# Buchanan's Journal of Man

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

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

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

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

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

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

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us new views of animal development and an entirely new conception of statuesque conformation and expression.

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

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

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

BUCHANAN'S

# JOURNAL OF MAN.

VOL. III. JUNE, 1889. No. 5.

## Other Religions Compared to Ours.

As the world is drawn together by speedy travel and telegraphic communication into one large community, all local habits, notions, and religions gradually lose their exclusive control of men's minds, and thought assumes cosmopolitan liberality.

As in a great metropolis all foreign costumes pass without criticism or special notice, so in the world's Pantheon the numerous gods and theologies may be so freely studied and compared that the essential truth and value in each may be appreciated, and the illusions of tradition and sectarianism laid aside.

The following sketches of Mohammedanism and Buddhism taken from Trübner's "Record," will interest every liberal thinker: —

### "DR. LEITNER ON MUHAMMADANISM.

"A lecture on 'Muhammadanism' was delivered on Sunday afternoon, 6th Nov., at South Place Chapel, Finsbury Square. Dr. G. W. Leitner, lecturing on the Islamic religion, said his experiences of Muhammadanism began in 1848. He had studied Arabic in a mosque school at Constantinople, where he had learnt large portions of the Koran by heart. He had also studied the Muhammadans in India and elsewhere, whether Sunnis, Shiahs, or Wahabis, and had endeavored to learn their sacred literature. Without a knowledge of Arabic, it was impossible to exercise any influence over the Muhammadan mind. But there was something better than knowledge, and that was sympathy. There were instances of great scholars who, for want of sympathy, went far astray as regards their judgment on this religion. He hoped to promote that 'fellow-feeling' which ought to exist between various religions. 'In proportion as we love truth more and victory less,' says Herbert Spencer, 'we shall become anxious to know what it is which leads our opponents to think as they do.' Even more profound is the Tibetan Lamas' vow never to *think*, much less to say, that their own religion is better than that of others.

"Muhammadanism was not a religion invented by Muhammad, because he only professed to preach the religion of his predecessors. 'To walk with God,' to have God with them in their daily life, with the object of obtaining the '*peace* that passeth all understanding,' to *submit* to the Divine will — this is Muhammadanism, or, more correctly, 'Islám.' In one sense this faith was like, and in another sense unlike, both Judaism and Christianity. To walk with God was what the prophets of the latter religions taught, and in

that sense they were all Muhammadan. But the system founded by Muhammad was partly eclectic and partly directly inspired — if we admit inspiration — from the Source of all Goodness. The Judaism known to Muhammad was chiefly the traditional oral form as distinct from Greek or Buddhistic importations. Muhammad thought the Jews would accept him as their Messiah, but the 'exclusiveness' of the Jews prevented this. The idea of Muhammad was not to limit the benefits of his religion to his own people, but to extend them to the world. The religion he taught was Judaism plus proselytism; it was Christianity *minus* the teaching of St. Paul.

"The Muhammadans *practise* what we *preach*, *e.g.*, if the Sermon on the Mount be translated into actual life, it appears to be more translated into Muhammadan than into the ordinary Christian's life. The bulk of Muhammadans belong to the *Sunni* denomination, which is guided by the 'consensus fidelium.' Sometimes their preachers follow other vocations, but there are others who are ministers by profession. No such thing as a pope exists among them. An ordinary Muhammadan would say, 'By resigning myself to the Divine Will I am myself the representative of the faith of which Muhammad was the exponent.' The *Shiah* denomination represents the hereditary principle as regards the successors of the Prophet, and considers them infallible; Muhammad made no such claim himself, for on one occasion he had a revelation censuring himself for having turned away from a beggar to an illustrious man, and he *published* the revelation. (Applause.) Dr. Leitner then read out and greatly praised the letter of the eminent Sheikh-ul-Islám, of Turkey, to a convert, Mr. Schumann, published in the *Diplomatic Flysheets* of the 16th October, 1888, to which Dr. Leitner referred as a treasury of little known or forgotten facts. In that letter the Sheikh-ul-Islám had said, 'On the day when you were converted to Islám your sins were annulled, and only from that day your good or evil actions will be taken into account.' This was not so literally, for the Muhammadans consider that the sins of *all* are taken account of; 'the objection of one who is learned is better than the consent of a thousand who are ignorant.' The Koran also says to all, 'Avoid sin, and apply yourself to righteousness.'

"Their religious books contain instructions for ablutions, and thus lay down that 'cleanliness is next to Godliness.' Muhammadan rites may be learnt 'from the first Mussulman that you meet,' which is more than can be said of every Christian. Their alms, which are only a pecuniary prayer, consist in giving not less than one-fortieth part of their goods to the poor, to the redemption of slaves, etc. They are only allowed to give what they are in lawful possession of; it would not do to rob a till to build a chapel. (Applause.) The pilgrimage to Mecca was of great importance as a bond of union, and as a stimulus for the diffusion of culture, largely by the means of the sacred language of all the pilgrims, Arabic, which holds the same position that Latin did when it was the language of the learned in all Europe. Fasting was, of course,

a discipline. The fulfilment of the duties of purity and cleanliness also meets hygienic requirements; these duties were certainly not imposed to worry the worshippers.

"The rich man is considered the natural protector of the poor, and the poor takes his place at the table of the rich. A morsel of bread is given to any one who needs it, and Muslim charity is administered direct, not by the circuitous means of a poor-law system. Were similar customs observed elsewhere there would be no Nihilists and no Socialists. From every Oriental religion's point of view, it is the duty of the *giver* to be obliged to the receiver, since it enables the former to exercise the privilege of benevolence. (Cheers.) Servants have the same fare as their masters. In a mosque there is perfect equality among the worshippers, no pews being found there.

"The marriage contract requires attestation by two witnesses. The husband is to enjoy his wife's company, but cannot force her to accompany him to another country; he is, however, in the latter case, bound to continue to maintain her. When a connubial quarrel takes place, arbitrators may be chosen, and divorce is allowed if the parties cannot remain together otherwise than in a state of enmity. Divorce could not be obtained very easily, as some made out. At marriage a certain dowry is named, which is paid to the wife in the event of divorce. The Christian and Hindu view of marriage, that it is spiritual, is, in theory, higher than the Muhammadan; but, in practice, the family life of Muhammadans is generally the perfection of tenderness, purity, and peace. Whether the *sacramental* or the *contract* view of marriage be taken, the union is, in the vast majority of cases, of a permanent nature, and a most excellent thing it is so. Having lived with Muhammadans from 1848 to a short time ago, he had heard of far more cases of divorce among Europeans than among them. The lives of most Muhammadans afford a pattern to us. Most of them have only one wife, and, like ourselves, they find that quite enough! Muhammad came into a society where *unlimited* polygamy existed, and where female children were often killed. He tried to check this. He directed that they should marry more than one wife only if they could deal with equal justice and equal love to them all. Thus he effected a great reform for the state in which he lived.

"The above allegation had been made by nearly all European writers, and he (the lecturer) would examine it. The fact was that, to the very great credit of Muhammad, in spite of many temptations, he preserved the utmost chastity. Living among heathen Arabs, he, at the age of twenty-five, married a woman of forty (equivalent to one of fifty in Europe); and he married her because she was extremely good to him, and was his first disciple. During the whole period of this marriage (twenty years) he remained absolutely true to her. When fifty-five he took wife after wife. In the case of a man who had shown such self-control till that age there must be reasons, other than those assigned, for his many marriages. The women he married, chiefly widows of his persecuted followers, would have perished had the Prophet not taken them into

his frugal household. The lecturer scouted the idea that the Prophet had any notion of lust in so doing, and said that if Christians cultivated true charity they would have a different view of other religions, and would endeavor to learn about them from original sources.

"Celibacy is rare among Muhammadans. Adultery is punished equally both in man and woman, the culprit being publicly flogged with a hundred stripes. In cities or villages where there are only Muhammadans there are no taverns, gaming-houses, or brothels, nor have they any idea of legalizing prostitution. Consequently there are some evils, physical and moral, which are unknown among them. He had seen young Muhammadan fellows at school or college, and their conversation was far purer than that of most English young men. The married woman is in a better position than the married English woman, and why does the latter try to convert her? Liberty, justice, and equality with discipline — these things are held in high repute. There is latitude in interpreting the Koran, which is suited to all countries and all ages. There was a law laid down for its interpretation, that a conditional sentence was to take precedence of an absolute one. Muhammad would include Unitarians among true worshippers; for those who believe in God and the last day 'shall have no fear upon them, neither shall they grieve.' The object even of their religious wars, the much-misunderstood Jihád, was the *protection* of mosques, synagogues, and churches. War was only to be engaged in for self-defence. Many Muhammadans subscribe to churches, but how many Christians subscribe to mosques? The Jewish, Christian, and Muhammadan religions are sister faiths, having a common origin; and the day will come when Christians will honor Christ more by also honoring Muhammad. (Great and continued applause.)"

To offset this rosy view of Mahometanism, let us refer to the condition of Egypt as described by Mrs. Charlotte B. Wilbur, as follows: —

"The four sects of Mohammedans receive their code of law as well as of morals from the Koran. So strongly rooted is this faith that even as the English have found it unwise to change from the Mohammedan law in India, the framers of the code adopted for the native courts just established in Egypt have but copied the Koran in all that relates to marriage, polygamy, divorce, and concubinage. A Muslim may have at one time four wives, and the book says: 'If you cannot act equitably by them, take from those whom your right hand has acquired,' meaning slaves. This advice of the Prophet, his companions very largely honored, and left their examples recorded for the benefit of the latter-day saints. Mahommedans believe that woman is created for man's pleasure and comfort, and that though she is crafty and dangerous, she must be made to serve him with as little bother as possible during the time he desires her. She will not follow him to Paradise unless he wishes her presence, and he religiously expects to have better society. The Koran has a full recognition of slavery and supposes it to be a perpetual insti-

tution of the country. A slave may not marry her master while a slave, but the mother of her master's child is usually emancipated, and the child is a legitimate heir. When a girl is old enough to marry, she can of her own free will marry any man by consenting and receiving a part of her dower; but the consent of the girl who is not old enough to marry is not required; her nearest male relative can dispose of her by receiving her dower. The dower among the poor is small, but there must be something paid by the husband or his father to the nearest male relative of the child.

"A wife may be divorced twice and return to her husband, but if he divorce her a third time, and, with a triple divorce declared, send her away, he cannot live with her again until she has been one month married to another man. After the third divorce, the husband must pay the part of the dower which was set aside for the wife before marriage, and he must support her out of the house during the three months in which she may not marry again. If the wife be separated from the man, and not divorced, she receives a weekly allowance from him. A divorced woman may, after divorce, retain her son, under two years of age, and custom gives the child to the mother until it is seven years old; then the father must claim the son. When a man forfeits an engagement to marry, he must pay the woman half her dower, and she is free to marry at once. When a wife is disobedient the husband may beat her; if she persist in disobedience he may take her with two witnesses, not his relations, to the court, and declare against her, and if she does not promise to be obedient thereafter, is not obliged to feed, lodge, or clothe her, but need not divorce her; and if he suspects that she desires to be divorced in order to remarry, he surely will not. If she confesses her wrong, and promises obedience, he must at once divorce her or take her home. If the women of the same harem, or of different ones, quarrel, and are complained of to the court, their husbands are punished by the court; but we may be sure that their vicarious correction does not save the poor victim from chastisement. The husband divorces the wife but the wife cannot divorce the husband.

"For the murder of a man under palliating circumstances, twice as much blood-money is demanded as for the murder of a woman. The killing of a robber has no penalty. A woman convicted of murder should be drowned in the Nile; the fine for wounding a woman is half that for wounding a man. The Koran demands that the unfaithful wife be put to death, and this is done secretly, in spite of the efforts to prevent the irresponsible from usurping the prerogative of the law. A man taken for the army is deemed dead to his family. For many years mothers have maimed their sons that they might be exempt from military service, and often when the mother failed to do this for her son he has maimed himself.

"But to what source can we look for any speedy elevation of Egyptian women, with a religion which teaches them they depend on the wish of man for immortality, that the envious eye of a neighbor may destroy their children, that their guardian-angel may play

them ridiculous tricks, cause them illness and even death, that to be the mother of many children is their justification for existing, that the marital chastisement, authorized by the Prophet, is the best proof of the husband's love; that the daughter is purer and more to be desired in marriage if she cannot read or write; that if she must go to school, she may not remain after she is ten or twelve years old; that she who has never been seen by her husband is the truly virtuous girl; and that it is the mother's duty to marry her daughter, even if she does not desire to be a wife?

"Verily, a wide sea lies between the old beautiful Land of the Sunrise and the new fresh Land of the Sunset."

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"BUDDHISM."

"*By Sir Monier Monier-Williams, K.C.I.E.* (*pp. xxxii. and* 563.)

"THE substance of this latest work on Buddhism originally consisted of six lectures delivered in Edinburgh in March, 1888. They are here presented in a much expanded form and exhibit that religion in its connection with Brahmanism and Hinduism, and even with Jainism, on the one hand, and in its contrast with Christianity on the other. This design made it perhaps incumbent on the lecturer to treat Buddhism as a whole, instead of sketching out its two great phases, each with its subdivisions, in parallel tableaux. The latter course, however, would have led him into tedious details foreign to his purpose, though it could not have failed to bring out in strong relief the lamentable picture of moral collapse which, as contrasted with the southern forms, religious practice in the present state of the so-called Northern Buddhism exhibits. Ample proof of this is contained in the latter part of Sarat Chandra Das's 'Narrative,' from which Sir Monier has made various pertinent quotations on other matters, and is given also by recent travellers (such as Professor Garbe) who have had opportunities for observing both forms of Buddhism on the spot. Further contrasts are supplied by the mode of prayer in vogue in both systems; for, while in the Southern Buddhist countries the three-refuge formulary is held to be the only legitimate form of prayer, a mystical sentence — Om mani padme hūm, 'om! the jewel in the lotus! hūm!' — has sprung up in Tibet, 'the constant repetition of which is one of the most amazing instances of the tyranny of superstition to be found in any part of the world.' The descriptions of the senseless rapidity aimed at in uttering and repeating this formulary lead one to suppose that in the event of the Tibetans ever becoming familiarized with the uses of steam-power, they will apply it in the first place to prayer-machines. Concerning the origin of this formula the author makes the following suggestive remark: —

"'Doubtless the prayer really owes its origin to the close connection which sprang up between Northern Buddhism and Saivism. The worshippers of Siva have always used similar mystical sentences and syllables called Dhâranîs, to which a kind of miraculous efficacy is attributed. In all probability an occult meaning underlies the "Jewel-lotus" formula, and my own belief is that the majority

of those who repeat it are ignorantly doing homage to the self-generative power supposed to inhere in the universe — a power pointed at by the popular Sânkhya theory of the union of Prakriti and Purusha, and by the universal worship of the Linga and Yoni throughout India.'

"To which he appends the following note: —

"'I had formed this opinion long before I saw the same view hinted at in one of Koeppen's notes (see my "Brâhmanism and Hindûism," p. 33). It is certainly remarkable that the name mani is applied to the male organ, and the female is compared to a lotus-blossom in the Kâma-shâstras. I fully believe the formula to have a phallic meaning, because Tibetan Buddhism is undoubtedly connected with Saivism.'

"We meet with even a greater contrast when confronting the ancient teaching with the practice generally. But this great change could not have come about if, as the author is careful to remark (p. xv), Buddhism had not 'contained within itself, from the earliest times, the germs of disease, decay, and death,' and were not 'its present condition one of rapidly increasing disintegration and decline.' This is especially to be borne in mind at a time like the present, when some enthusiastic students of that ancient religion are laboring to throw a halo of sanctity round the life and teaching of its founder, and, by clothing its dogmas and ceremonial in a terminology borrowed from the Christian Scriptures and practice, are seeking to place it on a level with Christianity. But Buddhism will never look like Christianity for all that, in spite of the Tamulian saying, 'Water mingled with milk will become milk, and its color will not be known as that of water.'

"A sober and dispassionate disquisition on Buddhism, on the lines sketched out by Sir Monier, will therefore be doubly welcome. He says on this point: —

"'It is, indeed, one of the strange phenomena of the present day, that even educated people who call themselves Christians are apt to fall into raptures over the precepts of Buddhism, attracted by the bright gems which its admirers delight in culling out of its moral code, and in displaying ostentatiously, while keeping out of sight all its dark spots, all its trivialities and senseless repetitions; not to speak of all those evidences of a deep corruption beneath a whited surface, all those significant precepts and prohibitions in its books of discipline, which indeed no Christian could soil his lips by uttering.' — p. 541.

"'Buddhism has in its moral code much common ground with Christianity, and in its medieval and modern developments presents examples of forms, ceremonies, litanies, monastic communities, and hierarchical organizations, scarcely distinguishable from those of Roman Catholicism; and yet a greater contrast than that presented by the essential doctrines of Buddhism and of Christianity can scarcely be imagined.' — p. 14.

"The author holds that Gautama did not aim at becoming a great social reformer in opposition to orthodox Brâhmanism, but that he

was only the first to establish a universal brotherhood (Sangha) of cœnobite monks, open to all persons of all ranks.

"'In other words, he was the first founder of what may be called a kind of universal monastic communism (the Buddhist monks never, as a rule, lived alone), and the first to affirm that true enlightenment — the knowledge of the highest path leading to saintship — was not confined to the Brâhmans, but open to all the members of all castes. This was the only sense in which he abolished caste. His true followers, however, constituted a caste of their own, distinguished from the laity. From the want of a more suitable term we are forced to call them "monks."'

"'This Order of monks was not a hierarchy. It had no ecclesiastical organization under any centralized authority. Its first Head, Gautama, appointed no successor. It was not the depository of theological learning. Nor was it a mediatorial caste of priests, claiming to mediate between earth and heaven. It ought not to be called a church, and it had no rite of ordination in the true sense. It was a brotherhood, in which all were under certain obligations of celibacy, moral restraint, fasting, poverty, itineration, and confession to each other — all were dominated by one idea, and pledged to the propagation of the one doctrine, that all life was in itself misery, and to be got rid of by a long course of discipline, as not worth living, whether on earth or in heaven, whether in present or future bodies. The founding of a monastic brotherhood of this kind, which made personal extinction its final aim, and might be coextensive with the whole world, was the Buddha's principal object.' — p. 72.

"'In brief, a carefully regulated monastic brotherhood, which opened its arms to all comers of all ranks, and enforced on its members the duty of extending its boundaries by itinerancy, and by constantly rolling onward the wheel of the true doctrine (Law), constituted in its earliest days the very essence, the very backbone of Buddhism, without which it could never have been propagated, nor even have held its own.' — p. 73.

"On the origin and development of image-worship, so prevalent in all Buddhist countries, we make the following interesting quotation: —

"'It was indeed by a strange irony of fate that the man who denied any god or any being higher than himself, and told his followers to look to themselves alone for salvation, should have been not only deified and worshipped, but represented by more images than any other being ever idolized in any part of the world. In fact, images, statues, statuettes, carvings in bas-relief, paintings, and representations of him in all attitudes are absolutely innumerable. In caves, monasteries, and temples, on Dāgabas, votive Stūpas, monuments, and rocks, they are multiplied infinitely and in endless variety, and not only are isolated images manufactured out of all kinds of materials, but rows on rows are sculptured in relief, and the greater the number the greater religious merit accrues to the sculptor, and — if they are dedicated at sacred places — to the dedicator also.

"'And not only images of the Buddha, but representations of every object that could possibly be connected with him, became multiplied to an indefinite extent.

"'The gradual growth of what may be called objective Buddhism, and the steps which led to every kind of extravagance in the idolatrous use of images, may be described in the following manner: —

"'It was only natural that the disciples of an ideally perfect man, who had taught them that in passing away at death he would become absolutely extinct, should have devised some method of perpetuating his memory and stimulating a desire to conform to his example. Their first method was to preserve the relics of his burnt body, and to honor every object associated with his earthly career. Then, in process of time, they began to worship not only his relics but the receptacles under which they were buried, and around these they placed sculptures commemorative of his life and teaching. Thence they passed on to the carving or moulding of smaller statuettes of his person in wood, stone, metal, terra-cotta, or clay, and on these they often inscribed the well-known Buddhistic formulæ mentioned before (see p. 104). Eventually, too, painting was pressed into the service, and frescoes on walls became common. Indeed, in some temples paintings take the place of images, as objects of adoration. It seems likely that the use of images and paintings was at first confined to the brotherhood, and it is alleged that they were only honoured and not worshipped. But the more the circle of uncultured and unthinking Buddhists became enlarged, the more did visible representations of the founder of Buddhism become needed, and the more they became multiplied.

"'Nor was this all. The reaction from the original simplicity of Buddhism led to a complete repudiation of its anti-theistic doctrines. It adopted polytheistic superstitions even more rapidly and thoroughly than Brāhmanism did. People were not satisfied with representations of the founder of Buddhism. They craved for other visible and tangible objects of adoration, for images of other Buddhas and Bodhisattvas, of gods many and lords many, insomuch that a Buddhist Pantheon was gradually created which became peopled with a more motley crowd of occupants than that of Brāhmanism and Hindūism.' — p. 467.

"We should, however, be doing grievous injustice to Buddhism were we to leave out of sight the gorgeous architectural remains and monuments of decorative art, — the marvel of travellers in Hither India, Further India, and Island India, — which owe their origin to those very agencies in the luxuriant growth of that religion in the early centuries of the middle ages down to the end of the twelfth.

"The last lecture, which treats of Buddhism as contrasted with Christianity, is the one most thoroughly elaborated, and the one, of all others, intended to serve a practical purpose. To any one who has carefully watched the course of recent events in Buddhist countries over which England now holds sway, it cannot be doubtful that that ancient faith is beginning to lose its hold upon the priest-

hood and in the second place upon the people at large. The author of this work, as we stated above, fully shares this opinion. We will, in conclusion, give his answer to the all-important question, What is Buddhism?

"'What is Buddhism? If it were possible to reply to the inquiry in one word, one might perhaps say that true Buddhism, theoretically stated, is Humanitarianism, meaning by that term something very like the gospel of humanity preached by the Positivist, whose doctrine is the elevation of man through man — that is, through human intellect, human intuitions, human teaching, human experiences, and accumulated human efforts — to the highest ideal of perfection; and yet something very different. For the Buddhist ideal differs *toto caelo* from the Positivist's and consists in the renunciation of all personal existence, even to the extinction of humanity. itself. The Buddhist's perfection is destruction,' — p. 11."

As to the general tendency of the religions of India, Charlotte F. Daly, in the *Woman's Tribune*, speaking of the lectures of Pundita Ramabai, at New York, in behalf of the education of the downtrodden Hindu women, says: "Man's practice concerning woman is determined by his idea of her origin and destiny. Now we all know that man's idea of the origin of woman is not very exalted, she coming from no higher source than one of his own ribs. His idea as to her destiny has ever been that of the Apostle Paul: 'The woman was created for the man.' Well, the Pundita had much the same story to tell us. With the people of India, God is also alleged to have created 'the woman for the man.' Women are made to give men comfort and to serve them, so from four years up the little girl is taught to be a good woman in this sense.

"Although women are altogether an evil and their creation was a mistake, although, according to the Veda, 'Sinful woman must be as foul as falsehood itself,' still she is a part of the supreme being. So, though of herself she can have no possible hope of salvation, she may gain it through her husband. Men can realize salvation, unity with the supreme being, by total abstraction from humanity and all its interests, by absolute indifference to all that is concrete; and their best men (women can never by any possibility be even good) are those who hold life and living humanity in utter contempt, who think all false and unreal.

"Human life is the same everywhere, and the poor Indian mother loves her baby daughter, and strives to get it a place in Heaven, well knowing that it can have none upon earth. To this end she has her religiously married even as young as six months old. Then she is sure that in Heaven the daughter shall have a place through the little boy to whom she is united.

"The girl's childhood ends by the time she is nine years old, and she is sent to be educated and disciplined by her mother-in-law. Being entirely without honor, one can imagine her treatment. She is ruled by a stick. The wife can never sit in the husband's presence, for he is god. When the men come in, the women all stand, in honor of them. It is great sin to eat one's dinner with one's husband, for this

puts the wife on an equality with him. She must eat what he has left. The men make sacrifices to the gods and eat what is left, but this women are not permitted to do, so they make up for it by eating what is left on the husband's plate. This is sacred (for he is her God) and she is greatly honored by being allowed to do this. Women are not to go on sacred pilgrimages. This is for men only to do. But women are mercifully allowed to make up for this by washing their husband's feet when they return home, and drinking the water, or sprinkling it over them. They need not think of the next world, the husband only can do this; and if he chooses to condemn them in it the Supreme Being Himself cannot prevent it. If the woman is so 'fortunate' as to get to heaven, its privileges for her are that she may sit in her husband's presence and share his seat, but as a man usually marries five or six wives, and may, if he chooses, marry as many as one hundred and fifty, the comfortableness of this seat seems rather doubtful. By being man's abject slave, woman can earn the questionable distinction of being born again on the earth as men. Widowhood is looked on as the punishment for crime committed in a previous state of existence; so these widows are among the most pitiable of all people. [This is the doctrine of Karma.]

"The Hindoos have two distinct codes of morality (much as we have here). A man may do anything, for man is like a fire; as it consumes everything, good or bad, and is not defiled thereby, so man can, for he is God, and though he be the vilest of the vile the woman must worship him. The wily priest tells her of the Gods who have done all sorts of vile things and are still worshipped by men, and teaches her that this is also her duty toward man, who is as God to her. Schools are thought to be very dangerous for women (Hindoo men share the opinion of some of our many titled brothers in this respect), for if they become thoughtful they will become sceptical; as they are only to take care of the house and worship the men, there is no need of their being taught. Exactly the logic, you see, of our Very Rev'd Monseigneur Fiat Ex Cathedrâ, D.D., LL.D., S.T.D., etc., etc.

"Woman being the cause of all evil must be hated. This is taught to men by the priests as a duty. If a husband should love his wife enough to think of her when he is dying, the penalty for such a crime is that when he is born again in the world it shall be as a woman. The man, knowing full well what this means, will beware of any such weakness as love for woman. But if women were taught and instructed, and so came to some equality with men, it might happen that men would love them in spite of themselves, and then the awful damnation of womanhood awaits them in their reincarnation. So while the woman looks up to man as a saviour, he looks down on her as an inferior being. Even the cattle are held in more honor than women. Alas! that there should be so many good Hindoos in America. The Pundita thinks that these women are not to be helped by boards of missions or by missionaries, who fly in the face of their religious convictions and assure them that their departed ancestors or friends are consigned by a just God to an endless punishment because they did

not believe something of which they never had a chance to hear. Through the freedom got by education, the Pundita hopes to uplift her sex. Prof. Max Muller tells that 'The future regeneration of India depends upon the regeneration of the women of India.' What is true in regard to India is also true of the entire world. Such regeneration will be brought about by a true and complete education. Possibly women all need to finish that apple of which blessed Saint Eve got only a bite, and the best of us will risk a 'Paradise' for the sake of doing so. The Pundita related to us some of her experiences in England. 'But I had heard of America, and that you women here do many things that are only for men; you teach in schools, and are lawyers and doctors.' So she comes to us hoping for a better result than English prejudice will admit of, in which hope let us American women see that she is not disappointed, for her cause is our cause. Some say to her, 'What more do you want aside from the missionary,' to which she replies: 'I want them educated, for in their present condition they are beyond the reach of the missionary. The Pundita is a Christian, but sectarianism is justly abhorrent to her. Her people are quite as religious as ours, and it is impracticable to put the school which she proposes to establish upon a religious basis, for the women would not go to it at all. This school is for high caste Hindoo widows, hundreds of whom are mere children,and bound to a life of the utmost cruelty for the crime of being born women.

"Many impressive sermons are preached by the course of events in this wonderful time of ours; and one of the most impressive and inspiring is this little sister from a far-away country which we call 'heathen,' standing in the mighty power of a woman's 'weakness' and pleading for the salvation of the world as it only can be brought about through the regeneration of its womanhood."

## Rev. R. Heber Newton, of New York, on Spiritualism.

THE following remarks of Mr. Newton which have been extensively published, are worthy of record in the JOURNAL OF MAN as an example of progress in the pulpit: —

"Spiritualism is, moreover, vastly beyond fifty years of age. It was, indeed, ostensibly born upon our shores in Hydesville, New York, in the year 1848; but this birth was simply a renaissance, the latest Avatar of an immemorially old life. No one needs to be reminded that the ghost is the oldest figure of history. But it is not so familiar a fact to most people that his characteristic actions as they appear in our modern Spiritualism appertain to him from a remote antiquity. Yet we can trace nearly every peculiar phenomenon of this *ism* up through the centuries, up to well nigh prehistoric times. In England and on the Continent, sporadic cases of the manifestations which we have associated with American Spiritualism break forth from time to time in reputable families like that of the Wesleys, and in societies as respectable as the Catholic Church. Two thousand years ago the Roman civilization was familiar with

our modern phenomena. Pliny's famous ghost acted like our modern ghosts. The oracles were ancient mediums, the mysteries were sacred séances. Knocks, voices, lights flying around the room, reading of sealed letters, the use of music to induce manifestations, materialization of spirits, — those and other fellow phenomena the ancients knew quite as well as we know them. Our familiar tricks of mediums were venerable in the days of Cæsar. The use of the alphabet to spell out the messages of the table was a Roman discovery before it became an American invention. The intervening ages slip insensibly by when we come across a notice of a party of Roman senators being watched by the police on suspicion of practising evocation of the dead, and when we find no less a man than Paul charged by sectarian jealousy with table moving. Despite of the bad repute into which Madame Blavatsky has brought occultism, the sacred books of India show that Hindoo adepts had systematized the art of mediumship ages ago. The burnt brick books of Chaldean libraries reveal to us the secrets of our supposed new *ism* in the magic of Akkad. Spiritualism was really born into the world with the primeval savage. On a larger scale, with capitals instead of italics, we must put again the question: IS IT PERSISTENCE OR INSISTANCE?

"Spiritualism has been as wide-spread geographically as it has been old historically. It peeps up in widely separated ancient lands, in the far east of China as well as in Rome. It is to be traced among peoples on as widely different planes of development as our American Indians and the Hindoos. Is it then a fungoid growth of superstition whose *nidus* is unfortunately found in human nature, or is it a growth of a beautiful faith whose seeds are fortunately found wherever hearts love and long?

"Spiritualism claims, insistently or persistently, to be such a purposeful effort on the part of spirits to discharge a mission, in the inspiration of a new religious revival upon the earth. From the first rappings down to the latest manifestation in every land, this has been the uniform declaration of the power, be it what it may, which is working in this movement. The Hydesville disturbances found always one and the same interpretation of their ærie noises and uncanny performances, through the alphabetic code of signals. To the Fox Sisters the messages came: 'You have a mission to perform;' 'Make ready for the work;' 'You have been chosen to go before the world to convince the sceptical of the great truth of immortality.' The 'burden' of these new oracles is always this same claim of a religious mission. However inconsistent with itself in other matters, Spiritualism is uniformly consistent in this profession of its faith. Is this the craft of the new priesthood, the systematic cunning of mediumship, or is it the *bona fide* utterance of our modern seer-ship under a new inspiration?

"Spiritualism does, as a matter of fact, seem to substantiate this claim. It goes without saying that if it be accepted as what it claims to be, a system of communication between spirits and men, it is a demonstration of the reality of immortality, out of which must

issue the mightiest revival of this basic faith of religion known to history. Such an acceptance of its claims being conceded by a steadily growing host of men and women, this revival of religion is following as an incontestable fact. Whatever we make of it, this strange movement has effectually revived this fundamental faith in our generation, and made for myriads of men a dubious dogma once more a living conviction, full of power and peace. Is this the old story of the wish becoming father to the thought, or is it a genuine sight of the reality behind the veil?

"Spiritualism seems to bear out this claim of a mission in religion on a yet larger scale, by the contents of its communications. The sneer that naturally rises to the lips of the reader familiar only with the senile maunderings of the conventional message does not deter me from this statement. As already hinted, there is a higher Spiritualism, in whose circles a candid student ought fairly to look for the real secrets of this mysterious movement. It is a fact that this higher Spiritualism manifests the very characteristics that ought to be found in a systematic movement, such as this claims to be. There ought, then, to be a substantial harmony in the ideas communicated, and in this consensus of thought and progress of religious truth. The spirits should have somewhat to say, hanging together, and draw men forward in the evolution of faith. It is certainly very curious to note how completely the facts conform to this theory of spiritualism. Among widely different peoples; through circles representing all phases of religious opinion, there have come forth so-called messages, which, while discrepant in all matters of detail, are substantially accordant in the general outlines of thought concerning the problems of religion, the mysteries of life here and hereafter. This consensus of thought bears everywhere directly against the received opinions of the religious world, and makes for a higher theology. Mediums of every variety unite in giving utterance to ideas of a positively anti-ecclesiastical and anti-dogmatic nature. Wherever Spiritualism spreads orthodoxy disintegrates; often, alas, into undevoutness and unspirituality not unmingled with immorality, —as has been the case with every religious reformation of history, — but in the higher circles re-crystallizing into a free, simple, natural religion, reverencing Jesus, though not apotheosizing Him, and preserving the ethical ideal which has incarnated itself in Him, The great Spiritual verities of religion are reasserted by the higher Spiritualism in undogmatic and elastic forms. This higher Spiritualism is thoroughly theistic, while speculatively agnostic, insisting always upon the truth. Who can by searching find out God? No other theology so well blends the recognition of the being of God with the recognition of his transcendence. It is Theistic Agnosticism.

"In short, Spiritualism is liberalism in religion. It is one with progressive theology. It is doing the very work which man is being drawn to do on behalf of Christianity. When one considers the intellectual calibre of hosts of our modern mediums, this fact is certainly still more significant. Yet it must be noted that this liberalism of the skies is not in advance of our earthly liberalism. The spirits tell us

nothing that progressive minds have not reached to themselves, as we say. It even seems from certain communications of the very highest circles, that the spirits are not yet up to us of earth in matters of the New Criticism, as a reference to M. A. (Oxon's) Spirit Teachings, page 185, will show. None the less, this very book is to me one of the most impressive phenomena of Spiritualism. Here is a clergyman of the church of England, established in High Church views, who finds his hand automatically writing out long dissertations on theology, strongly thought, logically argued, clearly expressed, charmingly graced, in which all his firmest opinions are challenged, his most cherished convictions are controverted; he himself replying vigorously to these strange ideas, reasoning against these abhorrent notions with all his might, only to find each argument met and overcome; the debate continuing through many months in a systematic manner; the outcome of which is that he is converted to the most pronounced Broad Churchmanship as a revelation to him of the spirits which are guiding him to truth. What is the candid outsider to make of such a phenomenon? Is this trend of Spiritualism only an unconscious self at work in theology? How, then, is the untrained brain in advance of the trained brain? Or is Broad Churchmanship after all, in a more real sense than its most stalwart champions have believed of it, an expression of the spirit sphere, a revelation from God?

"Spiritualism, in its modern form, has come at the very time when, if it be what it claims to be, it is most imperatively needed. History, by its stories, legends, or be they annals, records no such outbreak of spiritualistic phenomena as our age has witnessed, since the birth of Christianity. There has been since that creative epoch no period approaching its importance in the evolution of religion until we reach our own time. The decay of faith in that era has its parallel in the decay of faith in our own generation. The causes are identical. The intellectual system of paganism had been then outgrown, and the intellectual system of Christianity is now outgrown. Materialism had eaten the heart out of religion then as it has done now. The change in our day is an even more radical revolution than is that of old, owing to the absolutely new knowledges which are rushing in upon the mind of man, too fast for him to order into the old crystallization of faith, and owing to the unprecedented wealth which is heaping up in his hands, as a result of the new industrial development too fast for him to master in the interest of the spiritual life. That the dogmatic system of ages is tumbling to pieces is not the worst feature of our age, though in this break-up all belief is sure to be temporarily blurred. But now, as never before in the history of man, it is hard to hold fast to the universal essential verities of faith,—God, the spiritual nature of man and immortality. A very tidal wave of materialism has been setting in upon civilization through our generation, threatening to submerge all the old faiths by which man has lived. If there be any spirit spheres environing our earthly life, out from whose mysterious depths mighty influences can come in upon the mind of man, and if

ever those spirit spheres have brooded low above our world for fresh influxes of thought and energy upon our world, surely the time has come for such blessed inspirations. At this hour of history Spiritualism appears. As the chill air of an oncoming glacial age of Agnosticism creeps upon man, lo! a soft, warm breath from the South sweeps in upon the soul, and the heart of man thaws again in the sunny faith of old. Is this the coincidence of chance, or the correspondence of design?"

## Social Conditions.

### CONDITION OF FRANCE.

ACCORDING to Mr. Robert Donald, whose statistics in the *Universal Review* for February are here referred to, there is no danger that France will exceed in native population the productive capacity of the soil to support it. On the other hand, there is danger that the fecundity of the country will absolutely go backward and compel immigration from adjoining European countries to bring the population of France up to the capacity of support which exists in the soil. There is no country of Western Europe to-day whose agricultural resources are so much behind the capacity of the people to develop them; and the serious problem which is before the native Frenchman is that, at no period during the century, has the number of births been so low, even with the gradual increase of the population, as at the present time. M. Lagneau, a member of the French Academy of Medicine, after a careful calculation, lately came to the conclusion that, "at the present rate of retrogression, one hundred French families, each with three children, would, in the second generation, have among them a total of eighty-three descendants; and that, in the fifth generation, half of those families would have no male representative; and that, in the fifteenth, the family name, in nine cases out of ten, would perish altogether." This is a rough statement of the tendency of the French people toward national suicide, but the *Univers* adds that, "if this state of things continues, France within half a century will fall below Italy and Spain, to the rank of a second-rate power."

The difference between France and the province of Quebec, where nine-tenths of the people represent the French peasantry of the old *régime*, is marked. While about three-fifths of the total population in France are living outside of wedlock, and the birth-rate for the whole population does not give more than two children to each family, there is no country in the world where the fecundity of the people is greater than in the province of Quebec, where it is not uncommon for single families to have from twenty-five to thirty children, and the average is, perhaps, from fifteen to twenty children to each family. The late Dr. Allen of Lowell has constantly predicted the dying out of the native New Englanders by comparison of the present birth-rate with that of from fifty to a hundred years ago, and the same process seems to be going on in New England which Mr. Donald describes as taking place at the present time in France.

The French and the Irish are taking possession in the manufacturing and rural districts and supplementing the old New Englanders, and the Belgians, Germans, Swiss, and Italians are entering France from their own countries as inferior artisans or agriculturists, and are supplementing the native population in the provincial districts of France. Neither in New England nor in France is there any likelihood that the native population will ever again come up to the physical resources of the country; but in France, since immigrants may waive the point of citizenship, though they bear their fair share of taxation, the point to be raised is whether they will be so far identified with French interests that they will cheerfully support the demands which the French Government may make upon them. The immigrants to France to-day are not all from the lower ranks of life. The intellectual vitality of Paris attracts men of talent from all parts of Europe, and its most distinguished leaders have been citizens of foreign birth.

As to the causes which are leading France toward a state of physical impotency, one is hereditary; the French have never been a prolific people. Social habits and marriage customs, the law of inheritance which compels the distribution of property, the compulsory military service, and the fact that in France over two and a quarter millions of people live exclusively on their investments, go far to explain the infecundity which many would attribute to social immorality. Without entering into this question too far, it may be said that, if the birth-rate in France is low, the death-rate is certainly not high, and that the people are not guilty of bringing more children into the world than they can provide for. The one thing for France to do is to encourage the process that is going on in our own New England to-day, which is to open wide the doors to the foreign workers who are already on the soil of France, hastening to naturalize them and to assimilate their children to the habits and thoughts of the citizens of France. Mr. Donald rightly declares that, if the French do not begin to absorb the foreign elements, the foreign elements will finally absorb the French. — *Boston Herald.*

The foregoing statements would seem almost too gloomy to be true. But they are corroborated by a still more terrible statement of social corruption from a French physician, Dr. Pileur, which is given in the *Polyclinic:* —

"Out of every 100 pregnant women, 14 will be syphilitic. Out of every 100 children born of syphilitic mothers, including premature and still births, seven, at the most, will survive a few months of their existence. It is estimated that 64,657 conceptions occur annually in Paris. Therefore, 9051 will be of syphilitic mothers. Of these, 8418 will be still-born or live but a few months Only 633 will survive the first three months. Out of 100 children born 13 will die in consequence of syphilis alone." This partly explains the decline of population in France compared with other countries.

### THE FUTURE OF AUSTRALIA.

"Statistics that have been prepared by competent authorities in Australia show that in the year 1891, when the regular census will

be taken, there will be in the Australasian colonies of Great Britain not less than 4,000,000 inhabitants. Judging the growth of Australia by the progress that has already been made, and by similar increases that have taken place in the United States, the statisticians of the antipodes assert that in a century from this time Australasia will have a population of 125,000,000 souls; that is, there will be upon this southern continent and its adjacent islands a population greater than is now found on the continents of North and South America. Of course, at that time the increase in population in other parts of the world will have gone on. Russia will then have more than 200,000,000, Germany 100,000,000, and the United States at least 250,000,000 people. But even allowing for gains made elsewhere it is evident that at that time Australia will be looked upon as one of the great nations of the world, for it hardly needs to be said that long before that time the colonial ties that bind the colonies to the mother country will have been broken, and the Australians will have only those sentimental connections to attach them to England that they will share with the members of the wide-spread English-speaking race.

"In the social condition of the Australian people, there is a close similarity with the people of the United States. They have also the same industry and persistency, the same readiness to take advantage of opportunities presented, whereby wealth can be produced with the least amount of labor. Perhaps no better illustration can be given of this, than the great success that has attended the raising of sheep in these colonies, particularly in that of New South Wales. That one colony has a larger number of sheep than all of the United States, and the sheep growers, although they pay to those in their employ as high wages as are given to those in the employ of sheep raisers in the United States, find not the least difficulty in getting wool, sending it to London and selling it at prices which would be considered ruinous by those in this country who are engaged in a similar business.

"The Australians are able to do this by the shrewdness they have shown in making expensive labor go a long way. Just as in the great wheat farms of our Western States and Territories, the well-directed labor of one man accomplishes as much as is produced by the misdirected labor of twenty or thirty men similarly employed in Europe, so in Australia, in the raising of sheep, the labor cost has been reduced to a minimum. Reports recently made upon this subject show that one man, having between 30,000 and 40,000 head of sheep, has in his employ only six or seven men, except during shearing season, when he hires such help as is necessary to get his wool clip quickly to market. The herding of sheep by means of shepherds has gone almost entirely out of use, as an expensive and unsatisfactory method of sheep culture. The large raisers enclose great tracts of territory with plain wire fences, and turn the sheep loose in these, sending men two or three times a week to ride around these great enclosures for the purpose of seeing that the fences have not been broken through.

"Another point of comparison between Australia and the United States, is the presence in the interior of enormous tracts of so-called desert land. It is estimated that 700,000 or 800,000 square miles of the area of Australia are of a non-productive character, in consequence of the absence of rain and the peculiar quality of the soil. It is not improbable that the physical difficulties in the way of agricultural production in this desert section have been overestimated, just as they once were in this country. Thirty years ago the maps of the United States had drawn upon them an immense area termed the Great American Desert, a tract of territory which it was then supposed could no more be used for agricultural purposes than the desert of Sahara. But, as we all know, a very large part of this so-called desert is now covered by some of the most productive farms and wheat fields in the United States. Probably long before the continent of Australia has a population of 50,000,000 inhabitants, it will be found that its great desert regions are not so useless as is now assumed, particularly as there is reason for believing that at almost any point, by digging down a few feet, an abundant supply of water can be obtained." — *Boston Herald.*

CITIES OF THE UNITED STATES.

The urban population of the United States is shown by the last census as follows: In the North Atlantic group of States, including all from Pennyslvania to Maine, 48 per cent. live in cities. In the South Atlantic group, containing all from Delaware to Florida, 14 per cent. live in cities. In the Northern Central, including all from Ohio to Dakota, 21 per cent. are located in towns and cities. In the Southern Central group, including all from Kentucky to Texas, only 9 per cent. live in cities and towns. The Western group, from Montana to California, have 27 per cent. in towns. Rhode Island shows the highest proportion in cities, and has 77 per cent. of her population in towns. Arkansas has the lowest, only 2 per cent., in towns, and North Carolina has only 3 per cent. so situated. The North Atlantic group has one-half of its population in towns, while the Southern States average only 9 per cent. — *National Economist.*

LAGER BEER IN AMERICA.

"It may surprise some travellers who have looked in upon the great breweries of Munich, Vienna, and other places, on the European continent, to be told that in the United States there are at least two establishments which surpass in the extent of their business the largest concerns in Europe, beating anything in Germany. This one fact is suggestive of the extent to which the Americans have adopted the German beverage, lager beer. For it is the Americans, even more than the German-Americans, who are the chief consumers of this popular brew of hops and malt. It is one of the curious and noteworthy facts of our country's growth since 1850 that the people have grown to appreciate the famous German drink, till they fairly outdo the Germans. But the latter constitute an enormous part of the present population of the United States. There are more German-Americans to-day in this country than any other class of immi-

grants. Great cities in the West, more particularly, are largely made up of people of German birth or descent. Milwaukee, St. Louis, Cincinnati, Chicago are examples. In St. Louis is the largest lager beer brewery, not only in this country, but in the world. The Anheuser-Busch Brewing Association, founded by Eberhard Anheuser (now deceased), turns out half a million barrels of beer annually. It has branches in a score or more of towns and cities in the West and Southwest, and even in Mexico and South America, and is steadily extending its business. It has just refused an offer of eight million dollars ($8,000,000) from a wealthy syndicate, and seems to expect a much larger business than its present enormous one. It claims to surpass the best Munich and Vienna beer. One of its best-prized testimonials is the certificate of Professor D. W. Lehmann, of the great German Brewers' Academy at Worms-on-the-Rhine, who writes that a competitive chemical test of this St. Louis beer with the best brewers' products from Europe and America, shows the St. Louis article to be 'the best in every respect.' St. Louis and Milwaukee each has a beer brewery now which surpasses the largest and most famous establishment in Germany or in Austria. The present production of the former is over 500,000 barrels of thirty-one gallons, and of the latter very nearly the same figure. This table shows the relative production, in barrels, of the world's greatest lager-beer breweries in 1887 — the amount being larger now: —

"Anheuser-Busch Brewing Association, St. Louis, 465,493; Phil. Best, Milwaukee, 460,840; Spatan, Munich, 413,850; Dreher, Vienna, 390,029; Ehret, New York, 376,166; Schlitz, Milwaukee, 353,133; Lowenbrau, Munich, 337,739; St. Marc, Vienna, 327,232; Bergner & Engle, Philadelphia, 252,373; Liesing, Vienna, 251,739.

"The concern which leads the list is said to employ 2,200 men, representing in their families about 8,000 people, and to use 1,220,000 bushels of barley (one-third of all that comes to St. Louis), and 800,000 pounds of hops. Its use of water equals one-thirtieth part of all the water used in St. Louis. It has its glass-works and makes its own bottles, using 27,000,000 bottles annually, at a cost over $1,000,000. Its plant of steam-engines, its consumption of coal, and its general equipment, are on a correspondingly extensive scale. And when one stops to think that this is but one establishment, of a score or more of other great breweries in this country (to say nothimg of a score or two of lesser ones), the thought arises that lager beer, whether its mission be approved or not, has become a mighty factor in the social problem of the United States. Its supporters maintain that it does not increase, but tends to diminish, the ruinous tide of intemperance. However that may be, the German-Americans do not give up their life-long customs of the Fatherland, but find in the foaming lager a common road to social relaxation and conviviality which does not lead *them* into the excesses of whiskey-drinking, whatever may be the effect on others who have less self-control."

Evictions in Ireland.—"Twelve tenants evicted and their houses

burned." This was the news from Clongorey given in the Dublin despatch in yesterday's *Sun*. It is a kind of news that has been coming from Ireland for many long years. But one can not get accustomed to the barbarity of the proceedings, or cease to protest against them. It is hard to keep cool while we see the peasants flying from their flaming cabins. Such cruelty and incendiarism is disgraceful to the British Government, and ought to be forbidden by the British people.— *Sun*.

COAL IN CHINA.— Mr. A. Williamson, of the Philosophical Society, Glasgow, says that the total area of the coal fields of China proper is about 400,000 square miles. Both the Shansi and Heenan coal fields are greater in extent than that of the aggregate of the deposits of the principal coal-producing countries of Europe, and in other districts of North China the coal fields are alleged to be seven times larger than all those of Great Britain. The coal is of various descriptions, and it is said that iron ores are found in all parts in close proximity to the coal.

SOCIALISTS IN CHINA. — Private advices from China describe the origin and working of a notorious secret society called the Ko-lao Hui, which for many years has given trouble, and which quite recently has caused commotion in Nankin and its immediate neighborhood. At Keang-nin, a garrison town near Nankin, a rising was on the point of taking place among some Hunan braves stationed there, and they had agreed with their confederates to strike a blow at Soochow and other large cities when allies were in readiness to assist them. The plot was discovered through an intercepted letter, and the paper, seals, and correspondence were seized. The ring-leaders were arrested and decapitated, and the rising was suppressed. Later on a similar rising occurred at Nankin, again among the discontented soldiers and disbanded Hunan men of the same society. Advantage was taken of the viceroy's absence to hasten the plot, but his return interfered with the details. The leaders were betrayed, seized, and beheaded.

The authorities were now thoroughly alarmed, proclamations were issued, several regiments of Hunan men were disbanded and sent to their native provinces, and soon the trouble ceased. This Ko-lao Hui is described as a society somewhat resembling the Socialists of Europe, and much dreaded by the officials and people of China. It originated during the Taiping rebellion among the soldiers in Hunan for the purpose of affording aid to the wounded and the families of the men killed in service. The Hunan men served all over China, and their mutual-aid society spread over the whole country. The aims of the society developed with its growth, and a sentiment of equality in worldly possessions and position became prevalent among its members. Able and unscrupulous men turned these feelings to their own uses, and now the society seeks to spread its socialistic views by the rough-and-ready process of plunder and rapine. Its doctrines have a natural attraction for all the discontented and disreputable members of society, and its ranks have lately been largely recruited from the many disbanded soldiers now wandering over China.— *World*.

## Demands of the Farmers.

THE National Farmers' Alliance at their last meeting adopted the following memorial to Congress, which is presented to the readers of the JOURNAL because it has had a very limited circulation in the daily press. One of the signers of the memorial is A. J. Streeter, late candidate for the presidency.

The memorial sets forth the "financial condition of the country as anomalous, as, while the production of wealth was never greater than in the past twenty years, the condition of the wealth producer is rapidly retrograding. The farmers are sinking deeper and deeper in debt, until it is a rare thing to find a farm which is not heavily mortgaged, and tenant farmers are coming to be the rule, while failures of country merchants and small dealers are of daily occurrence. In addition to this heavy private indebtedness there is a corporate and municipal debt of appalling magnitude, causing a still heavier drain upon the energies of the people.

"The artisans and laborers are finding the conditions for making a living harder and harder in every branch of industry; and many are unable to obtain employment at all, hence the greatest privation and suffering is found on every hand.

"As a result, riots, strikes, and bloodshed have occurred, and are liable to occur again, and a chasm is made between labor and capital which ought not to exist.

"On the other hand, forced by a continually narrowing margin of profit to reduce expenses and secure safety for investments, manufacturers and dealers are driven to combine to accomplish these ends, and trusts, pernicious, formidable, and tyrannical, are rapidly being formed. Meantime, there are two classes of men above the reach of adverse financial fortune, and they are the money loaners and railroad owners; they are reaping a rich harvest of wealth, unprecedented in the history of the world.

"Your memorialists believe that as these disorders are financial in their character, their causes may be found in the financial system of the country.

"First, the volume of the currency furnished by the government is insufficient to transact the business of the country upon a cash basis, and the people are therefore forced to do it upon a credit basis. This must be apparent at a glance.

"In 1865 we had about $1,900,000,000 currency of all kinds in circulation; we had only 31,000,000 of population, of which 10,000,000, people of the Southern States were then just beginning again to use our money. We were then doing business upon a cash basis; we were free from debt and prosperous. We were in that condition in spite of an exhaustive war and solely by virtue of the volume of currency made necessary by the war. We have now of all kinds of money less than $1,600,000,000. We have over 60,000,000 of population instead of 31,000,000, and our annual production, by virtue of our extended agriculture and the increased use of mechanical appliances, is three times what it was then, thus making a relative

decrease of two-thirds in our money volume. We are now universally in debt, only a few of our people are prospering, and they at the expense of all the rest. It is obvious from this comparison that the great evil is a restricted volume of money.

"We believe that, money being the instrumentality by which commodities are exchanged, an inadequate volume of it means stagnation to trade, low prices, diminished reward for labor, restricted production, and an increase of the weight of existing obligations.

"Your memorialists invite your attention to the pregnant fact that prices of products measure the reward of labor and the value of interest. As prices shrink the reward of labor diminishes and the value of interest increases. Thus while production brings to the debtor less reward, interest commands more of his products. Hence in both directions is the indebted producer scathed, while with every successive fall in prices the money-lender commands more of the proceeds of his labor.

"The prodigious concentration of wealth in our cities, and in few hands, is also the logical outgrowth of this depression of prices, coupled with the accumulative power of interest. To illustrate this absorption, take for example our 4,000,000,000 of watered railroad securities, which bear about 4 per cent. interest. Allow 3 per cent., reloaned semi-annually, and the principal will double in twenty-three and one-half years. Say twenty-four years, and carry the computation forward one hundred and twenty years, and we have the enormous sum of $1,280,000,000,000 — twice and a half the value of all the property of the United States.

"Take the $150,000,000 on the farms of Nebraska at 7 per cent. interest, which is less than the interest actually being paid. Reloaned semi-annually it doubles in ten years. Carry the computation forward fifty years, and the prodigious sum of $4,800,000,000 is produced.

"Your memorialists respectfully represent that the depression in prices, stagnation in trade, recurring labor troubles, and increasing debt, can only be arrested by a larger supply of money relative to production, and that this end cannot be secured under the present system by which the government furnishes money to the people.

"Money is loaned by the government on the security of United States bonds, at cost of issue, to a small class of citizens, who reloan it to the people at exorbitant rates of interest. It is difficult to see any necessity for the intervention of this small class between the government and the people. It is also difficult to see why bonds, which are variable in quantity and value, and which may have their value greatly impaired by a public calamity, should be preferred as security to land, which is invariable in quantity, of less changing value, and forms the basis of all production.

"Land is the ultimate and natural security of all money. Whether borrowed by the banker, merchant, manufacturer, or farmer, its security and interest for its use must be found in the production of land and labor. This being the case, your memorialists consider the

loaning money direct to the people, on land security, at cost of issue, a more just and equitable way of putting money in circulation than the present method."

The memorial concludes by asking Congress to issue an increased volume of money, to be issued direct to the people on land security, at a low rate of interest, to the end that an adequate medium for the exchange of commodities may be had, the prices of products and labor increased, and prosperity restored to the people.

The position of the memorialists is probably too pessimistic a view of the situation, but it is clear that an ampler supply of money would lower the rate of interest, assist all industrial pursuits, and give the country the same prosperity which it enjoyed in the midst of a ruinous war, on account of the ample issue of money, notwithstanding the corrupt legislation by which its value was depreciated.

## Fascination — Animal and Human.

### CAN THE RATTLESNAKE CHARM?

HARRISBURG, PA., April 20. — "Do I believe rattlesnakes are able to charm birds and animals?" said a naturalist of local reputation. "That is a question that has been asked from time out of mind, and answered both negatively and affirmatively. Judging from my observations and experiments I am prepared to say positively that I do believe the rattlesnake can charm or mesmerize or paralyze, or whatever is the most correct term for the condition it brings upon its subjects, and that it cannot only charm birds and animals, but that there is not a man living who can long withstand the terrible fascination of the rattlesnake's eye if he cares to test his ability by gazing into the eye when the reptile is excited and angry, using a strong glass in making the test. Any person who is familiar with the eyes of this deadly reptile ought not to doubt that the serpent possesses the power that so many naturalists deny. Even the eye of a dead rattlesnake, no matter how long the snake may have been dead, has a terribly malignant expression, and one that will make the most indifferent observer turn cold. When the reptile is alive and quivering with excitement, his brilliant length coiled like a painted spiral, the flat, vicious head raised and curved above the folds, and the far-sounding rattle vibrating as rapidly as a humming-bird's wing, there is nothing in all nature so dreadful in its appearance as the eye that glitters and glares above all this deadly beauty, and I am satisfied that it is not only enough to strike birds and animals, but men, with irresistible, horrible nightmare, from which they are unable to arouse themselves until some disturbing force breaks the malignant spell. I would like to see the man who can look upon the eye of an angered rattlesnake through a strong glass, one that will draw the reptile apparently as close as a foot or so to the observer, and retain his gaze more than a minute without feeling himself irresistibly fascinated by the terror of it, an indescribable disinclination to withdraw his gaze in spite of the feeling of horror the awful eye inspires. I have tried the experiment a score of times.

I am as strong in nerve as the next man, and have been used to handling and studying reptiles of all kinds all my life, but I have never yet been able to overcome the influence of the rattlesnake's eye.

"I have seen many instances of this influence on birds and animals. I remember once I was fishing in the Juniata river, and my attention was attracted by the strange actions of a robin that fluttered and poised over a spot near the top of a stone wall, which protected the towpath of the canal that runs parallel with the river for some miles. I approached the spot cautiously until I got within five feet of the bird, which paid no attention whatever to my presence, but continued to frantically flutter within two feet of the wall. Glancing up, I discovered the cause of the bird's strange actions. Coiled in a hole that had been made by the falling out of a good-sized stone from near the top of the crude masonry, and directly opposite the frantic robin, lay a rattlesnake, his deadly head upraised, his eyes glaring, and his red tongue darting in and out of his mouth like little jets of flame. The robin was unmistakably under the influence of the rattlesnake's mesmeric eye. It made frequent efforts to fly away up and down the stream, but it never got more than two feet either way. The snake turned his head whichever way the poor bird moved, and held it powerless with its awful gaze. Although I drew up so close that I could have touched the snake, it apparently did not notice me, so absorbed was it in fascinating the robin. I watched the proceeding for a minute, and then drew my revolver and shot the snake's head off. The robin fluttered a few seconds longer, and then flew in a dazed way and alighted on the wall not more than six feet below where I stood. It remained there for at least a minute, with its wings raised an inch or so, as you have seen birds on hot summer days. Then it seemed to recover itself, and flew away. There could be no mistaking the fact that this was a genuine case of rattlesnake charming.

"Another time I was walking through the woods when I saw a chipmunk sitting on a low stump, every muscle drawn to its greatest tension, and the little animal gazing steadily ahead, its eyes fixed and staring. I walked on. The chipmunk did not move. I followed its staring gaze, and saw a rattlesnake, coiled as they always coil, and its eyes glittering like little coals of fire. I had my gun, and quickly put an end to the serpent's further mesmeric exercise. The strange part of the incident was that the chipmunk fell from the stump dead at the report of the gun. I thought that some stray shot might have struck it, although such a thing was highly improbable. I examined the little animal thoroughly. There was not a mark upon it. So strongly was the squirrel under the influence of the snake, as I positively believe, that its very existence had become merged with that of the rattlesnake's. When the snake was killed the chipmunk's life was simultaneously ended.

"A person cannot be a close observer of rattlesnakes long before he will discover a good many curious things about them. I have found out that there are at least three living things that a rattlesnake is in

mortal fear of, and they are bats, hogs, and deer. I discovered the fear a rattlesnake has of bats by putting one in the cage of a very fierce rattler I once had. I thought he would go crazy when the bat dropped down by his side. He got in the furthest corner of the cage, and coiled himself up and actually hid his head. The bat flitted about in the cage, which was a very roomy one, now and then skimming the folds of the snake, who would only sound his rattles the louder and draw himself closer down in the corner. When I fished the bat out, the snake slowly unwound himself and came out of hiding. I tried the experiment several times, not only on that snake but on others, and always with the same result.

"Everybody knows how hogs that run in the woods in localities where rattlesnakes are found will soon drive the reptiles out of the neighborhood. They will go into a den of rattlesnakes if they can get in, and attack the snakes furiously, tramping them beneath their feet and tearing them apart with their teeth. The bite of a rattlesnake has no effect whatever on a hog. Deer hunt out rattlesnakes in the same way, cutting them to pieces by blows from their sharp hoofs. Many woodsmen claim that an apparent increase of rattlesnakes in some parts of Pennsylvania is due to the killing off of the deer or the driving of them out of those regions. There is another thing that the rattlesnake fears that I forgot to mention, and that is the black snake. The black snake will squeeze the life out of a rattler in a very short time, and no rattlesnake will stay long where there is a black one, if he can get away. There is an exception, however. When it comes time for snakes to gather into their wintering places, the black snake and the rattler and all other kinds of serpents take up their quarters with one another as peaceful as lambs.

"I have seen only two persons in my life who were bitten by rattlesnakes, and only one of them died, although the same treatment was used in doctoring both. Poultices made of molasses and table salt, the latter stirred in the molasses until it was as thick as butter, kept on the wounds made by the snakes' fangs, and the usual generous doses of whiskey, was the treatment in both cases. One man, a young one, with a healthy constitution, was well in five days. The other man, a middle-aged man, and not physically strong, died in two days.

"A human being seems to be the only creature that suffers pain from a rattlesnake bite. Everything else that I ever saw that had been bitten by one of the reptiles acted as if it had been chloroformed. You can hardly see where a snake's fangs enter the flesh, and not a drop of blood flows from the wound. Inflammation sets in at once. The breath comes hard and short. In dumb animals paralysis soon occurs in the hind parts. The blood leaves the extremities and becomes thin. The heart of any animal that dies from rattlesnake poison will always be found to be filled with blood in a thin, fluid state, instead of being coagulated, as it will be in a human being. My experience has been that the number of rattles on a rattlesnake are no indication of its age, the popular belief in that respect to the contrary notwithstanding."

(The blood in man, under the influence of rapidly fatal poisons, does not coagulate, but becomes more fluid, as under the influence of severe fever. — ED. JOURNAL.)

### CAN THE CAT CHARM?

DELHI, April 20. — William Youmans of this village is noted for his studies in natural history. He is a brother of ex-Chief Clerk Youmans of the national Treasury Department, and a great story teller. He is now relating an incident which he says interests him more than anything else he has witnessed in years.

On the grounds of his fine residence here Mr. William Youmans has an artificial trout pond. He takes great delight in feeding and watching the habits of these fish. Of late he has noticed a diminution from day to day in their number. Investigation satisfied him that no one had taken any trout by theft, as a powerful watch-dog guarded the premises day and night. He saw kingfishers sailing over the pond in the air, but satisfied himself that they had not despoiled the pond. He next turned his attention to two household cats who were getting sleek and fat, but seemed to eat much less food than was their wont.

One day he caught one of his cats eating a trout, but was at a loss to see how the feline had captured it. This set him to watching the cats. In a day or two he traced one of the cats to the pond, and, hiding behind a tree, saw the cat approach the edge of the water, put its nose level with the surface of the pond, and fix its gaze intently upon some object. After remaining in that position some little time some strange noise near by frightened the cat away. Mr. Youmans rushed to the spot and found a good-sized trout apparently disabled within a few inches of where the cat was crouched. He touched it with his cane, when the fish acted as though it had been mesmerized. It shortly came out of its dazed condition, and swam slowly out to the centre of the pond.

Mr. Youmans thinks there is no doubt that the cat remained perfectly still on the margin of the pond until it caught the eye of the trout, and that then, as snakes charm birds and squirrels, the feline charmed or mesmerized the fish, which approached nearer and nearer until puss could almost grab it.

Mr. Youmans is watching for another opportunity, hoping to follow the cat to the end of the programme. — *N. Y. Sun.*

### WHAT CAN SNAKES DO.

NEW MADRID, MO., May 2. — Three different incidents of snakes charming birds have fallen under my own observation. Once I saw a blue-jay charmed by what is known as the "blue racer" snake. The next instance was a red-bird charmed by a "blue racer," and the next was a cat-bird charmed by a "cow sucker." As these snakes are classed as non-poisonous, they could not have bitten the birds and then quietly awaited their death. In the first case the bird was in an apple-tree, some ten or twelve feet from the ground, when its attention was first arrested. The other two were somewhat under the influence of the snake's charm when first observed. I would judge that

it takes from one to two hours for a snake to bring a bird completely under the spell, which they can most certainly do if not disturbed after the bird's attention is once gained.

I have never seen a snake charm a frog, though I have seen them catch frogs often. They are more than a match for a frog in a foot-race; consequently they have frog legs to eat whenever they wish, provided the frogs can be found. The greatest trouble is to swallow the frog after catching him. The frog is swallowed heels first. Whether this is a preference on the part of the snake or whether it is because this is the first part overtaken and laid hold of, I do not know. When caught the poor frog cries out in the most pitiful terror. Then the struggle of life and death begins, with determined animal instinct on the part of the snake, nay, I might say with devilish triumph — for he knows that victory is sure in the end — and almost human horror on the frog's part. The instant a snake seizes a hind leg it is swallowed, and the hard part of the job is to get hold of the other leg without releasing the one he already has.

The frog soon finds it useless to struggle to release the leg already swallowed by the snake, and seems to realize that its only hope is to keep the leg that is free out of that horrible mouth which has such wonderful suction power. I once saw a garter snake push a frog over thirty yards endeavoring to force the leg of the frog that was free against some obstruction, that it might get a hold upon that also. It finally succeeded, and the struggle was soon over after that. When both hind legs are once in the snake's power, a deeper horror seems to take possession of the poor little creature who has battled so hard for life; its eyes dilate with terror and assume a glassy stare, its whole body is stupefied, paralyzed with an awful dread of its impending fate. — *St. Louis Republic.*

## HUMAN FASCINATION.

THE story has been told of a Mr. S., whose fascinating powers were so great that he could make a shopkeeper accept a bill for more than its face value and return more change than was due, and even make a bank officer accept a two dollar bill as twenty dollars. The announcement, however, suspiciously resembled a puff on Mr. S. But there are many examples of the control of certain persons over their dupes. The latest example is in high life. The London correspondent of the *Sun* says: —

"Ann O'Delia Diss Debar sinks into abashed obscurity when confronted by Mme. Christich, of Servia. The latter has dethroned a king and acted as the agent of one of Russia's most pronounced and gratifying successes. The last story which comes from Belgrade concerning ex-King Milan's absolute and unquestioning subserviency to a woman who asserts that she is a medium is credited in official circles here. I have direct and indubitable evidence that it is vouched for by Her Majesty's chargé d'affaires at Belgrade. The ample and flabby proportions of Mrs. Diss Debar are duplicated in the parenthetical outlines of the Christich, though in a lesser degree. If the Christich kicks the beam at a shade lower figure than the fat

princess of New York, she makes up for the deficiency in weight by a severity of purpose which laughs politics to scorn.

"Ex-King Milan, though dissipated and depraved, is a man of notable attainments, one of the most accomplished of modern princes, and a man familiar with all the foibles and fallacies of Paris and London. His subserviency to the big and majestic Mme. Christich is absolute. He abdicated his throne, according to the best information, while laboring under the influence of spiritualism. Milan thought Christich was a medium through whom he was receiving divine instructions, and when he announced his abdication he did so with the manner of a man in a trance. His eyes were glazed, his manner constrained to a painful degree, and his whole demeanor was that of a man swayed by an irresistible outside influence. Since he has given up all care for his country, he has resigned himself absolutely to the medium's society. She is rich, massive, and impressive, and she has accomplished by a bit of hokus-pokus an end for which Russia had schemed in other ways in vain."

### FASCINATION IN LOW LIFE.

The Norwich, Conn., correspondent of the New York *World*, tells a remarkable story of the woman Eva M. Crosby, just sentenced to the penitentiary for the murder of Emma Jane Burdick. She had a fascinating power over Emma, and still greater power over her husband Crosby, of whom he says; —

"Crosby, while not a man of great force of character, was by no means a craven during the early years of his married life. After the birth of the first child, however, a great change came over him. He became completely dominated by his wife's will. So absolute was her control that she could frequently compel him to perform a certain action by mere mental direction. Often she would sit with her chin resting on her hands, and, fixing her little beady eyes on his face, would make him shake like an aspen leaf, while the perspiration gathered on his forehead. Crosby did not dare to call his soul his own. It was in testimony during the trial that on one occasion, when the wood was too wet to burn, Mrs. Crosby threw stick after stick at the meek creature, hitting him in the head and face and compelling him to go to the woodshed and get dry fuel. Again (and this was sworn to by reputable witnesses) she exhibited her complete mastery by telling her husband that he was not the father of her youngest child, but that it belonged to Charlie Mahan. Time and time again has she kissed and fondled her lover in her husband's presence. It took only one glance from those snaky eyes of hers to put the poor man in a tremble, and to check the remonstrance that might have been fluttering in his throat."

Crosby was found hanging in his woodshed and the girl Emma murdered and buried in a swamp. It was believed that Crosby was the passive tool of his wife. The murdered girl had become the rival of Mrs. Crosby for the illicit love of the man named Mahan.

### A HYPNOTIZING HERB.

Even the vegetable kingdom has a fascinating power, according to a statement in *La Luz* as follows: —

"The deputy of Oaxaca, Mr. Perfect Carrera, has taken to the city of Mexico a plant that grows in Mixteca, which the natives call the 'herb of prophecy.' It is taken in various doses, and in a few moments a sleep is produced similar in all respects to, and we might say identical with, the hypnotic state — for the patient answers, with closed eyes, questions that are put to him, and is completely insensible. The pathologic state induced on whomsoever partakes of the herb, brings with it a kind of prophetic gift and double sight. Furthermore, he loses his will, is completely under the control of another to such a degree that the sleeping person would leap from a balcony, shoot, or stab himself with a dagger, at any moment, if ordered to do so. On returning to himself he remembers nothing of what he has done."

## Sponge Grafting: A Surgical Marvel.

AND OTHER MEDICAL NEWS.

THE case of a German woman named Hannah Beeze, who has been in St. Luke's Hospital, has been considerably discussed for a few days among the medical fraternity. She was a victim of the rare disease known as ergotism, resultant from eating rye meal. Her malady was at first diagnosed as leprosy. It began with the most agonizing pains, which ran all over the body, seemingly from a central point in the spine midway between the shoulders. The agony was so intense that opiates had little effect, and the only relief was obtained from a free use of chloroform. This condition was superseded by one directly opposite. She lost the sense of feeling entirely. Needles could be inserted into any part of the body, except the head and neck, without producing any shock, and the severest tests were tried without awakening the least sensation. She still had the power of motion in a measure, but lacked confidence, and would not try to help herself in any way.

Her mind was also affected, and she often talked about dreams, all of which had the element of horror uppermost. This condition was followed by spasms, nausea, vomiting, and great exhaustion, and when these subsided the entire body became dark and had the appearance of being in the early stage of mortification. The temperature ran up to 110 degrees, which is indicative of a speedy death, and yet the patient did not die. The body grew blacker steadily, and finally small ulcers appeared on the hands and feet. They rapidly extended over the hands and arms, but only two came out on the body. The extremities were simply frightful; often the ulcers had extended so that the arms and legs were a solid mass of pus centres.

Both the nature and cause of the disease remained obscure until the consulting surgeon learned from the patient that she was passionately fond of rye meal, and had long been in the habit of eating it uncooked. Then it became easy enough to diagnose the disease as a pure type of ergotism, which is caused by the ergot in the rye in its natural state. There is no record of a similar case in

this part of the world. This disease is found among the natives of Africa and South America, and is mistaken for leprosy. It is usually fatal.

The physician searched high and low in the medical books for a cure, but could not find anything more than a few hints on the plan of treatment: that proved to be of no use. Being thrown upon his own resources he invented a mode of treatment that proved successful.

The first step was to make an examination of the bones, in the arms and legs, to see if there was any caries. This was done by making incisions in different places. The bone was found to be healthy except in four toes, and these were amputated after the patient had been anæsthetized. The next step was to stop the progress of decay, the formation of ulcers, and to create new tissue to supply that which had been destroyed by the ulcers. The ulceration was altogether too extensive to transplant live tissue from another body, and the surgeon determined to try and build up the body by sponge grafting.

It was a bold undertaking, requiring great skill and patience to make it successful. The finest quality of sponges were used. They were given a bath in diluted nitro-muriatic acid for seventy-two hours, then washed in water and liquor potassæ, and finally allowed to soak in a weak solution of carbolic acid. Before being thus treated the sponges were cut into slices one-quarter of an inch in thickness. All the cretaceous materials were destroyed, and only the horny framework of the sponge remained. In preparing the legs and arms for the sponges the ulcers were scraped and all the good tissues united while the patient was under ether.

The strips of sponge were then carefully laid closely together until every part of the diseased tissue was covered in the arms and legs. Fine strips of sticking plaster were used to hold the sponges together, and the whole was firmly bound in bandages dipped in a carbolic solution. Turpentine, camphor, and wine were given internally for several days before the operation, and were also continued afterward.

The effect upon the ulcerated tissue was remarkable. All the sponges were adherent inside of forty-eight hours, and the growth of new tissue followed at once. Giant cells were thrown out into all the little canals in the sponge until they were filled up. Then fine streaks of red that under the microscope were found to be blood vessels were developed, and with the blood came nerves and vitality.

A small section of sponge was cut from the calf at the end of two weeks, and it was almost solid. When the sponge was cut it bled freely, the same as if the leg had been cut. After three weeks there was a marked change in the sponge. It had the appearance of raw beef, and was very sensitive to the touch.

The carbolic solution was frequently applied to the dressing.

As if it had been pressed by a magic wand, the sponge slowly faded from view and was converted into good, healthy tissue. The

only explanation of this marvellous change is that a sponge is an animal tissue, and does not act as a foreign body and set up inflammation and blood poisoning.

At the end of six weeks small specks of white appeared, and indicated that the sponge had been entirely absorbed, and that skin was forming. This process took the most time, and it seemed doubtful at times if the skin would ever be perfected. But it finally healed, and both legs and arms were completely covered by tissue and skin, and the ulcers were entirely wiped out of existence. The flesh, of course, shows many scars and irregularities, but is sound, and, save great sensitiveness, which will diminish in time, it is as good as new. The patient's health improved as the ulcers healed, and she will be discharged in a few days. The only way a surgeon of the old school could have relieved this patient would have been by amputation of the arms and legs, and death would have been preferable. — *Hartford Times.*

MEDICAL PROGRESS. — It is pleasant to see in Russia an apparent exception to the creedal monotony and conventional regularity of medical schools. Last year there were over a hundred female students attending the medical course at St. Petersburg, and many influential ladies, including the Empress, have manifested their interest. This movement is full of promise for Russia, but unfortunately their liberal sentiments have brought them under the persecution of the Czar and his stern minister, Tolstoi. They look upon medical students as a dangerous class, and a large number of these young ladies have been arrested and persecuted, or sent out of the city, for assembling with other students, to celebrate the twenty-fifth anniversary of the poet Bogolintzoff's death.

AN ENLIGHTENED PHYSICIAN sent the following letter last year from St. Louis, but, like many other good things, it was crowded out of the JOURNAL. It shows that medical colleges are not always able to stultify their pupils.

"Sorry you didn't enlarge the JOURNAL OF MAN. Hope you have committed your vast collection of psychological observations to paper, so that there will be no danger of their being lost to mankind in the event of your sudden demise. Am listening to a course of lectures by a prominent alienist, and every day shows me how little even the most eminent men in the medical profession know of the human mind and the laws which govern it.

"Your labors will be appreciated by the many instead of the few, but I am afraid you will have to be content with the succeeding generation's tribute, and not expect too much from this. Instead of studying the grandest problem of nature — man — the scientists will for many years yet investigate the laws which govern the crowing of cocks at midnight and other trivialities which you describe. Five or six young M. D.'s here intend to band together to look over the field which is so broad and fertile, and they will doubtless fully investigate the facts which you first brought to notice nearly fifty years ago. They will form a nucleus for the spread of broader views among the medical fraternity.

"I have heard a good deal of Charcot of late, but when I hear his name linked with certain things I gather a little knot around me and relate how Dr. Buchanan, of Cincinnati, fifty years ago demonstrated exactly the same thing. 'Honor to whom honor is due.' I wish you to feel that your labors are recognized at their full value by members of your own profession, although the delegation is not as large as it ought to be. Wishing you every success and a healthy life to the age of one hundred and over. — Yours sincerely."

MEDICAL STATISTICS. — At the annual meeting of the Connecticut Eclectic Medical Association, Dr. S. B. Munn made a report on medical statistics, and urged Eclectics to keep records of their patients and mortality. In his own case he had noted significant facts. Last year in an epidemic of dysentery, very mortal, he treated 73 patients, all of whom recovered. He had 200 patients and only 12 deaths that year. Several were moribund when he was called.

In 1885 the city of Waterbury, with an estimated population of 30,000, had 529 deaths. Dr. Munn had 1,053 patients, and only 9 deaths — 1 in 117. The others averaged 16 deaths to every physician, with a far less rate of patients to take them from. — *E. M. Journal.*

Wherever medical statistics have been collected, they show that there is a vast difference in mortality between the old and the new systems of practice.

REMARKABLE CASE OF HYDROPHOBIA. — A son of Jacob Barclay, a well-to-do farmer ten miles from Wooster, O., was bitten on the upper lip by the family dog eight years ago, when in his third year. The dog proved to be mad and was killed. Early in February, 1889, an attack of hydrophobia came on, in which he barked like a dog, and attempted to bite those around him. In his paroxysms he had extraordinary strength. The physicians gave aconite in large doses, and hydrate of chloral as a sedative, with salicylate of soda to counteract the poison, and a cure was effected. I am disposed to consider the salicylate of soda the most important remedy in this case, and to recommend its use in similar cases.

TYPHOID FEVER. — "Dr. Simon Baruch publishes a paper in the *Medical Record* on the treatment of typhoid fever which will interest not only those of the medical profession but thousands of other people whose attention has been arrested by the startling mortality attending this disease," says the *Philadelphia Record.* "Dr. Baruch shows that under the present expectant, antipyretic treatment — which consists in nourishing the patient, placing him in good hygienic surroundings, combating complications, and reducing the temperature — the death-rate is appalling. Dr. Baruch advocates the abandonment of the present method of treatment and the substitution of the cold-bath treatment, so successfully practised in the German military hospitals. Without burdening the reader with the methods of the cold water system, which are the province of the physician, it is worth while to note the valuable results attained. Out of 19,017 cases treated

with 'all kinds of cold baths,' there was a mortality of 7.9 per cent. Out of 2,841 cases in which the treatment was 'intermediate, with water,' the mortality was 12.2 per cent. Out of 2,198 cases treated with 'strict cold baths,' the mortality was 1.7 per cent. These facts challenge consideration. If cold baths will cure typhoid fever, cold baths should be insisted upon." — *Boston Record.*

THE SKIN CONTROLLED BY THE CONSTITUTION. — "The Académie de Médecine in Paris has received news of an interesting operation which lately took place in Germany. A colored man was treated at Leipsic for some cutaneous trouble, and it was found necessary to substitute the flesh of several white people for some of his own that had to be cut away. These particles in a short time grew darker, and finally became the color of the rest of his body. This strange result led the physicians to reverse the operation, and the flesh of a colored person having been ingrafted on that of a white man in a short time lost its color and became light like the rest."

INFANTICIDE. — The greatest sensation in Chicago during my recent sojourn in that city was caused by the revelations of the *Times'* reporters in regard to the prevalence of infanticide in that city. The "girl reporter," presumably the same who last summer made such startling disclosures in regard to the treatment of sewing women and girls in the workshops of Chicago, took it upon herself to interview the doctors and midwives of the city in regard to this matter. Representing herself as one of the "unfortunates" who had "loved not wisely but too well," she found that some hundreds of physicians and midwives were in the habit of giving "help" to such for a "suitable consideration." The list of names given includes some of the best known and most highly respected physicians in the city. The publication of these interviews has roused the ire of the doctors and midwives implicated, and several slander suits have already been commenced. On the other hand the *Times* publishes letters almost without number, in which its course is commended by physicians, clergymen, and others. — *Correspondent of "Lucifer."*

BEE STINGS FOR RHEUMATISM. — One Dr. Terc, in England, is advocating the sting of bees as a remedy for rheumatism. He declares that he has treated with success 173 cases and has given in all 39,000 stings.

EUCALYPTUS AND MOSQUITOES. — W. S. Sanders says in the *Tulare Register:* "I have more of these trees (eucalyptus) growing than can be found anywhere else in the San Joaquin valley — great monsters 120 feet tall, containing over a cord of wood each, grown from seed in the past ten years. You can see my eucalyptus groves from the cars of the Southern Pacific Railroad from Goshen to Fowler, a distance of over twenty miles. I wish to add a fact to your recommendation of this tree — a fact too important to be overlooked. The eucalyptus globulus, when grown in large quantities, gives entire exemption from mosquitoes. Here at my home we have acres of dense shade, a big, sluggish ditch that is always full of water, and in all of our prolonged summer and autumn heat

never a mosquito, while among the willows of King's River, two miles away, they swarm at times in clouds and literally devour their unprotected victims."

PUZZLING TWINS. — The *Boston Globe* has been hunting for twins and found something less than a score whose mutual resemblance is so close as to puzzle their friends. The latest twin trick occurred at New York. One of the twins being about to marry, his brother sent him off by a false message, and while he was gone married the girl himself. The victim of the joke has appealed to the law.

## Prison Reform, and other Progress.

"WE have received a most interesting product of convict labor. It is in the shape of a little book of a hundred or more pages, grouping together a number of papers and reports regarding the singular experiment in prison management which has been in progress for some years at Elmira Reformatory. It is printed by the prisoners themselves. Comparatively little seems to be known by the general public regarding the Elmira system. Only such convicts are sent there as have never been in State prison before. They are sentenced to an indefinite term, subject to the discretion of the board of managers, but cannot be detained longer than the maximum period for which they might have been imprisoned under the law. If, for example, a man has been convicted of burglary, he may be kept in Elmira for ten years, but no longer, because that is the maximum sentence under the law. But if the superintendent, Mr. Brockway — who is practically the head of the institution — believes from his record there that he will lead an honest life on emerging, he may be discharged at any time over one year.

"To obtain his release he must get a perfect record in three branches — for good conduct, zeal, and efficiency as a workman, and proficiency and diligence as a scholar. In this latter field is found the distinguishing characteristic of the Elmira system. It is, in fact, a school for convicts, and the results are surprising. On the average, it is said, 60 per cent. of convicts released from other prisons find their way back, but thus far 80 per cent. of the discharges from the Elmira Reformatory during the eight years the experiment has been continued are believed to be permanent reformations. Every improvement has been introduced, not inconsistent with proper discipline, looking to the health and well-being of convicts. Strenuous efforts have also been made to surround them with cheerful and elevating influences.

"The Elmira system proceeds upon the principle that a thorough and lasting reform can only be obtained through a decided change in the character of the convict. At Elmira the convict is not invited to read. He is compelled to study and to work over his books as he does over his bench in the workshop, because it is only by making a perfect record as a scholar as well as in the other two branches that he can shorten his sentence. The schools are held in the evening after the eight hours of labor required in the shops have been performed.

"The experience of those engaged in this work is directly against the theory that intellectual development only increases the capacity of the criminal for wickedness. They find, on the other hand, that even the so-called intelligent criminal seems mentally deficient as soon as he passes out of the groove in which he has been accustomed to exercise his cunning. He takes narrow and distorted views of life. The process of intellectual culture which is carried on in this institution, we believe, broadens the convict's mind until he is lifted out of this narrow groove and is able to see the wisdom of good morals. The experiment is unique, and may have a most important influence upon the future of penal science."—*New York Tribune.*

The moral culture at Lancaster, Ohio, as described in the "New Education," has been still more successful in reforming criminals.

Cassava, a New Food Plant. — The *Garden and Forest* says: Of recent additions to the food plants of this country perhaps none deserves as much notice as the sweet cassava (*Manihot Aipi*). It seems to have been proved beyond question that on the southern border of the United States there are considerable areas admirably adapted to growing this remarkable plant as a staple article of home consumption, while in Florida, at least, its manufacture into starch, tapioca, and glucose ought to become a leading industry.

The cassava plant is closely related to the ricinus or castor bean, which it resembles in general appearance. It is a handsomer plant, not having the coarse, rank aspect of ricinus. It does not bear much seed, and it is not propagated from seed, but from cuttings of the larger stems.

As to the quantity of cassava root that may be obtained from an acre of ground, no satisfactory estimates have as yet been made. It must vary greatly under various conditions. A single plant grown in Polk County produced fifty pounds of roots, the top measuring eight feet in height and ten feet in breadth. It had been highly manured. A person who has given special attention to the cassava thinks that from ten to fifty tons of roots of one year's growth ought to be obtained from an acre of land, according to its quality. This is little better than conjecture, but certainly the plant yields enormously under favorable conditions.

The uses to which cassava may be put are almost too numerous to mention. By manufacture it may be converted, with scarcely any waste, into starch, tapioca, and glucose. In the tropics cassava flour is used extensively for making a large wafer or cracker, which is quite palatable, and keeps without injury for months. Florida housewives have used it for making bread, puddings, custards, fritters, jellies, etc.; also as a vegetable it is used in all ways in which Irish potatoes are used.

It is as food for stock, however, that cassava has excited most interest. It is greatly relished by cattle, horses, hogs, and poultry, and seems to be a very wholesome article of food. The great tubers, sometimes three or four feet in length, may be taken from the ground at any time of the year and used as food for man or beast.

LEATHER FROM WOOD. — "Dr. George Thenius, of Vienna, has a process for the manufacture of artificial leather from red beechwood. The best wood for the purpose is taken from fifty to sixty year old trees cut in the spring, which must be worked up immediately, bark peeled off, steamed, and treated with chemicals. The inventor states that a solid sole leather can be obtained, which he claims is superior to the animal leather in firmness and durability, and can be worked up in the same way as animal leather, nailed and sewed."

INDIA RUBBER FOR PAVING STREETS. — For paving streets, India rubber threatens to enter into competition with asphalt. This new pavement, according to the *Engineering and Building Record*, is the invention of Herr Busse, of Linden, Prussia, who has introduced it in Hanover. The Berlin corporation being favorably impressed with the new pavement, has had a large area paved with India rubber as an experiment, and the magistracy of Hamburg is likewise trying the pavement. It is asserted that the new pavement combines the elasticity of India rubber with the resistance of granite. It is said to be perfectly noiseless, and unaffected either by heat or cold. It is not so slippery as asphalt, and is more durable than the latter. As a covering for bridges, it ought to prove excellent, as it reduces vibration; but a question may be asked as to its cost.

NATURAL SHOE BLACKING. —"Benjamin Johnson owns a farm in Rush Valley, U. T., upon which he has just discovered a mine of natural shoe blacking. An analysis of this peculiar material shows that it contains 16 per cent. carbon, 34 per cent. aluminum, and the remainder clay. When taken out the material is moist and soft, and when used as a shoe blacking produces a fine polish, which is not easily destroyed." The statement as to aluminum must be erroneous, as aluminum is a rare and costly metal.

PROGRESSIVE PERSIA.—"The Shah of Persia has recently issued a decree guaranteeing the lives and property of his subjects from any attack save in execution of the religious and civil laws. His majesty said at a salaam, or levee, soon after, that it must be set forth clearly that no one in Persia had a right to interfere with the life or property of any one else. One of the courtiers replied, 'No one has a right to do so but the Shah himself.' On which His Majesty observed, 'No, not even the Shah.'"

FEMALE BICYCLING is becoming fashionable. Washington City has nearly two hundred lady bicyclists. Philadelphia and Chicago have about fifty each.

A GREAT FUTURE FOR FLAX.— An Irish expert says, in a letter to the assistant secretary of agriculture at Washington, that he has discovered a process by which in five minutes he can produce from the dry, natural straw, perfect fibre, the color of cotton, and soft and fine as raw silk. He says: "I have demonstrated the practicability of this invention, have made the fibre from American, Irish, and Belgian flax straw, had it spun and woven, and there is an exhibit of the American product at the Paris exhibition, placed there by Mr. Dodge, of the department of agriculture at Washington, last January. This invention has the indorsement of the linen men of England.

A company has been formed, and apparatus is at work here, and the process will be at work all over Europe at an early day." A similar discovery was made long ago in the United States, but for some reason has not come into use.

## Visionary Illusions.

THERE is nothing too extravagant for the credulous portion of humanity. Theology has always furnished the food to supply the appetite for the marvellous, and the theologies of India introduced in America by the Theosophical Society are giving us a flood of delusion.

As a curious phase of human nature, the JOURNAL OF MAN refers to these things, but of course it cannot chronicle a tenth part of the illusions from various sources, current in the ranks of the credulous, especially among those who are hunting for something occult, esoteric, theosophic, mysterious, and ancient. More than a score of publications are at this time, in the United States, diffusing various species of mysterious twaddle, for which there must be a demand or the publications could not be sustained. An English paper says: —

"There is a great increase in England of mystic orders, of which the latest form rejoices in the name of the 'Esoteric Triad of the Red Wafer Brotherhood.' This order claims an Egyptian origin, and its members allege that it was founded in the reign of Thotmes II. The objects of the brotherhood are 'the investigation of occult mysteries, the study of esoteric truth, and the ultimate fraternization of humanity.'"

The *Path* (of New York) can always be relied upon for this style of literature. In the May number a contributor says: "It is affirmed by the author of a pamphlet recently issued by the T. P. S. that a number of alchemists long ago made gold. It has also been claimed that the ability to do so is possessed by the adepts at the present day. But it has been said *that knowledge has been withheld* from the many because it would be so dangerous a power in its effect upon the well-being of humanity. Would it? Let us speculate on that a little."

The writer then speculates in a very visionary way upon the consequences of making gold cheap and destroying the value of money. But he does not mention the equally plausible schemes of Butler and Ohmart for producing not only gold but food and clothing and marble palaces in unlimited quantities upon which Butler is gathering the money of the dupes who read the *Esoteric* magazine in which he is presented as a saint.

This article concludes: "And only one thing stands in the way of its realization, viz., making the gold. Perhaps this obstacle may be removed, or perchance an immense deposit of gold may be discovered, and thus *at once all the fortunes founded on the precious metal will be swept away.* At one of these events Mme. Blavatsky has pointed in recent papers. These are times of changes, and nothing should surprise us, not even such a stupendous theory as the discovery of *how to manufacture gold.*"

The imagination of the credulous delights to revel in some such "fool's paradise" as this; and the supply of such romantic fiction will not cease as long as there is a demand for it. I was once gravely assured by high "Theosophic" authority that the money necessary to pay the immense indemnity demanded by Germany from France after the last war was furnished by magical power. That nobody knew it, was no objection to my veracious informant.

Promises of unlimited power and unlimited wisdom, all in the dim distance and attainable only by life-long labors and at great hazard under the guidance of some mysterious adepts, are the charming baits that lead the credulous on, as children run to find the pot of gold at the end of the rainbow.

Something very divine is to be attained in this life, and if anything more divine is desired, the pupil is to have the privilege of reincarnating as a man or a woman till he has satiated his appetite for knowledge and development. His progress toward the divine is under the guidance of a dreamy kind of literature — narratives, or something like narratives, which have no exact time or place given, and which may be intended either for fact or fancy, but serve admirably to destroy all desire to distinguish between fact and fiction. Philosophizing speculations are spun out *ad infinitum*, in which there is no demonstration, no accurate thought, little if any correct and useful information, but an abundance of mysterious words and phrases, and subtle discriminations among the vague speculations of the ancients, a life-long study of which would tend surely to make an unpractical, credulous ignoramus, with a good command of graceful but empty phraseology.

But for all its follies and self-conceit, this Oriental philosophy makes atonement by its admirable moral lessons, which, though somewhat vague and sentimental, are essentially good and religious. But why cannot sincere religion and sound sense be united. American Theosophy will prove that they can be, and that we need no aid from Oriental antiquity. The past is incompetent to rule the present. The intangible Mahatmas who claim to hold terrific scientific secrets, and the reincarnated Buddhas, who, after twenty centuries, have not learned that the earth is a spherical body, are guides only for feeble credulity.

A curious illustration of the origin of illusions has just come out. A very little book called "Light on the Path," "by M. C., Fellow of the Theosophical Society," has had great currency among the followers of that society. It was a transcendentally mysterious expression of Buddhism, requiring a generous imagination to translate its meaning into anything rational. M. C. proves to be Mabel Collins, who was then associated with Mme. Blavatsky in editing *Lucifer*. Professor Coues wrote to her to ask as to the source of this volume, and she replied that it was dictated or inspired by the Mahatma Koot Hoomi. Four years later, Mabel Collins has written to Professor Coues, as if with remorse for the deception, that she gave the name of Koot Hoomi as the author, only because Mme. Blavatsky begged her to do so. She says, "I wish to ease my conscience now

by saying that I wrote this from no knowledge of my own, and merely to please her, and that I now see I was very wrong in doing so." The reader will remember that a certain passage said to have been produced by this Koot Hoomi proved to be a plagiarism from an address by Professor Kiddle.

Professor Coues says "'Light on the Path' was used by faithful Theosophists much as orthodox sinners use their prayer-book. This happened mainly because 'Light on the Path' was supposed to have been dictated to Mrs. Collins by Koot Hoomi or some other Hindoo adept, who held the Theosophical Society in the hollow of his masterly hand." This assumption of the guidance of such a society by supernal wisdom from invisible masters who dare not tell all they know for fear of disorganizing society is no more rational than the claim of the Roman Catholic Church to divine infallibility in their Pope.

## Hygienic Matters.

### A GOOD EXAMPLE OF LONGEVITY.

OHIO has come to the front as the State for centenarians. Pickaway county takes the lead at present, as she undoubtedly has the oldest citizen in the State. The person referred to is Mrs. Margaret Arnold, who lives with her son, Henry Arnold, on a 1000-acre farm, through which runs the dividing line of Pickaway and Fayette.

Mrs. Margaret Arnold was born near Richmond, Va., July 4, 1777. Her father, Mr. Robert Kiser, had twelve children, four of whom are living — three daughters and one son. Margaret was a remarkably beautiful girl, and she was married to Mr. Frederick Arnold when quite young.

Her 112th birthday anniversary will occur on the 4th of next July, and her health is excellent. She has a fine appetite and can eat as large a dinner as the sturdiest harvest hand. No physician has ever been called to attend her, as she has never been sick a day in her life. Although a smoker of tobacco for seventy years she has at last laid the pipe aside, finding no further comfort in it.

Mrs. Arnold is 5 feet 2 inches in height and weighs 110 pounds. She has a remarkable constitution, and some who know her think that she may hold out until her 125th year. Her five children — two daughters and three sons — have been attentive to her necessities, and the son with whom she lives at present cares for her tenderly.

As hitherto stated, Mrs. Arnold has two sisters and one brother living. Her eldest sister, Mrs. Elizabeth Hillard, is living in Lynn county, Iowa. She is 115 years of age.

The other sister, Mrs. John Bailey, lives in Dakota, and is 109 years of age. She is a healthy old lady and walks about without assistance. Her eyesight is excellent, and she is likely to retain her physical vigor for many years.

William Kiser, the only living brother, is still alive at the old homestead near Richmond, Va., and is 104 years of age. There is doubtless not another family in the United States or in the world that can show such a wonderful record, — 115, 112, 109, 104.

CHEVREUL, the great French chemist, has died recently at Paris, 103 years of age.

DR. EDWARD BEECHER, the brother of Henry Ward Beecher, is in full vigor at 86 years of age in Brooklyn, and has just recovered from an amputation of one of his legs, injured by a railroad accident. Dr. B. attributes his vigorous health to his uniform activity all his life, taking plenty of exercise or work, and also using the flesh brush. A few years ago he had a rheumatic affection, making it difficult to go up stairs, but the flesh brush scattered it so he could "run up stairs like a boy." He was lately threatened with an attack of pneumonia, which the flesh brush drove off. He says, "I have regularly brushed myself night and morning, and the evils which seemed to be approaching with old age have disappeared and my natural vigor is preserved."

PURE WATER is so necessary to health that we ought to have it from springs or wells uncontaminated by surface drainage or the sewage that soaks through the ground.

When such contamination exists, our only safety is in *boiling* it, for filtration cannot take out matters in perfect solution. If we do not like to drink water that has been boiled we may disguise it as a weak tea or coffee or lemonade, or in place of lemons we may put ten or fifteen drops of *dilute* phosphoric acid in a tumbler of water and sweeten it, which makes a wholesome substitute for lemonade. Hosford's Acid Phosphates may be used in the same way as the acid.

The water of Boston and some other cities requires filtration. A small filter sold for $1.50 here will remove a good deal of impurity After a gallon or two has run through it we reverse the filter and the collected impurities are washed out, making the water look quite milky. Filters remove only the visible impurities and do not check the development of microbes or animalculæ, which increase in the filter.

The Pasteur filter of porcelain is claimed to be a perfect filter, but it operates slowly and is expensive. Half an hour's boiling is better for health than any filtering, but a cheap filter to remove visible impurities ought to precede the boiling.

"THE BEST AGE FOR MARRYING. — In a meeting of the Hungarian Academy of Sciences, M. Joseph Körosi, director of the Budapest Statistical Bureau, read a paper on 'The Influence of Parents' Ages on the Vitality of Children.' This is a subject which has been hitherto but scantily treated in ethnological statistics, but M. Korosi has collected about thirty thousand data, and has come to the following conclusions: —Mothers under twenty years of age and fathers under twenty-four have children more weakly than parents of riper age. Their children are more subject to pulmonary diseases. The healthiest children are those whose fathers are from twenty-five to forty years of age, and whose mothers are from twenty to thirty years old. M. Korosi says that the best marriages are those in which the husband is senior to the wife; but a woman from thirty to thirty-five years old will have healthier children if her husband be somewhat younger than herself. A man from thirty to forty years old ought to

take a wife from twenty to thirty. If the mother be five years older than the father the vitality of the children becomes impaired."

From my own observation I would say that a difference of from three to seven years is judicious. In a difference of nine or ten years the senior party is apt to be more critical and less appreciative. In a difference of from twenty-eight to forty or forty-two years, the senior party is apt to be fond and indulgent and the junior to enjoy the affection without a corresponding return. From thirty-one to forty-two is the age I should select at which the father may produce the most vigorous offspring.

## Recent Literature.

"HEAVEN REVISED, a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey." Religio-Philosophical Publishing House, Chicago. A pamphlet of one hundred pages, price 25 cents. This is a very pleasing and attractive book, giving an account of the future life, written by Mrs. Duffey under a dazing spiritual influence, which impresses the reader that it must have come from a spiritual source and is therefore a true story of the higher life. The writer has not had time to read it through, but readily finds in it a much clearer and more interesting narrative than we usually obtain through mediums, one which will interest every reader.

LOOKING BACKWARD, a romance by Edward Bellamy, has produced a decided sensation, and societies are organizing to carry out its principles. The author says: "Looking Backward," although in form a fanciful romance, is intended, in all seriousness, as a forecast in accordance with the principles of evolution of the next stage in the industrial and social development of humanity, especially in this country, and no part of it is believed by the author to be better supported by the indications of probability than the implied predictions that the dawn of the new era is already near at hand, and that the full day will swiftly follow. Does this seem at first thought incredible, in view of the vastness of the changes presupposed? What is the teaching of history, but that great national transformations, while ages in unnoticed preparation, when once inaugurated, are accomplished with a rapidity and resistless momentum proportioned to their magnitude, not limited by it."

This book, in paper, can be had for 50 cents.

THE COMING CREED OF THE WORLD. Is there not a Faith more Sublime and Blissful than Christianity? By Frederick Gerhard. Philadelphia: W. H. Thompson, Publisher. Pages, 526. $1.25.

Certainly Mr. Gerhard gives us an earnest book; the book of a student, a thinker, a lover of the best. And if there is something of a sublime egotism in the implication which he makes, both in the title of his work and in his subject-matter, that there is no question of his Creed really being *the* Creed to which we and all the world must come, still there is probably enough of truth and "availability"

in what he gives us, and in what he gleans for us in all lands and literatures, to make his book valuable, suggestive, an actual prognostication of *something* better, and truly (as he himself says of it) "a voice crying in the wilderness." It is a voice, moreover, crying far and wide: besides the American edition, a Danish translation has been published in Copenhagen, a French one is about to be issued in Brussels, an Italian translation is in preparation at Turino, and a German edition at Berlin.—*New Ideal.*

This is no doubt a valuable and instructive work, which any one might read with profit, although the author in his enthusiasm may overrate the importance of the *doctrine* he inculcates. In this line of thought, the "Creed of Christendom, by W. R. Gregg" is a valuable work for the promotion of liberal religious sentiments.

"THE CREMATION OF THE DEAD," by Dr. Hugo Erichsen ($2), is an able exposition of the merits of cremation.

"PROFIT-SHARING BETWEEN EMPLOYER AND EMPLOYE." Nicholas Paine Gilman. Boston: Houghton, Mifflin & Co.

Profit-sharing, or the method of rewarding labor by assigning it a share of the realized profits of business in addition to wages, has been illustrated in many experiments in France, England, and the United States, and is believed by Mr. Nicholas Paine Gilman to be the most satisfactory and equitable adjustment of the relations of capital and labor, to remove the discontent that is now agitating the industrial world — a discontent that he declares to be well grounded, because in reality the condition of laborers "has not been improved in the same ratio of progress as that enjoyed by the well-to-do classes." In "Profit-Sharing between Employer and Employe" Mr. Gilman states the reasons of his belief, with the most thoughtful and helpful study of profit-sharing that has been given to the subject, and with an equitable spirit that will secure him the closest attention. Rejecting co-operation as a movement from the side of the employe, to supersede wages, as meagre in its results, and fundamentally weak, he would develop some system to meet the needs of a higher civilization, as through time and new conditions the wages system was developed from product-sharing. "We have to say of the wages system, as Matthew Arnold has rightly or wrongly said of Christianity, we cannot do without it, and we cannot endure it as it is."

Mr. Gilman applies the inductive method to the facts of experience, and relies mainly upon special applications of the participation principle in business to maintain his argument, and cites the Maison Leclaire, Paris, where profit-sharing had its fullest trial, as the standard example. He gives a critical review of this experiment, introductory to a general review of the working of the profit-sharing system in Europe, where it has been adopted in the manufacture of paper in various handicrafts, typographical industries, cotton and woollen factories, iron, brass, and steel works, etc., with a special chapter on profit-sharing in England. Profit-sharing has had its trial on the largest scale in the United States, in the Pillsbury flour mills, Minneapolis. It is in successful practice with the N. O. Nelson

Manufacturing Company, St. Louis; the Haines, Jones, & Cadbury Company, Philadelphia; Hoffman & Billings Company, Milwaukee; Springfield Foundry Company, Springfield, Mass.; Rogers, Peet & Company, New York; Ara Cushman Company, Auburn, Me.; Wardwell Needle Company, Lake Village, N. H.; Rice & Griffin Manufacturing Company, Worcester; the New York Staatz-Zeitung; H. O. Houghton & Company, J. W. Tufts, and W. H. Zinn, Boston; Rand, McNally & Company, Chicago; Globe Tobacco Company, Detroit; Proctor & Gamble, Ivorydale, O.; John Wanamaker; Yale & Towne Manufacturing Company, Stamford, Conn.; Page Belting Company, Concord, N. H.; Rumford Chemical Works, Providence, R. I.; Public Ledger, Philadelphia, and with other firms. The experience and results in each case are described. Profit-sharing has taken many forms, but Mr. Gilman, continuing his careful criticism, selects the better ones. Houses that determine the bonus in advance, as a fixed percentage on profits, are three times as numerous as those that determine it on the closing of the books for the year. It is generally agreed that the basis on which the bonus shall be ascertained is the amount of wages earned by each employe. The most marked feature of distinction between the French and American experiments is the importance attached in the former to provision for the workman's future, the French houses retaining a part of the dividend to labor for the purpose of providing a pension for the aged or disabled workman. In summing the results of past and present experiments, and looking at the question positively and negatively, Mr. Gilman concludes that profit-sharing, as compared with simple wages, tends to increase the product of a given industry, and to improve the quality of work and product, promotes care of implements and economy of materials, and tends to secure industrial peace. — *Herald.*

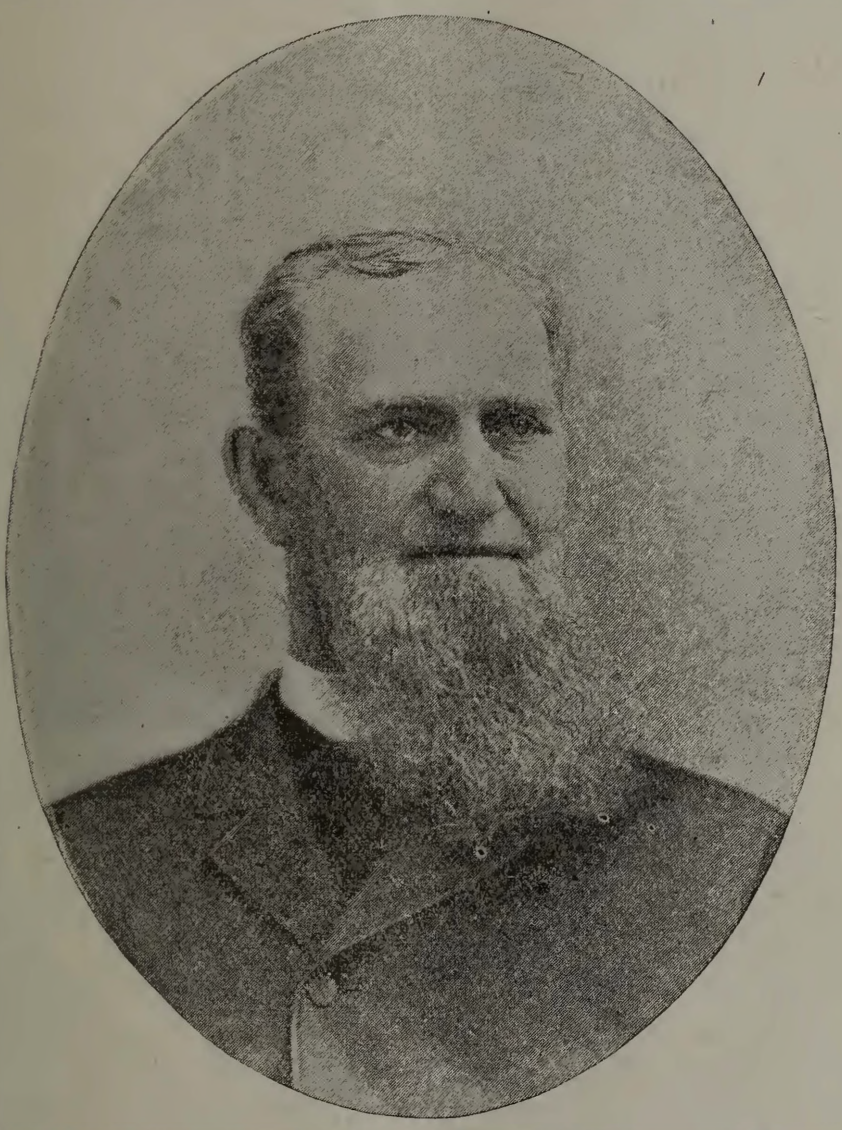
"Eating for Strength, or, Food and Diet in their relation to Health and Work," pp. 236, by Dr. M. L. Holbrook, a well-known author of New York, is a valuable collection of the results of scientific investigation on this subject. Dr. Holbrook is the publisher.

What I saw at Cassadoga Lake, 1888. — Addendum to the Review in 1887 of the Seybert Commissioners' Report, by A. B. Richmond, Esq. Colby & Rich, publishers, Boston. 1889. 163 pages. 75 cents; paper, 50 cents. The Seybert was killed in the first Review; in this it is buried beyond resurrection.

Studies in the Outlying Fields of Psychic Science, by Hudson Tuttle, has just been issued, and may be obtained from the author, Berlin Heights, Ohio, for one dollar. 250 pages. It is just such literature as the readers of this Journal approve. An interesting feature is the concluding chapter "Personal Experience; Intelligence from the Sphere of Light." Of these communications from the spirit world the author says they "are no fictions of the imagination," but "are the words of actual living beings who have once lived on earth like ourselves." Such testimony from so enlightened a source is very valuable at the present time, when the student of psychic science needs above all to guard against vague speculation and irresponsible statements.

## Prof. R. F. Humiston.

In our progress through life it is a rare pleasure to meet a truly noble nature. In the introduction of Anthropology for the betterment of humanity, how refreshing to meet one whose soul is sufficiently elevated to realize the grandeur and importance of such labors. Were not such to be met with occasionally I should feel like despairing of human progress and relinquishing a thankless task. In Prof. Humiston I found one of those who live on the higher plane of



philanthropy, and in his departure we realize a great loss to education and social progress, for which he would have done much before the close of this century. The following extracts from the *American Spectator* do justice to his memory.

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Another light has gone out in our midst. A strong, brave, and scholarly man has departed. It is with a heavy heart that we write this brief tribute to the memory of our loved and esteemed friend and co-laborer, Prof. R. F. Humiston, who left us as the evening shadows were mantling the city on the fourth of last month.

His departure is a terrible blow to those of us who so well knew him, who had been associated with him so intimately, and who had learned to love him for his intrinsic goodness, as much as admire his splendid brain and broad, intellectual conceptions. Prof. Humiston was a self-made man in the full sense of the word; his life, his struggles, his victories, his magnificent manhood, so imposing in its strength, so beautiful in its tenderness, and so radiant in its charity and tolerance, should be a powerful incentive to other lives now that he has been promoted, as it has already been in numerous cases while he walked the earth.

Born in Great Barrington, Mass., he spent the years of infancy amid the stern, hardy influences and bracing atmosphere of New England.

When nine years of age his father failed, and the boy, to aid in keeping want and hunger from the door, was compelled to work in a cotton factory fifteen hours a day. No society for the prevention of overworking children then existed, and by gray dawn, when it was but four o'clock, little Franklin, as he was most frequently called, was expected to report for duty. From this hour until he graduated from the Western Reserve College, at Hudson, Ohio, every step in his progress was contested by poverty and adversity. Every day was marked by toil and endeavor, every hour a struggle for an education; for success in the higher walks of life; for a noble manhood. The ideal that floated in his mind was a lofty one, far beyond the conceptions or dreams of the children associated with him, especially those in the same circumstances of life. He determined to surmount all difficulties, to secure a college education, and rise to the enviable heights to which his ideal beckoned.

When he was ten years old his father moved to Hudson, Ohio, and there, amid scenes of privation and ceaseless striving for a foothold and a livelihood, the boy spent the remainder of his youth, establishing a character for the most inflexible integrity and unswerving allegiance to duty.

The Western Reserve University, situated at Hudson, soon became the object of great interest to the ambitious boy. He longed to enter the college and gain a thorough education. He loved books most passionately, but poverty held him down; the necessities of the family demanded his work; whatever he accomplished must be after the day's work was over or before the day's tasks opened. He was not to be baffled, and dividing his time before and after the long work days in such a manner as to best serve his ends, he devoted one portion to studying the books he had access to, and the other as an apprentice to a carpenter and architect who took a kindly interest in the boy. In this manner, during the hours when most boys were enjoying childish pastime or wrapped in slumber, he became what in a small town like Hudson was regarded an excellent young carpenter. In architecture he soon ran beyond his teacher, so much so that his master referred all difficult cases to him.

At the same time he was acquiring a wonderful amount of general information, as well as making admirable progress in his preparation for college.

Chemistry and geology were peculiarly fascinating studies to the boy, and for the man they never lost their charm. When nineteen years of age he went to Cleveland, and for a time was employed in a book store. This, of course, greatly increased his love for literature, and during spare moments he made splendid progress in his earnest pursuit after knowledge. When twenty-one he entered college, having, after matriculation, as his worldly wealth, ten cents and a chest of carpenter's tools. Yet with a settled determination to succeed, a brave, courageous heart that determined to know no defeat, he set to work. When school was over, he worked at his carpenter's trade till dark, and often after dark made doors and window sashes in the shop; in evenings he also made architectural plans and specifications for houses for his employer. At other times, when work was light, he spent his spare moments doing all manner of honorable work for small pittance, which, however, was absolutely necessary,—it enabled him to pursue his studies.

After a time, Prof. Humiston secured the position of principal in the Rockwell-street school, in Cleveland, Ohio, where he became a great favorite, not only with the parents, who found their children progressing more rapidly than ever before, but also with the children whose privilege it was to enjoy his instruction, for he possessed in an eminent degree the rare faculty of entertaining the imagination while instructing the brain. After a time he received a very flattering offer from Boston, but Cleveland was not willing to give him up. A number of the wealthiest families united and organized the Cleveland Academy, tendering Prof. Humiston the management of it, which he accepted. The school grew so rapidly that the young teacher found it necessary to have larger apartments; he accordingly bought the buildings of the Cleveland University, which he changed into the celebrated "Cleveland Institute," one of the largest, best, and most popular institutions of learning that Ohio has ever possessed. During all these years he had been making a thorough study of medicine. He subsequently received the degree M.D., and later occupied chairs in the Cleveland Hospital Medical College, also the Woman's Homœopathic College of Cleveland.

During the successful run of the Cleveland Institution, when the war broke out and the call "To arms" rang throughout the entire land, Prof. Humiston turned his Institute into a military school. From its walls went forth over forty officers, together with a host of thoroughly drilled privates. This military school contributed largely to Prof. Humiston's fame, being as it was one of the best "emergency military institutes" ever organized. It may be interesting just here, as indicating how strong was his sympathy with the administration of President Lincoln, to observe that the first sixpence he ever earned was cheerfully given to the "Underground Railroad."

In 1868 he accepted a handsome offer made him for the Cleveland Institute. About this time, through the solicitation of Prof. J. A. Thorne, of Cleveland, Ohio, he was persuaded to represent in Great Britain the American Missionary Association in its work for the

Freedom of the South. He decided to begin the work in Edinburgh, Scotland. The work was organized in a masterful manner, and he made a number of public addresses which were very well received and gave every promise of great results. The meetings he addressed in Edinburgh were presided over by such men as the Rev. Thomas Guthrie, Rev. Thomas Candlish, the Hon. James W. Cowan, and the Rev. William Arnott; the work was in a most promising state, when he was attacked by inflammatory rheumatism, a disease from which he had suffered much before going abroad. He immediately consulted Sir James Y. Simpson, who advised him that his only safety lay in going directly to the south of France, whither he went, abandoning a work that had already grown very dear to his heart. Two years abroad completely restored his health, when he returned to America.

During his travels abroad he made the acquaintance of many prominent persons whose friendship he enjoyed until his death. At one time, in crossing the Mediterranean, at the last moment before starting a number of soldiers came aboard the steamer, crowding all the passengers into very limited quarters. During the trip, an acquaintance said to Prof. Humiston, "We have the Crown Prince of Prussia on board." "Have we?" replied the Professor, "I should like to see him." "There he comes now," said his friend. "Why, that is my room-mate." The chance acquaintance ripened into a friendship during the succeeding days, in which they walked arm in arm together upon the deck and slept in the same state-room, that resulted in the Crown Prince giving him a most cordial invitation to bring his wife and visit him for several months at Berlin.

It was while in the Old World that he was elected a member of the Royal Geological Society of England and the Chemical Society of London. On his return from the Old World he, in connection with his brother-in-law, founded the National Colony in Minnesota, and laid out the now flourishing little city of Worthington in the midst of this settlement. This colony was founded on strictly temperance principles, and soon became a refuge for men addicted to drink, who longed for an asylum from temptation; and to those interested in the great problem of temperance it is interesting to know that during the first seven years after the foundation of the colony, though the settlement at the end of this period contained over three thousand persons, no one had been convicted of a crime, nor had the community had any use for a jail.

During his stay in Minnesota, and while he was connected with the National Colony at Worthington, Professor Humiston's name was placed upon the prohibition ticket for governor. He knew, as well as his friends, that an election was an impossibility, but the friends of temperance wanted a strong ticket, and upon that account his name was placed at the head. When the Republicans found that he was on the temperance ticket, the executive committee communicated with him, to know whether he would run upon the Republican ticket, the nomination of which at that time was equivalent to an election. But Prof. Humiston's heart was in the

work he had undertaken at Worthington, and he declined their offer, not, however, without a full appreciation of the compliment and honor thus shown him,

Owing to a severe winter, a coal famine occurred the second year after the founding of the colony. Prof. Humiston, out of his private purse, bought a number of car loads of coal, which he freely gave the poor settlers without money or price. The settlement, however, did not prove the financial success anticipated, largely owing to Prof. Humiston's big heart and generous nature, and in the course of a few years we find him in the East, devoting his time chiefly to inventions and the perfecting of the valuable antiseptics which bear his name, and are probably the finest preservative preparations ever compounded. This perfected, he secured a number of valuable patents covering inventions of his own, many of which display a master mind.

A little over a year ago he removed to Boston, primarily to superintend the putting in of his new system of ventilation in Dr. Flower's Health Palace of this city. To see this system in practical operation was one of the dearest dreams of his life. It is needless to give any extended notice of this great triumph in ventilation, by which the air in every room in the entire Health Palace is changed every few minutes; how the fresh air is drawn into the building, heated and moistened in winter, and chilled by passing over great refrigeratory chambers in summer, and then forced through the entire building by a powerful Sturtevant blower. Just three weeks after the opening of the new Health Palace the grand man, whose life had been at once simple and sublime, left us. He departed with no fear, no shadow of doubt or dread as to the other world, but, aside from the pangs occasioned by leaving his devoted wife and children, he was ready to depart into the glorious summer land of the beyond. His life enabled him to carry out to the letter the lofty admonition of Bryant: —

> "So live, that when thy summons comes to join
> The innumerable caravan that moves
> To that mysterious realm, where each shall take
> His chamber in the silent halls of death,
> Thou go not like the quarry slave at night,
> Scourged to his dungeon; but sustained and soothed
> By an unfaltering trust, approach thy grave
> Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams."

## Miselleaneous and Critical.

JOURNAL OF MAN. — Our little journal is utterly inadequate to present the fourth part of the interesting matters which all intelligent persons should read. It accumulates in our portfolios immensely, and the temptation is strong to take up some class of subjects and give it freer scope. In the next issue I may offer a fuller banquet of the marvellous.

RAPID TRANSIT. — An electric railway car has been invented by Mr. J. T. Williams, and a model exhibited in the Old South Church,

Boston, which will reduce the transit between New York and Boston to two hours. There can be no doubt that this rapid transit can be applied to mail matter. It could be effected by the pneumatic system alone. A safe arrangement of the rails will make it applicable to all transportation.

A GREAT DROUTH IN 1889 is predicted by Prof. C. C. Blake for the Northern States. In the Southern States, including Kentucky, Kansas, and the greater part of Missouri, the rains will be sufficient, and he urges the planting of grain crops; but in many Northern States "the crops will simply dry up long before maturity." If this is verified his fame as a weather prophet will be firmly established.

SCIENTIFIC DEMORALIZATION.— The correlation of the mental faculties, explained in this number of the JOURNAL, shows how the pursuit of physical science may be associated with a moral torpor and indifference to the highest truths. Of this the April number of the *Popular Science Monthly,* edited by Dr. W. J. Youmans, gives very conclusive evidence. The leading article, by Professor Joseph Jastrow, upon "The Psychology of Spiritualism," is a fine example of pretended science and reckless misrepresentation of facts, of which no fair-minded and honorable person would be guilty. Like a police-court attorney handling a desperate case, Professor Jastrow makes a very plausible statement, which would be very convincing to any one who did not know the falsehood of his most important statements. Decisive facts, as well established by evidence as anything can be, and careful experiments by eminent scientists, are *entirely ignored* by Professor Jastrow, and the fraudulent trickery of mediums, which all intelligent spiritualists understand, presented as the sum total of the evidences of spiritual science. In this way he arrives at the conclusion that "medium" means impostor. By so dishonest a method it would be just as easy to prove that every doctor is a wilful murderer, and every clergyman a corrupt hypocrite. It is difficult to draw the line between the unfairness of reckless bigotry and the unfairness of the wilful liar. Upon this subject the *Popular Science Monthly*, as now conducted, is destitute of conscience. It will allow no refutation of a gross falsehood, and no demonstration, however brief, of any truth which it opposes. In this respect it is a model bigot. It is some years since one of its correspondents made a gross display of anatomical ignorance and blundering, which I offered to rectify, but as his gross sciolism harmonized with some of the editor's crude theories, no correction was permitted. I have not proposed to reply to Professor Jastrow because I am entirely certain that no candid and truthful article on that subject would be admitted by Dr. Youmans. In this respect he does not differ much from the faculties of allopathic medical colleges generally, in which young men are corruptly taught to meet many new truths with contemptuous denunciation instead of candid investigation. To impair the love of truth in the young is a crime worthy of punishment it never receives. To corrupt the public mind by falsehood is also a crime for which there is no punishment except in cases of personal slander. This is a crime of which the most active opponents of spiritualism

are generally guilty. Dr. Youmans, Professor Jastrow, Dr. Hammond, Rev. Dr. Talmage, Rev. Joseph Cook, and a score of other prominent offenders lay aside all honorable sentiments when they discuss spiritualism.

VAGARIES OF INVENTION.— Dr. A. de Bausset, of Chicago, proposes to construct a *balloon of steel*, 218 yards long, and 144 feet in diameter, containing a vacuum, with which to travel around the world, seventy miles an hour, visiting the north pole and the principal cities, and carrying two hundred passengers!! The ignorance of physical science, which is quite common among those who issue newspapers, is such as to permit the extensive publication of crazy schemes like this by journals which would close their columns against demonstrable psychic science. Dr. de Bausset estimates his balloon of steel plates 1-44 of an inch thick to weigh 260,686 pounds, but so flimsy a structure would flatten like a pancake, and if it had no internal support it would crush like paper under an atmospheric pressure of over 600,000,000 pounds, if a vacuum were produced; and if it had a steel frame-work to support the pressure, its weight would very far exceed a million pounds, so that after the vacuum was produced it would require an immense amount of lifting power to raise it from the ground! With hydrogen gas we may construct light and effective balloons. A vacuum, even if perfect, has very little advantage over hydrogen gas as a lifting power, and no machine capable of supporting a vacuum could possibly be light enough to float in the atmosphere. This de Bausset balloon would be a suitable acquisition for the G. N. K. R Esoteric College and its helpless dupes.

While this folly is preparing, Mr. Peter C. Campbell of Brooklyn who appears to be an intelligent scientific man, has prepared a balloon of elongated shape, with sails and propellers, by which it moves about, and which is to make its trial trip June 19. This would be a great success if the atmosphere would be so good as to keep quiet, but every balloon must be at the mercy of the wind.

"SHOOT FOLLY AS IT FLIES."— Ohmart and Butler are still at large, at some unknown distance from the police of Boston, and the G. N. K. R fraud is still blooming in the *Esoteric Magazine*, and will no doubt gather in its crop of dupes, and verify Mme. Blavatsky's terse definition, "Gulls Nabbed by Knaves." The two pretenders are properly associated in our notice, though Ohmart has the worse reputation, as Butler has not given up the Ohmart frauds.

TITLES AND MONOPOLIES. — All professional titles carry within them the history of ages and systems that we are supposed to have outgrown. Before the establishment of universities in the middle ages, the world knew nothing about masters and bachelors of art or medicine. The title doctor, which merely signified "one learned in a profession," sufficed.

Under the old industrial guilds no workman was allowed to practise his handiwork freely unless he was a master, and the state imposed heavy penalties upon those who attempted to work at a trade without being licensed as such. Gradually this system got

into the professions, and nobody was allowed to practise one without being a Master of Arts. Thus the M.D.s, LL.D.s, and the whole list of titled professionals, were granted monopolies, and the price paid furnished pin money for the feudal monarch.

The monopoly element of all these titles has been abolished, so far as the state goes, in all professions except the medical. With the new order of things under modern civilization, the titles remain as personal ornaments, but they do not prevent any untitled man from practising a profession freely, except the profession of medicine. Every man is allowed to be his own lawyer, and some of the best legal counsellors in this country have never been admitted to the bar.

All attempts to vest a monopoly in a man by virtue of his title are animated by the spirits of out-worn ages and systems. Socially, men may tender any amount of homage they choose to titles, but before the law all men should be allowed a fair chance, while being held strictly responsible for the results. This is democracy. It is the spirit of the present age, and no progressive citizen should be afraid to face it. Why medicine should be an exception to all the other professions is not at all clear. — *Boston Globe.*

Religion in Congress. — The *Sun* has been watching and reporting the Senate attendance upon prayers. One day, fourteen Senators were in their places when the $900 a session chaplain rose to tell the Lord what to do. The next day fifteen appeared. The day following only five turned up. Another day but four were on hand. The greatest number that has listened on any one day is twenty-five. The Senate is composed of seventy-six members. In the House the *Sun's* correspondent found at prayers on Monday of last week but one-sixteenth of the three hundred and twenty-five Congressmen. And these twenty-two didn't look as though they cared much for what the blind chaplain had to say. — *Truth Seeker.*

Women's Wages in the Cities.—The report of Carroll D. Wright, commissioner of the Department of Labor, shows that working women earn the following wages: "Atlanta, $4.05; Baltimore, $4.18; Boston, $5.64; Brooklyn, $5.76; Buffalo, $4.27; Charleston, $4.22; Chicago, $5.74; Cincinnati, $4.50; Cleveland, $4.63; Indianapolis, $4.67; Louisville, $4.51; Newark, $5.10; New Orleans, $4.31; New York, $5.85; Philadelphia, $5.34; Providence, $5.51; Richmond, $3.93; St. Louis, $5.19; St. Paul, $6.02; San Francisco, $6.91; San Jose, $6.11; Savannah, $4.99; all cities, $5.24."

### ALLOPATHIC MISCHIEF IN PENNSYLVANIA.

The medical oligarchy has been foiled in its legislative intrigues in seven States, besides Pennsylvania, in which there is at present a strong restrictive law, but the medical magnates of Philadelphia demanded something more. They asked for a new examining board, with tyrannical powers, under their own control. The Eclectics and Homœopaths protested, demanding equality of rights. This the Legislature granted, and then the Philadelphia aristocracy lost all interest in their own bill. As a last effort they asked to admit no one to examination without a four years' college course, but this was too much even for their own colleges, and the whole scheme came to an inglorious end.

THE PANAMA CANAL is a dismal failure. The property is going to ruin and the poor laborers it gathered are in many instances starving and dying. M. de Lesseps was a brilliant quack, of the kind that captivates the French, and Boulanger seems to be another.

THE BEECHER SCANDAL.—Capt. H. F. Beecher has been indicted for robbing the Government in Washington Territory, at Port Townsend. The New York *Sun* says: "Capt. Beecher's relations with the Treasury Department have been a national scandal. Charge after charge of dishonesty has been brought against him and the evidence formulated. There is scarcely any form of rascality possible in the post he held which has not been attributed to him. He has been implicated over and over again in conspiracies to defraud the Government. He has been accused of altering the books, of procuring perjured affidavits, of committing perjury himself, of setting up dummies with fraudulent claims against the Government, of being the partner and pal of opium smugglers, of embezzling money intrusted to him by private persons, of being the head robber in a gang systematically engaged in robbing the Government. It is a fact worth noting that the principal crimes, if not all the crimes, for which Capt. Beecher is now to be prosecuted, are of a date subsequent to the time when his true character became notorious." Is not this case an illustration of heredity. The profound insincerity of his father, Henry Ward Beecher, reaches its terrible fruition in the crimes of his son. The affiliation of father and son with the notorious Comstock indicated their moral status.

## Correlations.—*Continued.*

CORRELATIONS of the lower intellect and animal faculties, illustrated in wild animals and in the physical force of our daily occupations — Their tendency to war — The higher faculties deal with emotion and mind instead of matter — Hence a superiority of woman — True education cultivates the higher emotions — Its methods — Value of amusement — Doubtful influence of intellectual culture — The stern tendency of physical science described by Frances Power Cobbe.

To recapitulate our intellectual correlations, the lower or animal intellectual organs correlate with the bold, aggressive, and hostile organs of the occiput, both being largely developed in wild animals, — in all beings that lead a very active life. Hence these animals generally excel civilized man in the quickness and acuteness of their perceptions by which they escape the hunter, and the fierceness of their warlike qualities.

As this lower intellect recognizes only physical objects, and its correlative impulses act by physical force, they have no moral qualities. Hence dealing with physical objects in occupations that require force rather than skill, cultivates the animal nature, developing a rude and often turbulent character. A large portion of mankind in the energetic pursuit of agriculture, lumbering, mining, fishing, transportation, and manufactures, cultivate in themselves a predominance of the animal nature; and even the more refined labors of the artisan and merchant, though more intellectual, relate to the physical and cultivate the animal nature also. History shows that nearly all

nations ever have been and still are living in the spirit of wild animals whose teeth, claws, and growls are ruled by the same faculties as the bayonets, rifles, and booming cannon of our half-civilized nations.

In the learned professions that deal with sciences, doctrines, and government, with less necessity for physical labor, a higher character is developed — the character of intelligence and self-respect. But the higher qualities of human nature come from the faculties that deal with human emotions — with mind instead of matter — faculties that occupy the upper surface of the brain. These faculties have their exercise in social intercourse, and mainly in family life. Hence the life of woman tends to give her a higher moral nature, and man finds in the conjugal relation the moral power that counteracts the selfishness and hardness of business life.

In a true system of education the higher sentiments are cultivated even more assiduously than the intellect, with the gratifying result that they do not fatigue and debilitate, do not produce myopia or injure the eyes in any way, but give them additional brightness. They do not produce the sensitive, unsocial, and cheerless, or misanthropic disposition which results from excessive mental culture, but exactly the opposite, — the cheerful, social, friendly, normal character. The desire to please and attract, and the desire to witness happiness are the bases of moral culture. The disinterested sympathy is the anterior, and the desire to win or attract is the posterior, portion of the antero-posterior correlation in the ethical region of the brain. In a normal school the teacher must be a lover of the pupils, and it is seldom that a man is so well qualified for this position as a woman. The pervading influence of a character full of love and dignity is a continual education of the higher nature. In addition to this there must be a continual exercise of the higher sentiments by songs. The voice should be briefly raised in song every hour of the day, and every song should by its sentiment and its air cultivate some noble sentiment. The same noble sentiments should be expressed in declamations or in dramatic dialogues; and the performance of all the little courtesies that belong to friendly intercourse should be maintained until they become habitual. An important but *too often neglected* portion of the posterior ethical energies is the desire to amuse and be amused, which has been proscribed by a false theology. The cultivation of the gayety which develops smiles and laughter is an important portion of our ethical culture, associated with the occipital region just above the social impulses.

The lower intellectual or perceptive group does not co-operate with the higher sentiments, and hence intellectual culture on the lower plane of mere physical knowledge and memory has no beneficial ethical tendency, except to the extent that it may interfere with the indulgence of the worst propensities.

It is apparent from the laws of correlation that intellectual culture has not much to do with the development of the nobler qualities of human nature, and that the intellectual culture which relates to physical science and business alone, the object of the lower forms of

intellect, correlates with the stern and discordant elements of character rather than with the generous and harmonious. This has not escaped the attention of other observers, and has been well expressed by Frances Power Cobbe in the *Contemporary Review*. It is to be observed, however, that the science to which she refers is simply the fashionable physical science, not the broad science which includes the psychic life of the universe, and which sustains and enlightens religion.

"Science is essentially revolutionary. The one thing certain about a great man of science is that in a few years his theories and books will be laid on the shelf. Like coral insects, the scientists of yesterday, who built the foundations of the science of to-day, are all dead from the moment that their successors have raised over them another inch of the interminable reef.

"The student of literature, dealing with human life, cannot forget for a moment the existence of such things as goodness which he must honor, and wickedness which he must abhor. But physical science, dealing with unmoral nature, brings no such lessons to her votaries. There is nothing to revere even in a well-balanced solar system, and nothing to despise in a microbe. Taking this into consideration it might have been foreseen that the scientific spirit of the age would have been deficient in reverence, and as a matter of fact I think it will be conceded that so it is. It is a spirit to which the terms 'imperious' and 'arrogant' may not unfitly be applied; and some times we may add 'overbearing,' when a man of science thinks fit to rebuke a theologian for trespassing on his ground after he has been trampling all over the ground of theology. Perhaps the difference between the new 'bumptious' spirit of science and the old, exquisitely modest and reverent tone of Newton and Herschel, Faraday and Lyell, is only due to the causes which distinguish everywhere a church triumphant from a church militant. But whatever they may be it seems clear that it will scarcely be in an age of science that the prophecy will be fulfilled, that 'the meek shall inherit the earth.' . . . Turn we to the influences of the scientific spirit on religion. It is hardly too much to affirm that the advance of that spirit has been to individuals and classes the signal for a subsidence of religious faith and religious emotion. Judging from Darwin's experience, as that of a typical man of science, just as such a one becomes an embodiment of the scientific spirit, his religious sentiment flickers and expires like a candle in an airless vault. Speaking of his old feelings of 'wonder, admiration, and devotion,' experienced while standing amid the grandeur of a Brazilian forest, he wrote in later years, when science had made him all her own: 'Now the grandest scenes would not cause any such convictions and feelings to rise in my mind. It may be truly said that I am like a man who has become color blind.' Nor did the deadening influences stop at his own soul. As one able reviewer of his 'life' in the *Spectator* wrote: — 'No sane man can deny Darwin's influence to have been at least contemporaneous with a general decay of belief in the unseen. Darwin's theism faded from his

mind without disturbance, without perplexity, without pain. These words describe his influence as well as his experience.'

"The causes of the anti-religious tendency of modern science may be found, I believe, first, in the closing up of that 'gate called Beautiful,' through which many souls have been wont to enter the temple; second, in the diametric opposition of its method to the method of spiritual inquiry; and third, to the hardness of character frequently produced (as we have already noted) by scientific pursuits. These three causes, I think, sufficiently account for the antagonism between the modern scientific and the religious spirits, quite irrespectively of the bearings of scientific researches and criticisms on the doctrines of either natural or traditional religion. Had science inspired her votaries with religious sentiment, they would have broken their way through the tangle of theological difficulties, and have opened for us a highway of faith at once devout and rational. But of all improbable things to anticipate now in the world is a scientific religious reformation. Lamennais said there was one thing worse than atheism — namely, indifference whether atheism be true. The scientific spirit of the age has reached this point. It is contented to be agnostic, not atheistic. It says aloud, 'I don't know;' it mutters to those who care to listen, 'I don't care.' The scientific spirit has undoubtedly performed prodigies in the realms of physical discovery.

"Its inventions have brought enormous contributions to the material well-being of man, and it has widened to a magnificent horizon the intellectual circle of his ideas. Yet, notwithstanding all its splendid achievements, if it foster only the lower mental faculties, while it paralyzes and atrophies the higher; if reverence and sympathy and modesty dwindle in its shadow; if art and poetry shrink at its touch; if morality be undermined and perverted by it; and if religion perish at its approach as a flower vanishes before the frost — then I think we must deny the truth of Sir James Paget's assertion, that nothing can advance human prosperity so much as science. She has given us many precious things, but she takes away things more precious still."

In Sir R. Alcock's work on Japan we may find a forcible illustration of the divorce between intellect and virtue, as follows: "A people may have the highest artistic and literary culture, and yet be thoroughly pagan in spirit and brutalized in their lives. For what kind of existence did the Romans live, whose pastime was the wholesale butcheries of the amphitheatre? The most civilized people of the earth found their chief delight in watching wild beasts rend human beings to pieces, or men and prisoners pitted against each other for the not less brutal and deadly combat." We may observe the debasing influences of an exclusive intellectualism everywhere, and especially in Religion and Medicine. The former, occupied mainly in scholastic theology and external ceremonial, has to a great extent lost sight of the ethical teachings of the New Testament; and the latter, dominated by the rigid spirit of physical science, looks with intense jealousy upon benevolent improvements not introduced by its own guild.

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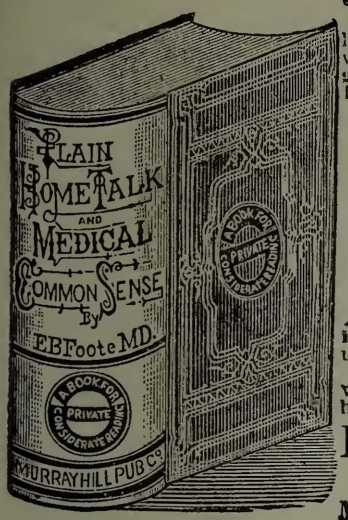


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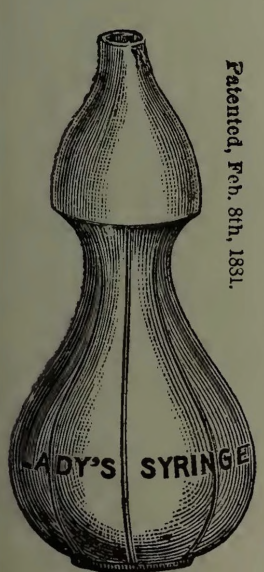


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