

BUCHANAN'S Journal of Man

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Vol. III.

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MARVELLOUS PSYCHIC SCIENCE.

What hinders the propagation of the psychic sciences? The facts of physical science are accepted throughout the civilized world with rapidity. The statements of a few observers are considered sufficient, and often a single statement from a physical scientist procures universal recognition for a discovery.

The facts of psychic science are as abundant and as well attested as those of chemistry and geology, but they meet no just reception because they do not harmonize with the materialistic animalism of the majority of mankind. All evidence is rejected, ignored, or suppressed; but the facts are accumulating daily and compelling even stupidity to think. The dimensions of a weekly newspaper are not sufficient to record them, and the *JOURNAL OF MAN* does not attempt it, but it is proper to call the attention of my readers to the multitude of these facts and mention a few specimen facts to give an idea of their widespread reality.

One of the most remarkable instances is that which recently occurred in November, at Clarendon, Province of Quebec, in Canada, in the family of a respectable farmer, Mr. George Dagg, through the mediumship of a girl of eleven years, named Dinah. The *Evening Recorder*, of Brockville, Canada, has told the story, and an intense excitement has been produced; as many as three hundred people spent one night in talking with the spirit. The following statement, signed by 17 witnesses, is a portion of the testimony published:—

To whom it may concern:

We, the undersigned, solemnly declare that the following curious proceedings, which began on the 15th day of September, 1889, and are still going on this 17th day of November, 1889, in the home of Mr. George Dagg, a farmer living seven miles from Shawville, Clarendon Township, Pontiac County, Province of Quebec, actually occurred as below described.

1st. That fires have broken out spontaneously through the house, as many as eight occurring on one day, six being in the house and two outside; that the window curtains were burned whilst on the windows, this happening in broad daylight, whilst the family and neighbors were in the house.

2nd. That stones were thrown by invisible hands through the windows, as many as eight panes of glass being broken; that articles such as a water jug, milk pitcher, a washbasin, cream tub, butter tub, and other articles were thrown about the house by the same invisible agency, a jar of water being thrown in the face of Mrs. John Dagg, also one in the face of Mrs. George Dagg, whilst they were busy about their household duties, Mrs. George Dagg being alone in the house at the time it was thrown in her face; that a large dining table was thrown down; a mouth organ, which was lying on a small shelf, was heard distinctly to be played, and was seen to move across the room on to the floor. Immediately after, a rocking chair began rocking furiously; that a wash-board was sent flying down the stairs from the garret, no one being in the garret at the time; but when the child Dinah is present, a deep, gruff voice like that of an aged man has been heard at various times, both in the house and outdoors, and when asked questions answered so as to be distinctly heard, showing that he is cognizant of all that has taken place, not only in Mr. Dagg's family, but also in the families in the surrounding neighborhood; that he claims to be a disincarnated being who died twenty years ago, aged eighty years; that he gave his name to Mr. George Dagg and Mr. Willie Dagg, forbidding them to tell it; that this intelligence is able to make himself visible to Dinah, little Mary, and Johnnie, who have seen him under different forms at different times,— at one time as a tall, thin man, with a cow's head, horns, tail and cloven foot; at another time as a big, black dog; and, finally, as a man with a beautiful face and long white hair, dressed in white, wearing a crown with stars in it.

A clergyman (Mr. Bell) was sent for to talk with the spirit, but the spirit was too much for him and he retired discomfited. After this he changed his coarse voice to one of exquisite softness and sweetness, and sung religious hymns with such pathos as to bring copious tears. The people were charmed and begged him to remain, which he did until three o'clock, and left them after a four hours' interview.

Mr. Woodcock, a distinguished artist, spent some days in investigating the matter, and made a report from which the foregoing are the most important facts.

Mr. Henry J. Newton, of New York, has published some facts as remarkable as those of Zollner. He had two stout wooden rings made and placed them in the hands of a materialized spirit. These two rings were readily interlocked by the spirit, and are now in that marvellous condition.

Mesmeric marvels have lately been strangely illustrated in England, at Wolverhampton, where the police have in custody a young man of profligate principles, a graduate of Oxford named Louis Albert, who possesses such a wonderful magnetic power that lately, having fallen into intemperance and poverty, he has been hypnotizing shopkeepers by such tricks as giving them a penny in payment, making them believe it was a sovereign and give him the change for it. The police watched and detected him, but they are puzzled to know what to do with him legally.

LESSONS LEARNED FROM OTHER LIVES.

Two Hundred and fifty-four pages, bound in green cloth, stamped in gold. Price, post-paid, One Dollar.

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The Philosopher — Seneca; Epictetus.
The Warrior Maid — Joan of Arc.
The Statesman — Henry Clay.
The Actor — Edwin Booth; Joseph Jefferson.

The Poet — John Howard Payne; William Cullen Bryant; Edgar Allen Poe; Alice Cary; Phoebe Cary; John G. Whittier.
The Scientist — Alfred Russel Wallace.
The Many-Sided Genius — Victor Hugo.

PRESS COMMENTS.

There are countless writers, who are able to write elegantly, whose sentences are faultless in construction, and charm by the rhythm of their cadence, but there are few who combine with beauty and sweetness of diction a thorough and comprehensive knowledge, and earnest and conscientious desire to impart it to others. Mr. Flower has not only a charming style, but his whole soul is engaged in the subject he has under consideration, and he impresses the mind of the reader with his own sympathetic fervor.

This volume, consisting of biographical sketches of representative men and women, is especially valuable for young people, as furnishing models for the conduct of life, and encouragement by showing what perseverance under the most adverse circumstances has accomplished. The Author says in his preface: "Every life carries its lessons — it matters not whether they are warnings or inspirations, they are alike valuable to the young who have the journey before them. If this little work seems in a measure to strengthen hope, stimulate ambition, or feed the flames of endeavor, nay, more, if it makes a simple life noble or more manly, I shall be well repaid."

No youth can read these pages, so replete with lessons of fortitude, endurance, and noble purpose without receiving a strong incentive to imitate the character portrayed.

The selection of representative characters from the vast numbers which crowd upon the attention is of itself a difficult and delicate task. Mr. Flower has not followed the footsteps of his predecessors, but has taken fresh characters, and his choice is remarkably good and deserving of unmeasured praise.

Seneca and Epictetus represent philosophy. It has been the custom to place Plato's name first and above all others, for the reason, probably, that his influence, directly opposed to the methods of science, has been incalculably pernicious.

Joan of Arc is the warrior-maiden. The warrior has no representative; it is well that the glamour of war should not excite the youthful imagination. The self-sacrifice and absolute devotion of the Maid of Orleans is far removed from the red-handed strife of armies, and the cruel wounds of battle are sanctified by a great purpose. Henry Clay is the statesman. The stage is represented by Edwin Booth and Joe Jefferson, the poet by John Howard Payne, William Cullen Bryant, Edgar A. Poe, Alice and Phoebe Cary, and J. G. Whittier. The scientist by Alfred Russel Wallace, and the many-sided genius by that wonderfully endowed man Victor Hugo. The book is beautifully printed and bound, and no selection could be made more appropriate, interesting or instructive as a gift to

a youthful friend. — *Hudson Tuttle in the "Golden Gate."*

The title of this book is by no means a misleading one; for most emphatically it is a series of lessons from other lives; and Mr. Flower has shown himself possessed of that rare genius which selects the most striking lessons manifest in the lives of his characters.

While indulging in no wholesale adulation, he keeps entirely aloof from that criticism which pierces and stings. He sees the defects — the faults of his characters, not with eyes that gloat over the discovery, but with the heart-tenderness of a brother who feels all the griefs as his own. He writes as one who has taken all humanity into his heart as part of himself. He surveys the field of humanitarian life, not as desirous of discerning the rank and noisome weeds, if such there be, but to discover all the rare and beautiful flowers, and bring their beauty and fragrance forth for our appreciation and joy. And even the seeming faults and failings are presented, not as thorns and thistles, but as the dwarfed or broken-down flowers of beauty, wrecked by stress of earthly circumstances. Though prose in form, the book is a poem of the heart. The subtle principles of man's spiritual life, which have outwrought such grand results in the lives portrayed by our author, are the very ones which seem so potent in his own: for without this development in himself, there could not exist that soul appreciation and sympathy which enables him to so clearly and graphically sketch those attributes in them. And whether he dwells upon the stern morality and blameless life of the slave dwarf Epictetus — the successes, the trials and sorrows of Booth, Jefferson, and Payne, the actors, or of the statesman Clay — the poets, Bryant, Whittier, Poe and the sweet Cary sisters — "The Warrior Maid," Joan of Arc — Wallace the scientist, or Victor Hugo, "the Many-Sided Genius," he carries the same tender, loving humanitarianism, as though he felt that the sum of joy for any one soul, was made up of the heart-throbs of all other souls; and that the wisdom of happiness was to come *en rapport* with the divinely pulsations of the noblest and most loving men and women of all time. And, while the great fund of information contained in this book should not be overlooked, we can only look upon that as the mere setting which contains the beautiful soul-pictures which inspire and bless. We think we know that every aspiring soul who reads this work will join with us in genuine thanks to Mr. Flower for this rare flower from the garden of his spiritual nature. We feel more of love, more of Heaven for its perusal. — *The New Thought (Chicago).*

Special Notice to the Subscribers of the Journal of Man !

Any subscriber of the JOURNAL OF MAN who forwards us one dollar for a copy of "Lessons Learned from Other Lives" will receive free a sample copy of the *Arena*, the price of which is fifty cents a number, or any subscriber of the JOURNAL OF MAN who desires to subscribe for the *Arena* under our special offer found elsewhere in this issue, and adds to the *four dollars* — fifty cents, will receive the *Arena* for 1890 and "Lessons Learned from Other Lives." These offers are only made to subscribers of the JOURNAL OF MAN, through arrangements with its editor.

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THE ARENA FOR 1890.

Special offer made to Subscribers of the Journal of Man.

By special arrangement with Prof. Buchanan we are enabled to make the following liberal offer to all persons who are subscribers to the JOURNAL OF MAN. For the sum of four dollars we will send the ARENA for 1890, the subscription price of which is five dollars. This offer is only made to bona-fide subscribers of the JOURNAL OF MAN.

The ARENA will be the great liberal review of America, fearlessly discussing all the vital, living issues of the hour. Its contributors will come only from the ranks of the moral and intellectual leaders of thought and action.

The following table of contents for the December and January issues will give the readers a fair idea of the character of the ARENA and the talent which will be found in its pages.

CONTENTS of DECEMBER ARENA.

- FRONTISPIECE,
Rev. M. J. Savage.
- REV. MINOT J. SAVAGE,
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- W. H. H. MURRAY,
The Religious Question.
- RABBI SOLOMON SCHINDLER,
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- PROF. JOSEPH RODES BUCHANAN,
Development of Genius by Proper Education.
- GEORGE E. MCNEILL,
The Democracy of Labor Organization.
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Centuries of Dishonor.
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- BRIEF NOTES ON LIVING ISSUES.
- N. P. GILMAN,
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- O. B. FROTHINGHAM,
Is Poverty Increasing?
- O. P. GIFFORD,
Our Poor.
- C. A. BARTOL,
The Word God in our Constitution.

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- FRANCES A. DOUGHTY,
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- HENRY GEORGE,
To destroy the Rum Power.
- J. RANSOM BRIDGE,
Nationalistic Socialism.
- JOAQUIN MILLER,
(Poem) Comanche.
- W. H. H. MURRAY,
A Legend of the Saguenay.
- EDITORIAL NOTES,
The Present.
Shall we continue to kill our Fellow-Men.
The Need of Ethical Culture.

Among the contributors who will write for the February, March, and April Nos. will be Prof. J. R. Buchanan, Edgar Fawcett the author and poet, Gen. Clinton B. Fisk, Rev. Howard Crosby, Helen Gardiner, N. P. Gilman, Richard Hodgson, LL.D., the Secretary of American Society for Psychical Research, George B. Cheever, D.D., Rev. M. J. Savage, Rabbi Schindler, W. E. Manley, D.D., Rev. Heber Newton, Hudson Tuttle, E. S. Huntington, and many other representative thinkers.

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The Buchanan Anthropological Society.

ON the 11th of December, 1889 (being the 75th anniversary of Prof. Buchanan), the Buchanan Anthropological Society was established by completing its organization, and the following address was delivered to the society at 6 James St. The object of the Society is to promote the circulation of the Anthropological writings of Dr. Buchanan.

The following are the charter members of the Society, who petitioned for its incorporation:—

Rev. A. A. Miner.
Rev. M. J. Savage.
Rev. Wm. Bradley.
Benj. O. Wilson.
B. O. Flower.
Elizabeth P. Peabody.
Mary E. Stinegard.
Mrs. A. N. Abbott.
A. S. Phelps.
Lucy Goddard.
Rev. J. K. Applebee.

Andrew Jackson Davis, M.D. :
J. A. Denkinger, M.D.
W. K. Fobes.
J. P. Chamberlin.
J. Winfield Scott.
Lester A. Hulse.
W. E. Wheelock.
Rev. O. P. Gifford.
Bessie Eddy.
G. D. Drury.

INTRODUCTORY ADDRESS BY PROF. BUCHANAN.

HE who would portray a continent on canvas could give but meagre outlines, which would not reveal its beauty or its grandeur, but if he would portray the scenes, the objects, whose beauty and grandeur make it interesting, he would require a larger canvas and a longer time than are possible.

The attempt to portray Anthropology in a single evening meets the same obstacle. Either we must generalize until the charm is lost by vagueness, or, if we specify and portray, many evenings will be necessary. I must therefore generalize by comprehensive statements, and trust to the intelligence of those who know how to complete the picture in their own minds.

In establishing a society for the diffusion of ANTHROPOLOGY you express your conviction of its supreme importance to the world, and consequently your own desire to cultivate and to enjoy it. I consider you therefore not merely propagandists but fellow students of the greatest mysteries that have ever challenged human investigation.

Hence it is requisite, at the inauguration of our society, to look

over the field, to realize its magnitude, to understand what needs to be done, to ascertain what can be done in each department, and to determine in our own minds what each of us can undertake, and what all may aspire to achieve by societary action.

The magnitude of our purpose is sufficient to inspire us with that humility which astronomers feel in contemplating the universe, whose stars they are unable even to record, for the extent of Anthropological science is so vast, that in whatever direction we pursue the investigation, it extends far beyond the capacity of human minds to comprehend, record, and retain all that is revealed.

We stand at the dawn of true philosophy — philosophy that has no limit. Before the present century the world had many sciences but no philosophy. The fanciful and self-sufficient speculations of the Greeks, and their lineal successors down to Kant and Hegel, which have been called philosophy in the universities, had much less connection with philosophy than alchemy had with chemistry; for they were the very opposite of true philosophy, mere verbose and pretentious elaborations of ignorance — as Plato wondered and speculated over the great mystery, to him, that one and one made two, and Hegel speculated to the result that different and opposite things were all the same,—speculations which look like an elaborate hoax or elaborate insanity.

Philosophy is that form of knowledge which is commensurate with the universe, and which includes within its boundaries all special sciences, as the map of the American continent includes its mountains, hills, plains, valleys, forests, and streams.

It has never been suspected that the word ANTHROPOLOGY was the synonym of such a philosophy, for anterior to the exploration of the brain there was no Anthropology, and the very definition of philosophy had not been realized.

Let me show, then, as briefly as possible that Anthropology is the unlimited philosophy; and after considering the blessings that it may confer upon mankind, approach the practical question what we may do for its cultivation.

In the first place, Anthropology reveals the divinity in man. The elements of divinity are Omniscience, Omnipresence, and Omnipotence, pervaded by the divine element of Love. Man, though not a god, has in a certain degree, and in proportion as he attains perfect manhood, his share of each of these divine elements.

Through his body he displays as much of Omnipotence as the juvenile age of humanity permits. He pierces mountains, dams the rivers and seas, bridges ocean channels, arrests the lightning to make it his servant, navigates the air, demolishes forests, dries morasses, unites oceans, spreads foliage over barren deserts, and changes the faces of continents. But what he has done is only a hint of what he will do when the race has attained maturity. These things are already familiar to all enlightened persons, but what the universities do not know is what Anthropology reveals as the OMNISCIENCE and OMNIPRESENCE of man.

These things cannot be predicated of matter, for matter is void of

knowledge and rigidly limited as to locality. Omniscience and omnipresence are necessarily spiritual attributes, which cannot be understood in the universities until they are emancipated from dogmatic theoretic materialism.

Those who have followed my path of investigation already understand the omniscience of which I speak. You understand what Psychometry teaches,—that while your body rests passively here, you may by your divine intuition be in close conscious rapport with Foochow in China, or with scenes on the banks of the Nile, wondering at the strange scenes and strange faces that appear before the mind's eye, and gathering knowledge of distant lands and barbarian races not accessible even to a Stanley or a Livingston.

It is very true that this psychic exploration of unknown lands and unknown nations has not been carried on as an elaborate scientific work, because the motive is not sufficient, the workers have not yet appeared, and my time has not been sufficient for more than a demonstration of its possibility, while works of more practical value demanded my attention. But Psychometry has spoken of the ancient ruins and extinct civilizations of this continent, which it is competent to describe more fully. It has even spoken of conditions which must have existed a hundred thousand years ago, in California, and it has spoken of a region at the North Pole which has never been reached by man, and its report awaits the confirmation of the explorer.

This is the human aspect that divinity assumes in man, to rise above the limitations of physical science, to go to all quarters of the globe with the exploring eye, and with a realized presence even to enter into conscious sympathy with the invalid a thousand miles away.

This is the omniscient, omnipresent, and loving power which we know has been demonstrated to exist, and which is one of the noblest additions to the healing art as well as to the brotherhood of mankind, for it may bring millions on continents far apart into fraternal sympathy.

But omniscience transcends time as well as space, and the psychometric intuition recalls the lost, the buried, and forgotten, the scenes of recorded history and the countless scenes beneath the pall of oblivion that have never been recorded. When the psychometric power of a thousand explorers is brought into requisition, the effect will be as if upon a boundless canvas the awful melodrama of a hundred thousand years had been slowly unrolled for human inspection, revealing the origin of man and successive developments of life since the Azoic age—the rise, the fall, the whirl of tribes and nations, and the mighty cotemporaneous changes of the globe.

As man in his adult age understands his own forgotten juvenile life and the mystery of his birth, so will mankind when they have attained maturity as a race understand their own lost history and what we may call the ante-natal period, when the gestating power of love, of the oversoul of the universe, produced in the midst of a rude world a nobler race of beings, feeble and ignorant, but possessing vast latent capacities.

In psychometric exploration you reach the foundations and the beginnings of all things, not only the foundations of cosmic philosophy, but the foundations and beginnings of all religions. You reach the grand supernal facts of the infinite world above us, toward which the blind groping of humanity has given rise to its religions. You trace in the origins of those religions the true characters of their founders and the moral darkness of the priesthood and statecraft that have changed religion into despotism. By psychometric exploration mankind will thus be led into that one universal religion which is the embodiment of Divine Love and Divine Wisdom, and as this comes, all superstitions and sects will pass away as pass the shades and mists of night, at sunrise.

I speak these things as the voice of a sentinel on the mountain top, announcing the approach of the rising sun, and in the 20th century this promise and prophecy will perhaps be remembered when we are all in a higher sphere.

If we understand these things, if we see in Psychometry the sunshine of a new civilization and the wisdom and power of a new religion, the final religion of Humanity, is there not enough of manhood in us to impress this truth upon the society around us, and to speak upon this subject with the dignity and the fervor of the apostles and the disciples of the new dispensation which belongs to the full manhood of the race.

You belong to that rare class, the early friends of new truths; but I do not ask you to become martyrs or fanatics, for martyrdom and fanaticism properly belong to the past, although one might be proud to live, and *to die*, if death were necessary, for such a world-redeeming truth as this; but I do ask you to speak frankly and firmly to all of the majestic nature and power of the new truth with which you have become acquainted; as a truth, a science, which in its vast capacities is worth more than all that universities can give us, and is more pregnant with beneficence to man than any system of faith or doctrine that has ever been accepted by millions.

The man who rises to the full height and breadth of psychometric science is the man in sympathy with future centuries, and in sympathy with the loving and far-seeing circles of the upper world, pre-eminently fitted to be a guide and counsellor for humanity. Upon me has devolved the modest task of announcing these truths; upon others of more heroic energy and untiring eloquence will devolve their propagation, leading the millions along the path of light.

The problem of religion looks toward the beginnings of all things, and science too is looking more carefully and safely to the same problems for this world. But that problem is neither a physical problem alone, nor a spiritual problem alone, for it involves the co-operation of all the power that exists in both worlds; and the problem must be solved by a science which comprehends alike spiritual powers, physical forms, and the intermediate agencies.

Physical scientists are looking into these mysteries along an imperfect line of causation, but it is the Divine Science alone that

can master them. That science you are cultivating, and every step of your progress will enlarge your area and increase your interest.

To the psychometric eye the universe is a boundless magazine of Divine benevolence, of which we know very little at present. There are far more than a hundred thousand agencies which Psychometry will enable us to understand, every one of which is in many ways potential for the relief of human diseases and the modification of the human constitution. About 1000 or 1200 are understood, imperfectly understood, at present, but there is nothing in the animal, vegetal, or mineral kingdom which has not important relations to man, which Psychometry will master, though the capacity of the human mind may be unable to hold and wield this cyclopediac knowledge.

The world will be slow to learn, what you already understand by Psychometry, that universal unity in which man exists, in which he is influenced by the remotest elements of high spirit worlds and by all the psychic and physical elements of the starry universe. The nobler the human being, the wider and grander the realm with which he is correlated in destiny.

The *practical* side of this grand doctrine is that Psychometry gives us the unlimited command of medical agencies; and the highly endowed psychometer who occupies this field may truthfully utter the wild boast of Paracelsus, "*The monarchy of physic is mine.*" Hence I hope to hear in time that your labors even as amateurs have added materially to the resources of the healing art.

In every direction in which the human mind can advance, the senses have their limitations. There are rays the eye cannot perceive, vibrations that the ear cannot hear, a minuteness of structure that defies vision, and a remoteness that is equally inaccessible. The microscope reaches the minute and the telescope the remote—but there are vital powers and intricate causes in all departments of life which are beyond the reach of scientific apparatus, which Psychometry alone can reach,—the diagnosis of obscure diseases, the diagnosis of character, the diagnosis of insanity, the diagnoses of the characters of men that have made history and originated religions,—of Charlemagne and Genghis Khan, of Cæsar, Lycurgus, Solon, Socrates, Alexander, and Cyrus, of Mohammed, Buddha, and Confucius, of the founders of Christianity, and those who have perverted it. In all these matters we enter a new world of knowledge, to which Psychometry is the only road, and I already feel that I have a definite knowledge of the ancient leaders of mankind, which I may give you in future discourses and publications.

To all sciences that men cultivate, which are not mathematical, Psychometry gives a vast enlargement. To geology, after physical exploration has done its best, it adds a fascinating world of Paleontology which we see rising before our eyes in the wonderful pages of Denton, the boldest and most far-seeing of American scientists. To him was revealed the working of the ancient copper mines of Lake Superior, of which there is no history, and the strange animals,

of which no record or fossil remains, that occupied the North American continent in the Tertiary period.

The Mastodon, Megatherium, Megalosaurus, Ichthyosaurus, and many other extinct animals are known by their fossil remains, but Psychometry alone can reveal the lost tribes of the animal kingdom that came in the early ages of Evolution; and Psychometry alone can portray the life history of the mound-builders, the cliff dwellers, and the races of those ancient civilizations that have left in Central America those cities and temples buried in ancient tropical growths, and those grand ancient civilizations that lie submerged in the Atlantic Ocean. Psychometry has recognized the grand men who sixteen thousand years ago made a part of that grand tropical civilization; and all the records of authentic history which the world can realize by manuscripts, inscriptions, and monuments will be dull and prosaic reading in comparison with the far grander evolution of unwritten, unrecorded history coming from the night of antiquity, that is to come by Psychometry.

My noble colleague in this work, Prof. Denton, lost his life in the South Pacific in his fearless pursuit of knowledge, just when he was about to reveal the mysteries of ancient Egypt. He died too soon, before his fame had attained its growth; but I have no hesitation in saying, whatever the popular acclaim may have accorded to Darwin, that Denton was in truth the foremost scientist of the present age. Yet I have no fear but that others will come to carry on our work, which he has left, and which I too shall be compelled to leave unfinished. I must rest on the borders of the promised land of the new civilization.

The honest labors of a Darwin have familiarized the public with the theory of evolution, but it requires a higher power than scientists have yet used to rise above the physical into the transcendent realm of life, which strangely correlates with physical organization, yet rises far above it, in a realm that physical science cannot reach.

As the child beholds a rainbow which seems to rest in the forest on a distant hill, he may run to find its lower extremity, but will find it ever receding farther and farther as he approaches; he may cling to his opinion that the rainbow rises from the ground, until he is better informed; and if he does, he will but imitate the physical scientists who think they see life somewhere or other rising from matter. But as they trace its origin, it travels before them like a vanishing rainbow, for they can only trace life to preceding life, and that to still more ancient life, going on *ad infinitum*, until they find they cannot grasp it—they can only speculate. But when they fail and blindly wonder, the transcendent science of spiritual causation and spiritual reality, which is realized in Psychometry, is destined to perfect the science of evolution.

And this grand science has its practical side in geology, revealing the profitable mines, the underground streams, and other sources of wealth which have often been discovered, and which will reward the fearless seeker of the truth; for, with all its transcendental power of revelation, it is a solid science, widely distinct from the speculations

and dreams which have fascinated and deluded so many ambitious but credulous seekers of wisdom.

To the medical profession it gives that transcendent skill in diagnosis which overcomes all competition and leads its fortunate possessor to eminence.

To the artist the psychometric faculty gives that intuitive perception of the soul of things which enables him to make his canvas speak as a thing of life.

To the musician it gives, as to Mozart, a penetration into a world of beauty and soul-thrilling expression, which science alone cannot give.

To the leaders in business, in politics, and in law, it gives the mastery of human nature, — the insight into character which reveals the road to success.

There is no department of human culture which promises its votaries so much as Psychometry, and you can engage in no scientific pursuit which will be so fascinating and so instructive. Perform your experiments, engage in your investigations, and meet for conference, and I shall often be with you to suggest methods of investigation. I would suggest, as one of the themes for your first investigations, the effects of clothing of different colors on human health, a very important subject entirely neglected, which I think the public would appreciate.

Scientists are beginning to explore the psychology of the animal kingdom: Psychometry will lead them into the interior of this science, and it is a cherished hope that I may be able to illustrate the psychology of the animal kingdom by the combined powers of Psychometry and cranioscopy.

The spectroscope is beginning to tell us of the chemistry of the heavenly bodies, but Psychometry promises to reveal the planetary life which is beyond all telescopes and spectroscopic science. What Denton has done in this, in his three fascinating volumes, is but a hint of what is to come.

I have given you as yet but one fragment of Anthropology. It was already a broad and world-embracing science, when its last and brightest additions, PSYCHOMETRY and SARCOGNOMY, were added to it.

SARCOGNOMY is the solution of the grand problem, the grandest problem of all science, from which the wisest and boldest of all ages have shrunk back, not even daring to attempt it, — the problem of the triune constitution of man — soul, brain, and body. I shall not attempt to dwell upon Sarcognomy as a philosophy, and as the basis of the arts that depict the human form and the laws of its development. I refer only to its practical value.

The healing art, the therapeutic sciences — which have been called the *medical* sciences, as if there were no healing powers but medicines or drugs, — the therapeutic sciences are based upon Biology, the science of life, and if the basis be too narrow the edifice must totter or fall.

It has been extremely narrow: the attempt is made to build a

science of life upon a basis of mechanics and chemistry alone, which is self-evidently impossible; and to understand the constitution without understanding its chief and governing organ, the brain; to manage the body of man forgetting that he has a soul; to deal with life as a *collection of tissue phenomena* and ignore its origin in the nervous system.

Sarcognomy completes Biology, explains the entire mechanism of health and disease, of sanity and insanity, and upon this broader basis establishes a medical philosophy and reveals new methods of practice, which bring hope and salvation to those whom medical scientists have abandoned as hopeless. I am sending forth annually pupils who are competent to demonstrate this, and they report marvellous success. As a specimen of what is being done in the cure of hopeless cases, I would quote from a letter from one of the oldest and most successful practitioners in the light of Sarcognomy, who graduated under my instruction in 1850, who has often restored to health patients abandoned by educated physicians, Dr. Swan, of Hartford: —

“On the 27th day of last January, Mr. Josiah Cornwell, of this city, applied to me for treatment; his trouble was in his stomach, and he had been for some months trying, in vain, to get relief. He had become nearly discouraged, was exceeding despondent, and had lost nearly all his faith in doctors and everything else.

“I made an examination of the epigastric region, and just below the sternum, and extending down obliquely to the left, I found an enlargement, or tumor, that appeared to be about three and a half inches in length, and two and a half in width, which was so sensitive that he could scarcely endure the manipulations of my examination. He had not for months been able to take a mouthful of food that had not cost him sickness and distress. The patient had become considerably emaciated, and I considered the tumor that I felt to be a thickening of the walls of the stomach. By some the suspicion had been indulged that it was cancer of the stomach, and if I were in the habit of making a diagnosis on the authority of a ‘guess’ I might possibly conclude that they were not far from right.

“I commenced my treatment by making dispersive passes over the region of the tumor, and soon I removed the soreness, so that he could endure the percussion and pressure which I deemed it necessary to make in my manipulations. I then gave my attention to that region of the spinal column that stimulates and energizes the action of the stomach (from the eighth to the twelfth dorsal vertebra), being careful not to neglect the region of nutrition and assimilation, which is a little above the umbilicus. At the conclusion of my treatment I had him sit up, and I placed my hands on each side under his arms, and after holding them there for a few moments he exclaimed, ‘Well, you do make me feel better; I do not know but you are a-going to cure me after all,’ and from that moment his melancholy was dispelled, his hope inspired, and he began rapidly to improve, but it took me eight or ten weeks, I think, to entirely dispose of the tumor, but he now claims to be as well and healthy a man as you can find in the city of Hartford. The science of Sar-

cognomy will not disappoint any one who will study and faithfully practise it. But we must not expect that the grandest revolution in medical science that it is possible for the world to conceive can take place in the life-time of one generation. It has taken time for that dancing tea-kettle lid to convince the world of the power there is in steam; so a grander discovery than that may take more time for its development, but it is sure to come, and the science of Sarcognomy will be known and acknowledged to be the grandest scientific discovery of this age of wonderful discoveries.

"I met Mr. Cornwell a few evenings ago, and I told him that I had sent to you a report of his case. He said that he was glad of it, and he wished that the whole world might know it, for it was about as near a miracle as anything that we hear about in these times, for, said he, 'I considered myself the same as a dead man when I first called on you. But,' said he, 'there is one part of the treatment, and the success of it, I think you have not put into your report, for I have never told you of it.'"

(Mr. C. then related the great increase of his vital force and restoration of youthful vigor.)

I might present many more remarkable statements, but this is a fair specimen of what frequently occurs.

The new methods introduced by Sarcognomy are so efficient and complete that in any warm climate they may entirely supersede the old methods of practice, and in *any* climate there is a large portion of the community who will find in our new therapeutics what the colleges and their pupils cannot give, and what, enslaved as they are by authority, they are unwilling to learn.

When we combine the benevolent methods of Sarcognomy, which reveals the seat of every vital power, with the accurate diagnosis of Psychometry and the psychometric revelation of medicines, we make a revolution in the healing art more comprehensive and important than all the innovations of the nineteenth century, and I speak of this to those who know it to be true and are prepared to prove it.

Have I not then a right to ask the personal co-operation of every friend of humanity, and a liberal contribution from the superfluous capital of wealth, to aid the introduction of these mighty changes in the healing art, in enlarging the empire of science and in the enlightenment of religion, removing every encumbering superstition and every obstacle to human brotherhood. Surely I have a right to ask it while millions are going to the perpetuation of ancient ignorance.

I am not disposed to criticise the plan of the universe, which embodies an intelligence so far beyond all human capacities, but if I were disposed to comment, as a fly might criticise the painting on which it crawls, I might ask why it is that sciences so grand and world-redeeming should be but quietly announced to a few unbiassed thinkers by one who is not a propagandist, and who has not the heroic energy that would compel the world's attention.

Yet this quiet evolution seems to be the plan of nature, as we see in the quiet unnoticed dropping of the seeds from which in time there comes a mighty forest. These truths are so easily demonstrable

they can neither die nor become dormant, and it will be your pleasing duty as a society to present the claims of the new sciences to the friendly and the generous.

And here I might rest my appeal upon these two practical sciences of the Anthropological group, for the hour does not admit of much more, but I must state that Anthropology as a psychic and practical science — a science of the brain — was fully developed before it was enlarged into a wider sphere by Psychometry and Sarcognomy.

Cerebral Anthropology, as illustrated by these busts, is an exposition of the nature of man, and the psycho-physiological nature of the entire animal kingdom — of the vertebrate or cerebro-spinal class — an exposition that goes beyond our works of natural history, and is, moreover, an exposition of the organic structure and character, not only of remarkable men and women, but of all the tribes and nations of the earth and the departed races whose cranial remains have been preserved.

This science rests upon the broad basis that all psychic life and all physiological life are centralized and combined in the brain, and there they have lain, lo ! these many hundred thousand years, as accessible as a coal mine that crops out on the surface. For there is absolutely nothing to hinder the investigation and discovery of every faculty of soul and body in its actual location and connections by very simple experiments which require no prolonged technical training. There are to-day, I am sure, more than a hundred millions of more or less sensitive constitutions to be found in every nation and tribe on the globe (many thousand in Boston) upon whom these demonstrations can be made, and you may naturally ask why I have not forced the recognition of such facts upon the colleges and the world.

It is simply because the attempt would be a battle against the consolidated forces of ignorance and bigotry, reinforced by the cohesive power of moral cowardice, and I have no pleasure in attacking such a Sebastopol as this. I made the perfect public demonstrations over forty-five years ago. The demonstrations were accepted, but the results were so meagre that I have no disposition to repeat the experiment until I have some assurance of candor and intellectual honesty.* When I have any such assurances I shall be happy to

* If any reader should think this language harshly critical, he should remember that all who have attempted to introduce great innovations have been compelled to entertain the same sentiment. A trivial improvement may be fairly treated, especially if it comes from influential sources, but a radical change always meets intolerance. My own experience is nothing new. The intolerance of the medical profession is notorious, and that of the clerical is frankly stated by F. W. Farrar, one of the most eminent divines to-day of the Church of England, as follows :

“ Martyrs have been burnt for holding truths which the dominant religious teachers of their day, ‘ uniting the profession of priests with the trade and temper of executioners,’ have anathematized as deadly heresies.”

“ No one who is acquainted with the history of science, and has sufficient honesty to accept facts, can possibly deny that *scarcely a single truth of capital importance in science* has ever been enunciated without having to *struggle for life* against the fury of theological dogmatists. In every instance the dogmatists have been *ignominiously* defeated. A great Puritan divine thought that he had checked the progress of astronomical inquiry when he said that he preferred to believe the Holy Ghost rather than Newton ; yet Newton was absolutely right and the Puritan divine was hopelessly wrong.”

repeat the demonstration, and it does seem that, to any one who can reason and who is willing to reason, the knowledge of the fact that the brain is impressible and its functions demonstrable as those of the nerves, *reveals a new empire of knowledge transcendently beyond the wisdom of the past.*

The establishment of Anthropology makes Ethnology a science; but Ethnology without an Anthropology is the play of Hamlet with Hamlet left out, and I see that for want of an anthropological science, Ethnology, barren as it is, is being introduced into universities as Anthropology, when for them Anthropology does not exist.

What signifies the pedantic talk over skulls—that they are Brachiocephalic or Dolichocephalic—when such words have no valuable meaning. Could these osteologists of the universities, if they were here, tell us anything about the two skulls here before us? Could they tell whether these persons were good citizens or criminals, and if criminals, why they were criminals? which is plainly indicated. Forty-eight years ago I described this man accurately, when his skull was brought to me at Little Rock, Arkansas, and the fact was published at the time. Could they even tell, as I told from the skull, that one of his lower limbs was defective. I am accustomed to practise my students upon these two skulls in detecting the different development of the lower limbs—but I do not know any medical author who has said a word on this subject, or who knows that the entire constitution may be inferred from the brain. What medical author is there who knows that an angle of forty-five degrees from the brow to the base of the skull, as shown in the last JOURNAL OF MAN, is the unfailing evidence of that excess of the animal nature which leads to crime, as you see in the heads of these criminals contrasted with the heads of George Combe and Robert Owen.

You see the same contrast as to the basilar angle in these drawings of the head of Eustace, crowned for his virtues, and the French murderer Martin. In the contrast of this benevolent clergyman of Virginia and the skulls of these two murderers, and the drawing of the statue of an ancient gladiator, and in the comparison of the outline of the warlike New Zealander and the too gentle ancient Peruvian. This basilar angle illustrates the development of brain behind the face, which we see in fierce carnivorous animals—the lower section of the brain which I hold in my hand.

And do these scientific osteologists know what is the essential characteristic difference of herbivorous and carnivorous animals? Can they tell what makes the lion a contrast to the gazelle, which you see so conspicuous in their heads? It is more fully explained when you look at this skull of the lion, which shows the brain behind the face instead of above it.

Can they tell why the tiger and hyena are a contrast to the shepherd's dog, and why the polar bear differs so widely from this noble St. Bernard dog (a portrait from life), when they all belong to the class of carnivora? Why have they been so blind to that upward and downward development of the brain which is so conspicuous that you see it at a glance?

Can they explain the contrast of the eagles and the doves which you see so plainly indicated in their heads? Have they ever mentioned the contrast between these doves and this group of hawks and falcons which you see in the forms of their heads? Look again at the contrast between this lovely goldfinch and its amiable associates, and this terrific harpy eagle and the fierce uhu, grouped together. You cannot keep two of these eagles in the same cage, for one will destroy the other. Look again at the contrast of the goldfinch and the villainous cuckoo. All contrasts of character are explained in the contrasts of brain, as you see in comparing the narrow brain of the gentle sheep with the broad basis of the brains of the fox and other carnivorous animals. Can our physical scientists tell why this sacred bull of Benares is such an amiable contrast to this fierce and dangerous Cape buffalo of Africa, an animal as dangerous as the tiger. Or why it is dangerous to keep this stag of North Carolina in a park, while this reindeer is man's best companion. Can they give a reason why this famous Arabian stallion was the beloved companion of man, while this wild horse of Tartary is an unconquerable savage, that will not bear the saddle or bridle. Can they tell whether this quagga is or is not susceptible of domestication when they examine his brain. Can they give the effective cause of the contrast between this loveliest of the monkey race and this fierce dog-faced baboon; or the contrast between this ferocious baboon and the lovely hoolock and this young orang, the playmate of children. To the dishonor of the universities they confess their ignorance in these fundamental questions of Biology. They can count the legs of insects and study the morphology of their skeletons, determine the curves of a spider's legs, and the various markings of every shell on the seashore; they are profound in everything that is dead, but profoundly dead themselves when they approach the seat of life, the brain. Ought I to speak respectfully of that scientific bigotry which systematically ignores the most conspicuous feature of the animal kingdom, displayed so plainly in these drawings that any child can recognize and understand it. I greatly admire the unwearied industry and the scientific accuracy of those scientists who make osteology a dead science, but I deplore their lack of judgment and originality.

The study of craniology, based on the anatomy of the brain, leads you into the entire philosophy of the animal kingdom, from man to the fish. It can be very profitably pursued and mastered by all, but we have something beyond this, for Psychometry leaps like a lightning flash to results beyond the reach of inferential science, and on this very skull a medical professor of marked ability as an author, whom I taught to exercise his psychometric power, placed his hand, and quickly discovered that the man had a defective limb, and also that he died by means of a rope round his neck; and there are some before me who are equally competent to such a diagnosis. Such illustrations of Psychometry are so common with me that it made but little impression on my mind, and I had forgotten the circumstance until reminded of it a few days ago in a friendly visit.

Honest science is a magazine of all ascertainable facts, but such facts

as these could not be introduced into the curriculum of our present medical colleges, unless, metaphorically speaking, at the point of the bayonet.

When brain science and psychic science are left out, the study of man becomes an elaborate system of fumbling in the dark. What do the universities know of the famous Neanderthal skull and the Calaveras skull of California? To them such skulls are unmeaning, and yet they reveal the nature of the ancient races. The talk of Ethnologists on such matters reminds me of the words of Peter Pindar:—

“So have I seen a magpie in the street,
With head awry and cunning eye,
Peep *knowingly* into a marrowbone.”

The brain is well known to be the commanding centre of physiological and psychological life, and its development is revealed by the skull, and yet our universities are not ashamed of the fact that they do not understand, and, still worse, are not interested to understand, the meaning of the brain and skull, and not willing to give encouragement or even toleration to those who explore such sciences, and they have *torpedoed the conscience* of the entire medical profession on this subject. How intensely do we need a medical college that will keep up with the progress of civilization—and I have faith to believe that we shall have such a college in Boston: that was the settled purpose with which I came to this city. I have not finished the outline of Anthropology, and time will not permit it now, but we shall have many future meetings in which to enjoy this illimitable theme, and realize its ever-increasing interest.

You may study the living by craniology and by Psychometry. You may study the dead. You may visit the scientific museums and look into the dark depths of Paleontology. You may study the future of our country and the future of its various agitations. You may test the reality and value of the prophetic faculty. You may test the claims of public candidates. You may test the merits of every new agency offered the medical profession. You may test the power of telepathic sympathy, and it may be that in time we shall have the psychic telegraph organized and spanning the world. It could be done to-day by a concerted effort, not of the credulous enthusiasts, but of scientific thinkers who know how to conduct experiments. If you demonstrate a telepathic communication between Boston and Lowell, as I believe you can, your first experiment will be a prophecy of cosmic telepathy, as Morse's first experiment was a prophecy of the Atlantic cable.

But let us not run wild in the pursuit of sensational wonders. The wonderful delights us and expands our genius, but I feel no deep interest in any science except in proportion as it can benefit mankind; and to develop such science I have been very willing indeed to relinquish the honors and profits of a career that conforms to public opinion, and such I believe are your principles. Hence you will discuss in your meetings the marvellous cures of diseases into which you are led by Sarcognomy, and the novel applications

of electricity; and there are many ways in which Sarcognomy and Psychometry will enable you to cultivate your own mental power, practical wisdom, health, and longevity. Let us resolve if possible to live a hundred years, and grow wiser every year. But let us remember that *the highest of all wisdom is consummated in Love* — and you will not be very wise or very efficient unless you attain the unity of love among yourselves. I trust, then, you will admit none in your interior circles whom you cannot receive in the sincerest friendship. Growth in numbers is not so important as growth in spiritual power and harmony.

Your purposes are entirely unique. The science you cherish gives expansion and full emancipation to the soul, and thus the soul,

Untrammelled by the accident of birth,
Begins celestial life upon the earth.

INCORPORATION.—The Buchanan Anthropological Society having been incorporated under the laws of Massachusetts is competent to hold and administer such funds as it may receive by donation or bequest for the promotion of its corporate object — the collection and circulation of the anthropological writings of Prof. J. R. Buchanan, which its members regard as of the highest importance to human progress. The president of the society is J. P. Chamberlin, the secretary W. K. Fobes, 18 Boylston St., Boston, and the corresponding secretary Mrs. A. N. Abbott, of 30 East Brookline, Boston, to whom communications should be addressed.

A Great Loss to Science.

THE death of Prof. Denton was a much greater loss to the scientific world than even the friends of progress suppose. Among the cultivators of the physical sciences he was the *foremost thinker of the age*. He alone had the sagacity to recognize the paramount importance of Psychometry, of which he would have given a magnificent demonstration had he lived. The following letter is the last that I received from this profound thinker and heroic explorer of Nature. One such man is worth more to scientific progress than the whole American Scientific Association: —

DR. BUCHANAN,

Melbourne, Dec. 22, '82.

Dear Sir, — I am reading your Moral Education, for which I heartily thank you, with intense interest. It is incomparably the best work on education that I have ever seen, and its effect on society cannot but be great and good. You may count on me as a co-worker with you, as far as my ability goes. I hope you will be successful in the establishment of your Pantological University, which is just what the age demands, in which the principles you teach in moral education can be practically carried out.

On my return to Wellesley I shall have a very large and valuable geological and zoological collection, which I should be glad to place in such an establishment, and where I should like to give to young

men and women some of the information that I have gathered as I have passed along.

We leave here for Sydney in a few weeks, and shall be in Brisbane, Queensland, about March. I think by June or July we shall be in Hong-Kong, and I shall commence lectures in Calcutta in November.

We have been remarkably successful so far, and our prospects are very good for the future. My two eldest sons are with me, and it is by their help that I am able to make such large collections as I am doing. Have just sent home 9 large cases.

I am now investigating psychometrically the ancient history of Egypt, and shall publish a large volume on this subject as soon as I get home. It will be *very far ahead* of anything I have yet written on Psychometry, and will carry conviction to the best minds. I think you will live to see the seed you planted grow into a mighty tree.

Sincerely yours,

WILLIAM DENTON.

MODERN MESMERISM.—In the Hôtel Dieu, Paris, the old mesmeric proceedings would not be encouraged, but the more recent *suggestive* method, which discards personal magnetism, is in high favor.

Henry Haynie describes in the *Inter Ocean* one of the best examples of the suggestive method as follows:—

“Hypnotism or mesmerism is a mystical sort of an influence of one mind over another, to which I paid no attention until the other day, although it has been ‘in evidence’ these several years. What impels me to speak of it in these letters is because two or three days ago a dangerous operation was performed at the city hospital, called the Hôtel Dieu, on a woman, with its aid, the operator being Dr. Til-laux, a well-known and clever man, and several other celebrated surgeons were present. Now, this operation was one which called for much skill and science, as the patient was suffering from hernia of the bladder. She was told what was going to be done, but begged to be chloroformed and not hypnotized, and even on the morning of the operation asked the student who came to her bedside not to put her to sleep. However, while they were talking he hypnotized her, and in this condition, at his orders, she dressed and walked through the halls to the operating room, preceded by the young man, and followed by the doctors and students of the hospitals, all of whom were deeply impressed by the sight of a woman thus unconsciously going to the place of suffering. She stepped directly up to the table, quickly but modestly took off her clothes, and lay down of her own accord. Then the operation began, and while the surgeon was cutting, his assistant talked to her on indifferent subjects—about the weather, was she hungry, and so on, all of which questions she answered rationally, calmly, and in her usual manner. The operation, a most difficult one, lasted twenty-five minutes, and having dressed the wounds, which took another five minutes, thus making in all half an hour, the surgeon had her carried to her room, still hypnotized. Her waking was anxiously watched for by the physi-

cians, who had told her she would feel nothing. When she came to herself, she looked at those around her, quite surprised to find so many present. To the surgeon's question about her health she replied she felt very well, and then she remembered that he feared he would not be able to perform the operation by chloroform that day on account of the weather.

"I am sorry for that," she said, in a tone that showed she felt disappointment.

"Well, what would you say if I told you that you have already been operated on?" She burst out laughing, and exclaimed,—

"I would tell you that you were lying."

"But that would not be polite on your part."

"Nor would it be respectable for you to poke fun at me," she said, sharply.

"Very well, I am not making fun of you, my poor child; the operation has been performed." The woman looked at him, and believed, but she said:—

"But I felt nothing, I knew nothing. It was a miracle."

Yes, it might well be called a miracle; but it is not the first of the sort. Still, those who practise hypnotism are of opinion that its use cannot become very general, as, in order to produce this sleep, there must be harmonizing circumstances, and it is not every patient on whom such influence can be exercised."—*Henry Haynie, in "Inter Ocean."*

AN ASSYRIAN LIBRARY, 3,500 YEARS OLD.—The Victoria Institute, of London, held its annual meeting at Adelphi Terrace on July 1st. An immense audience crowded the hall in every part, and Sir George Stokes, president of the Royal Society, took the chair.

The address of Prof. Sayce, read by Rev. Dr. Wright, gave an historical description of what has become known in regard to the conquests of Amenophis III., as shown by the archives of his palace, which have only lately been discovered, and which the professor went last winter to investigate on the spot before writing the address for the Victoria Institute. Of the tablets and inscriptions he said: "From them we learn that in the fifteenth century before our era,—a century before the Exodus — active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language and the complicated Babylonian script. This implies that, all over the civilized East, there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian appeared to have been as much the language of diplomacy and cultivated society as French has become in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labor and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of

the most important of the towns of Southern Palestine. Kirjath-Sepher, or "Book-town," must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel el-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or "Sanctuary," we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light. The literary influence of Babylonia in the age before the Israelitish conquest of Palestine explains the occurrence of the names of Babylonian deities among the inhabitants of the West.

In reading the tablets, Canon Sayce came upon many ancient names and incidents, known up to the present time only from their appearance in the Bible.—*P. S. News*.

EGYPTIAN PAINTINGS.—Wilson's Magazine says: "A very curious exhibition has just been opened in Paris,—that of 100 portraits, all of them more than 2000 years old. They consist of paintings which have served for ornamenting Egyptian sepulchres, and represent the dead in their coffins. They date from the Grecian epoch in Egypt, and were discovered by an Austrian savant, M. Graffe. The dry sand has assured their preservation, and thanks to their discovery we now possess all the types of the period. The process of painting with wax gives considerable life to the features."

UNPROFITABLE SCIENCE.—Several years ago a number of scientific devotees in Europe formed a "Mutual Autopsy Society," to which they bequeathed their brains for purposes of dissection. According to M. Laborde, the vice-president, who has recently been explaining the objects of the society to the public, it was founded because up to the time of its foundation the opportunities of making post-mortem examinations were almost entirely confined to hospital physicians, and even then they made the examinations on subjects about whose previous history, outside their medical one, very little or nothing was known. But, there being an intimate relation between the structure of the brain and its functions, the members of the "Mutual Autopsy Society" hold that very little real scientific progress will be made until it is possible to study the brains of persons previously known either by their deeds or by their works. The members, therefore, formed themselves into this society, which addresses itself to every one having the interests of humanity and science at heart, as well as to those who, having been useful during life, have the laudable ambition to be useful after death. Enrolled as members are several ladies; and amongst the remarkable men whose brains have been examined by the society are Gambetta and Broca.—*N. Y. Ledger*.

The art of "how not to do it" is certainly carried to as high perfection in the medical profession as in the sphere of government. What more laboriously absurd course could these gentlemen adopt. Their living heads can be studied and compared with character with satisfactory results. It would be as easy to give a scientific examina-

tion to fifty living men, which would lead to positive conclusions, as to make one such autopsy as they propose, in making which they will probably fail to get any correct estimate of the proportions of the different parts of the brain, and will probably learn less in a lifetime than might be learned in one day's proper study of craniology.

THE NEW NOTATION OF TIME.—The plan of recognizing a day of twenty-four hours instead of two half days of twelve hours is so extensively approved that we may expect soon to have our watches and clocks tell us of sunset at eighteen o'clock, and to go to bed at twenty-two o'clock. This will require only another circle of figures on the dial-plate. The new system has been in use three years on the Canadian Pacific Railway and some other Canadian roads. The railroads generally favor it.

PHONOGRAPHIC DOLLS.—Children will hereafter have dolls that will talk, cry, and sing. There will be birds to sing, and animals with all their peculiar voices, barking, neighing, mewing, and cackling.

Something to be Said.

THE CRIME OF CRIMES that law has never punished!

THE SIN OF SINS that the church has never condemned.

THE MORAL CORRUPTION that ethical philosophy has winked at, that fashion has sanctioned and admired, while governments have embraced, sustained, and built it up until it has become

THE THUNDER CLOUD that overhangs our Republic, threatening the land with corruption, anarchy, rebellion, and moral chaos.

This is the giant evil which I expected to illustrate in the fourth volume of the JOURNAL OF MAN, but as that will not be issued, the exposition will appear in the *Arena* in March or April.

The Brazilian Revolution.

WE are indebted to the New York *Truthseeker* for the following excellent explanation of the Brazilian Revolution, which is the best that has been published:—

“The peaceful change just made by Brazil from an empire to a republic is one of the wonders of the decade, and shows very plainly the beneficent influence of civilized heresy. The change of government was made without bloodshed because the republicans who took possession were civilized heretics and not barbarous Roman Catholics. If the latter should by force regain the throne and place Dom Pedro's daughter thereon we should undoubtedly hear of wholesale executions.

“The state of affairs in Brazil appears to be about as follows: The country is nominally Roman Catholic, being originally settled by Portuguese, and that religion is upheld by the state. Until 1811 no other religion was tolerated, and since then until very recently the toleration was legal but scarcely actual. The right of assemblage to other religious bodies was granted only a few months ago.

Slavery was a legal institution up to about the same time. But as in France and Italy, and even in Spain, the educated classes, the statesmen and men of large affairs, grew gradually away from the church, and naturally imbibed republican ideas. The Emperor Dom Pedro was one of this class. He has been known for years as a man of learning and of liberal thought, a philosopher and humanitarian. The abolition of slavery was due to his humanitarian principles, and he was aided by the very people who have now established the republic. He granted the people representative government, a senate and assembly to make the laws, retaining to himself only the headship. He was as much of a republican as an emperor could be, and it is very generally believed, and is probably true, that he was himself the prime mover in his own deposition.

“On the other side were the Roman Catholic Church and Dom Pedro’s daughter Isabella, the crown princess, married to a most truculent tool of the church and hater of popular rights. Dom Pedro is nearing the end of his life and his daughter must have succeeded him. Isabella, like her husband, is completely under the control of the pope, and the Liberal people dreaded her accession to power. When the government recently passed a liberal bill for free religion, Isabella presented a petition, signed by fourteen thousand Catholic women, against the passage of the bill, and by this action increased tenfold the opposition to her. Her husband was also intensely active against the anticlerical party.

“The fanatical actions of these two, inspired by the church, helped the republicans to win over the people. Another powerful force co-operating with the new party was the works of Bocayura, the most popular writer in Brazil, a Freethinker, who has for five years been advocating civil and religious liberty. Dom Pedro was fully aware of the strength of the movement in favor of a republic, and sympathized with it. He felt, it is now said, that if he should outlive the republican advance his daughter would be unable to cope with it, more particularly under the pernicious guidance of her husband and the church of Rome. He therefore, like a wise and philosophic monarch, anticipated the inevitable, and thus at least saved the prospective bloodshed which he felt would have come with resistance, if not in his time, certainly in that of his successor. Hence his easy and calm acceptance of the situation; and the celerity with which he submitted to dethronement bears out the charge made by the royalists that he and the republican leaders had arranged the programme beforehand. If so, it is all to his credit.

“From these facts it is seen that Brazil has started on the path travelled by France and Italy, which leads from Rome to Reason, from a practical theocracy to a secular government. It is another blow to the pope — the serving of papers on him in proceedings of absolute divorce between the Vatican and Brazil. It is also another step forward to that time when kings shall be no more. Spain, perhaps, will be the next nation to move. Castelar, the great republican and Freethinker of that country, prophesies that not only Spain but all of Europe will soon be free, and thinks that the people of Spain

would revolt at once were the government not of its own accord approaching a point where republicanism will assert itself as a matter of course by the universal consent of the people. Of the rest of the European continent he says: 'The sway of autocracy on this old continent is nearly over. If there is any one thing I believe with all my heart, it is that before fifty years Europe will be republican from end to end, and I believe the change will be brought about without the horrors of war, as easily as it has just been brought about in Brazil; as naturally as a man lays aside one coat and puts on another, because he likes the other better. The people of Europe are growing wiser every year and seeing better what are their real interests. They will one day say to their kings, queens, emperors, and princes: "We are masters here. After all, this country is ours, not yours. There is the door. Go!" And then kings, queens, emperors, and princes will go, and it will be a beautiful sight.'"

Life in Siam.

FOUR American telegraphers employed in Siam to establish telegraphic lines have returned home (excepting one who lost his life by malaria), and give us strange glimpses of that country.

The king is a rather progressive man, and his brother is still more so. The Journal has mentioned his great reform in abolishing the prostration before royalty. The people are very ignorant, but the wealthy are beginning to send their children abroad for European education.

The king is believed to have about three hundred wives and eighty-seven children. They are confined under a female police. His wife the queen, who has learned to speak English, is said to be his half-sister. The king has a great revenue and great accumulations of gold and precious stones. One of his sources of revenue is a tax on the 22,000 licensed prostitutes in Bangkok, a condition similar to that of Rome in its imperial days, when the state had a revenue from such sources.

Bangkok, which has 800,000 population, has many fine temples of Buddhism. In one the reclining statue of Buddha is said to be eighty-seven feet long. The king's temple cost \$1,000,000. There are grand ancient temples in Siam, which greatly surpass any modern structures.

Superstition has its usual features in Siam. The Buddhist priests who abound in Bangkok are not allowed to work, and lazy youth are thereby attracted to the profession. "On the ground beside this old fellow" (say the travellers) "you see the bowl with which he saunters out in the morning to collect his daily bread, or rather rice, and leaning against the tree is his large umbrella. When a woman ladles a few spoonfuls of rice into his bowl he hides his face behind a fan for fear the lady's charms may interrupt his contemplation of holy things. It is an act of great religious merit to give presents to a priest, and their bowls are always running over with blessings.

Everybody gives them something, and the better class of people are very liberal with their presents of rice, money, tobacco, yellow cloth, and other things. The priest is the educated man of the land. Everybody gets out of his way when he walks abroad."

"One day I saw a priest in a crowded gambling house chanting prayers. I asked what he was doing, and was told he was engaged in praying for the success of the house. Gambling is the great national vice of the Siamese, and it is a curious fact that among the hundreds of gambling houses in Bangkok many Buddhist priests are hired to pray that fortune may smile on the proprietors of these dens."

This is just as respectable as the fashion of more civilized European priests, who go with the armies and pray that each army may be successful in slaughtering its opponents, in wars in which both parties are criminals.

Fashionable Europe uses the night for its day, but the Siamese surpass them in this. The travellers say: "One of the odd things in Bangkok is the fact that you can hardly ever meet a nobleman in the daytime. The king himself sleeps nearly all day, and does not go to bed till about four o'clock in the morning. If a nobleman is asleep his servants dare not wake him."

THE CZAR OF RUSSIA.—London *Truth* says: "The Emperor is in constant dread of assassination, and this state of ever-present fear, added to the hereditary melancholy of the Romanoff family, has so utterly shattered his nerves that for days together he is practically not responsible for his actions. He smokes incessantly, and not only endeavors to sustain his spirits by copious libations of champagne and brandy, but of late he has taken to drugging himself with chloral.

"He is in a state of panic which can neither be imagined nor described. It was given out that he would be the guest of the German Emperor at the Marble Palace, Potsdam, and when all kinds of expensive preparations had been made there, he decided that he would be safer in Berlin, and a large sum was expended in arranging for his reception at the Schloss. Finally, only one day before the Emperor arrived, Count Schouvaloff received a telegram from Copenhagen to intimate that His Majesty would alight at the Russian Embassy, and the message was quickly followed by the arrival of the Imperial workmen, seven in number, who now go in advance of the Emperor whenever and wherever he travels. There are two carpenters, two masons, two locksmiths, and a foreman. They most carefully examine the chimneys, locks, flooring, walls, and furniture of the house which the Emperor is to occupy, and his own apartments are subjected to a most rigorous search. The chimneys are objects of special attention, and every flue which leads to a room which the Emperor is likely to enter is thoroughly barred both top and bottom, and, as if these precautions were not sufficient, police agents from St. Petersburg patrol the roof both night and day.

"Both in appearance and in manner the emperor has become a Muscovite of the old Cossack type. He is a colossal figure, being a giant both in height and in girth, quite bald, with a flat nose, an immense sweeping moustache, and a stupendous beard which flows over his chest."

SLAVERY IN TURKEY.—A letter from Constantinople says that city is the greatest of slave marts to-day. "There are actually at Stamboul about ninety regular slave brokers, who sell and buy slaves, or who are the medium of buying and selling," although slavery is contrary to the Koran. Many of the female slaves, however, are very well treated.

ASIATIC PROGRESS. — European influence is not altogether a blessing to Asiatics. India is largely becoming intemperate: grogshops are multiplying. Japan has taken warning. The special commissioner sent from Japan to report on the condition of England under Christianity reported (according to the London *Christian World*) the great amount of drunkenness, and advised the Japanese not to adopt the Christian religion. The melancholy truth is that our *so-called* Christian nations carry with them a degrading, beastly intemperance, private secret licentiousness, and horrible venereal diseases, such as desolated the Sandwich Islands.

THE PHONOGRAPH IN MEXICO.—The Mexican government has given a contract to a company formed by John M. Ceballos, of 80 Wall Street, New York, giving the exclusive right for fifteen years to place phonographs in the post-offices of that republic for the use of people who cannot read or write, and will send their messages by talking to the phonograph. The charge will probably be about ten cents for the message in addition to the postage. This will supersede the business of letter-writers for the ignorant.

OUR NATIONAL FORESTS.—The American Forestry Association is urging upon the government the protection of our national forests, which are not only worth many millions, but highly important as a protection against floods and drouths.

NORTH AND SOUTH AMERICAN RAILROAD.—This vast railroad scheme, proposed long ago by H. R. Helper, may be consummated early in 1900. South American railroads and North American railroads are spreading so rapidly that it will not be difficult to finish their connection and bring all America into railroad communication.

PRISON REFORM.—The address of Ex-President Hayes at the Prison Reform Convention which met at Nashville last November, contains some interesting statements as to the progress of Prison Reform, as follows:—

"Cropping, branding, whipping, and torture in punishment and crime have been abolished, with an unfortunate exception in one small State. The lash as a disciplinary punishment is very generally forbidden by law, as are also all cruel, unusual, or degrading inflictions."

tions ; and if any such are used, it is by an abuse of power. Imprisonment for debt is everywhere done away with. Intoxicating liquors have been universally shut out of prisons. In a few of our prisons the convicted are allowed some small share of their earnings, and the influence of this is admirable, indeed almost magical. There is no longer any mingling of sexes, except it may be in a few extreme cases in small county jails. Schools, more or less effective, exist in many prisons, and are accomplishing a great deal of good. Libraries very generally exist in the Northern and Western prisons, and are much prized and much used by the prisoners. Chaplaincies now exist in nearly all our prisons above the detention house, and Bibles are very generally found in every cell. Flourishing Sunday schools are also now quite common ; prisoners' prayer meetings have been established, and are well attended, in several of our prisons."

In criminal trials, he thinks unanimity of the jury should not be required. "If five sixths of a jury, or three fourths, all agree upon a verdict of guilty, and if the presiding judge approves the verdict, why shall it not stand? Under our republican system, the gravest questions affecting peace and war, the property, happiness, and lives of millions of human beings, are decided finally by a bare majority vote of the citizens." The advantage given the criminal by the unanimity rule creates a popular feeling of distrust of the law and a toleration of lynch law.

MONEY IN ELECTIONS.—The *Minneapolis Journal* has been asking leading politicians what they think of the use of money in elections as an evil to be remedied. Bishop Potter says: "Everybody has recognized the rise of the money power. Its growth not merely stifles the independence of the people, but the blind believers in its omnipotent power assert that its liberal use condones every offence. The pulpit does not speak out as it should. These plutocrats are the enemies of religion as they are of the State. And not to mince matters, I will say that while I had the politicians prominently in mind, there 'are others.' I tell you I have heard the corrupt use of money in politics and the sale of the sacred rights of the ballot openly defended by ministers of the gospel. I may find it necessary to put such men of the sacred office in the public pillory."

GEN. CLINTON B. FISK, the temperance candidate, says: "I believe that the money corruptly used in the great campaign of 1888 was a demoralizing force in politics that it will take a long time to overcome. I would make it criminal to use money in the purchase of votes, and disfranchise both the buyer and seller of votes."

PRESIDENT ELIOT says politics has been degraded by spending money for parades, torchlight processions, "bribery and purchase of votes."

MAURICE THOMPSON says that the use of money in elections has done much to debauch the morals of the people and lower their patriotism.

C. B. FARWELL admits the great evil and looks to education for the remedy.

ROSWELL P. FLOWER admits the evil and wishes a constitutional amendment to allow postmasters and custom-house officers to be elected by the people instead of being appointed from Washington. Also, requiring of every candidate a pledge not to use money in elections. This is the remedy the writer proposed forty years ago.

IGNATIUS DONNELLY says if this evil goes on increasing as it has for twenty-five years it will result in an oligarchy or despotism. He wants the universal adoption of the Australian system of voting, and severe laws against the improper use of money, requiring of every office-holder an oath that he has not furnished money for bribery. The Australian system should be substituted for caucuses and conventions.

W. M. SPRINGER, of Illinois, says the States must adopt the Australian system, and parties to any bribery should be free to expose it without being personally liable.

Senator John Sherman says he has not time to give his views!!—a very equivocal answer.

THE AMERICAN SECULAR UNION held its thirteenth annual congress in Philadelphia, October 25th, under the able presidency of Dr. R. B. Westbrook, and adopted the measures necessary to make future operations more effective. The vice-presidents were T. B. Wakeman, and Dr. E. B. Foote, Jr., of New York, Dr. Juliet H. Severance, of Milwaukee, and John E. Remsburg, of Kansas. These, with the secretary and treasurer, make the Board of Managers, and there is a list of vice-presidents, among whom is Robert G. Ingersoll.

The society presents nine demands to separate theology from politics. It opposes the exemption of church property from taxation; the voting of public money to sectarian charities and institutions; the payment of chaplains in public bodies, army and navy; the use of Bibles and religious exercises in schools; imposition of fasts and thanksgivings by political officers; imposition of religious oaths; imposition of Sabbath laws and closing of libraries and museums; enforcement of Christian theories of morality by public prosecutions, as in the Kansas case of Harmon and Walker, and Michigan case of Reed; and attempts to force the Christian religion upon schools as proposed in the Blair bill. The removal of Postmaster Wanamaker was called for on account of his sectarian administration.

Rev. Dr. McGlynn made an able address on "Our Public Schools and their Enemies," which attracted a large audience, and Rev. Minot J. Savage addressed another large and enthusiastic audience on "Religion in our Public Schools." Another large audience listened to T. B. Wakeman on the nine demands of liberalism. Mrs. Lucy Colman, a zealous abolitionist, told how the clergy had practically captured the woman suffrage movement in the United States, and also the Prohibition party, to the injury of both causes; and Miss Susan H. Wixon, of Fall River, concluded the meeting with an address on the "Influence of Liberalism in the Home and Family," which was heartily applauded.

The Secular Union deserves the support of every good citizen to

counteract the machinations of theological bigots who are endeavoring to control all legislation.

The Great Financial Question.

IN this concluding number of the Journal I take the opportunity of mentioning one of the most important reforms for which the enlightened are struggling, against the power of combined wealth, against an intolerable wrong and an intolerable stupidity in our financial doctrines. Self-evident truths seem to be void of power in financial discussions, for self-evident falsehoods are firmly maintained by the press in defence of the Wall Street power.

It is self-evident that facile exchangeability is the essential condition of business, and that the greater the amount of money the greater the facility with which business can be transacted, while during the scarcity of money every change of business and forced sale is ruinous to the seller. At the same time, abundance of money corresponds to a low rate of interest, and facilitates the opening of new business, the prosperity of the industrious man, and the liberal wages of labor, while scarcity of money tends to the stagnation of business, usurious interest, low wages, and increasing pauperism accompanied by increasing wealth for those who handle money, who live upon interest and bonds, and who speculate by buying up the property of bankrupts.

It is therefore self-evidently the duty of the Federal government to increase the supply of money until all the money required for business can be obtained at three or four per cent. But owing to the general ignorance of the people on financial questions and the systematic falsifications by their financial leaders, the government has been *most uniformly and systematically* administered in the most flagrant and shameless manner to enhance the wealth of the moneyed classes and reduce the prosperity of the industrial classes. Corrupt legislation during the war doubled the wealth of the money-lenders at the expense of the people, and yet by the issue of the national greenback money in generous amounts the nation was enabled to endure its gigantic burdens.

Since the war a system of financial contraction has been in operation, the disastrous effects of which it would require many pages to portray, and the people have been too blind to realize it. In addition to this we have seen a persistent effort to betray the people to the bankers, by destroying the people's money and substituting national bank notes — in other words, to bestow upon capitalists the vast sum of the people's wealth embodied in their currency. The patience with which the people, blinded by party politics, have borne this *enormous robbery*, impairs one's faith in the value of republican institutions.

The discussion of the silver question is doing much to enlighten the people and impair the power of Wall Street. The speech of Hon. Thos. W. Fitch, of Nevada, in the recent convention in behalf of silver, was so forcible that I take pleasure in quoting a few passages, as follows: —

“Mr. President, and Gentlemen of the Convention,—It is now 16 years since the demonetization of silver was interpolated into the national laws. During those 16 years the curb of the monometallists has been tightening around the throat of the laborer. During all those years the vampire bats of finance have been increasing both their power of suction and their capacity for gorging themselves. During all those years the rich men have been growing richer and the poor poorer. During all those years Congress has dallied and dawdled, and dawdled and dallied, until we are led to question whether the interests of the people or the interests of Wall Street are more potent at Washington. If we expect to accomplish the restoration of silver to its former value, we must carry our purpose into the domain of practical politics. [Applause.] From a steamship to a hair-pin, from a cargo of sugar to a spool of cotton, the value of every product of man’s skill and industry depends upon the amount of human labor consumed in its production. *The apparent debt of this nation is the number of dollars it owes; its real debt is the number of days’ labor it will require to earn that number of dollars of debt that it owes.*

“After twenty years of national prosperity the amount of our national debt, measured by the number of days’ work that would be required to pay it, is about as much as it was in 1868. In 1868 the amount of our national debt was \$2,610,000,000. Wheat was worth \$1.29 per bushel, cotton 19 cents a pound, pork \$27 a barrel. We could have paid the national debt then with 1,400,000,000 bushels of wheat, 100,000,000 barrels of pork, or 43,000,000 bales of cotton. Since 1868 we have paid in dollars \$1,480,000,000 of the public debt, and there is now left in dollars to pay, \$1,130,000,000. But wheat, cotton, and pork have gone down in price. It would take as many bushels of wheat, as many bales of cotton, as many barrels of pork, as many days’ labor, to pay the balance now due of \$1,130,000,000 as would have sufficed in 1868 to pay the debt of \$2,610,000,000. We have made about as much real progress in paying the debt as did the god of Scandinavian mythology who undertook to drain a drinking horn, but found it was connected with the ocean. [Applause.]

“For twenty years we have had abundant prosperity, but at the end of it we find the wealth is centred in a few hands. Has the laborer, then, nothing to show for twenty years of toil? Oh, yes; he can boast that the aggregate wealth of the nation has largely increased. He can call the roll of millionaires to-day and thousands will respond, where before the war there were less than five hundred. He can wipe the sweat from his weary face and reflect that among the 8,000 millionaires may be enumerated the names of twenty American citizens who have gathered \$1,500,000,000 from the toil and the tears of 60,000,000 people. [Applause.] These twenty men have it in their power to combine their efforts and fix the price of every bushel of wheat, every ton of coal, and every day’s wages of labor, between the Hudson and the Sacramento. He can reflect that these twenty men have it in their power to name the majority of the senators, congressmen, governors, judges, and legislators in twenty States.

"The fight for the restoration of silver is a fight of the debtors against the creditors, the laborer against the capitalist, of the poor against the rich. To-day all over the Northwest the farmer views with dismay the narrow margin between the cost and the income of his wheatfields, and wonders why it is that the prices of those things that he has to sell continue to fall in value so much faster than those things which he has to buy.

"Neither miner, nor farmer, nor planter need seek long for a cause of their distress. They will find it in the offices of the Bank of England; in Paris and Berlin; in the counting rooms of Wall Street; they will find it in the phrase, "demonetization of silver," which whether fraudulently or inadvertently originally incorporated in the national laws, has ever since been kept there by the efforts of a cruel, rapacious cabal. The clandestine law of 1873 ought to be ejected from the national statutes immediately and unconditionally. [Applause.] Any lesser measure that we consent to will be cowardly and ineffectual.

"That nation which is the greatest consumer in the world, that nation which consumes 50 per cent. and produces but 7 per cent. of the world's supply of silver, seduced the nation which produces nearly 50 per cent. and consumes nearly 25 per cent. of the world's supply of silver into a conspiracy to strike 35 per cent. from the value of silver. That nation which is the greatest importer of wheat in the world into a financial and commercial pitfall where 35 per cent. was taken from the value of wheat. The nation whose looms would be idle, and whose people would be hungry, and whose government would be rent by the storms of riot without a supply of American cotton, inveigled the nation which is the greatest producer of cotton into striking 35 per cent. from the value of cotton. Why, gentlemen, England is the bunco steerer of the world. [Applause.] And Uncle Sam is the gentleman from the rural district. [Laughter and applause.]"

PROGRESS OF THE ENLIGHTENED.—The stagnant ignorance of the conservative Chinese is driving them from the tea market. 97 per cent. of all the tea was produced in China thirty-five years ago. Now European planters in India have superseded them, producing 57 per cent., while China has fallen to 43 per cent. Let all old fogies take warning.

TREATMENT OF HYDROPHOBIA.—Hydrophobia has often been successfully treated, but successful methods have been entirely neglected by the medical profession, and the methods of Pasteur alone relied on. It is interesting therefore to find that there is satisfactory evidence of his success.

The British Medical Commission, appointed by the House of Commons in 1886, has decided that "the efficacy of the anti-rabic discovered by M. Pasteur is fully demonstrated." This result was reached after nearly a year of investigation by the leaders of a profession which is slow to accept demonstration, and in spite of strong opposi-

tion and criticism against Pasteur. It must be considered a finality, for the members of the Commission are among the most eminent scientists of the times, such as Sir Henry Paget, Sir Joseph Lister, Sir Henry Roscoe, Sir John Lubbock, Prof. Michael Foster, Prof. R. Lankester, Dr. Lauder Brunton, Dr. Richard Quain, Prof. Burdon Sanderson, and Prof. Victor Horsley. Of Pasteur's interesting narrative I quote only the following:—

“In the month of March, 1886, nineteen Russian peasants, clothed in the skins of animals, came all the way from the neighborhood of Smolensk, after having been bitten by a rabid wolf. The wolf, roaming through the country for two days and two nights, had attacked these peasants with such fury that some were actually disfigured, while others were lacerated and bruised. This batch of Russians caused great anxiety, because, whereas in the case of dog bites one person out of six dies, the percentage of deaths after bites from rabid wolves is very much higher. The virus is the same, but in most cases the dog after biting passes on, whereas the wolf worrying its victim favors the introduction of virus. Often of twenty people bitten by a rabid wolf every single one dies. . . . Of the nineteen Russians sixteen went home cured.

“The three Russians who died had horrible wounds on the head. At a post-mortem examination of one a broken tooth of the wolf was found sticking in the skull. When, on the eve of their departure, the sixteen others, after being cured, crossed the door of the laboratory for the last time, they felt a religious veneration, just as if they had been crossing the door of the Kremlin.

“These sixteen Russians are in excellent health still.

“William Chamberlain, of San Antonio, Texas, was bitten on March 9, 1888, by a rabid wolf. He came to Paris, the marks of three severe face-bites being still plainly noticeable. The treatment, owing to the length of the journey, was begun on March 30, only twenty-one days after the bite, and did not come to an end before April 24, 1888. Chamberlain had been submitted to very few inoculations when a telegram informed the doctor who was accompanying him that a man bitten at the same time, but who, owing to want of money, had not been able to come all the way from Texas to Paris, had just died from rabies on April 14, 1888, thirty-six days after the bite. A large number of oxen, dogs, pigs, bitten by the same wolf, had also died of rabies. He refused all liquid or solid food, and complained of intense headache, causing insomnia. At the laboratory we all thought that his was a desperate case. To-day Chamberlain's health is excellent.”

“At the end of last year the Prussian Minister of Agriculture ordered experiments to be made on cattle, in order to decide the extremely important question whether inoculation affords protection against infectious inflammation of the lungs in cattle or not. These experiments were carried out under the superintendence of Professor Schütz, and the departmental veterinary surgeon, Steffen, in the government district of Magdeburg, and have recently been finished. The experiments were pursued on a large scale, and the result is

that "it now seems to be proved that cattle inoculated with fresh, warm lymph are protected against infectious inflammations of the lungs."

Nevertheless the question of inoculation is still hotly debated, and Pasteur's opponents claim that his labors have not diminished the mortality from hydrophobia.

CREMATION is evidently gaining ground. The N. Y. *World* quotes many expressions in its favor from Bishop Potter, Rev. Phillips Brooks, and Rev. E. E. Hale, of Boston, Rev. J. E. Raymond, Rev. Dr. Tiffany, Rev. Dr. McArthur, Rev. Heber Newton, Dr. Felix Adler, Rev. David N. Green, Rev. J. L. Scudder, W. W. Astor and Andrew Carnegie (the millionaires); Charles Dudley Warner, Gen. Horatio King, Col. Thomas Knox who intends to be cremated, Chas. F. Wingold a sanitary engineer, Prof. C. E. Morton of Harvard, Geo. W. Curtis, and Drs. Sternberg, Tuck, Sibley, and Hammond.

MEDICAL BIGOTRY. — Forty-eight years ago Dr. W. McDowell, of Louisville, Kentucky, drew upon himself the opposition of the faculty by publishing a work on the *curability* of consumption — the most rational work that had ever been published on that subject. The continuance of this bigotry, this jealousy against improvement, is shown in a recent address before the Mississippi Valley Medical Association, in September, 1889, by Dr. J. A. Cutter, of New York, who advocates the Salisbury treatment by rich animal food. Dr. Cutter says: "My father *was nearly ostracized* when he came out, in 1880, with seventy cases published in the Transactions of the American Medical Association, where he simply claimed that consumption was a curable disease."

MEDICAL FOLLY. — Fashions and blind impulses have long had their crazy career in the medical profession. At the present time we have, as a consequence of its dogmatic and stubborn materialism, a determination to find a germ, bacillus, or microbe as the sole cause of every disease. The latest folly in this way is the theory that these animalcula are the sole causes of *pneumonia* and of consumption. This theory is put forth by the physicians of the New York Board of Health in their directions as to the management of consumption. Take care of the expectoration and spittle of the consumptive, and all danger is destroyed and the disease may be eradicated. The causes of consumption have long been well known, and no bacterial theory explains them. As a legitimate result of this theory, a quack is advertising to cure everything with his "microbe-killer."

GIVING THEM THEIR OWN MEDICINE. — The orthodox allopathic colleges of this country have assumed to look down upon their professional rivals of the liberal schools as incompetent and unworthy of recognition, notwithstanding the fact that the liberal schools have

as high a standard of scholarship and a far higher standing as to practical success. But their own standing is considered questionable abroad: their claims are looked upon with contempt in Great Britain. No American degree is recognized at all in that country. A letter from an able physician in London says: "Even Harvard and Jefferson have been knocked out *on account of the inefficiency of the graduates.*" Before our American professors and doctors can be recognized in London, they will have to undergo a more rigid examination than they have ever faced in this country.

There are American physicians in England, perhaps a hundred, but the medical authorities will not recognize them or place them on a par with the British. Nevertheless they are engaged in practice, without this recognition, for British law is not as restrictive as the tyrannical laws introduced in several American States. These laws are sometimes abortive, because the liberals have claimed an equal recognition when medical boards are established and the orthodox gentlemen are not willing to associate with them. They want no law that requires them to recognize Homœopaths and Eclectics.

A medical law was passed by the last Tennessee legislature, but has been abortive for this reason. The regulars will not mix in a board with the liberals. All this stupid bigotry is due to the false teaching of medical colleges, which demoralizes their graduates.

THE LANGUAGE OF JESUS.—The personal existence of the teacher Jesus Christ being acknowledged by the world's best scholars, they are considering the question in what language he spoke. It was not, as many suppose, the Hebrew, for in his time the Hebrew was almost a dead language; and the Aramaic, which differs widely, was the common language at Jerusalem. But Greek was also largely spoken at that time, and the old Scriptures were circulated in Aramaic or in Greek. Some Catholic scholars have even supposed that Jesus may have spoken in Latin, but that idea is not accepted now. Greek was the common language of business men at that time, and is believed to have been the language used in the trial before Pilate. In the Greek gospels Aramaic words are sometimes introduced, and the question remains—Did not Jesus and the intelligent Hebrews generally use both Aramaic and Greek?

Questions as to the personal existence of Jesus have recently received additional illustration in the announcement, by Dr. Crabtree of Boston, of the discovery of a copy of an ancient painting purporting to be a picture of Christ by Luke, painted from memory. It represents a head in accordance with the character of Jesus. If the publication of the Journal were continued, I should investigate this matter and publish a copy of this picture.

CHURCH AND STATE.—The so-called National Reform Association is a distinct movement to overthrow American freedom, and establish a theological government similar to the despotisms that have cursed the Old World. Whether the number of bigots and fools is sufficient to render them dangerous is a very important question. Their constitution says:—

"The object of this society shall be to maintain existing Christian features in the American government; to promote needed reforms in the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as *will declare the nation's allegiance to Jesus Christ* and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

This is a pretty frank confession of this revolutionary conspiracy, and it is a strong, well-organized movement, which should rouse the indignant energy of every American freeman to resist the masked diabolism of both Catholic and Protestant traitors.

THEOLOGICAL INTOLERANCE AND INSOLENT.—At a congress of churches held in the Meionaon, Boston, December 12, a fierce attack on Masonic and all other secret societies was made, and a demand uttered for a law prohibiting secret societies. At the same time resolutions were offered in favor of the "establishment of a national Christian party of reform on the basal principles of righteousness and humanity, with confessed allegiance to Christ the King," etc. These gentlemen seem determined to have a theological government, guided by the clergy, but ecclesiastical power is on the decline all over the world.

CATHOLIC PROFESSIONS.—The address of the Catholic Congress by Committee to President Harrison, claiming to express the sentiments of ten millions, asserts their "loyalty and fidelity to the republic and its institutions," and their rejoicing over "the development of the spirit of religious liberty and tolerance"! It is a pity that Bruno did not enjoy this liberty and tolerance.

CONVENTIONAL THEOLOGY.—Talmage announces, Oct. 29, that he is off for Jerusalem, but that if he dies on the way, "I should go straight" to heaven, immediately following this with the remark, "I have been most unworthy, and would be sorry to think that any one of my friends had been as unworthy a Christian as myself"!! This is according to the regular pattern of humility, which means nothing. If he is the most unworthy member of his church he is not fit to lead them. The funny feature of this was once illustrated in a Southern Methodist Church. Brother Moses Brown was accustomed to confess himself in his prayers to be the "vilest sinner on God's footstool," which he had repeated so often as to establish a pre-emption claim on that position. An old negro brother once followed him in prayer, who was unwilling to interfere with Master Brown's Christian rank and titles, and therefore confessed himself to be "the vilest sinner on God's footstool, 'cepting Massah Brown."

KNOWLEDGE OF GOD.—At the dedication of the Catholic University in Washington, Nov. 12, '89, Bishop Gilmour said: "The build-

ing has just been blessed and forever dedicated to the cultivation of the science of sciences, the knowledge of God." It is that kind of fictitious and imaginary science which has prompted the warfare against scientists, imprisonment of Galileo, and burning of Bruno and Tyndale.

THE WESTMINSTER CATECHISM is slowly dying. Even Prof. Briggs, of the Union Theological Seminary, expresses his dissatisfaction with it.

CLERICAL INTOLERANCE. — An English clergyman named Benson refused to give the sacrament to a Mrs. Swayne because she had attended a Methodist church service. Mrs. Swayne prosecuted him, and the Judge decreed that he should be suspended for a year, but if he retraces his steps the court may pardon him.

NATURAL RELIGION. — Professor Max Muller has published a work on Natural Religion, being the Gifford Lectures delivered before the University of Glasgow in 1888 — 628 pages. In this he investigates the history of the religious sentiment of mankind in different nations. It is not a radical philosophic work, but a matter of history, full of details; yet it has a liberalizing tendency, as it shows sectarians how the religious sentiment has developed in other minds as intelligent as their own. The works of J. Freeman Clarke and Samuel Johnson, if less elaborate in detail, would be more satisfactory to the average reader as an exposition of religions.

MYSTERY OF THE GRAND LAMA. — The great city of Lhasa, the capital of Thibet, and Rome of the Northern Buddhists, where the Grand Lama has his throne in inaccessible splendor, from which Europeans are excluded, has at last been visited by an agent of the government of India, Sarat Chandra Das, in the disguise of a Thibetan Lama. The story of this exploration is given in the *Nineteenth Century* for October.

Sharp Criticism.

PROF. J. S. LOVELAND, in *New Thought*, offers the following appropriate criticisms on the Spiritual movement: —

"A mob of stragglers is not the kind of force to accomplish the herculean task involved in the social reconstruction. Organization has been like a red flag to an angry bull with the assumed leaders of Modern Spiritualism. Unable to comprehend the scope, the character, or purpose of the Spiritualistic movement, they have largely diverted and perverted its wondrous forces to the most ignoble ends. Organization has seemed to them as introducing a condition where their occupation would be gone — where ends other than those of selfish individualism would be contemplated and attained. In fact, they have seemed to regard organization as an end itself instead of being a means to an end. Blind, or opposed to the grand end proposed, the reconstruction of the social status, they have consistently opposed the possible means to that end. Organization is simply the correlation of means to a desired end — it is the arrangement of instruments for a purposed use.

"Where no end is desired — no object to be secured — no use to be subserved, there exists no demand, no necessity for any sort of organization. And if our Spiritualism has no common aim, no unitary purpose to secure — nothing but the occasional satisfaction of an individual as to future life, or the personal joy of a believer consequent upon some message from a departed friend, then we need no organization, no public effort of any kind.

"We had better do as we were substantially advised last year on these grounds,—discharge our lecturers and turn this camp-meeting into a great mediums' meeting; for that is all we have any concern in as Spiritualists. Shall we do it? By your presence and by your employment of speakers, you answer, no!

"That *no* proves that you recognize the fact with more or less clearness that Spiritualism is something more than manifestations — that it has principles, or philosophy, as well. And if so, then we need that form of organic combination which will most perfectly answer the purpose to be accomplished. What that purpose is we have already submitted, and it only remains to be seen whether we are equal to the emergency, or whether we retire ingloriously from the field, leaving the contest to some other and more worthy movement. The tide will not wait, nor will time go backward. The accepted time is now. The anguish-burdened heart of humanity implores us to go forward to her relief."

There is a great deal of wholesome though somewhat bitter truth in these remarks. The Spiritual agitation does not amount to an efficient movement. There is not enough of moral and intellectual power enlisted to make a revolutionary impression. The capital contributed has too often been given ignorantly, blindly, and foolishly, like that of the Seybert bequest and the Boston Temple. The money given to each might as well have been dropped in the ocean. They only advertised the folly of Spiritualists.

The spirit world has very little satisfaction in the results of spiritual agitation; and mankind, after ages of ignorance, barbarism, and selfish strife, are wretchedly unfit for the higher life to which the spirit world would lead us. To proclaim the true principles of social order and progress, and attempt to organize them in a movement, would be to engage in a century-long battle with ignorance, superstition, credulity, folly, and selfishness.

A correspondent of *New Thought* illustrates a very common condition as follows: "All over this land — it is not confined to any one locality — we find families claiming to be Spiritualists and proud of their superior wisdom, and yet there is not a sample of that kind of literature in their house. Talk to them of buying a book, and they have 'no time to read.'"

And such as these are surrounded by families immersed in the mediæval ignorance of old theology, to whom a copy of the JOURNAL OF MAN would be profoundly unintelligible. Most of the readers of the JOURNAL speak of the intellectual darkness of their communities.

Alas! PROGRESS MUST BE SLOW. We must be content to add

knowledge to knowledge, to dissipate error after error, to encourage a more wholesome education, and, alas, to wait for coming centuries.

To attack the follies and the embodied selfishness of to-day would be quixotic. The critic would be overwhelmed by personal hostility. The JOURNAL, however, is compelled to be somewhat critical—to attack and expose the gigantic falsehoods that lie across our path of progress. But as to other follies, it is silent.

But there is a great future for humanity on this planet. That future depends on the establishment of SCIENTIFIC TRUTH—of that grandest form of scientific truth which comprehends the ethical and makes us familiar with Heaven. That form of UNIVERSAL WISDOM constitutes the science of ANTHROPOLOGY. When it is recognized, understood, and obeyed, the Utopian or Millennial age will have arrived. To this the JOURNAL OF MAN is devoted, and *future publications* will make this bold assertion plain to every reader.

The Times are out of Joint.

ONE must have a very buoyant spirit or a very profound and well-grounded faith in the beneficence of things to read the daily papers now-a-days without becoming a pessimist. To be sure, the press mirrors all phases of life, but seems to lay the emphasis upon, or give the greatest space to, the daily dish of horrors. The one cheering thought is that the good deeds are more apt to go unreported than the bad ones, as the papers necessarily reflect more of the dark than of the bright side of life.

This morning's *Tribune* reports that "a drunken ruffian, who had forced his young wife into a life of shame that she might support him, was stabbed by the woman in her mother's home."

She had frequently sought relief from his infamous treatment in the home of her mother, but this time he followed her there, beat and kicked her until her face was cut and disfigured, and in her frenzied fight for life she plunged a pair of shears into his side. Then the cowardly brute called a policeman. The woman was arrested and locked up.

We may never hear the sequel of this tale of woe, but we may be sure that such brutes as this husband will continue their fiendish assaults on helpless wives as long as marriage continues to be the institution which it is, which by general sentiment gives the husband authority over the wife to do with her as he pleases.

It remains to be seen to what extent the courts will sustain this wife in her revolt against her lord and master. Just now he is at large and she is locked up. Probably she is safer where she is, for if she were let go we might next hear that the husband had gouged out her eyes, following the example of one of his breed across the river—in Brooklyn.

In a late edition of the Sunday *World* Nellie Bly uses nearly a page with a sensational account of how she bought a baby for \$10. There was an effort to make it appear that this selling and buying of babies was a regular sort of slave trade in this great city; but the evil is not in the direction that she would have us believe.

There are in this city many persons of both sexes who run establishments where unfortunate young women may go and remain until delivered of illegitimate children. These children are disposed of at a price ranging from nothing to \$100 to people who want children and have them not. One can hardly suppose that there is any abuse in the buying; that is to say, it is not at all probable that a baby so disposed of is likely to be ill-treated. It would cost too much in money and care to raise an infant to the age when it could be made useful as drudge or slave. We have no doubt that children so purchased are almost invariably well cared for.

The real evil Miss Bly did not point out — perhaps she didn't think of it, perhaps she didn't dare to — and that is the necessity that, under present social conditions, a young woman, unmarried and pregnant, must, to save herself, cast away her child. Our Christian civilization ordains that a young woman who has “loved not wisely, but too well” must either seek refuge in the river, where many of them go, or in some house of refuge, public or private, where her misfortune can be concealed and her infant disposed of.

Even the Sisters of Mercy in charge of the Catholic Foundling Asylum take money for infants, and it is proper that they should. It costs the Institution \$120 to take care of a child until it is one year old; and any one wanting a baby for adoption ought to be willing to pay that cost. The midwife in private business who gets \$10 or \$25 for an infant probably has to pay a large part of that to nurses in her employ. It may or may not be a pleasant or lucrative business, but while society places a premium on hypocrisy it is at least a necessary one.

In this connection we will offer a letter recently received from what purports to be a young woman in Chicago. Anthony Comstock once sent out just such letters as this, which he called “test letters,” to some physicians in this city. He succeeded in entrapping one or more of them into committing an offence against the United States mail laws. Perhaps this is a “test” letter artfully devised by the slimiest sneak of all sleuth-hounds to see if we can be trapped; if so, we need waste no sympathetic tears over it; but it is not likely that all the letters of this kind which we receive are *decoys*, and we know only too well that many unfortunate young women awake to find themselves in the predicament of the one who sends us the following appeal:—

DR. E. B. FOOTE—

DEAR SIR: I now address a few lines to you asking you for your kind advice and help which I see you are so kind in giving to poor unfortunate beings. Now, Dear Doctor, I consider myself, at present, one of the most unfortunate girls living, and come to beg you to please restore me to my former happiness. As many a foolish girl, I was also led astray by a flattering tongue and yielded to the wishes of a cruel, cold-hearted villain, “after promise of marriage,” who now knowing the condition I am in, scorns me and says he will never marry me. Oh! Dear Doctor, what am I to do? I am the only support of a kind old mother, whom I would sooner see bearing me to my grave

than bring this shame and disgrace on her. Oh! if she knew the dread her only daughter, whom she always prized so dearly, being her only help, was living in, she would die with grief. Oh! Dear Doctor, I have read "Plain Home Talk," and several more of your works, which I have in my possession, and know from what I have read, that you are a kind-hearted man, and with a few words of advice, can restore to me all my former happiness, and keep all my friends. Oh! Dear Doctor, I have been living happy and contented before, working day by day to earn bread for my poor old mother, and Dear Doctor, I only yielded thinking his promise was as true as my love, and by that I would make a home for my mother and myself. I did not mean to be wicked by doing so, but Doctor I loved him so dearly. Oh! Dear Doctor, I have told you all, and hope that you will help me as I surely know you can, for if you don't, I can do nothing else but take my own life to end all. It is better for me to do that, if you forsake me, than to cast three wretched lives on the mercy of this world to be scorned.

Hoping with the greatest anxiety to hear good news from you as soon as possible. I remain

Yours obediently.

It should be superfluous to say here that the kindest-hearted physician would be committing a crime in the eyes of the law if he complied with this sad girl's request. If he were to direct her to the home of one of these "slave traders" so artfully discovered by Nellie Bly, would he not be risking his reputation as a respectable citizen.

The more we know of this world the more we hope there is a better one—the atmosphere of which will not support the life of fiendish wife-beaters, seductive "cold-hearted villains," or hypocritical frauds acting as agents of Societies for Promotion of Crime.

The foregoing forcible article was not designed for insertion in the JOURNAL OF MAN, as the Journal has not space for the extensive discussion of such subjects, but was by mistake taken by a compositor for copy, and being in type, appeared too good to be rejected. The brutalities of which the article speaks are in constant progress, and the timidity of women as to seeking redress allows them to continue. A few days since Mrs. B. J. Brown sought relief in the divorce court of Boston from John A. Brown, a theological student, with whom she had *lived thirteen years and borne four children*. The testimony revealed a shocking beastliness and murderous passion in her husband, but "she said that the reason she had not complained to her friends of such abusive treatment and neglect was because she was ashamed to let them know to what a brute she was married"!! And yet there are theological bigots who would like to prevent relief from such barbarities by closing the door of divorce.

Glittering Tinsel.

"All is not gold that glitters" is an old saying; but there is an exceedingly thin layer of gold on showy tinsel. The tinsel of literature captivates many superficial people. This is apropos to the lec-

ture of Sir Edwin Arnold at Harvard, in the Sanders Theatre (Oct. 1), which was listened to with much applause, because it was from Sir Edwin. It was on the "Philosophy of the Upanishads." But as philosophy is the grand result of accumulated knowledge, what philosophy can we expect before the knowledge is accumulated? — evidently nothing but self-evident platitudes and dreamy conjectures.

These Sanskrit Upanishads, of unknown antiquity and claiming a superhuman origin from Brahman, are said to derive their name "from the mysteriousness of the doctrine contained in them, and perhaps also from the mystical manner in which they propounded it." This effete material from the very depths of ancient ignorance and superstition was the subject of Mr. Arnold's lecture, and he pronounced their authors "the profoundest metaphysicians philosophy had ever produced." Yet philosophy, as shown in our last issue, never produced a metaphysician. Metaphysics has been but a blind staggering and groping in pursuit of philosophy, without knowing in what direction to look or feel.

The doctrines of the Upanishads he described as comprehending an eternal comprehensive soul or soul of souls, an illusive universe, and "how the reunion of the *transmigrating individual soul* with the one soul is effected," which is but the dream of superstition. He said that the pessimism of Indian philosophy, which included Brahmanism and Buddhism, sprang not from *despair* but from *disdain* — two equally morbid sentiments, utterly unfit for a system of ethics and comparing very unfavorably with the religion of Jesus.

"He reminded his hearers that the idea of the transmigration of souls was a universal element to be found in the beliefs of all races, and cited passages to show how, in the Hindu philosophy, by means of worship, work and renunciation, the wandering personal soul became finally merged into the universal soul, as a drop of water becomes merged into the ocean." Basic falsehoods such as these inevitably lead to social evils, which was very apparent, as "in the latter part of his lecture, Sir Edwin Arnold illustrated how the obscure doctrines of the Upanishads had penetrated into the daily life and customs of the people of India. In all that broad land, he said, there is not a single marriage in the sense in which we understand the word. No husband ever chooses a wife, and no wife ever selects a husband. The first reason for that we find in the Upanishads. The Hindu father and mother are indifferent as to who shall be the wife or husband of their child, because they think every human soul is the same. The consequence is that the Hindu maiden of 5 is betrothed to a bridegroom of 7; when she is 12 or 13 and he is 16 or 17, she goes as wife to live with her husband, passes from the control of her parents, and becomes a part of her husband's family. A beggar woman you never see in India, because if her husband dies she passes into the guardianship of another family, for she must never marry again. Here again you see the influence of the Upanishads. The loss of her husband is due to some sin committed by her in a former life."

The degradation of woman in India, her abject social position, and

the condition worse than slavery of the Hindu widow, are well known, and the prostrate, feeble, and ignorant condition of India is due entirely to the downtrodden condition of her women in the past. In degrading woman her posterity are necessarily degraded, and the emancipation of the women is the only possible regeneration of India.

When Mr. Arnold employs his literary and poetical talents to eulogize and beautify ancient superstitions and modern degradation, he is prostituting his abilities. The glittering phraseology of a poet cannot hide from the eyes of practical observers the decay and degradation of a great empire under the control of ancient superstitions. It is time that our literature was seasoned with a little healthy common sense — time that our huge mass of antiquated and decayed literary lumber was thrown overboard, to make room for the overwhelming mass of novel and important knowledge which every year develops.

Even Mr. Arnold, in eulogizing the Mahabharata, an ancient Hindu poem of about 5000 pages, is compelled to acknowledge that a large part of it is mere rubbish, and from his description of the remainder it is apparent that the word rubbish would cover it all. *What need have we for ancient literary rubbish when we are flooded with the productions of modern genius, investigation, and enlightenment,* and unable to recollect even a tenth part of the titles of really valuable books recently issued.

The amiable optimism which enables Sir Edwin Arnold to find so much merit amid the rubbish of oriental literature, becomes a very pleasing trait when it enables him to realize the merits of the original American poet, Walt Whitman, whom a few Comstockian prudes endeavored to dishonor, but who has been so nobly sustained by American authors. One of the most pleasant passages of recent literature is that which describes the very cordial visit of Arnold to the infirm old poet in his humble New Jersey cottage.

THE BATTLE OF SCIENCE.—“Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities — whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party? It is true that if philosophers have suffered, their cause has been amply avenged. Extinguished theologians lie about the cradle of every science, as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated; scotched, if not slain. But orthodoxy is the Bourbon of the world of thought.”— *Huxley*.

We may well add to Huxley's remark, — who can portray the life-

long struggles of the bold thinkers, the original discoverers and inventors, whose toils have been increased, their lives darkened, and labors for mankind made for a time abortive, by the intolerant dogmatism of professional scientists — the class to which Huxley belongs? Huxley can well condemn the bigotry of theologians, but belongs himself to an equally bigoted class. The *Popular Science Monthly* is the organ of physical scientists, and its bigotry is not surpassed by that of any theological journal. The same remark is true of the majority of old-school medical journals.

However, the world has advanced so far in liberal principles that even an eminent clergyman of the Church of England, Canon Farrar, criticises the bigotry of the church almost as freely as Huxley. He says in the *Forum* for November: —

“In both domains (science and biblical criticism) numberless priests, and even whole generations of priests and religious teachers, have maintained and enforced views which are entirely false. The beacon light of progress over every such sunken reef of persecuting ignorance should serve as a warning to the modern teacher to avoid the arrogance of a nescience which takes itself for knowledge and denounces what it cannot understand.”

[Thousands are doing the same thing to-day.]

“Thousands of pulpits fulminated anathemas against the early geologists; and one religious controversialist, with the exquisite culture and suavity which marks the ordinary language of self-sufficient bigots, satisfied himself that during the ages which preceded creation, ‘God had been preparing a hell for geologists.’ Yet before thirty years had elapsed, the rejection of the truths which paleontology had revealed would have been regarded as the mark of an idiot. . . . Let the modern preacher learn a little wisdom, a little modesty, a little suspension of judgment, from the disastrous annals of the past. ‘His curses, like chickens, will only come home to roost.’

“Let the modern preacher adapt himself to these changed conditions. Let him do his best to keep pace with the advance of knowledge. Let him be *quick-eared to the whispers of all new or rediscovered truths.*”

Alas! where are these ideal preachers to be found; it is safe to say that Farrar himself is probably not one of them. A few who venture in that direction do it at peril! It is much easier to denounce bigotry in the past than to show independent liberality in the present. Even the most stolid medical bigot will speak of the folly of the opponents of Harvey, while he is himself following their example.

“MONKEYS THAT MINE GOLD.” — The article under this head in the last Journal was very interesting reading. It was paralleled a long time ago by a similar story of monkeys working well in a hemp field. Is it not very charming to think that education can develop so much intelligence in animals, and is it not interesting to show that the monkey might have been our remote ancestor improved by a

thousand centuries of educational evolution? Darwinism needs its missing links, and monkey intelligence seems to supply a link that was wanted. Nevertheless our readers will form their own opinions on this subject, and in our next issue an editorial opinion will be given which will probably receive their assent.

The foregoing remarks were crowded out of the December Journal, and now the editorial opinion must be given that the stories of monkey performances are a part of the series of courageous hoaxes floating around in the newspapers, many of which have been contributed by a romancer named MULHATTON. Of this class we have stories of wonderful meteors, of a cave in Mexico, among the ruins of Palenque, where the most astonishing wonders of electric science were displayed, of a pool in Tennessee County where phantom fish appear which cannot be caught, as they are but ghosts; of Dr. Gabriel's experiment, who after losing his wife ran down in health. His wife appeared in spirit, but he could not see her, although the fishes in the aquarium felt her presence. He undertook to construct an apparatus of colored lenses by which he could see the spirit, and when she came again he used it and saw his wife, but never saw anything more: he was blind, and soon died, not omitting to drop his wonderful lenses and shiver them to pieces!! This crazy story was started in the "Temple Bar" magazine, and it is on its rounds! Spiritual papers are very liable to being caught in these hoaxes, but no class are exempt.

Another specimen of these hoaxes is the "curious Arctic flower that blooms in Siberia," which travels the round of newspapers in this fashion, which I quote from the *Boston Herald*:—

"It is called the snow flower, and is said to have been discovered by Count Anthoscoff in the most northern portion of Siberia, where the ground is continuously covered with frost. This wonderful object shoots forth from the frozen soil only on the first day of each succeeding year. It shines but for a single day, and then resolves to its original elements. The leaves are three in number, and each about 3 inches in diameter. They are developed only on that side of the stem toward the north, and each seems covered with microscopic crystals of snow.

"The flower when it opens is star-shaped, its petals of the same length as the leaves, and about half an inch in width. On the third day the extremities of the anthers, which are five in number, show minute glistening specks like diamonds, about the size of a pin's head, which are the seeds of this wonderful flower. Anthoscoff collected some of these seeds and carried them with him to St. Petersburg. They were placed in a pot of snow, where they remained for some time. On the first of the following January the miraculous snow-flower burst through the icy covering, and displayed its beauties to the wondering Russian royalty."

Apropos of monkey hoaxes, the *N. Y. World* has just given us another fine illustration of popular gullibility and ignorance. It seems the painter J. G. Brown said that the value of an oil painting depended on the square inch that held the painter's name. This was

disputed by other club members, who held that the public were not fools, and to settle the matter Mr. R. Fullerton said:—

“I’ll tell you what I’ll do. I never painted a picture in my life, but I’ll bet you a dinner for the whole crowd that I can smear some colors on an old canvas and put it in a gilt frame, and that it will sell for over \$100 if attributed to some well-known artist.”

That settled it, the bet was taken at once, and arrangements made for the members to witness the manufacture of the masterpiece and watch the progress of affairs.

Mr. Fullerton got an old 6x12-inch piece of mounted canvas and four tubes of the cheapest kind of paint that is made, together with a 10-cent bristle brush and 2 cents’ worth of varnish.

There was a meeting of the Old Curiosity Club upon the fateful night which was to see the creation of another gem, and with mug of beer and puff of pipe the members sat in stolid silence as the burly painter rolled up his sleeves and started in.

The painter lost no time in making useless sketches or looking out for perspective. He simply squeezed out some blue paint across the centre of the canvas, saying:—

“Here goes for the distance,” and then he started in for the sky. This it was decided should be “luminous.”

And on top of a broad smear of vague green he put some blotches of white and yellow to represent clouds. It took ten minutes to put in the sky, and then a member disconcerted the assemblage by saying that it looked like a patch of stagnant water. So a blacking-brush was rubbed across the horizon to make a gathering storm.

The foreground and the middle distance still remained. The artist found at this stage that the only other paint he had was some burnt sienna. Genius, however, was not to be balked in such a manner, and it was quickly found that a mixture of all four colors gave another tone, and with this the foreground was rapidly filled in.

Then it was found that the gathering storm had got mixed up with the distant mountains on the right, and so some blue and brown were put in here to make what was called “a bold bluff.” A little greenish blue was then put down near the bottom of the picture to represent anything the spectator might fancy, and with this the masterpiece was completed in a fraction over twenty minutes by the watch.

This wonderful picture was for some days offered in a bric-a-brac shop for fifty cents, but nobody would take it. It was then sent to Leavitt’s auction room, 789 Broadway, in a handsome frame, marked with the name of the famous artist George Inness, and labelled “from the collection of Sam. E. Goodwin.” It was displayed, and inspected by the picture buyers, receiving many compliments, and immediately started at \$50, and after an animated contest got up to \$165, when one of the club bid it in at \$175, and the believers in popular intelligence paid their wager by giving a dinner to those who consider the picture buyers mostly fools. But while trash was sold for \$175, a young artist of superior merit in New York com-

mitted suicide from discouragement at the inability to sell his pictures.

This is a good illustration of popular intelligence. The steam engine, the railroad, the telegraph, the gaslight, and the demonstrated facts of psychic science, have received the opposition of the universal mob, while the conglomerate nonsense of Mrs. Eddy circulates by the thousand, Schweinfurth is accepted by many as a divine Jesus Christ, the church that burned Bruno and never repented is rising in power, and the sublime romancing of Mad. Blavatsky is accepted as philosophy!! and Muggins, Spriggins, or Donahoo assumes to be a reincarnated Solomon or Socrates or Plato!! and this nonsense of reincarnation is solemnly endorsed by a French Spiritual Congress.

In the *Two Worlds* of Nov. 15th, the editor, Mrs. Britten, punctures effectively the Hindu bubble, which has been presumptuously labelled Theosophy, showing its baseless assumptions and its slanderous falsehoods. The so-called Theosophic Society, she shows, was started in New York about thirteen years ago (the first meeting being held at her residence) *as a simple Spiritualist society*, but for want of ability to make it interesting and satisfactory it gradually died out, and then Mad. Blavatsky changed her attitude, making it a society of oriental doctrines and repudiating the Spiritual science she had previously sustained, emigrated to India, and started the *Theosophist* — as purely sensational a movement as ever gulled the credulous. This Hindu doctrine is antagonistic to science and to Spiritual progress — is in fact a matter of blind superstition, and bears a close resemblance in its theories to spiritual annihilation.

Among the craziest of recent developments is that of Cyrus Romulus Teed, now of Chicago, who published a magazine called the *Guiding Star*, and is now publishing a paper called the *Flaming Sword*, after the sword fixed at the Garden of Eden. Teed calls himself CYRUS, and says the Lord will appear under the name of Cyrus: so he is quite a rival to Schweinfurth. He has some sort of a school for teaching what he calls Koreshan Science, a fundamental doctrine of which is that the sun is the centre of the universe and this earth the circumference, and that we are living, not on the surface of the globe, but on the inside of a hollow globe. This lunatic publishes the names of a doctor and a professor as assistant editors of the *Flaming Sword*.

ANOTHER WARNING AGAINST CREDULITY. — That illimitable liar and habitual swindler Madame Diss De Bar, after serving her six months at Blackwell's Island, to which she was justly condemned, is again at her old performances. Some benighted Spiritualists endeavored to sustain her as a martyr when condemned. The quondam editor of the *Better Way* was her zealous champion; but that respectable journal is now in better hands. Her condemnation was not a condemnation of Spiritualism but a just punishment of Spiritual fraud mingled with genuine phenomena. It is a sad fact that the amiable and credulous Mr. O'Sullivan introduced this woman to the public as

a specimen of Christian Spiritualism. Some years ago she robbed a wealthy widow in Boston of \$2,000 — a simple robbery — while giving a spiritual performance, and it was *after* this that she was presented as a Christian Spiritualist.

Recently, falling as usual into beggarly poverty, she imposed herself by her impudence upon a wealthy widow in Washington City, and played upon her by false messages until she induced the lady (Mrs. L.) to go with her to London, professedly to see her old friend, Mad. Blavatsky. Mad. Blavatsky did not receive her and did not know her, but she continued her game, assuming the name of Mrs. Marsh, until Mrs. L., under good advice, recovered her senses sufficiently to leave her suddenly and return to America considerably poorer in purse. When Spiritualists learn to follow the careful methods of honorable science and to demand honesty in all their dealings, these dishonorable follies will cease. But perhaps the crop of fools will always be large enough to make knavery profitable for a short time.

By the way, those grandiloquent impostors, Butler and Ohmart, though driven out of Boston, are still prowling around somewhere and reaching the credulous and sympathetic gullibles through the *Esoteric*, in which Vidya Nyaika (Ohmart) flourishes with a grandiose magniloquence which even Mad. Blavatsky could hardly surpass, seeking to raise money for their bogus college of miraculous pretensions. As a specimen of magnificent, persistent, ingenious and audacious lying, the productions of Ohmart have never been surpassed. He has a sublime faith in the gullibility of mankind, and hopes for contributions to his great institution, which will produce wool without sheep, food without limit, and cities more magnificent than Rome, but *must beg* a few dollars to begin business!

LITERATURE AND TRUTH ought to be one and indivisible, but they are not. The chief mass of our literature in the daily papers is but a matter of business — an appendage to advertising business. The reading matter is cheaply given away to circulate the advertisements which constitute the body of the paper. Newspapers are published to win circulation by catering to the popular taste, however depraved it may be, and the question of truth or permanent importance to humanity, in any doctrine, is not much considered. The press belongs to capital, and its writers are the servants of capital. This lamentable truth was frankly blurted out at the Boston Press Club Banquet, Nov. 12th, by Joseph Howard, a famous New York writer for the press. Mr. Howard said: "Seriously, he doubted whether journalism of the present day was on a level in the higher ranges of life with the journalism of 25 or 30 years ago. In slavery times, in the times of Horace Greeley and Raymond, there was an issue. What principle was there to-night in journalism? It is in the physical elements of progress, said the speaker, that we progress, along the line of art and science, but in no other way. There isn't a man among you who dare say what he absolutely thinks about the moral questions before the country and the world. [Laughter.]"

CRAM, CRAM, CRAM.—Those who read the “Development of Genius by Proper Education,” in the *Arena* for December, will realize how greatly we need development in the place of cramming. We have an entirely false conception of education, equally in the common schools and the universities, and our highly educated youth are not only impaired in force of character, vigor of thought, and physical energy, but deprived of the profitable results of some of the best years of life, even more unfortunately than the youth of Europe. An ample intellectual and practical education ought to be acquired by the age of 18, and active life then begun. In the next seven years the foundation should be laid for independence and a family. But these seven years are often frittered away by a pedantic system of educational cram before active life begins, thus robbing him of one fifth of his active life, and burdening his parents with a large and unjustifiable expense.

LITERARY ECCENTRICS.—The most acrobatic and kaleidoscopic of these is George Chainey. Formerly Orthodox, Unitarian, Agnostic, Infidel, Spiritualistic, Theosophic, Gnostic and again quasi-orthodox—leaving his family to be connected with Anna Kimball, as the “mother of his soul” and conjugal companion, and then teaching the original bisexual nature of the first people, who were degraded by developing into two different sexes with consequent sexual intercourse, he has deserted Anna, and now appears in London, where Saladin of the *Agnostic Journal* describes him as follows:—

“George Chainey, of America, the mildest visionary that ever saw visions and dreamt dreams, called upon me again the other day. He has a coffee-colored face, and great black eyes like a gazelle, and his kingdom is not of this world. He poses as a Christ, and is the most unruffled sort of Christ imaginable. When reviled he revileth not again. He gets into no scrapes with scribes or Pharisees, and is so far removed above human emotions and passions that he cares not a jot should some Judas betray him every hour of the day.

“Mr. George Chainey is engaged in producing a book to be called ‘Shusan’—not Susan, mark you, for George is now away a thousand miles over the heads of all mere Susans, although popular report hath it that he was not always so. This Shusan of his is the name of some old palace mentioned in the Bible, and which, being translated according to George, meaneth roses and cat’s whiskers. This book, George assures me, is being composed principally in his sleep. Whether revealed to him by the Lord, or quite the other party, he saith not.

“George tells me he has called on Madame Blavatsky to impress upon her the necessity of her undertaking the sublime task of digging profound esoteric truth out of a mixed mass of more or less illiterate and archaic drivels and bombasts.”

MEDDLESOME LEGISLATION.—In the State of Minnesota an act passed in 1887 established a State Medical Board of Examiners of nine members—seven Allopathic and two Homœopathic—who have the exclusive irresponsible power to license those who wish to

practise medicine, with authority also to revoke licenses for anything they may choose to call "*unprofessional*" conduct, which is virtually giving them legislative power over all physicians. Under this act they have taken the liberty of rejecting a well-qualified physician whom they did not want in Minneapolis. He does not surrender, however, but goes right on, and if some one would take such a case to the supreme court such a law would be found incompatible with any constitution which has the usual safeguards of liberty.

The Legislature of Illinois has passed a law forbidding the marriage of cousins. Perhaps the cousins understand their own rights and interests better than the legislature. That the inter-marriage of cousins is necessarily injurious to their offspring has never been proved, but that the marriage of confirmed drunkards is a curse to posterity is well known. If the legislature had forbidden drunkards to marry and authorized immediate divorce from any one found intoxicated, they would have shown better judgment. Immediate castration ought to be the penalty for every States prison crime.

We have another specimen of attempted meddlesome legislation in the attempts to procure national legislation on the Sunday question, which was once so signally defeated over half a century ago by Col. Johnson's famous Sunday mail report.

And we have a very small specimen of the same kind in the city of New York, where the authorities have prohibited hand-organs and musical bands on the streets—thus depriving many poor men of employment and interfering with the pleasures of children. They will probably repeal it.

Mohammedanism and Christianity Compared.

AT a recent dinner of the Liberal Union Club, of Boston, at which Rev. Jas. H. Wiggin presided, Rev. Mangasa Mangasarian, formerly pastor of a Presbyterian church in Philadelphia, made a remarkable address on the "Moral Results of Mohammedanism and Christianity."

"He said that there were but two missionary religions in the world, Mohammedanism and Christianity, and that the contest for religious supremacy had narrowed down to them. The latter was born in the East, about six centuries earlier than Mohammedanism, yet the younger religion has driven it out of that region and forced it to find a home in the West, while the Moslems are still extending their conquests in Asia and Africa. In 'the dark continent' they throw into the shade the progress of their rivals. While the Mohammedans, wherever they go, amalgamate with the races they find, the missionaries never mingle with their converts except for a few hours in church. By their conduct they keep up the distinction of caste, thus teaching that those upon whom they are working are good enough to be considered brothers of the Lord, but not good enough to be brothers of themselves; and this is the principal reason for the non-success of the Christian missionaries.

"It has been said that Islamism, on account of its doctrine of fatalism, cannot adapt itself to the progress of the world, but the Arabs successfully met the armored warriors of Christendom, and for years led the world in literature, art and science. The progress of a nation is due, not to its religion, but to its genius, which interprets its religion in a way to spur on its natural inclinations instead of fettering them. Under Mohammedanism the Anglo-Saxon and Teutonic races would have led the world to-day. The Caucasians have progressed, in spite of the fact that their discoveries and inventions were contrary to the teachings of the Bible. The standing charges against Mohammedanism are that it has encouraged and kept alive despotism, polygamy, and the slave trade, and that it is intolerant of opposition, which it suppresses by persecution; but these are more the natural outcome of the country and the people than of the religion. Despotism is one of these evils which both the Bible and the Koran recognize. There is more freedom to-day in Mohammedan Turkey and Persia than there is in Christian Russia, and as much as there is in Austria and several other monarchical countries. In Turkey, Christianity enjoys a larger freedom than Mohammedanism does in British India. All Christian denominations have representatives in Constantinople, and no Mohammedan meddles with the work of the missionaries. There is no more polygamy in Turkey than there is in America. Mohammedanism gives a sacredness to the marriage tie that is not given to it in Christian countries, and divorces are not so general there. Women also have rights in Turkey that are not recognized in Christian countries. Polygamy is a product of the Orient, not of Mohammedanism, and Mohammed discouraged it, while the disciples did not. In regard to slavery, Mohammed said: 'The worst men are those who sell men.' Where is there anything in the Bible to compare with this? By the law of the Koran, as soon as a slave becomes a Mohammedan, he receives his freedom, and thus slavery decreases as Mohammedanism advances. As the negroes embrace this religion, they advance rapidly in intelligence and morality, and it has been said that, where one negro has been raised by Christianity thousands have been driven into deeper degradation by the gin trade. Another thing to be noticed is that there is more honor and honesty amongst Mohammedans than among any Eastern Christians. The vital defect in both religions is that they lay the emphasis, not on natural goodness, but on some doctrine, thus giving the impression that there is something better than morality.

"Mr. Mangasarian illustrated the points in his address by making comparisons between many Christian and oriental customs. After he had concluded his remarks the subject was further discussed by several members of the club."

A CAPITAL REMARK. — Hudson Tuttle, in an able essay in the *Banner of Light*, says: "*The older an idea, the greater the probability that it is false,*" — a saying that ought to be loudly repeated in every church and college.

Valedictory.

THE JOURNAL OF MAN has now been published three years, during which it has established very pleasant relations with many worthy friends, and I hoped these pleasant relations might be continued for life, but human energy is limited and days are but twenty-four hours long.

Before undertaking the Journal, the tasks to which I was pledged were more than sufficient for my time and capacities. The Journal was an additional burden to one already overloaded. By renouncing recreation and judicious rest, I have struggled on with the Journal, but at the expense of other more important duties. Therapeutic Sarcognomy has been delayed for years, the improvement of electric apparatus has been delayed, communication with the public through larger channels has been prevented, and the eight other volumes necessary for the full exposition of Anthropology are kept in abeyance.

Now when the 4th volume of the Journal is to begin, a tired brain protests against its burdens, and the imperative claims of the sciences which the world urgently needs come in to forbid any more journalism at present.

In suspending the Journal, the writer trusts he will not cease to supply its friends with results of scientific labor and discovery. Therapeutic Sarcognomy will probably appear in April (an enlarged edition) at the price of \$4, and all who wish it should send in their names as applicants to insure its early delivery.

The Syllabus of Anthropology will be passed through the press the present year, and unless extended beyond my present calculations its price will be two dollars. Such at least will be the prices of these two volumes to those who apply in advance of publication.

If a new scientific volume can be brought out annually, that will be far more important than the Journal. Journalism is to me a fascinating labor, and for every number of the Journal I prepared twice as much matter as it could receive, but I must leave such labors to those who are more nearly in sympathy with the present generation, while I prepare that for which future generations will be ready.

I hope, too, to address the public occasionally through the *Arena*, the *Religio-Philosophical Journal*, the *Banner of Light*, and the *Progressive Thinker*.

I part regretfully from my circle of readers, and regret too that the great mass of Journal matter already prepared may not be published.

WORDS OF PRAISE come abundantly to the JOURNAL OF MAN from its readers, but from the press they are not common, as the JOURNAL OF MAN lives in a region a thousand miles away from *quid nunc* literature. The following friendly words from a Nova Scotia newspaper are highly appreciated, as they come from the pen of a highly educated and vigorous thinker, whose writings have been appreciated on the other side of the Atlantic:—

“*Buchanan’s Journal of Man* is a very able and interesting monthly

of 56 pages, edited by Dr. J. R. Buchanan, the eminent educationalist, author, and medical expert. The articles are admirable. Their charm consists chiefly in their clear truthfulness, their profound insight, and their giant grasp of facts and principles. To the earnest student as well as to the ablest thinker, these articles and essays are really a high privilege; and afford a most edifying and stimulating study. Intelligent readers soon perceive that they are perusing an author of pre-eminent ability, wisdom, and justice, as also of vast experience and varied erudition and originality. He throws a clear and truthful light on all that he treats of, and presents every study in beautiful order and harmony, not only in its most vast and sublime outlines, but also and equally in its most minute and manifold details. As the name of the Journal implies, Dr. Buchanan holds that 'the proper study of mankind is MAN.' But in this he very justly includes not merely the nature, rights, duties, privileges, and destinies of man and woman, but all the means and instrumentalities by which these are realized; like the noble poet of old who said, 'I am a man and I count nothing human as foreign to me.' In this way he brings in all the live news and burning questions of the day as into a solar focus to reveal and illustrate the vast possibilities and the best methods of human reformation and amelioration. This is done in a way worthy of the author of *The New Education*, in his treatment of all problems, whether national or ministerial, social or personal, civil, religious, or educational.

"One of the many delightful features of the present issues of the Journal is the new light which the author adds to the science of Phrenology by the aid of Physiology, Psychometry, and the allied sciences of Anthropology. Old students of Phrenology will find this most interesting; and its *connoisseurs* not less than its *amateurs* will find their favorite study greatly advanced and even transfigured in this Journal."

LES ENFANTS PERDU.—"In the French service" (says the *Ledger*) "the outmost sentinel towards the enemy's army is called *l'enfant perdu*—'the lost child,' because he is very apt to be cut off. To go on duty cheerfully on such a post, a man must of course have plenty of nerve; but to the really brave and adventurous 'the lost child' post has a fascination similar to that of a forlorn hope or any other exceedingly dangerous service. The consequence is that many soldiers delight to be known as *Les enfants perdu*, which means 'the lost children'—in other words, *men ready for any enterprise, however hazardous*."

As it is in the military service, so it is in the war against ignorance and crime; we need "*les enfants perdu*," whom the English call the "forlorn hope." The foremost soldiers against the greatest curses of humanity belong to this forlorn hope. Most illustrious among the "*enfants perdu*" were Jesus Christ, Socrates, Hypatia, Joan of Arc, Bruno, Galileo, Huss, Wickliffe, Savonarola, Vanini, and the host of brave men who have perished in defence of liberty. Less noted than these, but not less necessary to human progress, are

the intellectual members of the "forlorn hope," — inventors, scientists, philosophers, and authors, who have been born too soon for their own welfare, but whose thoughts have been the heralds of mighty changes.

The JOURNAL OF MAN belongs to the "forlorn hope." It heralds a mighty change which all the power of the established order resists, the mighty change to be realized when Psychometry has illuminated medicine and advanced all sciences, when it shall have dispelled all ancient superstitions, when a true Anthropology shall have given us a perfect medical science, and shall have so fully developed the nature of man as to perfect the structure of society and organize an education that will exterminate all great evils. The era of established ANTHROPOLOGY will be the happy period so long blindly anticipated as a MILLENNIAL age. The possibility of that happy time on earth exists in the constitution of man, but it cannot be realized until that constitution is generally understood. The JOURNAL OF MAN is the herald of its introduction, and justly asks the co-operation of all who have the wisdom or the philanthropy to appreciate human progress to aid in its circulation.

A PRACTICAL VIEW. — An esteemed correspondent writes from Wisconsin as follows:—

Most Esteemed Teacher, — You are nigh the only prominent teacher I know of that understands the necessity of ennoblement of labor and economy for all. Now, in the councils of Spiritualists, and in answer to the *R. P. Journal* Editor, on organization and unity the creed is proposed of, — fatherhood of God, brotherhood of man, love and wisdom the living life of both, plus communion of spirits and immortality. The great part of the respondents rest their oars thereon and on a vague idea of progress through evolution. Now, all these to my mind will remain only platitudes common to nearly all men and all times, without the definition of the practical work in view, viz., the betterment of the race; and, in fact, an enrolled army with definite object and labors should be the aim and results.

"You also recoil not from telling the truth and seeming a pessimist; and now I should desire to see thrown from your hands the idea bombshell of your *four* lines in 'The Educational Crisis,' in among that hubbub of sentimental noise: 'All true philanthropists and deep thinkers take substantially similar views to those here presented of our existing degradation and future delivery by (moral and industrial) education, co-operation and practical Religion.'

"Do please go and explode in that symposium a practical bomb. I understand no good seed will grow in ground unconditioned to receive it. Dews or rains from above are powerless to fructify among weeds, gravel, and rubbish. Evolution through nature has but a slow step in the eons of time. Evolution through man has divers directions — evil or good as it may be. Evil evolves practically in a rapid manner. Can we not unite to evolve the good more rapidly still? And may not the field that yesterday was a miasmatic swamp be made to bloom to-morrow with golden fruit?"

BRIGHT PROSPECTS AHEAD.—Mr. Edward Atkinson's book, "Industrial Progress of the Nation," makes a powerful array of facts and figures, showing the steady tendency toward low prices, small profits, and *high wages*, the cheapest production being that in which the workman is well paid. Such facts are a good answer to the pessimistic outcries of some of our agitators.

LITERARY ASPIRATIONS.—Any one who knows how every magazine is overloaded with the manuscripts of contributors that cannot be used, and how many more books are written than ever get published, would have small hopes of finding any profit in literary labors. Robert Waters, in the *Home Journal*, says: "No young man, if he be at all properly informed, will dare to count upon literary work as a means of earning his daily bread—never, at least, until he has gained a name, a very considerable name, in literature. All first efforts of this kind should be made in hours of leisure, in those hours secured after bread work. Look into the history of literary men. You will find most of them living from hand to mouth, begging and borrowing from every acquaintance, enduring all the humiliations of poverty for half a life-time. Wordsworth never received more than \$500 for all the poems he ever wrote. Longfellow was obliged to print his first works at his own expense. Balzac wrote a score of novels before he wrote one that paid. Of five thousand articles sent every year to *Lippincott's Magazine*, only two hundred were accepted or could be accepted."

MAX MULLER ON MONKEY EVOLUTION.—"We are told that man is descended from some kind of anthropoid ape. We answer that all anthropoid apes, known to us, are neither social nor vociferous. And we are told that in that case man must be derived from an extinct ape who differed from all known apes, and was both social and vociferous. Surely, if this is a scientific argument, scientific arguments would in future rank very low indeed."—*Prof. Max Muller*.

HORRIBLE CRUELTY.—Geo. H. Gunther, of St. Louis, who chained his children naked to posts and tortured them in a horrible manner, has met his reward. His oldest son having attained the age of seventeen, returned home in December and brained his father with a hatchet. The skulls of all such persons ought to be preserved for the benefit of science, but under the stupefying influence of the old medical colleges the value of such crania to science is unknown, and they are lost.

A DISCREET SILENCE.—Robert Ingersoll is much beyond the average presidential candidate in all the qualities that win reputation and applause, but the *Sun* remarks that it would be impossible for him to be elected President. "Neither of the great parties would commit suicide by nominating him." "Undoubtedly we have had Presidents who were not very far away from him in their views, but *they did not proclaim them from the housetops*."

This is very true. Thomas Jefferson and Abraham Lincoln enter-

tained substantially the same views as Ingersoll, but they did not disturb the old theology by actively assailing it. Yet Lincoln came very near losing his political career by writing a pamphlet against Christianity, which was never published, because his friend Hill burnt it up in manuscript. Any amount of quiet scepticism is tolerated, and scientists of the medical profession are kindly tolerated, in teaching doctrines which destroy the foundations of all religions. Toleration is continually increasing, and literature is becoming freer from the influence of tradition.

M. Renan is perhaps the most conspicuous literary figure in France to-day. In his last work, "The Future of Science," he says: "As for the old conceptions of Providence when the world is supposed to have been made once for all, and to remain as it is, where man's efforts against fatality are considered to be sacrilege, they are overcome and surpassed."

Again he says, "It is a pure love of science that has made me break the ties of all revealed belief, and I felt that the day when I recognized no other master than reason I settled the condition of science and philosophy. All or nothing; absolute supernaturalism or an unreserved rationalism."

He turns upon the Catholic Church and replies to the charge of scepticism: "It is you who are the sceptics and we the believers. We believe in the work of modern times, in its sanctity, in its future, while you curse it. We believe in reason and you insult it; we believe in humanity, in its divine destinies, in its imperishable future, and you laugh at it; we believe in the dignity of man, in the goodness of his nature, in the rectitude of his heart, in the right that he has of reaching perfection, and you shake your head at these consoling truths; you dwell with complacency upon the evil, you call the holiest aspirations toward the celestial ideal the works of Satan; you speak of rebellion, sin, punishment, expiation, humiliation, penitence, and the executioner to those to whom you ought to speak only of open-heartedness and deification. We believe in everything that is true, we love all that is beautiful; while you, with your eyes closed to the infinite charm of things, go through this beautiful world without even giving it a smile. Is the world a cemetery and life a funeral ceremony? Instead of the reality you love the abstraction. Is it you or we who deny? And is not the sceptic one who denies?"

Reason, so long repudiated, is becoming the leader of mankind, and theology is becoming rationalized, of which we have a conspicuous example in Boston in the church of Mr. Savage.

GREEN ON CRIME. — "Crime, its Nature, Causes, Treatment, and Prevention, by SANFORD M. GREEN, late Judge of the Supreme and Circuit Courts of Michigan," author of "Green's Practice," etc., etc. Philadelphia: Lippincott & Co. pp. 346. This is an able and timely work from a judge of philosophic modes of thought and ample experience. Its circulation will do a great deal of good. Its doctrines are similar to those presented in the JOURNAL OF MAN, and those

who wish to aid in social progress and enlightenment well may do so by giving it an extensive circulation. If the Journal had space it would quote much from its pages.

JOHN B. WOLFF, President of the Association of Spiritualists at Washington, D. C., a worthy and active friend of all liberal progress, terminated his earthly life on the 11th of October, '89, at the age of 72. His memory was duly honored by the members of the Association.

SPIRITUAL NEWS. — The vigorous warfare of the *Religio-Philosophical Journal* against fraud in the Spiritual ranks came to a crisis when last year Col. Bundy was sued for libel by Mrs. E. A. Wells, backed by Henry J. Newton. The libel charged was in these words: "If necessary we can prove in the courts of New York city that Mrs. Wells is a vile swindler, and has been for years using trick cabinets and confederates." This accusation, though well sustained by testimony and corroborated by Psychometry, did not enlighten the infatuated credulity that has sustained Mrs. Wells and many other impostors. Nor did they regard the fact that she had been detected by Mr. Lakey, had confessed her impostures, and promised reformation. In response to threats of prosecution, Col. Bundy offered to accept notice by his attorneys and meet the charge at New York. At length suit was instituted, and it came to trial after considerable delay, Dec. 3rd, 1889, resulting in the defeat of Wells and Newton and an award of \$200 to Col. Bundy for damages. As the libel charged certain fraudulent acts, and the defendant offered to prove the truth of the charges, heavy damages might have been obtained if the plaintiff could have proved that no such swindling "trick cabinets" and "confederates" had been used. But this issue was evaded, and the plaintiff's attorney undertook to object to jurors if they would not upon being catechised profess a willingness in advance to believe in materialization upon the testimony to be adduced. The court very properly refused to reject jurors on that ground, as it was a matter foreign to trial for libel, which did not involve the question of Spiritualism, but only the question of swindling by trick cabinets and confederates. The attorneys then refused to proceed with the case, under the pretence that they could not receive justice, thus making a false issue before the public, and saving Mrs. Wells from the terrible exposure which they could not meet.

Col. Bundy says, in the *R. P. Journal*: "Had the Wells case gone to trial, we should have put on the stand the man who made the trick closet for her in the house on West 36th Street, having a secret door through which she could admit her confederates from the hall after the seance began. The same carpenter says he built a trick cabinet for Caffrey. We should also have produced witnesses who saw wigs, masks, and other paraphernalia of fraud in that closet." Still more decisive would have been the testimony of Chas. D. Lakey, a gentleman of high standing, as to her abject confessions and promises to him after his detection of her imposture.

The Mississippi Valley Camp Meeting Association very properly

refused to allow Mrs. Wells to enter their grounds, in consequence of her evil character and deportment; but such impostors, if they have some mediumistic capacities, always find superficial and credulous dupes to sustain them. The repeated exposures of Elsie Crindle Reynolds did not check her profitable career, and thus the Spiritual movement loses its respectability in the public mind in consequence of the knaves and fools who become so notorious. Col. Bundy deserves much credit for his fearless and vigorous warfare against the knaves that infest the Spiritual camp.

The trial of W. E. Reid at Grand Rapids, Michigan, under a prosecution by United States authorities for using the mails fraudulently in offering to give spiritual communications, resulted in a failure. The jury was equally divided, and the case will be tried again in March. This is a case of marked injustice and persecution. Mr. Reid was engaged in an honorable, beneficial, and instructive vocation, which only ignorant bigotry could assail as fraud. His prosecution is a disgrace to the Postmaster-general, who is understood to have ordered it, and his trial is discreditable to the court, as he was not permitted to demonstrate his powers in court, nor to introduce any of the forty-five witnesses who had been brought at great expense to testify. The record of this trial will be of great interest, and Mr. Reid deserves the vigorous support of the friends of justice.

THE INTERMARRIAGE OF COUSINS.—The Legislature of Illinois has passed a law making the intermarriage of cousins a penal offence. This is an unwise law, first, because it interferes unduly with personal rights, and next, because it is uncalled for. The marriage of cousins who are of healthy family and physique, and especially if they are of different temperaments, is quite free from danger.—*Medical Record*.

This is an example of paternal, or in other words meddlesome, legislation. The reproduction of drunkards, criminals, and chronic paupers goes on without hindrance, multiplying the dangerous classes. But respectable and worthy members of society have their rights attacked to enforce a theory which has never been demonstrated, and certainly ought not to have been made a basis of legislation until its truth was placed beyond doubt. A law establishing castration as a portion of the penalty for all felonies would become more beneficent than any penalties inflicted at present.

DISCOVERY OF AMERICA.—While our cities are going wild over the idea of celebrating the discovery of America by Columbus, its prior discovery by the Danes is recorded in Boston by the statue of Lief Erickson in Commonwealth Avenue; and Gen. Butterfield claims to have found manuscripts in the libraries of Paris, London, Oxford, and Nuremburg showing that St. Brendin made a voyage to America in the sixth century. He died in 578. Prof. Horsford, of Harvard, claims to have found some relics of the old settlements on Charles River and in the vicinity of Stony Brook, Newton, and Watertown, such as remains of rude forts, canals, and dams. He says, "Five years since I discovered on the banks of the Charles River

the site of Fort Norumbega, occupied for a time by the Bretons some four hundred years ago, and as many years earlier still built and occupied as the seat of extensive fisheries and a settlement of the Northmen. I have to-day the honor of announcing to you the discovery of Vinland, including the Landfall of Lief Erickson and the site of his houses. I have also to announce to you the discovery of the ancient city of Norumbega." Certainly, if the discovery of North America is to be celebrated, it will not be an anniversary of the voyages of Columbus, which were the means of introducing a horde of devastating and murderous robbers to a peaceful population.

TRUSTS which have organized so many millions of capital in a way dangerous to the public interests have excited great alarm. Five large trusts — lead, sugar, cotton oil, distillers and cattle — have over \$21,000,000 capital. A recent decision of a supreme court in New York has pronounced them criminal combinations, and if this decision is not counteracted by some other measure the trusts must disband. In addition to this, Judge Ewing, at Pittsburg, has taken equally decisive action by refusing an application for a charter by the master horse-shoers, which looked to regulating prices, because it would "interfere with the natural laws of trade" and tend to illegal acts and combinations. It is very difficult, however, to say how far the law should go in prohibiting business combinations. In Missouri a vigorous anti-trust law demolishes everything that combines to regulate prices, and 700 corporations will be controlled by it and required to reform or be abolished.

CONFESSED INCOMPETENCE. — That the orthodox or self-styled "regular" colleges ever linger far in the rear of progressive medical science has another illustration in the confession by Professor G. L. Peabody, of the College of Physicians and Surgeons, New York (in the *Medical News*), that "the results in the treatment of typhoid fever continue to be so bad in general in this country as to constitute a *chronic opprobrium* to the art of medicine here." He should have added "among the regulars," for no such confession could be obtained from those who represent the progressive portion of the profession.

"HIERO-SALEM, — the Vision of Peace, a Fiction founded on Ideals," by Mrs. E. L. Mason. Boston: J. G. Cupples Co., publishers. This is emphatically a Boston book of didactic fiction and occult tendencies, by a lady of ethical ambition and vivid imagination, with nothing scientific, and a good supply of reincarnation and mystical aspiration for which some people have an appetite.

LESSONS LEARNED FROM OTHER LIVES. — This attractive and wholesome book by B. O. Flower, editor of the *Arena*, has its merits so fully presented on the cover of the *Journal*, to which the reader is referred, as to need no further statement. It is pervaded by the bright and genial spirit of its author.

THE PROGRESSIVE THINKER — Is the name of a large new weekly Spiritual newspaper recently established in Chicago, at the

marvellously low price of \$1 a year, by J. R. Francis, formerly associated with the *Religio-Philosophical Journal*. Its editor expects 50,000 subscribers, and will need them all to make it profitable. It appears to be well edited, and will no doubt have a large circulation.

A VERY IMPORTANT MOVEMENT — Political reform, which has so long been neglected by our leading parties in the scramble for office and for local advantages in business, is now about to receive the powerful support of the industrial classes by the combination of the Knights of Labor with the National Farmers' Alliance and Industrial Union. This union, consummated in December, presents the important principles on which these societies unite and for which their committees will work, which for want of space may be briefly stated as follows : —

1. Abolition of national banks, and substitution of money issued by the government in sufficient volume for the business of the country. 2. Laws to prevent the dealing in futures of agricultural and mechanical productions. 3. Free and unlimited coinage of silver. 4. Prohibition of alien ownership of land, and reclamation by Congress of lands held by aliens and by railroads and other corporations in excess of use, to be held for actual settlers. 5. Equal taxation and no favors to any interest or class at the expense of another, taxation being limited to the necessary expenses of an economical government. 6. The issue of a sufficient amount of fractional paper currency. 7. That the government shall own and operate the means of communication and transportation as it does the postal system.

The justice of these demands makes their *ultimate* triumph certain, although they must struggle long against the vast aggregation of wealth, monopoly, financial power, and speculation. The platform of the Knights of Labor also demands shorter hours of labor; equal pay for both sexes; arbitration between employers and laborers; government ownership of railroads, telegraphs, and telephones; government savings banks; prohibition of the issue of interest-bearing bonds; a graduated income tax; prohibition of child labor under fifteen years of age; reservation of public lands for settlers and not another acre for railroads or speculators; equality in legislation and no delays in the administration of justice; and the promotion of co-operative institutions as a substitute for the wages system.

ELECTRIC MOTORS. — A new invention, by W. F. Sherman, of Lowell, is about to be brought into use by which railroad cars can carry power enough in storage batteries to dispense with wires. It is said that cars can run eleven hours on the power thus stored. In this invention an armature weighing 500 pounds has 2000 revolutions per minute. One of these machines is designed for a speed of 10 miles an hour, another for 26.

SULPHO-CALCINE. — Reed and Carnrick, New York, have brought out a new compound for diphtheria, called Sulpho-Calcine, which is efficient in dissolving the false membrane and appears to have been successful in practice.

THE DIVINING ROD. — A boy named Rodwell, about 14 years of age, employed by the Grinton Mining Company in the north of England, is said to have never failed in detecting the presence of water or minerals. He uses a divining rod, or sometimes merely clasps his hands before him.

BRAIN DEVELOPMENT. — The recent investigation by two French doctors of the influence of mental labor on the growth of the brain and skull was full of interest. They measured the heads of persons of many different pursuits, educated as well as illiterate. The results were in favor of educated men leading an intellectual life; that is to say, the heads of these men were much more fully developed than those of other men. It was found that both halves of the

head were not always symmetrically developed. In students, for example, the development of the left frontal region was fuller than that of the right; but in illiterate subjects the right occipital region was larger than the left. In the students the frontal region was more developed than the occipital; in illiterate subjects the occipital region was the largest. — *N. Y. Sun*.

PSYCHIC RESEARCH.—The American Psychic Research Society, after spending about \$3,500 in five years, and accomplishing very little, has unanimously dissolved itself, and some of its members will become adjuncts to the English Society. Our Psychic Research Society (with a few honorable exceptions among its members) has been about as wise an institution as a society for inquiring into the rotundity of the earth, being mainly composed of those who are a hundred years behind the progress of psychic science.

CORDIAL ENDORSEMENT.—A clergyman of Holland, distinguished for his intelligence, philanthropy, and spirituality, writes, "I beg to thank you most heartily for the two last JOURNALS OF MAN, and particularly for the splendid article of Dr. Peebles and your comments upon it. I think you have both done a great and good work. . . . I am thankful Dr. Peebles has done it in such a masterly manner, which makes every other attempt superfluous."

THERAPEUTIC SARCOGNOMY.—Over a hundred pages of this work are now in type, and I hope to have it ready by the first of May, at the price of four dollars to all who apply for it before that time.

THE EXTRAORDINARY DELAY in the issue of this January number of the Journal has been owing mainly to the removal of the printing office at the time the Journal should have been issued.

Conclusion.

IN terminating the JOURNAL, I hope to labor more effectively for the sciences to which it has been devoted, and to present each year a portion of the great science which is so urgently needed to-day, the entrance of which is opposed alike by the stolid conservatism which has always been the ruling power of the world, and by the unreflecting credulity which accepts with equal facility the ignorant superstitions of the past and the ignorant vagaries of the present. If I had half a century before me, I should engage in active propagandism, but all the years for which I can reasonably hope will be required for the systematic record of the supreme science and philosophy.

But in addition to the eternal verities of science, there are so many deeply interesting things in progress, so many important social questions upon which I wish to speak, so many new views that occur only to the Anthropologist, that when I retire with a thousand things unsaid, I feel that I shall be compelled to speak through other channels and to a larger audience.

My essay on the *Cosmic Sphere of Woman* will appear in the *Arena* for April — other articles at a later period.

Psychometry.

Mrs. C. H. Buchanan continues as heretofore the practice of Psychometry, Fees for written opinions three dollars. For fuller investigation of life periods and conditions five dollars. The inquirer need only send a specimen of writing. It is better to state by questions what the writer especially desires to know, and also to mention the date of birth. The purpose of judicious psychometry is not merely to gratify curiosity but as a PSYCHOMETRIC COUNSELLOR, to show the individual his own nature and the wisest course for him to pursue in his relations to others—such advice as a wise parent would give to his children. Every opinion is deliberately prepared, and her correspondents (from different quarters of the world), who uniformly express much satisfaction, often express surprise at the accuracy of the description and gratitude for the value of the suggestions given.

Works of Prof. Buchanan.

"MANUAL OF PSYCHOMETRY—The dawn of a new civilization"—Explaining the discovery by which mankind may acquire the command of all knowledge.—"The like of this work is not to be found in the whole literature of the past."—*Home Journal*, New York.—"A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought."—*Theosophist*, Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION.—Moral, Industrial, Hygienic, Intellectual—Third edition. Price by mail \$1.50—No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church, says: "We are perfectly charmed with your book. I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education." Address the author.

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ELECTRO-THERAPEUTIC APPARATUS.

FOUR years since I objected to the prevalent style of electro-therapeutic apparatus as irritating and injurious, and promised to furnish something better before publishing on electro-therapeutics. For want of time this has been postponed, until recently I have tested my improvements, and find that I can prepare apparatus by which a wholesome conservative magnetic influence can be substituted, which is entirely harmless and can be borne by the most sensitive constitution in any disease, and can be made to charge the system with any kind of medical influence. I hope to have the apparatus ready for the public in the first week of April. As first constructed it would cost about \$45, but by various improvements it can now be offered for \$30. To those who have the common portable battery the magnetico-medical apparatus necessary to complete it can be furnished for \$20. With this battery a physician can make any desired impression on his patient, whether soothing, tonic, stimulant, sedative, alterative, anodyne, hypnotic, nervine, sanative, or specially adapted to any disease. Nothing of this kind has ever been known to the medical profession.

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
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