removed to date, and Mr. Clarkson remains in Washington with his coat off and his shirt sleeves rolled up. Go it, Clarkson! out with the whole 55,000 by Jan. 1.’ It adds with natural enthusiasm that civil service reform cannot command the support of a corporal’s guard of Republicans in New York. In Missouri, the chief party organ thinks Mr. Clarkson’s labors, although laudable, yet rather deliberate in the direction of true reform, and is confident that ‘when the dog days are over and cool weather sets in Col. Clarkson will greatly accelerate his speed.’ The leading rural organ in the State asserts plainly ‘neither political party cares a continental about this humbug civil service reform.’ In New Hampshire the chief administration organ arraigning reform as ‘a stuffed and painted and unpopular humbug,’ and a ‘bald and rickety affair that bullies and wheedles good citizens,’ inexorably condemns it ‘to the scrap heap.’ In West Virginia a zealous organ believes devotedly that the spoils belong to the victor, and the editor, having secured his part of the booty, announces that at the earliest practicable date every Democratic appointee in the office entrusted to him, ‘from the humble and poorly paid applejack gaugers to the well-paid storekeeper and clerks, will be succeeded by Simon-pure-all-wool-and-yard-wide Republicans.’ This is the tone of the larger part of the press of the administration party. No jeer is too contemptuous for reform, no epithet is too acrid. No platform of the opposition was ever denounced by party fury with greater scorn than that with which a representative body of the administration press now spurns its own. Naturally this uniformity of tone, in the party journals throughout the Union, is echoed by party assemblies.

“While this is the public sentiment of the party as revealed in all the ordinary methods, what is the executive action? The daily record of the newspapers for seven months answers. The general political proscription; the policy which President Harrison when a senator defined as ‘the frank and bold, if brutal, method of turning men and women out simply for political opinion; the clean sweep which is proceeding in the post-office; the alarm which pervades every branch of the service; the open, flagrant contempt for public opinion, for private information, and for the party promise, which was shown in the appointment of the late commissioner of pensions; the executive refusal to include the census service in the rules; and the removal of public officers conspicuously fitted by character, ability and experience, who have absolutely and confessedly disregarded politics in their devotion to official duty and the public service, — all these facts, and such as these, answer the question, How has the executive action conformed to the party promise and the President’s pledge? The few adminis-

tration senators and representatives who have professed to favor reform, and who lashed with stinging rhetoric the failures and inconsistencies of the late administration, now when their conviction and courage find a fitting opportunity, are passive and silent. There is, indeed, a firm and strong protest in a portion of the party press against the abandonment of the platform. But these papers, like the leaders, do not condemn the constant contempt for reform shown by the administration. Thirteen years ago one of the most eminent of Republican leaders said in the Senate — and if it was true then is it less true now? — ‘I have heard the taunt from friendliest lips, that when the United States presented herself in the East to take part with the civilized world in generous competition in the arts of life, the only product of her institutions in which she surpassed all others beyond question was her corruption.’”

This subject is presented to the readers of the Journal as an illustration of the truth of the psychometric description of President Harrison as a thorough and extreme partisan. The strongest censure comes from high-toned members of his own party, such as Mr. Augustus Russ, of Massachusetts, a prominent and inflexible Republican, who refuses to sustain his party, for the same reasons given by Mr. Curtis. He says: “I have not lost faith in the integrity of the rank and file of the party. The cause has been betrayed by its leaders.” I await the time when the political leaders of my party shall return to support the principles and promises of its platform.” “Mr. Cleveland made a gallant struggle against the pressure of his party, but was borne down by that pressure, and while he suffered the denunciation of a large portion of his own party because he did not go further in the violation of such pledges, he did not escape the scathing condemnation of the foremost of Republican orators.”

Upon the whole, it is a sad fact that we cannot rely on political parties for honest action.

American Brutality.

No doubt if the Spanish bullfights could be gotten up in this country they would have an immense attendance and contribute largely to increase our stock of brutality. In Chicago, in September, over a thousand men, women, and children gathered on Sunday at Ogden's Grove to witness the competitive slaughtering and cutting up of two oxen. The winner accomplished his task in three minutes and fifty seconds. The details are sickening to read.

It is to be hoped that the arrest of Sullivan and others for pugilism in Mississippi will help to check such exhibitions. The *New York World* gives us the following catalogue of pugilistic homicides: —

“There have been many pugilists who have met their death in the prize ring or shortly after the fight. Malice, however, was not the cause of these unfortunate fatal terminations, as the surviving principal has generally been acquitted on trial or received a nominal im-
 pri-

sonment, and there is not a single case on record of the offender having been hanged. In most cases terminating fatally, the backers of the men have been to blame for permitting brave fellows to be pounded into insensibility after nature has all but deserted them, in order, if possible, to win their wagers. The following list of fatal prize fights is the first that has been printed:—

A determined mill took place in England between Turner and Curtis in October, 1816, ending in the defeat of Curtis. The odds were 2 to 1 on Curtis, who had recently been in the hospital, and who entered against the wishes of his friends, saying he would win or die. Turner was sentenced to two months' imprisonment at Newgate.

War and Watson had a "turn up" on their way to the second fight between Dan Mendoza and Dick Humphreys at Odiham, England, January, 1788. Watson was killed by a blow in the stomach.

Jem Battes and Clayton fought in England, April 28, 1817. Clayton was getting the best of it when a terrific blow on the jugular vein rendered him senseless, and he died in about two hours. There was no animosity between the two men and nothing unfair in the contest. Although found guilty of manslaughter Battes was fined one shilling and imprisoned for six months.

A desperate battle came off in England, April 4, 1823, between Watts and Smith, in which, at the end of one hour and ten minutes, Smith received a blow on the carotid artery which rendered him senseless, and he died the next day.

Scott and Brown met in England Nov. 9, 1824, for a purse, but when time was called for the twentieth round Brown was senseless. He died in about twenty hours. On trial the jury gave their opinion that the man died of over-exertion, and exonerated Scott.

Owen Swift, The Little Wonder, as he was called from having won fifteen battles out of seventeen when only twenty years of age, met and defeated Anthony Noon for the second time June 24, 1834, in Andova, England, for £50 a side. After fighting seventy-three rounds in two hours and six minutes, Noon received a blow which proved fatal. Swift surrendered and was imprisoned for six months in Winchester Castle.

Swift and Bill Phelps, better known as Brighton Bill, fought at Royston, England, for £50 a side, March 13, 1838. The battle lasted one hour and thirty-five minutes, eighty-five closely contested rounds being fought. The Little Wonder was declared the victor, although both were taken from the ground insensible. Phelps died March 16 from effusion of blood to the brain, a result of the punishment received. Swift, upon hearing of Phelps' death, fled to France, where, after defeating Jack Adams twice, he returned to England and was tried at the Hertford Assizes and acquitted.

Simon Byrne, champion of Ireland, and Alexander, alias "Sandy," McKay, champion of Scotland, fought the second battle at Selcey Forest, England, June 2, 1830. The men had previously fought in Scotland. The second match was for £200 a side, and after a fearful fight of forty-seven rounds in fifty-three minutes Sandy was

knocked senseless and died on the following Thursday. Byrne was tried for manslaughter at the Buckingham Assizes and acquitted.

James, alias "Deaf" Burke, champion of England, met Simon Byrne at No Man's Land, England, May 30, 1833, for £100 a side and the championship. In the ninety-ninth round Byrne fell senseless. The fight had lasted three hours and six minutes. Byrne died three days afterwards. Burke was tried for manslaughter in the first degree at the Hertford Assizes, July 11 of the same year, and acquitted.

Mike Madden beat Jack Jones at Long Reach, England, Dec. 11, 1855, in twenty-three rounds in sixty-seven minutes. Jones died of injuries received. At Maidstone, Madden was tried for manslaughter and acquitted.

Chris. Lilly and Tom McCoy engaged in a desperate battle near Hastings, N. Y., Sept. 13, 1842, for \$400. It resulted in the death of McCoy after 120 rounds had been fought. Lilly was shot Feb. 16, 1857, on board the Guatemalan brig *Santiago*, for waging war against Nicaragua under Gen. William Walker.

Charles Lynch (right name Logue) beat Andy Kelly at Huyler's Landing, N. J., Sept. 17, 1856. The battle lasted one hundred and five minutes, eighty-five rounds in all. Kelley was beaten into insensibility and died shortly after. Lynch fled to England and became feather-weight champion, but after some years returned to the United States and died in this city.

Billy Walker and Jimmy Weedon had a terrific encounter near Pennsville, N. J., Aug. 31, 1876, and in the seventy-sixth round Walker was thrown on his head and rendered senseless; time, one hour and fifty-eight minutes. He never recovered consciousness, expiring at 3.40 P.M. the same day on board the boat. Upon arriving at Camden the authorities took charge of Walker's body and transferred it to the residence of his parents, South Second Street, Philadelphia. Weedon, Johnny Clarke, Sam Collyer, "Fiddler" Neary and Dick Goodwin were arrested and sentenced for a term of imprisonment at Trenton, N. J., where Weedon died Nov. 6, 1877.

The latest fatality in the prize-ring was the killing of George Fuljames at Grand Forks, Dak., Sept. 23, 1888, but no one, as yet, has been held accountable for his death, and as far as the authorities are concerned the antagonist of Fuljames on that occasion remains unknown."

Another pugilistic homicide has occurred in this country since this list was published in the *World*. Thomas E. Jackson, a youth of 18, son of a well-known politician, in a prize fight with E. Ahearn of about the same age, at St. Louis, Sept. 16, '89, lost his life after eleven rounds, dying the next morning. His face was battered and discolored and his body from the waist up black and blue. All parties concerned were arrested.

A correspondent of the *Boston Herald*, speaking of these prize-fights, says:—

"After it is over we shall be deluged with the sickening and demoralizing details. Even now the bloated and disgusting forms and

pugilistic attitudes of the principal parties are illustrated in the public press, and, in attractive shapes of one kind or another, offered for sale upon the streets of our cities and villages. One has but to be about among the boys and workingmen for a while to see the wretched influence of these things. It is simply revolting, morally pestilential, absorbing their minds, incapacitating them for their daily duties, and giving them low, degrading ideas of life and its purposes. These 'mills,' as they are called, are the subjects for the worst form of gambling, money and liquors, and all sorts of means for the gratification of the baser instincts are pledged upon the results and arouse the intensest passion. The whole effect of these shameful exhibitions is destructive to good morals and to common decency; to social and business duties; to legal accountability. Are not such persons moral lepers, to be shunned and condemned by every good citizen in the name of peace and order, if nothing more, and to be stopped in their nefarious practices, as physical lepers and victims of loathsome and contagious diseases are prevented from running at large and contaminating the people?

"What better subject can there be for legal interference than prize-fighting? Every State has some law punishing it; that is, making, or rather proclaiming, it a crime. This is the expression of the better sentiment of the country upon the pernicious practice. But the glamour of heroism has been cast about the curse, and the support of money has been given it, and the principal actors are lionized, insomuch that these laws are dead letters, or their execution carried on in such a namby-painby way as to best illustrate the farce of their enactment. The street brawler, the spasmodic knock-down on the highway, a little pugilistic scuffling anywhere, brings down the police, and the might and majesty of the law in all its vigor are enforced, as they should be, upon these disturbers of the peace. But the deliberate, trained, announced prize-fighter — the professional bruiser — is shielded, or permitted to escape, which is the same thing. A sort of sanctity is cast about him, though he is the vilest of all such offenders.

"Are we a nation of barbarians in disguise, after all, delighted with the revolting tales of bloody 'mills,' as the most ferocious Indian might be with stories of scalping and torture? Has all that has been done for us, by moral instruction, by intellectual progress, by scientific attainments, by Christian teaching, and illustrious examples in virtue, placed us no higher in the scale of civilization than to leave us the baldest apologists for so detestable a practice as prize-fighting — personal mauling — with all its fiendish and disgusting attributes?"

Sullivan the hero of the ring, is an inveterate drunkard, and squanders his money as fast as he gets it. He has dissipated over \$100,000 in riotous living and general folly. This is the man to whom the Mayor and aldermen of Boston presented the diamond-studded belt, with which he received nearly \$10,000 in money. Evidently Americans have more admiration for a good pugilist than for any other character but a warrior. For philanthropy there is a

moderate degree of respect, but for the science and wisdom that should guide philanthropy there is a positive aversion.

BOGUS DIPLOMAS. — An obscure individual, bearing the name of H. Freeland Bradbury, oppressed by poverty but possessed of illimitable cheek and audacity, assumed the title of Doctor, and imagined that the manufacture of bogus diplomas would be the most profitable business in which he could engage. The famous career of Dr. John Buchanan, of Philadelphia, proved that there was a demand for such articles, and his imprisonment has not deterred his imitators. Bradbury has been cautiously selling bogus diplomas abroad with impunity, and was encouraged to undertake to start two diploma shops in New Hampshire and Vermont, at Nashua and Bennington. The method was very simple: to obtain a few names to sign articles of incorporation for a university or college, have it recorded, get a seal, print the diplomas and sign them with any names that he could get, such as his mother, his cook, and any other names he could borrow or steal, meantime concealing his operations as much as possible.

The poor ignoramus, however, did not appreciate fully the criminality of his course, and was indiscreet enough to speak of his plans to respectable physicians at Nashua, and speak to others to obtain their names as professors. Hence, the whole affair became known, and by the active exertions of Dr. Adams, of Nashua, and the *Boston Herald*, Bradbury was trapped into issuing a diploma, pursued by officers when he attempted to escape, and caught when he was hiding at Norway, Maine. He is now safe in jail, and, as he was using the mails for fraudulent purposes, and is said to have resorted to forgery, there is a probability of his punishment.

P. S. — Bradbury has been convicted on the charge of using the mails for fraudulent purposes, with a name not his own, and fined \$350, remaining in jail until he can raise it.

It is probable that the legislatures of New Hampshire and Vermont will put a stop to the easy process of making a medical college and conferring degrees by merely signing articles of incorporation, assuming the power, without having a real medical faculty and full course of instruction. Diplomas not based upon a full course of instruction by a complete faculty are of course legally worthless, but many are willing to pay for them for the sake of adding M.D. to their names.

“THERE IS NO EVIL” is the favorite doctrine of those who call themselves “Christian Scientists.” We have a curious illustration of this in the case of the most prominent Christian Scientist of New York, Mrs. Plunkett, who published a pretentious “International Magazine of Christian Science.” She has, without the aid of any legal proceedings dropped her husband, apparently by mutual consent, and married in passionate love a professional swindler named Worthington, alias Crawford, who had married eight wives before, and not only robbed them, but swindled everybody that he could impose upon, meantime flying away from the law and changing his

name in every place he visited. He married Mrs. Plunkett (under the name of Worthington), who refused to hear the history of his life, and has run off again, while she still clings to him and publishes columns of eulogistic and apologetic stuff on the subject. She cannot see any evil; the blindness on her part being due to a lack of moral sentiment. Honest thinkers see a great deal of evil in the world. The maudlin sentiment which is unwilling to expose or condemn a knave is the ally of knavery.

ANOTHER ILLUSION DISPELLED.—Col. W. W. Rockhill, who has recently explored the eastern part of Thibet for 1500 miles not previously reached by European travellers, reports that “the people are ignorant, superstitious, and poor. The general customs of the country are medieval in character. The lamas *had never heard of the Western Theosophists*, and admitted that their saints no longer worked miracles.” This rather interferes with Mad. Blavatsky’s romances.

CRUEL JEALOUSY.—The clamor of labor organizations against convict labor has induced the demagogue legislators to abolish labor in the State prisons of New York. The effects on the prisoners have been disastrous, producing a great increase of sickness, misery, and insanity.

PROHIBITION, having signally failed to carry the day in Massachusetts, Rhode Island, New Hampshire, and Pennsylvania, is losing its hold on Kansas, where a strong anti-prohibition feeling is rising, but it will require a two-thirds vote in the legislature to start the repeal. The Kansas City *Times* says, “More liquor is consumed in Kansas to-day than when licenses were granted.” But Missouri gets the money and Kansas the liquor. A single drug house in Kansas City sends 65 gallons of whiskey daily into Kansas in jugs. Nevertheless, a large majority sustains prohibition. — Its good effects are realized, and there is no probability of repeal.

BOSTON INTEMPERANCE.—Diminishing the number of saloons has done very little good. The police are busy in arresting illegal liquor dealers, and the arrests for drunkenness, instead of diminishing, have increased from an average of 63 a day in 1888 to 92 a day in 1889. High licence has failed elsewhere. In Pittsburg the number of arrests increased more than 1800, in Allegany 216, in Taunton 305, in Wilkesbarre 441.

SUNDAY OBSERVANCE.—In Mexico, Sunday is a pleasant day of recreation. The most pious consider it a day for enjoyment. The Puritanical Sabbath is a relic of barbarism and hypocrisy, but the enlightened ethical sense of our people is not doing as much for its decay as their love of amusement. Base ball on Sunday is beginning to attract crowds in some places. It will be an ignominious death if Sunday is killed by base ball. Of the two competing evils give us the Pharisaic Sunday.

MORALS OF NEW YORK.—Judge Duffy says that while the consumption of alcoholic liquors has diminished in New York that of opium and similar drugs has increased, and while vice is less conspic-

uous it is more wide-spread and respectable. Violent crimes are more rare, but the amount of criminality is not materially changed. He continues:—

“It may be asked if the criminal classes are irreclaimable. Under present conditions they are, most indubitably. The machinery for the prevention and punishment of crime are superb; those for its cure are laughable. Yet it need not be so. Every year millions are expended for the conversion of moral and well-behaving Buddhists, Moslems, Brahmins, and Confucians, who would be unappreciably bettered if they were converted, which they never are, which might and would convert thousands of savages in this city who are fiercer, wickeder, and worse than any heathen known. The most horrible tale of paganism never equalled the case of The People against Smith in my own court.”

PERIODS IN INSANITY.—The Commissioners in Lunacy for Scotland have made reports in which it appears that the seasons have an influence, the approach of summer increasing the number of cases and the cold weather diminishing them. “The admissions during the years 1880-7 show that there are two well-marked periods—one in which the number rises considerably above the average, and the other in which it falls considerably below. The average monthly number for the eight years was 1,699. During the three months of May, June, and July the number was 628 above what it would have been if the average number only had been admitted. On the other hand, during the months of October, November, December, and January the number was 462 below what it would have been if the average number had been admitted. The table shows further that this rise and this fall are preceded by a gradual rise and a gradual fall, the rise taking place during February, March, and April, and the fall taking place during July, August, and September.

“The special frequency,” the Commissioners say, “with which asylum treatment is resorted to during the period from the middle of April to the middle of July corresponds with what has been observed by asylum physicians—that there is a tendency to an exacerbation of the mental disorder of patients in asylums during the early part of summer; and it is interesting to notice also that the statistics of suicide in the general population show that this occurs most frequently during the same period.”

The greatest number of recoveries take place during June, July, and August, and they are fewest during the months of November, January, and February.”

From this it appears that the maximum of insanity corresponds to the longest days, and the minimum to the shortest.

A MUTILATED BRAIN.—The *Wiener Med. Presse* says that “at the last meeting of German neurologists, held in Baden-Baden, Prof. Goltz, of Strassburg, reported a most remarkable experiment. He cut out, in two operations, almost the entire cerebrum of a dog, leaving only the cerebellum and a small portion of the base of the cerebrum. The animal lived for fifty-one days after the last operation,

and then died of pneumonia. The remarkable part of the experiment was the influence it had on the dog, who, a few hours after the operation, raised himself on his hind legs, put his paws over the side of his box, and looked inquiringly around. He could walk, eat, and drink, and would chew any food that was placed in his mouth. Waking and sleeping alternated naturally. He was restless before feeding, but afterward would become quiet and sleep. A slight touch would awaken him from sleep. During urination and defecation the animal assumed the normal position. Hearing, taste, and smell were of course absent."

The dog was of course more intelligent than the hen operated on by Flourens, because a portion of the base of the cerebrum remained, sufficient for animal functions and vision. We need a more accurate description of the operation and of the character of the animal resulting. If correctly reported, this case refutes the extreme psycho-motor doctrines ascribing muscular power to the upper surface of the brain, which have become so fashionable of late.

Monkeys that Mine Gold.

From the Philadelphia Times.

IN the diamond mines monkeys are said to be very valuable aids in hunting the precious stones. Many stories have been told and written of the usefulness of these clever, sharp-eyed little animals. Africa has been for centuries the stronghold of the marvellous, and doubtless most of those who have read anecdotes about monkeys in the mines have known what to think of them. But I have a story about mines and monkeys that is true, can be verified, and is given without varnish. We shall not go beyond our own country.

Some time ago a friend told me that monkeys were employed in the gold diggings of South Carolina. But since then I have come face to face with the man who employs them, and have heard from his own lips the story of these strange workers. He is the proprietor of a gold mine in the interior of the Palmetto State, and interested with him in digging the gold-bearing quartz are a number of Eastern capitalists, who have themselves witnessed the ingenuity of their monkey workmen.

Capt. E. Metz, who was born in Yankeeland, tells the story of the queer little animals who work for him in the mines. He is a typical New Englander from Vermont, and served in the Union army during the Rebellion, and settled in the South after the war. His mines are situated near Chesterfield, in South Carolina, about twenty miles off the railroad. He has been working them at a profit for a number of years, and new and improved machinery is constantly making them more valuable. As I saw him he was on his way to Chicago to purchase another new mill to increase the facilities for his gold-digging operations.

"I have twenty-four monkeys," said he, "employed about my mines. They do the work well of seven able-bodied men, and it is

no reflection upon the human laborers to say that they do a class of work a man cannot do as well. In many instances they lend valuable aid where a man would be useless. They gather up the small pieces of quartz that would be passed unnoticed by the workingmen, and pile them up in little heaps that can be easily gathered up in a shovel and thrown into the mill. They are exceedingly adept at catching the little particles, and their sharp eyes never escape the very things that the human eye would pass over.

"How did you first come to employ them?"

"When I went to digging gold I had two monkeys that were exceedingly interesting pets. They were constantly following me about the mines, and one day I noticed that they were busily engaged in gathering up little bits of quartz and arranging them in piles. They seemed to enjoy the labor very much, and would go to the mines every morning and work there during the day. It did not take me long to catch on to their value as laborers, for at that time our workingmen, which are mostly colored, were unskilled, and oftentimes almost useless. My two pets had not worked very long before I decided to procure more. So I immediately imported a number, and now have two dozen working daily in and about the mines. It is exceedingly interesting to watch my two pet monkeys teach the new ones how to work, and stranger still to see how readily the new comers take to it.

"Strange to say, they control themselves. They work as they please, sometimes going down into the mines when they have cleaned up all the debris on the outside. They live and work together without quarrelling any more than men do. They are quite methodical in their habits and go to work and quit like true workingmen. They need some care, and I have a colored man who superintends them. He feeds them and looks well after their comfort. They have their meals regularly and eat much the same character of food as human beings do. Corn bread is a great favorite with them. They clean up about the mines, follow the wheelbarrows and carts used in mining and pick up everything that falls off along the way. No one who has not seen them can even imagine the wonderful intelligence they display and the neatness and cleanliness with which they perform their work. Nothing escapes them. Every little particle is picked up and cared for. They go down into the mines and come out as they please. They are friendly with the workmen employed there, but are exceedingly shy with strangers. They are most excellent detectives, and no workman can get on good enough terms with them to carry away a piece of quartz. The men frequently attempt it just for sport, to see the monkeys get after them and chatter until they put down whatever they may have in their hands. It is strange to see how they will discriminate between the tools used by the workmen and a piece of quartz. They only keep their eye on and make a fuss about what they must recognize as my property. I would not part with them, because I do not know how their place could be supplied. Certainly not with human beings."

Chapter 4.—The Gallian System of Phrenology.

Merits of Dr. Gall — Nomenclature and Charts of Gall and of Spurzheim — Defects of the old system — True locations as determined by experiment — Great additions to science by the Anthropological system, as to Organology, Modality, Antagonism, Co-operation, Unity and Duality, Manifestation and Suppression, Pathognomy, Temperaments and Mental Derangement — Discoveries as to the external senses and higher powers of the mind — Discoveries of Psychometry, Sarcognomy, and Physiognomy — Vast scope of Psychometry — New Physiology — New revelations in thirteen departments of science.

THE strong practical judgment of Dr. F. J. Gall recognized intuitively the folly of attempting to construct philosophy without knowledge, by mere speculation, and hence he wasted no time in studying the follies of metaphysicians, but devoted himself from an early period to observing the signs of character. His first observation was the connection between prominent eyes and the talent for languages. I observed the same fact at the age of seven, but did not think of such matters until at the age of seventeen my attention was directed that way by the lectures of the venerable and learned Prof. CHARLES CALDWELL, of Lexington, Ky., which induced me to make a very critical examination of the subject, resulting in the discovery of the substantial truth of phrenological science, but not in its blind acceptance. Notwithstanding its general truth as natural history, it appeared quite defective as a system of psychology.

The grand career of Gall, originating the first clear systematic understanding of the anatomy of the brain, driven out of Austria by the government, royally welcomed in Germany, and then establishing himself in a most honorable rank in Paris, despite the opposition encountered by all radical innovators, and the opposition of Napoleon, aided in his labors by the excellent anatomist and sound thinker, Spurzheim, and dying in 1828, would be an interesting theme, but the limits of a mere syllabus exclude it. Suffice it to say that his rank as the anatomist of the brain, recognized by many other able anatomists, should be enough to immortalize his name.

A critical review of his labors and discoveries would require a volume, and an exposition of the defects of his Phrenology would be very instructive, but must be reserved for a larger work.

The system of Phrenology established by Gall and enlarged by Spurzheim, which I shall call the Gallian system, from the founder, contains the rudiments of a great and true science. It recognizes organs of thirty-five faculties as taught by Spurzheim, twenty-seven as presented by Gall.

SYSTEMS OF NOMENCLATURE.

The nomenclature of Spurzheim having been followed by English phrenologists, has been taken as the representative of the current Phrenological system. The nomenclature of Gall, as given in Dr. Winslow Lewis' translation of his great work on the brain, published in 1835, is as follows:—

NOMENCLATURE OF GALL.

- | | |
|--|--|
| 1. Instinct of Generation. | 15. Faculty of Spoken Language, Talent of Philology. |
| 2. Love of Offspring. | 16. Faculty of distinguishing the relations of Colors, Talent for Painting. |
| 3. Attachment, Friendship. | 17. Faculty for perceiving the relations of Tones, Talent for Music. |
| 4. Instinct of Self-Defence, Disposition to Quarrel, Courage. | 18. Faculty of the relations of Numbers. |
| 5. Carnivorous Instinct, Disposition to Murder. | 19. Faculty of Constructiveness. |
| 6. Cunning, Trick, Tact. | 20. Comparative Sagacity, Aptitude for drawing Comparisons. |
| 7. Sense of Property, Instinct of Providing, Covetousness, Propensity to Steal. | 21. Metaphysical Depth of Thought, Aptitude for drawing Conclusions. |
| 8. Pride, Hauteur, Loftiness, Elevation. | 22. Wit. |
| 9. Vanity, Ambition, Love of Glory. | 23. Talent for Poetry, |
| 10. Cautiousness, Foresight. | 24. Goodness, Benevolence, Gentleness, Compassion, Sensibility, Moral Sense, Conscience. |
| 11. Memory of Things, Memory of Facts, Sense of Things, Educability, Perfectibility. | 25. Faculty of Imitation, Mimicry. |
| 12. Sense of Locality, Sense of the Relations of Space. | 26. God and Religion. |
| 13. Sense of Persons. | 27. Firmness, Constancy, Perseverance, Obstinacy. |
| 14. Sense of Words, Verbal Memory. | |

NOMENCLATURE OF SPURZHEIM.

I. PROPENSITIES.

1. Destructiveness.
2. Amativeness.
3. Philoprogenitiveness.
4. Adhesiveness.
5. Inhabitiveness.
6. Combativeness.
7. Secretiveness.
8. Acquisitiveness.
9. Constructiveness.

II. SENTIMENTS.

10. Cautiousness.
11. Approbateness.
12. Self-Esteem.
13. Benevolence.
14. Reverence.
15. Firmness.
16. Conscientiousness.
17. Hope.
18. Marvellousness.
19. Ideality.
20. Mirthfulness.

21. Imitation.

INTELLECTUAL.

I. Perceptive.

22. Individuality.
23. Form.
24. Size.
25. Weight.
26. Color.
27. Locality.
28. Order.
29. Calculation.
30. Eventuality.
31. Time.
32. Tune.
33. Language.

II. Reflective.

34. Comparison.
35. Causality.

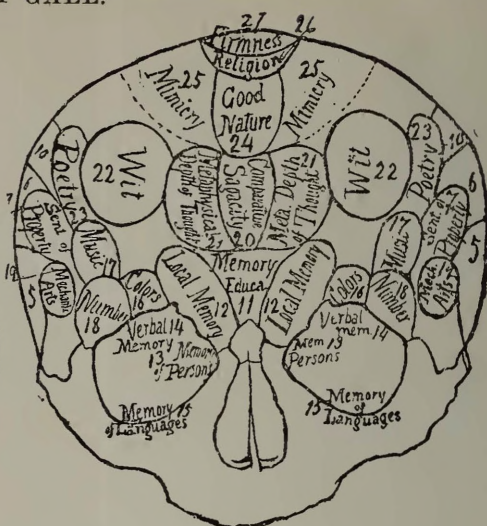
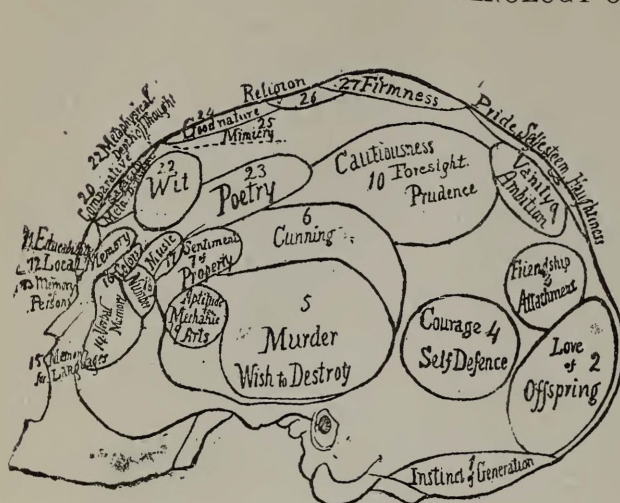
III. Probable.

Desire to live.
Alimentiveness.

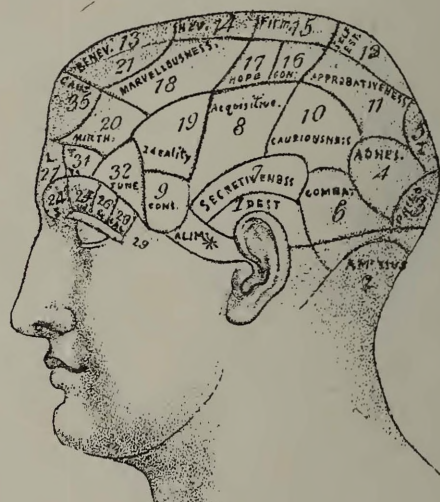
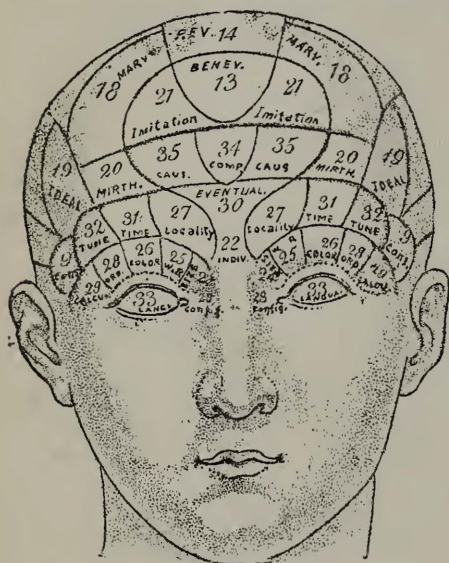
The following engraving of a skull gives the locations recognized by Gall, as published in 1809.

The reader will observe the inaccuracy of the locations, especially as to Cunning, Murder, and Sense of Property. The map is itself a confession of incompleteness. The more finished engraving from Spurzheim is more pleasing to the eye, but still exhibits errors and incompleteness, which are rectified in the engraving of Anthropology.

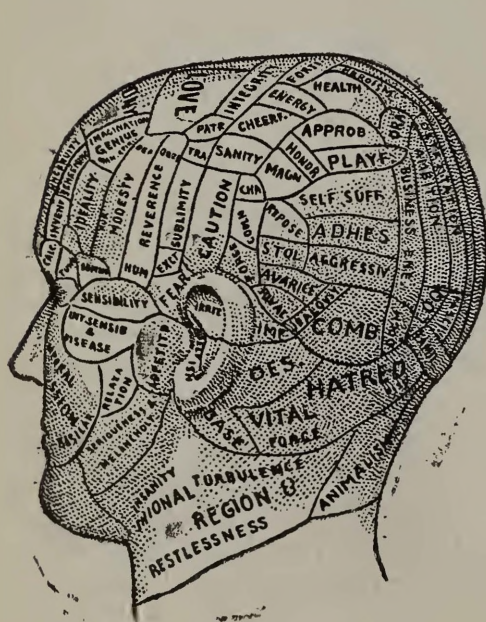
PHRENOLOGY OF GALL.



PHRENOLOGY OF SPURZHEIM.



SYSTEM OF ANTHROPOLOGY.



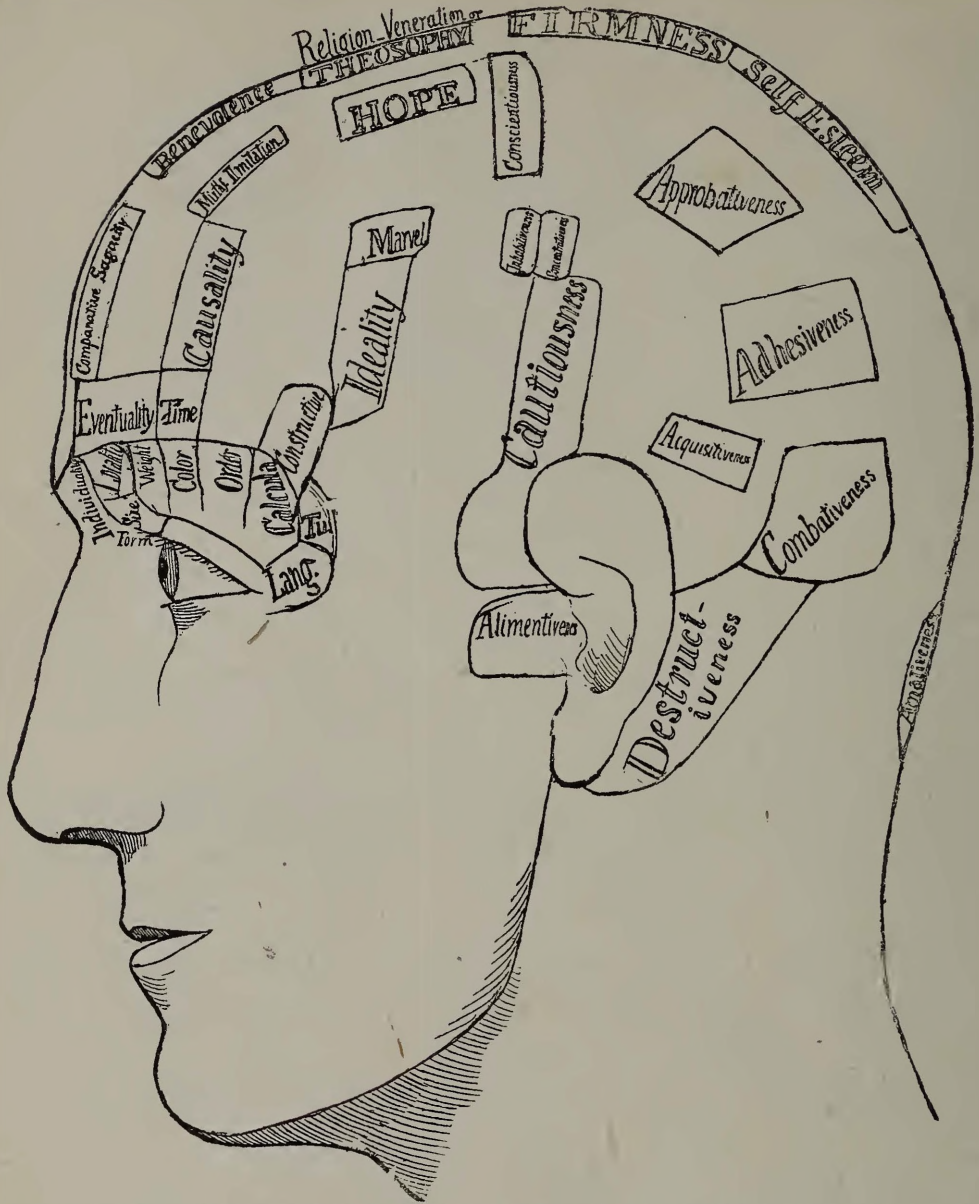
The defect of this system of Gall and Spurzheim, as a mental philosophy, consists in recognizing so small a number of faculties. All the powers, passions, emotions, etc., that have ever been observed by men of the world — historians, philosophers, dramatists, etc. — are entitled to recognition, for every peculiar trait or faculty requires a peculiar organic apparatus. The faculties above mentioned are not sufficient to constitute a portrait of human nature.

Its defect as a cerebral science arises from the fact that an arbitrary division into a specific number of organs is contrary to anatomy. The cerebrum is, in one sense, a single organ, but is composed of associated or blending parts, not of entirely distinct independent organs, for it has none at the surface. The doctrine of cerebral unity is true, and the doctrine of its plurality is true; but the former was not true, as understood by anti-phrenologists, nor the latter, in the limited sense of Gall and his immediate followers. The phrenological principle of subdivision has no very obvious limit. Two convolutions (of one hemisphere) cannot exercise the same function; neither can two portions of one convolution; nor can two fibres. There is no repetition of function in the right or in the left brain. As every fibre has a different organic power from every other fibre, the number of functions, or modes of manifestation, is innumerable.

Adjacent organs blend or approximate in function; those more remote differ more widely, and those in opposite positions have antagonistic functions. We may group the fibres and functions as we please, to form a system of organology. Such arrangements are merely arbitrary.

In the adjacent engraving the reader will see the true locations of the faculties recognized by Gall and Spurzheim, which occupy somewhat less than half the surface of the brain.

The faculties recognized and located by Gall and Spurzheim may be demonstrated generally in similar localities, but occupying much less space. Form, Size, Locality, Weight, Color, Order, and Calculation occupy almost precisely the same locations which were assigned them. Tune is situated lower, Language a little more exteriorly; Constructiveness, or Mechanical Invention, higher, and more anteriorly, Individuality, Eventuality, Time, Causality, and Comparison, nearly as before. Wit and Mirthfulness more internally, in distinct organs. Imitation, Marvellousness, and Hope occupy less space, in similar locations. Benevolence, Religion, Self-Esteem, and Conscientiousness occupy almost exactly the positions assigned them. Ideality occupies the anterior part of its former location. Cautiousness, Adhesiveness, and Approbativeness occupy a portion of their former sites, and the same remark may be applied to Combativeness and Amativeness; Destructiveness and Alimentiveness are lower than they were located; Acquisitiveness lower, and farther back; Secretiveness still farther back, but prudential Secretiveness in a small portion of Spurzheim's location; Inhabitiveness in the upper part of the space which Spurzheim gives to Acquisitiveness; and the love of life nearly the same situation which he assigned it.



TRUE LOCATIONS OF ORGANS AS DETERMINED BY EXPERIMENT.

By carefully comparing this with the charts of Gall and Spurzheim, the reader will have a clear understanding of the progress of the science.

The close approximation to the truth in this system shows the masterly genius of Gall. His name will stand in a solitary pre-eminence. My own researches in craniology have given me a higher respect for his labors. The new system reaches the goal at which Gall aimed, but which could not be attained by craniology. It perfects the doctrine of cerebral subdivision; increases vastly the area of the science; places it on the foundation of experiment and certainty, and establishes new doctrines of organology, modality, antagonism, co-operation, unity, duality, pathognomy, and mental derangement, besides developing Cerebral Physiology, Sarcognomy, Physiognomy, Psychometry, Pneumatology, and new views of education, sociology, and medical philosophy.

1. ORGANOLGY. — We recognize every fibre, or group of fibres, as an organ. We may, therefore, divide the brain into two regions — into six — into one hundred — into five hundred, or into a thousand. From one hundred to one hundred and fifty will be found necessary to convey a proper idea of human nature. We recognize every important element of human nature as belonging to a peculiar organ, and endeavor to give the subdivision a convenient and practical character.

2. MODALITY. — We do not recognize a few specific faculties as *belonging to organs*, and ascribe other faculties to *peculiar modes of action* in these organs. Many of these supposed modes of action are really the display of distinct powers, and are produced by specific organs. These specific organs modify the modes of action in all other organs in accordance with the laws of mutual influence between the organs. No organ has more than one specific faculty. Conscience is not a mode of action of benevolence, but a distinct faculty. Fear is not a mode of action for hope, nor humility for pride. Each is a distinct faculty with a distinct organ.

3. ANTAGONISM. — In recognizing an organ for one trait of character, we do not leave the opposite trait to be produced by the mere absence of an organ, or, in other words, by no cause whatever. We recognize, for every organ, an antagonistic organ, producing opposite effects, and between the two opposite organs the character is determined by their relative power modified by the associate organs. Each organ acts in proportion to its development and excitement, and each is restrained by its opposite, according to their relative energy at the moment.

4. CO-OPERATION. — While the Gallian system recognizes no relations among organs, except such as may be inferred from the compatibility or incompatibility of their several acts, the Anthropological system recognizes relations of a precise and accurately defined character. The entire sphere of human faculties is divisible into a hemisphere co-operative with any given organ and another hemisphere antagonistic. Those of the co-operative hemisphere have various degrees of co-operation, which are accurately estimated, while those of the antagonistic hemisphere have various degrees and modes of antagonism, which are also accurately defined by a mathematical law. There is also an interesting and exact law of co-operation between each organ in one hemisphere and the analogous organ in the opposite hemisphere.

5. UNITY AND DUALITY. — While the Gallian system makes no explanation of the mutual relations of the hemispheres of the brain, the Anthropological system explains their harmony and dissonance, their possible separation, their systematic mutual reaction, the various relations of specific organs in one hemisphere to different organs in the other; their diagonal decussating relations to the body, their difference of development, with its cause, and the final cause or purpose of their peculiar relations to the body and to each other.

6. MANIFESTATION AND SUPPRESSION. — The manifestation of the

various organs by the action of the brain through the nerves, and the suppression of that manifestation — the influx of cerebral influences into the body, and the arrest of that process, which are left unexplained by the Gallian system, are explained by Anthropology.

7. **PATHOGNOMY.** — The science of Expression or Natural Language of the faculties is described by Gall, as an observer of phenomena which could not well be overlooked. But the true mathematical development of this science was not effected by Gall and Spurzheim. They speak in a rather indefinite manner of movements being made in the direction of the organs, without ascertaining correctly what those directions are — without looking to the fact that the brain is double, and that the pathognomic lines are also double, being different on the two sides of the body — without, in short, establishing a clear, simple, and universal law of mathematical correspondence between the line of direction of nervous fibres and that of the movements which they produce, without carrying this law throughout physiological organic life, and without classifying and correctly understanding the numerous complex and antagonistic motions of life. The empirical, incomplete, and inaccurate condition in which this department of anthropological science was left by Gall and Spurzheim was one reason why it has not advanced since their publications. In the present work, the outlines of the great mathematical science which Pathognomy establishes are briefly sketched. Pathognomy gives to psychology a mathematical accuracy and completeness never believed possible.

8. **TEMPERAMENTS.** — Gallian Phrenological science made no contribution to our knowledge of temperaments, for the very obvious reason that it studied the brain only as a phrenological and not as a physiological organ. Hence the cardinal principle of the dependence of temperaments upon cerebral development was not announced, and the old crude arrangements were preserved. Anthropology, by showing the temperamental influence of every organ, develops an infinite science of temperaments or psycho-physiological modes of being.

9. **MENTAL DERANGEMENT.** — The Gallian system regarded mental derangement as a disease of the brain, belonging to one or more of its organs, and having no definite organic cause in the original development of the brain itself, being entirely produced by external, unfavorable influences. This was a vast advance upon the previous ignorance of philosophers and physiologists, but was only an approximation to the truth. Anthropology shows that mental derangement is not an organic disease of the brain, although it favors the development of organic disease. It arises from a lack of firmness, with a predominance of sensibility and excitability, produced by a predominance of the temporo-sphenoidal lobe of the brain over the upper parietal region — a condition which produces morbid modes of thought, and is unable to resist irritative or disturbing influences, which tend to derange normal action.

Beside thus changing the fundamental philosophy of the science in eight essential characteristics, the new system adds two important

classes of mental faculties which were singularly overlooked by Gall and Spurzheim.

1. THE EXTERNAL SENSES. — Anthropology gives to these their definite location in cerebral organs, thus supplying a singular hiatus in the Gallian system.

2. THE HIGHER OR MORE SUBTLE POWERS OF THE MIND. — Anthropology recognizes, explains, and locates these wonderful powers which maintain our relations to the subtle influences of nature, which give rise to the phenomena of animal magnetism, and which bring us into contact with the sphere of what is called spiritual and supernatural. The importance of these powers to the progress and elevation of mankind can be appreciated only by the more advanced students of Anthropology.

In addition to these new classes of cerebral organs, a great number of faculties or organs of the more familiar species, which have heretofore been overlooked, are demonstrated by the new system.

Moreover, the Anthropological system of investigation establishes three distinct and important contributions to mental science — PSYCHOMETRY, PHYSIOGNOMY, and SARCOGNOMY.

1. PSYCHOMETRY. — The Gallian system had merely a rude system of craniology, sketching boldly and roughly the profile of a character appropriate to the skull, which was often inaccurate. Psychometry determines the *actual power* of the organs by the impression which they give of their vital energy to an impressible and intuitive person. Hence the new Psychometry differs from the old cranioscopic sketching as much as a photograph of the face differs from a pencilled profile. Our Psychometry has also the advantage that it is entirely independent of the cranium, and applies with as much facility to the absent, the dead, or the ancient, as to the present.

By developing Psychometry and revealing a vast extension of the powers of the soul, Anthropology gives us the command of a range of terrestrial sciences which will occupy many observers in the next generation, and will especially revolutionize and perfect the healing art, giving a thorough knowledge of remedies, of diagnosis, and of medical philosophy. Moreover, it gives us the command of all psychic science, and reveals the highest truths of religion, correcting the delusions and superstitions inherited from the past — a revolution of unlimited magnitude, which men of dull conservative minds cannot conceive.

2. PHYSIOGNOMY. — The Anthropological system differs from the Gallian system in the fact that while the latter gives us only a limited Craniology, the former gives us, in addition to a very extensive and minute craniology, a system of facial and corporeal Physiognomy, which enables us to determine, even without the sympathetic Psychometry, the general character and condition of the brain, as they are distinctly indicated in the countenance and person. A reference to Physiognomy is often as important as the examination of the cranium, in determining the actual character produced by the mode of life, which may differ much from the natural character.

3. **SARCOGNOMY.**—The laws of sympathy between the mind and body, of which the Gallian system offered no explanation beyond the location of the mind in the brain, may now be understood. The new system, by showing that every individual portion of the brain sympathizes and is connected with a corresponding portion of the body, explains all the sympathies of the mind with the body and the body with the mind, both in health and in disease. The sympathy, connection, or correspondence between the cerebral and corporeal organs is such that we make a psychological map of the body corresponding to that of the brain, in all its organs and subdivisions. In the study of these new relations and correspondences we obtain a large amount of psycho-sarcological knowledge of the relative development of mind and body. Physiognomy interprets the character of the face, as Sarcognomy does of the body, but Sarcognomy reveals laws, connections, and sympathies of immense importance to the physician, the artist, and the teacher, and has become the basis of a new method of therapeutic practice.

The above nine changes in the fundamental philosophy of the science, and five new departments of science which are added, belong chiefly to the Psychological division of Anthropology; hence, in these respects, the Anthropological system has been compared with the Gallian system. But in reference to diseases, health, life, death, sleeping, waking, respiration, calorification, circulation, secretion, and all the various normal and abnormal states of our physical constitution, and actions of the viscera, these belong to the physiological department of Anthropology, and require a comparison, not with the Gallian system, but with the doctrines of the writers on Physiology.

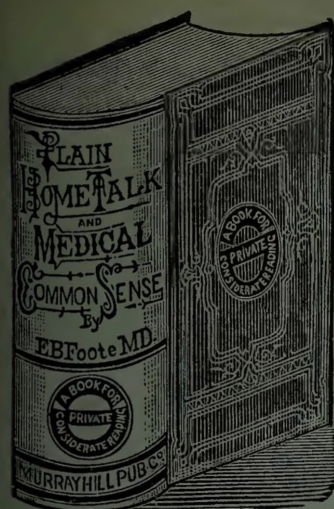
In reference to the action of mind on mind, the mutual relations of mankind, the philosophy of morals, education, society, and government, the Anthropological system views all from a different standpoint, relies upon different facts, and comes to different conclusions from those of our philosophic teachers who theorized on the old basis of incomplete sciences.

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