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INTRODUCTION TO THE JOURNAL.

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

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

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

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

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or LEGISLATION that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY of ART, making a more complete and scientific expression of what was empirically observed by *Del-arte* 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 inaccessibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

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

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

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The Great Problem of Good and Evil.

THE PUZZLE OF THE AGES — A NEW VIEW.

“MONCURE D. CONWAY, in a discourse on Theodore Parker's optimism, expresses himself as follows in the *Open Court*, and his thoughtful suggestions may serve as a basis for the consideration of the subject in the light of *American Theosophy*: —

“No individual may, indeed, briefly sift Theodore Parker; but the humblest individual may recognize the revision which every generation must give to its predecessor.

As an example of the transiency alluded to, Parker's concept of deity may be adduced. Nothing can be more perfect than his ideal, — of a deity supremely wise, loving, and at work in all the laws of the universe, present in all events minute or vast. But, as he himself complained, no Bible, no creed, affirms the existence of such a deity.

Whence, then, does Parker derive his belief in that existence? From his own heart, — from every humane heart, judged by what it really loves and worships, — he got his moral ideal of God. Only listening close at his own heart does man hear the beat of an eternal heart.

Could you at this moment approach some man or woman kneeling before deified Vengeance, — or, say, some trembling maiden, fearing that her gay week is offensive to her jealous God; and invest that maiden with powers equal to those of her God; you should see how different her ideal deity from the one she kneels to. She would rise from her knees, glide out of the chapel, and, ere to-morrow's sun, every bedside of pain should know her special providence; pallid cheeks would bloom again, the lame would walk, the blind see, the dumb speak, and bereaved hearts again clasp their beloved. That is what each of us would do had we the power; and that is what the humble Christians around us believe God did do when he once visited the earth, where he purchased power to save others by taking their agonies on himself—even going to Hell for them. His miracles of benevolence and assurance of faith were incidental to his great mission, which was to ransom man from the dark and evil powers of nature. This ransom, however, since God left the earth, can only affect the ransomed after death. For Satan is still prince of this world, — conveyed to him by an angry moment's curse. God must stand by his hasty word of wrath till he can undo it by an incarnate word of love. But the task is difficult. All that the tenderest

mother would do for her child God would do for suffering humanity ; but he cannot.

All this the humble Christian gets by revelation, founded on what he believes complete historical evidence. Whatever may be said of his science, his religious position is impregnable. He has a human God to love ; not the author of man's evils but the martyr of man's ultimate deliverance from all evils ; and the assurer, by miracles, by a bodily resurrection, of heavenly promises which sustain man under the afflictions of this Satanic world.

But now comes Parker to declare all this erroneous. The miracles are without evidence ; the orthodox theory irrational ; Satan is not the prince of this world, but God only. From the grass-blade to the galaxy, from the butterfly's summer day to the whole life of humanity, all is under the control of the all-wise, all-perfect, all-loving Father of the universe.

Having rejected supernatural revelation he had to find this perfect Being by revelation of nature. But nature has so many imperfections and evils, that Parker had to fall back on supernatural assumptions to support his natural theology. He assumed that whatever appeared evil was really good ; that suffering was disciplinary, and would be compensated after death ; and, as he could not respect a God less just than himself, he believed that even the animals would enjoy a happy future.

This theology was laid in faith, not in reason. A Roman Catholic may as firmly maintain papal infallibility despite all the papal crimes and massacres of history, claim that rack and thumb-screw were blessings in disguise, as much as the thousand cruel deaths of nature's infliction.

Early in Parker's ministry (1839-40) his faith was troubled by the gratuitous evils in nature,—such as the cat's torture of the mouse before devouring it.

"Were I," he then wrote, "to draw conclusions solely from organic nature, what attributes should I ascribe to the cause of the world ? Certainly not just the same I now give Him. But looking into my consciousness, I find there a different idea of God ; so the first witness is insufficient — the last perfectly competent."

But why is consciousness more competent to characterize the cause of things than the things themselves ? Why may not our Catholic set his consciousness of papal perfection against the imprisonment of Galileo and ingenious cruelties of the Inquisition ? But here Parker's manuscript abruptly ends. That dialogue between reason and faith was never recorded :

The problem was insoluble ; for, no matter what good end is served by agony and villainy, they can only be excused by the admission that the end could not be secured otherwise. And that limit on omnipotence is the tomb of theology. The problem was given up by Parker.

During the next twenty years his faith went on declaring everything for the best, his reason proving many things for the worst. Slavery, for instance, and intolerance, injustice to woman, and man-

fold wrongs whose providential benignity was too much disguised for his eye of faith.

"In this age," he said in one sermon, "poverty tends to barbarize men; it shuts them out from the educational influence of our time."

Parker repudiated the devils, but the devils of his time recognized him; as he passed they cried, "What have we to do with thee?" "Nothing whatever," answered Parker. "Hast thou come to destroy us?" "Precisely!" His theology never interfered to say — "Ah, you are God's agents: continue your disciplinary slave-hunt, your educational trampling of that outcast; God foresaw it all, it is under his providence, and all will be blissfully compensated in the end."

In early youth I walked with Theodore Parker in the woods near Framingham. I asked about miracles. He said, it is difficult to define what is, or would be, a miracle. One can deal more securely with particular narratives of events, and, if they be marvellous, weigh the evidence to find if it be proportionate to the doubtfulness of marvellous narratives. After a time he stretched himself on the ground with lips close to the grass, as if inhaling its life for his wan cheeks. Then he spake words which I tried to write down when I reached home. There is, he said, a certain miracle-sense in man which should be respected. We are too near the divine mystery of existence not to clutch at everything that seems to declare it. Men feed that mystic part of them with fables, as when, without bread, they will eat grass rather than starve. But when they shall have grown so far as to find God in that flower, to love him in that sky, to read his scripture in their own hearts, all Nature will appear miraculous.

So did I listen to the gospel of the grass, the 'vedas of the violet,' from that great heart, with unquestioning faith; and when presently we returned to the grove, where he addressed an anti-slavery assembly, the evils of the nation did not for me contradict his filial faith in nature. The yelp of the bloodhound was heard on the air; the sordid politician, the double-tongued preacher, were portrayed, and not proved providential; but my optimism was undisturbed. Those vile phantasms would pass away, and there still would the green grass smile, and the violet, and their loving prophet.

But presently the prophet passed away; out of his beloved nature sprang an ugly cat, — so he called his consumption, — and fastened its claws in his side. And even while he was dying the voice of another interpreter of nature was heard, — that of Darwin. He was even more sweet and gentle than Parker, but represented a generation which walked by fact, not by faith. He proved that the evils we thought superficial and transient were inherent in the very organization of nature. It was not merely a cat torturing a mouse before eating it, or the invisible cat torturing Parker before consuming him; but the very principle of nature was predatory, the strong devouring the weak; the strata of the earth beneath our feet, the ruins of races, being successive cemeteries of populations tortured, slaughtered, burnt, buried, in the struggle for existence.

The optimism of Parker's theology might not pass away were it

only a question of theology, or one of sentiment. The Darwinian theory might do away with it only in philosophical circles, were it only a theory. But society has been caught in an evolutionary revolution. The struggle for existence has compassed civilization. As huge saurians swam or stalked through primal swamps, so now pauperism, corruption, despair, crime, threaten to swamp civilization. These evils, wrongs, perils, have to be dealt with largely by religious enthusiasm, by existing organizations formed for human salvation. Among these there is now going on a survival of the fittest, — the standard of fitness being adequacy to the practical need of the times. The standard is not abstract truth; doctrines not truth may sometimes serve in emergencies where truer ones would fail. Now, even were optimism theoretically true, it could hardly be turned to any practical aid in the salvation of men."

When Gouverneur Morris lost his leg a pious visitor showed him such moral advantages to accrue from the affliction that Morris begged him to send a surgeon to cut the other leg off too, so that he might be doubly blest. So will the suffering answer with tears and laughter those who would persuade them that diseases which massacre the innocents, drudgery that breaks men on its wheel, political and social corruption, are all the paternal providence of an immanent creator and father.

Already the naturalistic optimism of Emerson and Parker has been modified. We are now told by some that, though whatever is is not necessarily right, yet all is for the best — in the long run. But there survives in this doctrine some of the old Calvinistic fatalism, which proclaimed a universe working out divine decrees for both good and bad. 'Take away the bad decree, retain only the good, yet can you get for any cause the most strenuous service from the faith that its victory is a foregone conclusion? That man will work best who trusts to no dynamic stream of tendency making for righteousness, but feels success or failure dependent on his arm.'

The problem of good and evil in connection with the government of the universe has ever stood as the *pons asinorum* at which human intelligence halts and finds itself baffled.

Until recently all the calamities and disturbances of life were considered the immediate results of interference by Divine will with the economy of nature, to illustrate the wrath of God and accumulate punishment on man for his sins. The facility with which churches were destroyed and the over-righteous smitten made the theory very awkward in practice, and after such calamities as the Johnstown flood from the broken dam, we no longer hear of God baring his arm in wrath, or an attempt to find out the sins for which Johnstown was destroyed. On the contrary, the Rev. D. Gregg, preaching in the orthodox centre of Boston on Park street, warned his hearers in this case not to speculate on the mysterious ways of Divine Providence, for such speculation led to unbelief and atheism, but to accept whatever happens with an unquestioning faith. To some such conclusion every honest and candid adherent of the orthodox faith is forced

by his reason, if he allows it fair play. He cannot fail to observe that accidents and calamities are guided by no special providence to help the pious or to arrest the wicked. For example, a paragraph was recently published, headed "The Wrath of God" telling how a preacher was struck by lightning in the pulpit, as follows:—

DANVILLE, Ill., May 29. — Rev. J. C. Meyers, of State Line, Ind., at the request of Rev. Steele, of the New Liberty Christian Church, Fountain City, Ind., filled the pulpit in that church Sunday. During the evening services a small rain-cloud was noticed to overcast the sky. Immediately afterward a blinding bolt of lightning descended, struck and destroyed the church chimney. Following along the stove pipe, which ran along the room, it crushed the two stoves into fragments and tore up the floor. After leaving the chimney the bolt separated, and a portion of it ran down the chandelier, over the pulpit, striking Mr. Meyers in the back of the head. He turned a somersault, fell heavily to the floor, and was thought to be dead. He lay in an unconscious condition for more than half an hour. Several persons in the large congregation were shocked into insensibility, but soon recovered. On the back of Mr. Meyers' head, where the lightning struck, was a bruise about the size of a silver dollar. His face appears burnt and his sight is nearly destroyed. He was brought to this city for treatment. An oculist attending fears that the loss of vision will be permanent and complete."

If the victim had been Robert Ingersoll, what a howl would have been heard from Talmage and a thousand other bigots.

The old theology, like the commonplace notions of the uneducated, is a small affair in its intellectual scope, considering only the petty experiences of human life on earth and the policy of a Deity who is nothing more than a superintendent of human affairs, almost as short-sighted as his subjects. These paltry conceptions are utterly incompatible with any noble conception of either Divine wisdom or Divine benevolence.

To conceive a Deity existing for this world only, and to conceive of human life as though all ended in the grave, inevitably leads any competent reasoner to the conclusion that the Deity must be deficient in benevolence or wisdom, if not lacking in both. The tendency of such speculation is to discard the idea of any supreme power and any reverence due from man to such a being. But human life as visible on earth is not the career of man, any more than the roots of a tree, struggling darkly through mud and stones, represent the tree that flourishes in the sunshine and waves with beauty in the breeze.

In the majestic scheme of the universe man's earth-life, which has dragged for countless centuries, through ignorance, superstition, and brutality, through war, pestilence, famine, discord, and crime, is but a small fragment, a preliminary condition of his existence, as the period of seed germination in the ground is a small portion of the destiny of an oak.

To criticise the Divine plan we must comprehend the whole, and that comprehension is not for man in his present life. But we may comprehend enough, since the full revelation of the conditions of the

spirit world, to realize that man is born for a glorious career and for an amount of happiness which it requires an eloquent tongue to express. To appreciate his destiny and the power from which it comes, we need to know much more than the dark preface which is perused on earth. Until we know the whole our criticisms are of little value.

Every great picture has its dark shades that are necessary to bring out its bright figures; and the fly that lights upon a dark spot might as well pronounce upon the whole picture from what it has touched as man pronounce upon the Divine plan from his experience of earth-life alone.

In this life existence is a struggle — a struggle of good against evil — of knowledge against ignorance, and this struggle is the process by which our nobler powers are developed. The gravitation that draws us down to the earth compels the development of the muscular system, the basis of force of character. The necessitous impulse of cold and hunger compels that development of art and science which carries us on to the summit of civilization. The death of the body necessitates reproduction to maintain the race, out of which spring all the affections and moral energies that ennoble the character.

It seems impossible for man to attain his proper development except by struggle, and that struggle must be against evils that would destroy him if not resisted. Why then should we object to the battle of life, with its suffering and death, if that battle is the necessary condition of his development. Would a paradise of unvarying temperature, filled with flowers and nourishing fruits, have developed the strong race that is now overrunning the earth. Would not the inhabitants of such a paradise have grown up in helpless ignorance and imbecility? And would a population so feeble, so ignorant, and undeveloped be fit for that future spiritual life in which the hardships of earth-life are removed and the heroic training that is necessary to man's development is impossible.

Let us not, then, repine or complain of the hardships of this our primary school, and the severity of the rod that drives us to heroic exertion. The continual taste of sweets cloy and makes us feel the need of a change; the bitters and the acids of earth-life give us a contrast that intensifies the joys of the spirit world and furnishes an element which is lacking in spirit-life. Honey is not so satisfactory as a fruit which has some acid in its sweetness, and a life which has had no struggle is tame in comparison with one which has had its struggle and final triumph.

Still our critic, half convinced, may say — the struggle is all very well, but why the defeat, the despair, the hopeless misery? why the prolonged agony of many whose surroundings make them helpless, and why the continual spectacle of the triumph of brute force over right? why the martyrdom of Joan of Arc? why the burning of Bruno? why the millions burnt or executed for an imaginary witchcraft? and why the indescribable horror of the pestilence that strikes down beauty and innocence as well as vice? Why could not justice and truth be triumphant in their struggle, instead of leading to martyrdom?

There is reason in this complaint. Could not Divine wisdom and power have given such an influx of the nobler life of humanity as would have made virtue triumphant? There is the unanswerable question — the question which theologians dare not answer because they begin with an assumed theory of Divinity. Yet of the Divine as of the natural we *know only that which is revealed by facts*; and we may ask —

DO FACTS DEMONSTRATE THE OMNIPOTENCE OF GOD?

or is the so-called omnipotence a theological assumption? To me it appears an unsustained assumption. We may assume that space and time are unlimited because we cannot discover any possible limit. But infinity cannot be affirmed of anything that exists within space and time, since it manifestly does not and cannot fill all space. The universe presents a certain number of bodies occupying but an infinitesimal portion of its space. Physical existence, therefore makes no approximation to infinity; still less can we say that the powers which rule these physical bodies and determine the vast orbits of the stars are infinite; nor do we know of any latent powers which are not operative.

Life, we believe, is developed by the Divine power on the surface of this globe and on the surface of other globes, revealed by the telescope, but how infinitesimally small is the fraction of life thus developed on the surface of bodies which are themselves so infinitesimally small a fraction of infinity. So far as human knowledge reaches, infinity does not belong to existence, to power or to life, and if there be an unknown Divine infinity, it is not in manifestation and we have no knowledge of existence.

All things that exist appear to exist in definite limited quantity, and if we assume that "God is love," or a great sustaining, developing power, we must also admit that the Divine love is not an unlimited quality and does not fill the earth with its potency. On the contrary, life on the earth enjoys but a slow and feeble influx of Divine love, and we know not how much more than a hundred thousand years have been occupied in bringing forth man, the summit of the animal kingdom, lifting him out of his brutality only to his present half-civilized, struggling and warring condition.

Like the extreme northern zones of the earth, in which the feeble solar rays, struggling through clouds, sustain only a scanty and impoverished vegetation, our earth-life has barely enough of the influx of Divine love to sustain its existence and carry on slowly — oh how slowly — the far-reaching process of evolution. It may be that it will come more amply in far future centuries — that disease will be vanquished and that justice shall rule. I believe it will; but oh how slow and painful has been the march of unnumbered centuries, and how many centuries must still pass before the Divine love shall be fully manifest on earth.

It is not then true that Divine power and love are *infinite*, for we do not see the results of infinite power and love, but it is true that they are *dominant* in the universe, and that when we have passed from the cold climate of this earth we shall know as we cannot now that all life is held in the embrace of an all-sufficient love.

Schweinfurth — the Illinois Jesus Christ

AND FOUNDER OF A NEW CHURCH.

To estimate Schweinfurth correctly, I procured a psychometric opinion from Mrs. B., using only his name, of which she had no knowledge but by touch. The following were her impressions: —

“This is not easy to describe — not a passive mind. His brain is very crooked in some respects. He thought he knew all and had a multitude of ideas, none of them practical, — a scatter-brain. He had some humanitarian ideas and might carry out some. He was born poor and had to fight his way up. I think he was a doctor of some sort; he had some idea of healing people — something like faith healing or religious healing. He had some success in that way, for many people are taken with such doctrines.

(What are his pretensions?) He considers himself almost divine — very high intellectually, and has followers who would follow him as they do Mrs. Eddy. He seems now to be in a good position — people have enthusiasm about him. He seems like a foreigner. (He was born in this country.) Then his parents were foreigners. I don't like him. He is a pretender, a vile character — hallucinated himself, attracting people of the same sort; I consider him a crank. He aims to be the highest character in the world. He thinks his powers are unlimited. He is not absolutely honest, but has immense vanity. He is a fanatical impostor and does not fully believe what he teaches.

He wants to found a new sect and gets a plenty of followers — a great many among the poor and unthinking. He might claim supreme power like a God. I think he believes in reincarnation in his own case — but not of anything less than Christ. He thinks he is God manifested — able to control all nature.

He understands money matters and will get command of money, for people will give it to him, and he will have a plenty of women to follow him.”

The *Minneapolis Tribune* gives the following narrative of the evolution of Schweinfurth as the Christ of a new church:—

“One of that small band in Minneapolis which believes in the claim which the Rev. George Jacob Schweinfurth makes, that he is Jesus Christ, yesterday told a *Tribune* reporter the story of Mr. Schweinfurth's life. Since the visit of one of his apostles to this city last winter his doctrine has been the subject of frequent discussions at little meetings of the coterie which believes in Mr. Schweinfurth. He lives near Rockford, Ill., where he owns a farm. He is reputed to be worth \$50,000, and has a considerable following in his own neighborhood. His biography as told yesterday was interesting.

He was born on a farm, of German parents, at Marion, Marion County, Ohio, in 1853. When he was six years old, his parents moved to the western part of his native State and settled on a piece of unimproved land in the county of Allen, near Spencerville. To use his words, while living in this rather sequestered spot it was that

the boy became conscious that he was furnished by his ancestry with a soul of fire. Before he had reached the age of twelve, his mother's heart was frequently gladdened by these words of an aged minister :

“ Your son Jacob is destined to become a Levite. Verily, God has chosen him.”

The boy, when only eleven years old, was seen to possess a remarkable degree of inspiration that seemed almost divine. His earnest soul and fiery spirit so impelled him that he was heard ever and anon to begin a song of praise in the special services held in those days for the saving of the wicked. His intuitive soul realized the eminence and glory and power of God, so that the responses which he frequently made in service of testimony were forceful and clear. His longing for association with the good, the pure, and the divine was intense even to pain.

The youth continued to live at Francisco until 1871, when he was eighteen years of age, having spent his time in attending the village school and devoting his vacations to remunerative labor in the harvest field. He was engaged at one time as a book agent, soliciting subscribers for the history of the “ Franco-Prussian War,” and succeeded. At another time he was working in a smithy ; at another time he was clerk in a Francisco store of general merchandise. God had put into his breast the fire of divine thought, which sooner or later must burst forth. This unquenchable fervor had caused him much suffering and uneasiness. He was painfully conscious of limitations whenever his soul sought to use its yet unfledged pinions. A phrenologist one of those days said :

“ This young man is aiming toward the sky. He may not reach it, but he will rise higher than he would rise if he did not so aim.”

In the spring of 1872 he attended Grass Lake Union School. His father's worldly goods were few and of little worth, hence the youth attained limited assistance from home. His brother Philip and sister Libbie had his welfare at heart and aided him to the extent of their ability by loaning him money out of their earnings. This money, with interest, he refunded a few years later. He attended this school all of the next year, 1872-73. The Rev. R. S. Pardington and wife, then the incumbents of the Methodist Episcopal Church at Grass Lake, gave Mr. Schweinfurth such assistance that without it he could not have attained the last term of that year.

In the summer and autumn of 1873 he served in the capacity of sexton of the Methodist Episcopal Church of Jackson, Mich. During this period of service Mr. Schweinfurth saw through one of the back windows of Episcopal Methodism, as he says, a sight of social and religious condition which compelled him with the slow and steady finger of candor to trace across his Methodist hopes “ disappointed.” However, it took him about four years to spell out that word.

In the winter of 1873 and 1874 he taught school near Jackson. In the spring of the latter year and all of the following year he attended Albion College. The professors of this institution regarded Geo. J. Schweinfurth as a model young man. He was believed by all who knew him to have a bright future before him. Dr. Perrine said to him :

"Young man, you have a good head on you, and your forte is composition."

In the autumn and winter of 1875 he attended two terms of school at Evanston. That terminated his school days. In the early summer of 1876 he returned to Francisco, Mich., and later went to the place of his birth. He had gone to Marion to consult with his uncle about his future course. Persons and events were to him the index finger of God. His question addressed to God was:

"What wilt Thou have me do?"

Then he watched for the answer. The answer came:

"Enter the Methodist ministry now; do your further studying in connection with your future ministerial labors."

His soul said: "I will obey."

Returning to Detroit, he was sent as a minister of the Methodist Episcopal Church to Kingston, Mich. In December, 1887, he met Dorinda Helen Fletcher Beekman, and through the window of her soul he saw God. Mrs. Beekman was the gateway of his future. She was the spiritual Mary, the mother of his soul. She gave to the Beekmanite world its Jesus.

Since the death of Mrs. Beekman he has been the head of the church, and has been worshipped as Christ."

A Rockford correspondent of the *Truth Seeker* gives the following minute and interesting history of Schweinfurth:—

"Christ lives. He has come to earth the second time. Behold the saviour! He is the pure one, the perfect one. He has no guile. He is God, become man. By believing on him we are made pure and sinless as he is, and our salvation is assured. Oh, how grateful and happy are we who are redeemed! Blessed be God, that we have found him."

Such were the expressions delivered in a quiet but intensely earnest tone of voice to a *Herald* reporter this morning by one of the "angels" of the Schweinfurth Community.

What is the Schweinfurth Community?

It is the head centre of the newest and most remarkable religious sect, of all the queer theological schools, that has found an existence and a company of believers.

The sect has been in existence about fifteen years, but Schweinfurth has not been revealed unto them as their lord and master until within the last half-dozen years.

Mrs. Dora Beekman, the wife of a Congregational minister, originated the body of strange believers. She preached that in her own person were the attributes of the risen Lord. She was the woman Christ, inspired and made sacred by the indwelling of Christ's spirit. The band of believers grew slowly and steadily. They located their central church at the little hamlet of Byron, south of Rockford, and by dint of besieging the meetings of all the other churches, and, jumping up, declaring their doctrines at all seasons, kept the poor clergymen and their faithful flocks in continual hot water. Her husband did not believe the new faith, and as a result he is now in the insane asylum.

Rev. George J. Schweinfurth was at that time a Methodist minister, a young man of prepossessing appearance. He had an auburn beard, a white brow, with veins plainly indicating refinement, and a very sharp eye, that could look as meek and pathetic as a Delaware river shad's when circumstances demanded humility.

Suddenly it was announced that Dominie Schweinfurth had renounced Methodism and become a disciple of Mrs. Dora Beekman. Very shortly afterward he was installed as bishop of the Beekmanites, as they were called, with a roving commission to visit the different localities where the creed had gained a footing to exhort and proselyte and orate, and be the mouthpiece and confidential attaché of the woman Christ.

Mrs. Beekman died and became cold clay like any ordinary mortal. Her broken-hearted believers kept her body for a week, expecting that she would rise as she had promised and prophesied. They placed her body on a raised platform and worshipped about it hourly. There were expectant disciples standing about it every moment, in hope that life would return and they would witness the resurrection. The remains were never left alone for an instant, but the corruption of the body grew so great that at the end of a week the interment was ordered by the public authorities.

At this juncture came forward to the comfortless little band the shrewd Schweinfurth. He declared to them that just as she was dying he saw a glimpse of heaven "through the windows of her soul," and from her lips came the words, "You are Christ the holy one. My spirit passes into thine, and by this act transforms thy whole being. Go forth pure and sinless, the only son of God. Thou shalt bring all nations to worship thee and put to rout the evil one and all the hosts of darkness."

The credulous company believed and rejoiced in the real saviour brought to them as from the dead.

From that day the growth of the organization, both in financial resources and membership, has been simply wonderful. The new Christ has displayed business sharpness and a keenness in the study of human nature that has brought forth much fruit.

A good old farmer named Weldon, who was possessed of eight hundred acres of fine land, became infatuated with the new sect and made over his entire property to Schweinfurth as head of the church. Here the central community is located, and here I found my way early this morning.

The home of Christ is a large mansion standing in a spacious inclosure amid a number of large forest trees some distance back from the main road, about five miles south of this city. It has spacious barns, carriage buildings, sheds, and other appurtenances of a prosperous country manse. The members of the community make the breeding of blooded horses a specialty. Schweinfurth has three imported stallions and a large number of brood mares. He also has about eighty head of fine cattle. The house is very roomy, and with its wings easily accommodates a hundred persons. There are usually about fifty females there and a dozen or fifteen men. The male dis-

ciples do the heavy work and are drudges. They live on the plainest food and sleep in the attic. Most of them, having become infatuated with the new religion, count themselves happy to suffer and labor for the cause, and have given up all their earthly possessions to the Christ.

Schweinfurth possesses in his own name property which has been given him outright to the amount of \$50,000 at the lowest calculation. Wherever a member of the "Church Triumphant" is found they set aside a tenth of all their earnings as tithes for the Lord, and the Lord deposits it in different banks in his own name.

When informed that the visitor was in search of information, it seemed as if a slight shade passed over Schweinfurth's countenance and there was a momentary hesitation before his reply. But it was only transitory and in a moment he said: "Will you kindly follow me to my study? I have no objection to answer any reasonable questions you may propound, if of proper character."

He led the way into the hall and thence to the two-story wing and up stairs into a room which bore the appearance of a literary man's comfortable retreat. It was lined with books in solid walnut cases, tastefully veneered with French varnish and elaborately carved. Motioning the visitor to a chair, he followed suit and awaited the interrogatories.

"Are you Christ?"

"I am," was the reply. "I am more than Christ. I am the perfect man and also God. I possess the attributes of Jesus the sinless, and have his spirit; and more than that, I am the almighty himself."

"This, then, is your second advent on earth?"

"It is, and I am accomplishing untold good. The time is not far off when I shall make such manifestations of my divinity and power as will startle the world and bring believers to me by thousands and tens of thousands."

"When did you discover first your divine attributes and that you were the great head of the church?"

"In 1883, at the decease of Mrs. Beekman. Three days before her death she had a light from heaven and transferred her spiritual holiness to me. Before her death, outsiders erroneously called her 'the woman Christ.' That was not true. She was the spiritual bride of Christ, and her people were called Beekmanites. After her death at first I was only sensible that I possessed the attribute of Christ and had in my own person his spirit coming a second time on earth. The people who believe in this great truth were 'The Church Triumphant.' Within the past year there has been still greater knowledge, and I can now declare that I am God almighty. My name is "I am that I am."

"Can you, then, perform miracles? Can you vanish from the flesh and be invisible and pass from one place to another as a spirit?"

"Yes, I have unlimited power. I can come into a room with closed doors and disappear. I can raise the dead, cure disease, and do all the miraculous things which I accomplished when I was on the earth before. I do not practise them often, for I wish to convert the

world to the truth without depending on supernatural powers, but by the truth itself. One of the ladies you saw downstairs was in the last stages of bronchial consumption; physicians had no hope for her. I brought her back from the face of death with my divine power and without approaching her. Did you ever see a more healthy mortal? Physical infirmities are cured by me simply by faith, and I can cure them without even their exercise of faith if I would."

"Do you expect to live on earth forever?"

"I shall be here many years in the present body, and the world will see wonderful sights before I cast off this body. But I am incarnate, and when this goes into the corruption of death my spirit will enter another body and still live on earth. How or when the present body will die has not yet been revealed of the father. But in form and substance the identical body I now possess was the one that was crucified on Calvary. There are many things in the gospels that are inaccurate about my crucifixion and my life on earth, and I am now occupied in writing a new and true version of the New Testament, that can be accepted as the perfect and inspired word. This in itself, when given to the world, will create a revolution among those who now consider themselves orthodox believers."

"Will you tell me something of your domestic life here?"

"Well, sir, you can say that we live as a large family. There are several married couples here, but most are unmarried. The evil charge that we practise free love shows how little the world knows of the purity and sinlessness of our lives. I am the type of the sinless one, and those who live with me and believe become pure even as I am pure and in them there can be no guile. Our marriage ceremony is binding and there can be no divorce. The sexual relation is only entered in by wedded ones for the purpose of raising children, and any other intercourse for the gratification of passion is considered sinful. As for myself, I never experience the passions of man, for I am God. I know that I shall be reviled and persecuted, and men will say all manner of evil things against me, but I am holy and the world will yet know it. The whole world is impanelled as a jury to try us, but those who now persecute us will be utterly destroyed. You and all others will have to come to believe in me before you can be saved. I might add that our Church of the Redeemer will supplant all others on earth. The so-called orthodox churches are the beasts of Daniel and must be destroyed."

"If you have the same body that was crucified, where are the marks of the nails in your hands?" asked the sceptical scribe.

"I do not claim that the material physique has not changed and put on new flesh, but my features are not changed, and though new material substance has covered the print of the torturing instruments, in a general sense the same body is now before you as arose from the tomb at my resurrection."

The Lord then led the visitor through the house from cellar to garret. On the first floor were the sleeping apartments of the ladies, elegantly fitted boudoirs. The second story of the wing is devoted to Schweinfurth's suite. They eclipsed the ladies' rooms in elegant

furnishings. There is also a large school-room on the second floor of the main building, where some thirty pupils are daily taught. The garret, which is commodious and clean but very plainly furnished, contains a dozen beds. Here sleep the men whose hard work and substance have gone toward equipping the rest of the house in such princely fashion. Within the last year or two \$20,000 has been spent in remodelling and refurnishing the house.

The growth in membership of this remarkable sect has been astonishingly rapid within the last few years. They now have churches at Chicago, St. Charles, Minn.; Minneapolis, Paw Paw, Ill.; Louisville, Ky.; Leavenworth and Kansas City. But the central community is this one here. New converts must come here and learn their duties and obligations, and those who are willing to work are assigned fields of labor. Services are held here every Sunday afternoon at 1 o'clock, and Schweinfurth always preaches. Sometimes his sermons occupy from two to three hours in delivering. He numbers among his followers people of learning and culture. "His kingdom," as he calls it, is growing beyond all conception of those who have not examined into it, and there is no doubt that the new church which he has established will be heard from in hundreds of quarters from this time on.

There is quite a company of travelling men, colporteurs, and agents in various lines who belong to this sect. Schweinfurth makes special effort to attract this class, as they can more widely sow seeds of the new religion and can select the more likely subjects for their influence. Among the leading lights are Rev. Mr. Tuttle and wife, a Congregational minister, who has been established over the Chicago church of Schweinfurth. Mr. Tuttle is a man of education and excellent parts. He is a graduate of Yale College and Andover Theological Seminary. A Baptist minister in Pennsylvania is a recent convert, and a Congregational minister in Maine has just written to Lord Schweinfurth, stating that he believes Christ is now on earth, and asking for light on his claims to being the messiah.

There are a number of women living with Schweinfurth, who by long residence and devotion have approached sufficiently near to the purity of their Christ that they are called "angels." They eat with Schweinfurth, taking but two meals a day. The rest of the women, whose angelic wings are still in the pin-feather stage, eat separately at another house, and the men all have other quarters for their meals. There is one "angel" who is most perfect, and called by Schweinfurth his "soul's mate." Her community name is Angelica. She is a pale, dark-eyed, lissom creature of twenty-two years, not very plump, but willowy and spirituelle, with a far-away look in her eyes. She occupies a special apartment, which is the most lavishly and richly adorned of any in the house. Her room is very near "Christ's," and she is never seen about the house, and visible to the others only at meals, when she sits on his right hand.

There are certain final rites celebrated which are called "The Garden of Eden" test. This is known to be a fact, though it is one of the few things that no one seemed ready to explain. It is under-

stood, however, that it is modelled quite closely after the Mormon endowment house, and it is rumored that the women who pass through the ordeal do so in an absolute state of nakedness, in the presence of the Christ, also nude. But it is alleged that the participants are so free from all sin that even thus unattired they are purity itself.

There is one thing that is remarked upon by all who study Schweinfurth. He certainly bears the closest resemblance to the popular pictures of the Saviour. So near is the likeness that strangers, in total ignorance of his identity, have been heard to comment on it. His eyes, beard, and hair of the same color. The contour of his face follows the lines of the paintings of the real Christ with great accuracy. I have certainly never seen any person who could begin to approach this striking resemblance. It is very likely that Schweinfurth depends upon this similarity for some of his most powerful arguments in making disciples.

In dozens of places are springing up church trials of persons who have embraced the faith. In a Kansas City Presbyterian church a trial is now pending of a woman who has become a convert, and depositions are to be taken here to prove that Schweinfurth cannot perform miracles, as is alleged.

A number of women have recently left a Presbyterian church in Richmond, Ky., and are among the number of the community here.

Such is the story of the Beekmanites. The revelations are almost incredible, yet as given here they are absolutely true, and all important statements herein made can be fully substantiated by a score of unimpeachable witnesses. That these Beekmanites are bound to increase and multiply until they become a very strong organization is not doubted by any one who has made them a subject of study."

A despatch from Kansas City gives additional news of the Schweinfurth movement:—

"A new heresy is beginning to make trouble in some of the evangelical churches hereabouts, and to-day one of the most prominent congregations in town took notice of the new departure by disciplining one of its members. For some months the number of Kansas City followers of the "new Messiah," the Rev. George Jacob Schweinfurth, of Rockford, Ill., has been rapidly increasing. Several have made pilgrimages to his "heaven and home" at Rockford, and all such have returned fanatically enthusiastic in the new faith. A few women have been particularly zealous in preaching the new gospel, and they have been active leaders in the "Sardis," as the Kansas City congregation of the Church Triumphant is called. Foremost among these women is Mrs. L. A. Ward, who is still a member of the Cumberland Presbyterian Church. She is a delicate woman of strong religious tendencies, who has all her life been prominent in church work. More than a year ago she became interested in the Beekmanites, and in January last she made a pilgrimage with about twenty-five others to the Rockford Mecca. She was completely won by the new plan of salvation there unfolded to her, and she returned some weeks later pledged to devote herself to the spread of the new gospel. She has kept her pledge most zealously. She and others

have gone from house to house pleading the new faith. Then she went a step further and attempted to proclaim her ideas in the prayer meetings of her own and other churches. Of course all her theories are rank blasphemy in the estimation of the orthodox mind, but she was not deterred in her efforts by expostulation or rebuke.

Resort to harsh measures was delayed as long as possible by the church authorities and Mrs. Ward's friends. There was no doubt of her honesty, and the methods she adopted, while persistent, were gentle and refined. But the crusade grew, and the heretical ideas were accepted to such an alarming extent that the churches found that something must be done. Last week, at the session of the Cumberland Presbyterian Church, charges were preferred against Mrs. Ward, and she was ordered to appear to-day to show cause why she should not be expelled for blasphemy, apostasy, and heresy.

Information at hand indicates that Kansas City is not the only community which is being agitated by the new faith. Last week Mrs. Medora Kinnehan, of Rockford, was expelled from the Westminster Presbyterian Church of that place for blasphemy in expounding the new theology. And it is not all peace in the "heaven" of the new deity. A recent disturbing element has been the attempt of a Chicago physician, J. S. Wilkins, to secure satisfaction from the Rev. George Jacob on account of his alleged alienation of the affections of the doctor's wife. Mrs. Wilkins, it is said, made a pilgrimage to Rockford, and became so infatuated with the king of the new heaven that her husband was obliged to take her abroad in order to restore her mental balance. On his return, the doctor learned that the Rev. Mr. Schweinfurth was possessed of considerable property, bestowed upon him by enthusiastic followers. Dr. Wilkins thereupon sought for evidence on which to base a suit for damages. He sent a smart female detective to the "home" in the role of a seeker after truth. They not only welcomed her as such, but they speedily accomplished her conversion, and she is now among the most earnest of Schweinfurth's defenders. The new messiah became aware, by divine intuition he says, that a suit for \$25,000 damages was to be sprung upon him, and he speedily covered all his property with mortgages. It is believed in Rockford that he proposes soon to change his celestial abode to another terrestrial location."

This story of Schweinfurth is but another illustration of the permanence of moral as well as physical forces. More than nineteen centuries of belief in a very limited Deity and his perfect representation on earth by a man have prepared millions to believe in a human God. Philadelphia and Cincinnati have had their Christ as well as Rockford. Mrs. Girling in England would still be figuring as an immortal Christ if she had not died and left her followers in abject poverty. Joseph Smith, the founder of the Mormon Church, is a brilliant example of success; and Thomas L. Harris, Dr. Newbrough, and Mrs. Eddy are personating the divine as nearly as practicable; and the miserable impostor who personates Jesus Christ for an evening in the Boston Temple gratifies the same spirit of idolatry in his credulous followers. Even Mad. Blavatsky is making a slight approx-

imation toward the divine in presenting herself as the mouthpiece of a divine Mahatmic wisdom, and the charlatan Boulanger presents *himself* for the idolatry of the French. There is no antidote for this modern paganism but the cultivation of the intellect and free investigation of the mysteries of life.

Specimens of Progress.

ADVANCING CIVILIZATION. — The barbarian conceptions of hell and a malignant deity are dying out, and the Presbyterian church feels that it must yield to the pressure, as young men object to the awful doctrines of the Westminster Confession, and a great many Presbyterian churches are dying out. The Presbyterian General Assembly in May voted almost unanimously to call on the Presbyteries for categorical answers as to their wishes for a revision of the Confession of Faith. Even the rigid Presbyterians of Scotland are considering the question of revision. The change has been so great that the New York *Evangelist* once said: "There is not a man, woman, or child in the whole Presbyterian Church who believes in the dogma of infant damnation." As the *Sun* says, "the old creeds no longer express what the churches want to believe."

At the meeting of the Presbyterian General Assembly, May 17th, the report of Dr. Morris, chairman of the educational committee, showed that at present there were more than five hundred churches with a membership of from one to twenty-five members, without pastors because of lack of funds.

PROGRESS IN SPAIN. — The Madrid correspondent of the *London Daily News* intimates that Spain will some day follow France and break loose from the Catholic Church. He writes: "Though the Catholic Church has such a hold upon the immense majority of Spaniards, two facts must not be overlooked or ignored at the present time. The first is the existence of a growing disposition toward scepticism and almost open hostility to religion among the working classes of great towns, among the artisans of manufacturing districts, especially in Catalonia and in the southern provinces. The other is the development of a strong inclination for philosophical and scientific tenets, absolutely opposed to the dogmas of the Roman Church, in the more educated and enlightened strata of the middle class and of a fraction of the governing classes, men belonging, of course, to the Liberal and Republican schools. This current of thought and intellectual aspiration is to be met with in the bar, in literary circles, in the higher schools and universities, in journalism, and in the youth, not only of the university towns, but also among the new generation of the *bourgeoisie* that is engaged in commercial and industrial pursuits. They are as yet a minority in Catholic Spain; but their influence is spreading so much that it excites the ire and bitter opposition of the governing class and of the church, whose reactionary pressure is still felt in the domain of public education, and in

every sphere of scientific and intellectual activity. I have observed in Spain a phenomenon often noticed in France, in Italy, in Belgium, and in other Catholic countries, namely, that those Spaniards who sever their early allegiance to the Catholic Church in the middle and in the upper classes, never go over to Protestantism, seldom even to any concrete religious form of dissent, and they hardly ever stop short of indifference, scepticism, or freethinking, or some of the English, German, and French philosophical schools."

PROGRESS IN SIAM.—"The great advances toward civilization wrought in Siam by the young king, since his accession to the throne, are attracting attention. Among his magnanimous acts is the freeing of the millions of slaves of that country. Readers of the newspapers will remember accounts of the 'English governess of the Siamese Court,' Anna Harriette Leonowens, a New York lady, who went to Siam to take charge of the education of the wives and children of the late king, Maha Mongkut. The young heir, now the king, being one of her pupils, received from her instruction and influence an education which is now bearing its fruits of beneficence to a nation, and the quiet work of this brave woman among a strange people in a strange land is showing itself forth to the whole world."

"There was a commotion some time ago" (says the *Sun*) "among the conservatives of the powerful Asiatic kingdom of Siam. The King made an alarming innovation upon the ancient customs of the country by issuing an edict for the abolition of crouching, crawling, and prostration at his court. It is not now necessary for his ministers, attendants, or visitors to enter his presence on their knees, with their hands joined in the form of worship and their elbows on the floor. While the King read this edict the dignitaries of Bangkok were prostrate on the floor of his palace; but, when he got through with it, he ordered them to rise, and, though they trembled when they tried to stand up in his presence and look at his royal face, his command was law. The aristocratic society of the country was especially disturbed by that part of the edict prohibiting superiors of every class from permitting inferiors of any class to lie prostrate or crawl in their presence, for the custom of doing so was of immemorial antiquity, an essential part of the social system, a deep religious symbol, and had been regarded as a political necessity. Under the circumstances it is no wonder that the conservatives of Siam were horror-struck by the edict of the King, which, however, is enforced upon all concerned."

LIFE IN JAPAN has its compensations. A young lady who recently married an Englishman, a tea merchant, writes home of her Oriental housekeeping: "We have five servants," she says, "at the same cost of employing two in New York. I am looked upon as positively ornamental, and am not expected to even think about the daily household routine. I have had to get used to the amusing deference my retainers accord me. Invariably every night at bedtime the five appear and prostrate themselves before me as a good-night ceremony."

I had great difficulty to preserve my dignity on the initial performance of this singular custom, but I have grown used to it now, and am as solemn as the occasion requires. The other day, on one of my rare visits to the kitchen, I dropped my handkerchief and left the room without discovering my loss. A few moments later, seated in my own room, I heard a whispering outside the door, followed by the entrance of my maid and the waitress, the former bearing a small salver upon which rested the bit of cambric. It was gravely presented, and then both withdrew. I learned afterward from my maid that its presence on the kitchen floor created a great commotion below stairs. There was an animated discussion as to whom belonged the great honor of restoring it to me, the cook claiming the privilege on the ground that it was found in his domain. Finally a compromise was effected. The cook reverently picked it up and placed it on the salver, the waitress bore this to the door of my room and then consigned it to the maid, who, being my personal servitor, was the only one who could rightfully restore a personal belonging. Fancy all this fuss about a handkerchief which most New York Bridgets or Susans would have quietly pocketed!"—*Sun*.

Prof. Rein, who has been for a number of years engaged in investigating the material resources of Japan, shows in a report which he has made that the problem of supporting life has there been worked down to a science, and that the people of that empire are of necessity the most provident and painstaking on the face of the earth. With an area less than that of California, and with only one-tenth of that under cultivation, Japan supports a population of 38,000,000 people almost entirely from her own products. From each square mile of cultivated land support is obtained on the average for 2560 inhabitants—that is, at the rate of four to the acre. Agriculture carried on under these conditions must be exceedingly intense, and all of the land used for farming purposes must be maintained upon the market-garden principle. Prof. Rein does not seem to believe that there is a large field for commercial activity in Japan, for the reason that almost all of the time of the people is occupied in raising the wherewithal to support life, and consequently they have not the means to become large purchasers.—*Herald*.

COL. H. S. OLCOTT continues his work in Japan. His first letter reported great enthusiasm, the only drawback being a want of good interpreters. He has been lodged at Kioto in the great temple, where no white man has been before permitted to sleep. In all parts arrangements are being made for his reception in various towns, and the press of Japan admit that he is already doing much good. It seems probable that his mission, which is to unite the Northern and Southern Buddhist Churches, will be successful. In a very late letter he says: "On March 19, H. E. the governor of Tokio, Baron Tagasaki, gave me a dinner at which the Prime Minister and fourteen other ministers and other dignitaries were present. My views upon religion and Japanese politics were asked, and my remarks proved acceptable. It looks as if important results might grow out of the visit, and thus the practical usefulness of the T. S. be again demonstrated." His health continues to be good.—*Theosophist*.

The old Hindu tradition that their Lord, Buddha, would reappear in India, coming from the West, seems to have a practical fulfilment in Col. Olcott. If India listens to his voice, her march to a higher civilization and nobler religion is assured. The weakness of Col. Olcott in giving such unquestioning faith to Aryan tradition and so-called philosophy may prove to be the strength of his mission.

SPIRITUAL PROGRESS. — Summerland, a village site established by Spiritualists on the Pacific coast of California, is making successful progress. The *Golden Gate* has received from Mrs. E. S. Sleeper a generous donation of real estate, estimated to be worth about forty thousand dollars. The disposition to be truly generous is seldom associated with the pecuniary ability. Mrs. Sleeper is a rare exception. This gift induces the editor of the *Golden Gate* to promise the erection of a building worth a hundred thousand for publication purposes, library, reading room, and psychical experiment and research, employing one or two mediums. It will certainly not be such a failure as the Spiritual Temple of Boston.

PROFIT SHARING. — At a recent meeting in Boston, devoted to the question of nationalization as advocated by Mr. Bellamy in "Looking Backward," "Mr. N. P. Gilman was introduced to speak in behalf of the profit-sharing system. He said that the nationalization of industry had proved a failure when it was tried in France. The national shops were open for only four months, and the government lost the \$600,000 it had invested, and run itself into debt \$3,000,000. The wages in the shops also fell from \$1 to 20 cents per day. But the profit-sharing system, which was introduced by Le Clair, a Parisian master painter, vindicated itself in a most thorough way. It has been adopted by over 200 firms in different parts of the world, and 150 of them are still using the system. This is good business policy for both employer and employee, for the men work better, are careful to avoid waste and supervise each other, because it is for their interest to do so. This profit-sharing will be the next step in progress, whether it be in the direction of nationalism or socialism. In his ideal commonwealth, Mr. Bellamy left out of consideration the fact, which has been stated by Emerson, that a man will always be as lazy as he dares to be. Under nationalism a man would not do half the work he does in 1889."

Postmaster-General Wanamaker has introduced this system in his business at Philadelphia. A despatch of May 17th says:—

"The second annual distribution of profits at John Wanamaker's establishment in this city took place to-night. A certain percentage of the profits is set aside for the benefit of those employees who have been seven years or longer in the service. This fund, for the year ending April 15th, 1889, amounts to \$44,182, and was distributed among nearly 400 employees, who have served the required time. In addition to this there is a monthly distribution of profits, which during the past year amounted to \$58,263. This was divided among all the employees, irrespective of length of service. Last year \$109,439 was distributed in this way. Postmaster-General Wanamaker came here from Washington to-night and made a speech to his employees."

On the first of July the profit-sharing plan was introduced by the Bourne mills corporation at Fall River. The operatives are to receive six dollars for every one hundred dollars received by the stockholders. They also receive dividends in proportion to their wages, and the treasurer says, If the plan had been in force during the past six months, upon the basis first proposed, you would have received upon every dollar of wages earned by you during that time a dividend of more than 26 per cent." This is the most promising scheme yet offered for harmonising capital and labor.

THE PARIS EXPOSITION AND TYPES OF NATIONAL PROGRESS. — The correspondent of *The Sun* says: "I have seen most of the great exhibitions of recent years in different parts of the world, but I have no hesitancy in saying that I have never yet seen an Exhibition which even approached in magnificence and in elaboration of detail the present exhibition in Paris. The public will not walk from one building to another in mud and on newly built roads, for the grounds have been laid out in a fashion that will last for centuries. The steps and the terraces are of marble and granite. All walls are of stone, the fountains are magnificently constructed, and all the details of the great work have been carried out on a scale which suggests future ages as well as the year 1889. The Exposition grounds form a world which is destined to last.

"Paris is surprised, pleased, and astonished with the results which have already been accomplished at the Exposition.

"Perhaps, after the Eiffel Tower, one of the most unique features of the exhibition is the "History of human habitations," which has been organized by Charles Garnier, the eminent architect of the famous Grand Opera House in Paris. This is an exceedingly curious exhibition, and, as I fancy, must ever have the germ of novelty. It runs parallel with the Champ de Mars, and the fac-simile of habitations of mankind which it exhibits date from the remotest periods, when men lived in holes and caves, to the elegant marbles of the Renaissance. In order to arrange his history more clearly Garnier has divided it into two parts — the prehistoric and the historic. In the first division are included the subterranean dwellers and the savages who lived in caves, while the second division includes every form of architecture known to history. In this valuable collection Garnier traces the progress of men from the dim periods of the stone and metal ages to the frail shelter of the South Sea Islanders, the snow huts of the Esquimaux, the straw hut kraal of the African, the gloomy villa of the Arab, the gaudy palaces of Peru and Mexico, the Oriental, Grecian, and Roman forms of architecture, the Tudor mansions, and so on up to the modern houses. All of these specimens of habitations have been built with the greatest care, are absolutely faithful to the original models, and represent, so far as human knowledge can tell it, the entire development and evolution of the human race, as far as its habitations are concerned. It is of course impossible to go into the details of such a superb scheme as this in the space of a short newspaper article. A general description of the different forms of the habitations which have been produced in this section of

this exhibition alone would occupy pages of *The Sun*, but it would give an idea of the vastness of the expanse when I explain that this portion of each is one of the smaller details of the whole.

"A future big show, which will afford food for reflection to a very large number of American citizens who are at present in Europe, and who do not return to their native land for reasons not unknown to Inspector Byrnes, is a section representing the prison systems of the past and present, for every conceivable variety of prison cells, from the day of the airless dungeon to the sanitary prisons of to-day, are on view. Incidentally there is a collection of thumb-screws, racks, and implements of torture which would make the fantasies of a drunkard's nightmare appear pale and insignificant by comparison. There are several huge theatres in the ground, and one of them will be given over to curious national dances, which are to be performed by the natives themselves. It is worth noting here that they will not be reproductions of French dances, but huge troupes are to be brought from Sumatra and other lands too difficult to remember for enumeration here. There are to be ten or twelve troupes of these people. They will be accompanied by their own musicians, and the stages will be set to represent the land where the dancers came from.

Some of the most pretentious buildings in the Exposition are the pavilions of Venezuela, Mexico, and Ecuador. It is the customary thing to see the smaller States of South America making a more pretentious exhibit at expositions of this character than the United States itself.

Perhaps it will give some idea of the size of the Exposition when I explain that an army of nearly 11,000 laborers have been at work on it for months, and that this force will be considerably augmented toward the closing days.

One building is a huge palace constructed entirely of wood, built in the Italian style. Woods of every known variety are employed in the construction. Columns are formed from absolute trees, which have been brought intact, at enormous expense, from various quarters of the world, packed so that the bark is not disfigured by so much as a scratch. The exterior is entirely of unhewn wood, but so skilfully matched that it has all the effect of sculpture. It shows that a man in modern times, drawing his inspiration from the forests alone, can construct a building without the use of any other tools than saws and hammers, which rivals in beauty the marble palaces of modern France. The architects of Paris claim that this style of building will become the rage after the exhibition, and that country houses and shooting boxes constructed from unhewn wood will be particularly fashionable in England."

Another Paris correspondent says:—

"On leaving the machinery we suddenly find ourselves in the East. What is this street, with its overhanging houses, gay-colored bazaars, turbaned inhabitants, balconies, and moucharabies, and bare-legged boys driving gayly caparisoned donkeys. It is the famous *rue du Caire*—a street in Cairo. This reproduction of Eastern life will be one of the great attractions of the exhibition. The street is a copy

of one in Cairo and the old lattice-work balconies are the real thing, brought from Cairo by the commissioners.

Here is the French colonial exhibition, with its beautiful Algerian palace, its Annamite pavilion, its Hindoo palace, Tonkinois pavilion, etc. Also the health exhibition and the splendid pavilion of the war department. The buildings are guarded by squads of native troops from the different French colonies. We have the splendid African Kabyles, the copper-colored Algerian zouaves — the French Turcos, as they are called. The most curious of the lot are the little native soldiers from Tonkin, with their blue uniforms, bare feet, and almost girlish figures.

At the back of the esplanade we find a Javanese village — a kampong — with a full complement of dancing girls, an orchestra, and bare-legged savages banging on gongs. The dancing girls create a perfect furor, with their curious steps and gorgeous costumes."

One of the curiosities is a Japanese garden full of dwarfed trees of various species, about two feet high; many of them fifty to a hundred and fifty years old.

The Mikado of Japan.

THE superior ethical qualities of the Japanese place them in advance of all other nations, and give promise of a brilliant progress in the future. As everything concerning that country is interesting I quote the following from a letter of Frank G. Carpenter: —

"I have had a most remarkable journalistic experience. I have interviewed the most prominent of the Mikado's court chamberlains on the home life of his majesty. Such an interview has, I believe, never been held before. It would have been impossible twenty years ago, and twenty-five years ago, if successful, it would have been death to the chamberlain and imprisonment to me. At that time it was treason to name aloud the personal name of the Mikado. In writing it, it was against the law to pen the name in full, and one of the strokes or letters had to be left out. No one except the wives of the emperor and his highest ministers ever saw his face. His divine features were never unveiled to public gaze. Kept in the seclusion of his palace at Kiota, he was revered as a god by the people, and when he went abroad in the city he rode in a closely curtained car drawn by bullocks. His sacred feet never touched the earth, and when he died it was supposed that he would enter the company of the gods.

He was at this time the emperor of Japan, but he was only a nominal emperor. The commander-in-chief of the imperial army, under the title of the Shogun, administered his affairs, and these commanders-in-chief, who succeeded one another by hereditary descent, had for generations usurped the real authority of the government, while they thus kept the Mikado in a sort of a glass case and held him up as a spiritual rather than a temporal ruler. He had all the

titles and plenty of reverence. His power, however, was limited to the control of his wife and his twelve concubines, and the Shoguns kindly relieved him of all the duties of an emperor. They managed his treasury, made the laws, governed the country, and ate up the taxes.

This state of things went on for hundreds of years. A feudal system grew up under it. The lords of this system became enervated by luxury, and the chief officers under them, about twenty years ago, organized a revolution to give back the Mikado his regal power. The present emperor was then upon his throne. He was just 15 years old.

The Shogun was overthrown and the emperor was taken by the revolutionists to Tokio and declared emperor in fact. This was the beginning of the progressive movement in Japan. The young Mikado came out of his curtained seclusion, and before the court he promised that changes should be made in the empire; that a deliberative assembly should be formed, and that all measures should be decided by public opinion. He promised that impartiality and justice should be adopted as a basis of action, and that intellect and learning should be sought for throughout the world in order to establish the foundations of the empire.

It was upon this basis that the new government was founded, and since then thousands of Japanese have been travelling over the world seeking the best of all kinds for Japan. Since then many of the old customs have been thrown away. Railroads, telegraphs, and schools have been established. Intercourse with other nations has been kept up, and the Mikado rules the new Japan. If I am correctly informed, he is deeply interested in its progress, and he looks forward anxiously toward the opening of the parliament, which takes place in 1890.

The Mikado has the bluest blood of any ruler on the face of the earth. The present dynasty of Japan runs back to the gods, and his imperial majesty is the one hundred and twenty-first emperor of Japan. The Japanese have their history and their mythology, and the present emperor comes from Jimmu Tenno, who was the first Mikado, and who ruled Japan 660 years before Christ was born. This man was a descendant of the sun goddess, and Mutsuhito, the present emperor, traces his descent directly from him.

Japanese history gives the story of each of the 120 emperors between the two, and if you will think a moment you will see how far back 660 B.C. is. This was before Rome had become an empire. England was unknown even to the Romans, and hundreds of years were yet to elapse before Cæsar penetrated Gaul. The present emperor was born in Kiota, November 3rd, 1852. He was declared heir-apparent to the throne when he was 8 years old, and he succeeded on the death of his father in 1867. He was crowned in 1868, and was married at the age of 17 in 1869.

His imperial majesty is now 38 years old. He is taller than the average Japanese, and his appearance is not half as imposing now as when he wore the rich Japanese costume and sat cross-legged on his

mats of state. He has a dark-brown *cafe au lait* complexion, and his eyes, which look out through almond slits, are of a brilliant black. His hair is very thick, and he parts it in European style. It is combed well up from a good forehead, and his majesty's eyebrows have the decided arch which is indicative of Japanese beauty. His nose is large and inclined to flatness. It has the wide nostrils of the Japanese, and his majesty's lips are thick. He is of medium size, but is inclined to stoop, which I imagine may come from the earlier part of his life having been spent in sitting upon the floor. He wears a mustache and chin whiskers, and these, like those of most of his race, are thin. The court chamberlain tells me that for the past sixteen years he has worn nothing but European clothes, and he has to a large extent adopted European ways. His dress is that of a general of the army, and he takes great pride in military matters. He reviews his troops several times a year, and is thoroughly up in the organization of his armies. When he goes out to ride he is always accompanied by his imperial guards, and he has lately purchased several new state carriages, which are the wonder of Tokio.

The emperor of Japan is rich. He is allowed \$2,500,000 a year for his household department, and his private fortune is large and increasing. The chamberlain tells me that he thoroughly understands business matters and keeps himself well informed as to his investments. Some of these are in the public lands and roads, and they are, of course, managed by men appointed by him.

Women in India.

BY FRANK G. CARPENTER.

INDIA has the youngest brides and grooms in the world. The grooms I have seen have in no case been over fifteen, and some of the brides were apparently only just weaned. By the Hindoo law a woman should be married before she reaches the age of puberty, which here is at twelve. Most girls are betrothed before they are six, and in a wedding procession at Agra I saw a little bridegroom of perhaps ten years gorgeously dressed in cloth of gold, and with heavy gold bracelets on his wrists and ankles, sitting in a wedding chair with a little baby girl of not over two, who lay asleep at the other end of the chair while the procession moved onward. Her sleep was heavy and she had probably been drugged with opium.

This was a marriage of two wealthy families, and the wedding procession was very grand. At the head of it were two camels with trappings of gold, ridden by bare-legged men in red and gold turbans and wearing clothes of gold cloth. Behind them came an elephant with gorgeous trappings, and twelve Arabian horses followed. These horses had gold bracelets about their fore-legs just above the knee, and there were great silver bells running from the saddle along the back to the crupper. The saddles were of silver cloth, the stirrups were of silver, and the bridle was decorated with gold. Between

these horses came the wedding chair, and this was a sort of litter perhaps six feet square, containing a bed with cushions and pillows, and over it was stretched a canopy of red and gold. Within it was the bridal couple, and the procession was accompanied by a band which played during the march, "We won't go Home till Morning."

At Benares I saw a wedding procession of the poorer classes, and I had the pleasure of an introduction to the groom. He was a sullen boy of fifteen, who looked as though he by no means enjoyed the occasion. He had a cap of red cloth, with long strings of flowers hanging from its rim to his neck, and with tawdry red clothes upon his body. He was riding a white pony, which had gaudy trappings, and walking with him was a crowd of barefooted, barelegged, turbaned men and boys, one of whom led the horse. These were his relatives. Just back of them, and apparently having no connection with the pony-riding groom, was a party of men carrying what looked like a store-box shut up on all sides and covered with red cloth. A cheap cashmere shawl was thrown over its top, and I was told that the bride was inside. I asked her age, and was told that she had lived just eight years. Behind her came a number of women carrying her dowry upon their heads.

One party bore the bride's bed. It was a rack or framework of wood about four feet long and three feet wide, with four rude feet raising it about eighteen inches from the ground, and instead of wire springs there was a rude network of clothes-line rope stretched within the framework. Another woman had a tray on her head containing the cooking utensils, consisting of three or four iron pots and a rice jar, and the whole outfit would have been dear at \$1.50. I talked with the father of the groom.

I was invited to a wedding feast at Agra, and the polite Hindoo who so honored me told me upon parting that my presence had "glorified the occasion." There were five hundred Hindoos present, and the entertainment consisted of Nautch dancing and acting. The Nautch girls, attired in gorgeous clothes, went through the most surprising of sensuous contortions to the music of two drums, which were played with the hands, and a curious Hindoo fiddle. These Nautch girls are the dancing girls of India. They are remarkable for their plump, round figures, and for the wonderful ease and grace which they throw into the movements of their bodies.

A large part of the dancing consists in the movement of the frame, without lifting the feet from the ground, and the whole story of love is told by them in gestures, which must be seen to be appreciated. They are the same as the dances of the girls of Egypt and of the African negroes, and seem to be a part of Oriental life. They are paid high prices, and some of the best dancing-girls of India get as high as \$25 a night. The celebration which I attended was in a tent built outside the house for the occasion. A rich carpet covered the ground, and the flickering lights shone over a collection of curious figures which would make another fortune for Barnum. I looked in vain for the bride, and whether she was a baby or not I do not know. The groom was not more than six. He was a bright

little fellow, in a red velvet coat, and he brought me a bunch of flowers and some cardamom seeds, which are given to the guests upon such occasions.

Indian marriages are managed entirely by the parents. Courtship is unknown in India, and the parties married often remain for years without knowing each other. The negotiations are often carried on by means of a match-maker, as in China, and India has its professional match-makers, both women and men. For arranging a middle-class wedding a match-maker gets from \$10 to \$15, and in the marriages of the rich he receives twice this amount. The boy in the arrangement has no more say than the girl, though after the marriage is consummated and he becomes the *de facto* husband of the girl the advantage is altogether on his side.

Woman holds the lowest rank in India. According to her religion she can only find salvation through her husband, and if she is not born again as a man she will have to go through eight million trans-migrations. A man can do no wrong to his wife, and she is practically his slave. She draws the water, carries all the burdens, and makes the fuel for the family. All over India you see women carrying pots of water on their heads, and the contrast between the bracelets on their arms, both below and above the elbow, the anklets on their bare feet, and the great gold or silver ornaments in their ears, and their menial occupation, is striking.

I see women carrying water on their heads with babies not more than a few days old in their arms; and I saw yesterday a woman who had by actual count thirty-six brass bracelets on each of her forearms, a big plate of silver on her biceps, heavy brass anklets about her legs, and two silver rings on each one of her ten toes. This woman was sitting outside of a mud hut on the ground mixing mud with cow manure with her hands and patting it into cakes to lay away and dry for fuel. Such fuel is the wood and coal of India, and the women have the making of it. They follow the carts along the streets and gather the droppings with their hands into baskets. Such a mixture of gorgeousness and dirtiness I have never seen.

Critical Views.

PUNGENT TRUTHS. — Charles R. Miller, editor of the *New York Times*, in an address at Dartmouth College, spoke of the newspaper press as follows: —

“I am convinced that the shortest way to reform the newspapers is to push on to a prompt conclusion the regeneration of man. If those newspapers that are least scrupulous as to the kind of matter they print are seen to be the most widely circulated, that is a proof that the class in the community which has lax taste in respect to its reading is the most numerous class. It is an easy matter in any large city to give large circulation to a newspaper. You have merely to dismiss all scruples, all taste, all decency; print all the

scandals that a large and active corps of detective reporters can unearth; let your pages reek of crime and foulness and cheap sensations, and, so long as the Society for the Prevention of Crime keeps its hands off, the bounding circulation of your newspaper will keep your affidavit maker at the full stretch of his powers. Not many years ago a newspaper was founded in New York upon a novel and ingenious theory: 'I am convinced,' said its founder and editor, 'that there are fools enough in this city to support handsomely a newspaper carefully edited to their tastes and capacities.' He made the venture and found readily that 'handsome support' which he had so shrewdly foreseen and for which he so skilfully catered. When we add to the number of 'fools' the much greater number of persons of morbid or positively vicious tastes, not all of whom, by any means, are poor in estate or low in social position, we get a pretty formidable total, insomuch that those publications which appeal more directly by their character and cleanliness to the thoughtful, wholesome-minded part of the community have considerably less than half the whole field for their domain. No doubt this is a deplorable state of things. No man or woman in this country is constrained otherwise than by personal tastes to read vicious and frivolous newspapers. Nor is it chargeable to the wickedness of the press as a whole, if so large a part of the community turns with a shameful craving to newspapers which the virtuous and intelligent regard with disgust. Some part of the castigation visited upon the licentious press might with propriety be transferred to the backs of those who are daily guilty of the voluntary debasement of reading it."

It is a lamentable fact that trash and folly have a wider circulation than wholesome literature. Half a dozen enterprising men have become millionaires by publishing trashy story papers. The *New York Ledger* and *New York Weekly* have attained a circulation of three or four hundred thousand copies; and the leading newspapers of Boston give more prominence to baseball, races, and pugilism than any other single theme, while the publications devoted to science, religion, and social progress have a scanty support in inverse proportion to their merits. The higher the sphere of thought attained by any publication, the farther it stands from the masses, until it loses sight not only of the baseball reader but of the college professor. So it must be until the people are elevated by the new education.

SUNDAY LAW SCHEMES.—Mrs. Elizabeth Cady Stanton says: "The existence of a National Reform party in this country, proposing a union of church and state, has been well styled 'a conspiracy against the Republic.' The members of this party say they do not propose a union of church and state; but when they ask to have the Christian religion taught in the schools, its God recognized in the United States Constitution, more restrictive legislation for the observance of the Sabbath, suppressing Sunday papers, the mails, freight-trains, street-cars, and all innocent amusements, it looks very much as if we were going back to the old Puritan blue laws of Con-

necticut, when, it is said, a man could not kiss his wife, or a hen lay an egg, on Sunday.

"With the experience of the union of church and state in the Old World before their eyes, the fathers of this Republic laid the foundation of our Government carefully, as they thought, on a secular basis, free from all ecclesiastical entanglements. They were so afraid of the influence of the clergy, that at one time they were not allowed to vote, or discuss political questions."

This National Reform Association, it is said, has petitioned President Harrison to issue his official proclamations and other official acts in the name of Jesus Christ!!

THE GROTTA OF LOURDES, in France, at which so many Catholic miracles of healing have been done, and which has so many pilgrims, has been reproduced at Covington, Ky. A recent letter from Covington to the Cincinnati *Commercial Gazette* says: "An event of national interest to Catholics was the consecration here this morning of a magnificent reproduction, the only one in the new world, of the Grotto of Lourdes. The event attracted dignitaries from various States and an immense audience was present. A pontifical high mass, extra music, and other impressive exercises marked the occasion, the whole closing with a splendid banquet.

The grotto is a perfect reproduction of the famous Grotto of Lourdes, in the mountain fastness of France, where, according to the Catholic legend, the Virgin Mary appeared to Benredette, a peasant girl. It is built under the main altar of St. Aloyus's Church, and comprises an excavation twenty by forty feet, containing an ante-chamber and grotto proper. Father Blenke, the pastor of the church and donor of the grotto, furnished the designs made from sketches of the original grotto, and it is an exact representation

The walls of the grotto are frescoed with views of the world's celebrated monasteries. In the cavern by the grotto, upon a glorified pedestal, is a statue of the Virgin, in white marble, by a Belgian sculptor. The walls are of rough-hewn and moss-grown rock, and at the further end the holy water of Lourdes, blessed by a special dispensation of the Pope, forms a miniature cataract and lake. Dim lights partially subdue the shadows and kneeling pews are provided. Several hundred persons can be accommodated. A stairway has been constructed from the churchyard, so that visitors will not disturb the regular service. It is believed the shrine will become the Mecca for thousands of American Catholics. To-day pilgrims were present from nine States."

MARVELS OF HINDUISM. — There seems to be no limit to that huge experiment on human credulity involved in the introduction of Hinduism under the title of Theosophy and Wisdom Religion. The full-blown development of this system in the "Secret Doctrine" of Mad. Blavatsky seems to find believers. A learned correspondent who has been reading this book, says, "It caps the climax of absurdity with its three-eyed men, thirty feet high and blue colored, its moving living stones, &c. &c."

SERPENT WORSHIP IN INDIA. — Dr. Morris Winternitz has issued a brochure of 43 pages in German, showing (contrary to Fergusson) that serpent worship was a part of the ancient Indian religion. He says: "At any rate it is certain that the serpent cult was as much as any other, *e.g.*, that of the Manes, part and parcel of the Aryan, Brahmanical worship. Indeed, it is as much a fact that we find serpent worship mentioned in ancient Vedic and Brahmanic writings, as it is that we meet with serpents and mythological beings throughout the whole extent of Indian literature," — which of course illustrates the great importance of exploring and resurrecting Aryan literature and traditions.

MAD. BLAVATSKY and her friends deny most earnestly that she ever asked Mabel Collins to say that her book, "Light on the Path," was derived from the inspiration of Koot Hoomi. They refer to her absence from England at that time as rendering it impossible. The little flurry between Mad. Blavatsky and Dr. Coues is quite amusing to spectators, as their private correspondence has been published. The interesting question between them was whether Dr. Coues ought not to be placed at the head as president of all the American Theosophs. Mr. William Judge, editor of the *Path*, seems to be the heir apparent, and his loyalty is much more reliable than that of Dr. Coues, who is not disposed to be the tail of any intellectual comet; in fact, the brilliant doctor would be sure to introduce some heresy. As Mad. Blavatsky is idolized by her followers, and Dr. Coues has enthusiastic female admirers of his leonine grace and many accomplishments, a discussion between them would interest many. There is another kind of disquisition that would be both interesting and instructive — that is, if some one who has gone through all the by-ways of Oriental theosophy, occultism, and mind cure without getting lost would give the world the benefit of such experience. It would be very instructive to that credulous class who are fascinated by everything mysterious.

The quarrel of Mabel Collins and Dr. Coues with Mad. Blavatsky has been damaging to themselves; but the supercilious language of Mad. Blavatsky concerning spiritual science and its believers has reminded them of her tergiversation, as she was, as late as October 1875, a zealous spiritualist, eager to "*defend the medium as well as the thousands of my brother and sister spiritualists.*" Indeed, Blavatsky and Olcott at that time represented the most credulous class of spiritualists, and it is this unrestrained credulity which has led them into the wild vagaries of Orientalism. The brilliance of her writings and instability of her opinions are qualities displayed by other great mediums.

THOUGHT TRANSFERENCE. — A subscriber inquires concerning the possibility of persons being injured by the malicious efforts of enemies at a distance. It is true that persons of a highly impressible organization may be affected by persons at a distance. Spiritual healers have often cured persons at a distance, and mind healers claim many cures affected in the same way. But in such cases two

things are necessary — great impressibility in the subject and considerable psychic capacity in the operator. In the absence of these conditions no effect is produced. Where beneficial effects can be thus produced by benevolence, it is probable that evil effects can be produced by malice, but as a general rule the diffusive power of the evil impulses is not as great as that of the benevolent. We should avoid cultivating passive impressibility by developing strength of character to enable us to resist all extraneous influence.

THE WAY OF THE WORLD. — “In the struggle for existence (says an intelligent correspondent and reader of the JOURNAL) how little leisure is afforded to examine new views, and of those that have the leisure, how few care to do so; and those that do, if the truth interferes with their pelf, curse it, and so the world wags till your New Education is inaugurated.”

This phrase, “the way of the world,” has just been used by “The New Ideal,” a progressive monthly, to introduce the following:—

“We have to accept it serenely; it is all we *can* do. Even Nature, in her laws of Evolution, is “conservative” to the highest degree. We wonder often at the world’s carelessness, at its unkindness, as manifested towards its noblest and wisest thinkers — the leaders of humanity onward to higher things. It is not a new feature in history; there is no case with which we are to-day familiar that is not as old as man. Spencer and Tyndall, Galileo and Bruno, — Jesus and Socrates, — all had their prototypes, — even in the dim, prehistoric ages, doubtless. Even to the great Bard who sang along the Ionian shores, hunger and homelessness were common things. Yet after his death — men saw, and then would fain have honored him with highest honors.

“Seven cities warred for Homer, being dead,
Who, living, had no rooffe to shrowd his head.”

Those workers for the world to-day who are laboring in the most promising fields, the fields most necessary, are largely derided and rejected. The truth is kept down. Men still are fearful of the light. They think they are gaining something in holding to old religious and ethical thought. And they are gaining. *They gain mental ease; they gain spiritual repose.* But at the expense of Truth and Right! At the expense of the Holy Spirit of Progress and of Man! For the honor of God, for religious quietude, and for social prestige, cling still, O followers of the old! cling hard, and all together, to your Mediæval Darkness, fighting the opening of each loop-hole to the sun!”

The extreme slowness of the masses to gain new ideas is shown in reference to the Bible. The late revision which corrected its errors has not been accepted by the Church of England. So it was with the standard King James version, which was published a long time before it was generally accepted.

CHRIST AND MAMMON. — While vice, poverty, and suffering abound in the city of New York, the so-called Christians of that city propose to indulge their vanity by the erection of a fifteen million dollar

Cathedral for the Episcopal church. It is difficult to imagine the poor and humble founder of Christianity lending his sanction to such a scheme.

SOCIAL DECAY. — According to J. H. Wood, of Chicago, on one day of the week ending April 25th there were five suicides in Chicago; over one hundred throughout the country during the first twenty-two days of April, and about 700 in the first four months of the year. This rate would make considerably more than two thousand per annum. In 1887 there were 1,487.

DYING INDIANS. — In the vast regions north of the Saskatchewan river the Indians have been dying of starvation and sometimes had to live on the bodies of the dead. In the region of the Mackenzie river game is failing and the 20,000 Indians and Eskimo people are declining in number rapidly. All the Eskimo tribes are declining, and a similar decline is taking place on the north-eastern coast of Asia. The white man's whiskey and the white man's diseases are hurrying on the destruction of these wild races.

FLAMBOYANT ANIMALISM. — In Boston, the self-styled Athens, there is nothing which draws so large and paying audiences or fills so much space in the newspapers as muscular games and contests, — baseball, pugilism, races, and matches of all kinds. Baseball is the road to fame and money. The portraits of this class of people appear in the papers oftener than any others, and everything they do is recorded. The *Herald* reports at length a dinner to a Mr. Morrill as a base-ballist, with the entire bill of fare displayed, and the remarks of the ball-players, such as — “There may be others better, but there are none who are more faithful or who try harder than our guest. (Loud applause). I do not believe there is any player who tries harder to win than he”!!! The eloquence of this eulogy reminds us of the funeral occasion when, there being no clergyman, a friend of the deceased was called upon to say something appropriate, who could only say, “Well, Jim was a good schmoker”!

PROTECTION FOR GIRLS. — We are asked to publish a synopsis of the age of protection for girls in different States and Territories. So far as we have been able to learn, it is as follows: In Delaware (the Senate not yet having concurred with the House) the age is seven years; in Alabama, California, Colorado, Florida, Georgia, Iowa, Minnesota, Mississippi, New Jersey, North Carolina, South Carolina, Texas, Maryland, and in Utah, Montana, and New Mexico, it is ten; in Virginia and West Virginia, Missouri, Kentucky, Indiana, and Idaho Territory it is twelve; in Maine and New Hampshire it is thirteen; in Illinois, Michigan, Oregon, Wisconsin, Vermont, Ohio, Connecticut, Massachusetts, Arizona, Dakota, and Wyoming Territories it is fourteen; in Nebraska it is fifteen; in Pennsylvania, New York, Tennessee, Washington, D. C., and Washington Territory it is sixteen; in Kansas it is eighteen; in Rhode Island, Arkansas, and Louisiana no age is fixed. We are indebted for most of these particulars to Miss Lelia J. Robinson. — *Woman's Journal*.

PARENTAL LEGISLATION. — The House of Representatives in Michigan has passed a bill prohibiting the manufacture, sale, keeping

for sale, or giving away of any *cigarettes*, or any imitation thereof, composed wholly or in part of tobacco, or any paper designed for cigarette wrappers.

Maine has a law which went into operation in April, that has been denounced as atrocious legislation. "Under it" (says the *Globe*) "all who ask for food, lodging, or charity in any form, are defined as tramps, and must be sentenced to imprisonment at hard labor. In the Lewiston case a man called at the police station and asked for a night's lodging. He said he had been working somewhere in the State, but having no money he was walking back to his home in Massachusetts. Rather than stay out all night he asked the protection of the police station, a protection which civilized communities have hitherto been willing to bestow even upon the most confirmed tramp. But under the new law this man, who appears to have been an honest workingman, genuinely unfortunate, was arrested and sentenced to sixty days' imprisonment at hard labor, the judge remarking that under the law he had no power to do otherwise.

"It is a crime in Maine to ask to be allowed to remain in a police station over night."

Connecticut has a similarly cruel law, under which James Sillars, of New Jersey, was imprisoned. He had lost his place at Arlington, and travelled into Connecticut in search of work. In Windham Co., Connecticut, destitute, hungry, and nearly frozen, he asked for a cup of coffee. The woman addressed called in a constable; he was tried, and sentenced to thirty days' imprisonment, and to pay costs. He made his escape, and the authorities went to New Jersey with a requisition and brought him back, regardless of his wife's appeal for mercy. Finally, by the effort of a *Globe* reporter his fine was paid and he was released.

National Conditions.

THE FUTURE OF CANADA. — Gen. Butler, on the 2nd of July, at the Colby University, Waterville, Maine, made one of the most remarkable addresses ever made by an American statesman, showing the future greatness of British America and the propriety of its union with this country. Modern empires, he said, are pigmies compared to Canada, for it would make nine German empires. British America has 3,470,392 square miles and the United States 2,970,000. This is not an arctic region, for the temperature of Hudson's Bay is higher than that of Lake Superior. Its productive power is immense. The canal around St. Mary's Falls has carried nearly as much as the Suez Canal. Canada has more land for wheat than the United States, and the Manitoba lands produce more than twice as much per acre as the lands of the United States: twelve bushels in the United States, 27 in Manitoba. Canada has more timber than the United States, more iron and coal than any other country in the world, and more copper than any, if not all. Its climate is sufficiently northern to make a hardy and powerful race, and to attract settlers

from the United States. Canada must become in its greatness independent of the mother country, and the three nations, Great Britain, Canada, and the United States, should, as an English league, acquire a dominant influence in the world.

STATE SOCIALISM. — Germany, under Bismarck, has organized a new Socialism, which is one of the most important movements of European governments. His new laws are designed as a sort of insurance against the effects of sickness, accident, old age, and helplessness. There is a tax of 1 1-2 to 2 per cent. on wages, one-third of which must be paid by the employer. Out of this fund the workman receives half-wages when he is sick, and medical attendance for a time not exceeding three months.

If disabled by accident the workman receives two-thirds wages, or a smaller portion if partially disabled. If killed, his widow gets one-fifth wages and about one-seventh also for each child. The accident fund is raised from the employers alone.

Against incapacity and old age there is a pension ranging from \$15 to \$91 a year; half of this comes from employers. To this the state adds \$10 — making from \$25 to \$101 a year. These great measures were proposed first by the Emperor William in 1881.

Hypnotized by a Doctor.

FUNNY ANTICS OF THE "SUBJECT" IN A MEDICAL LECTURE-ROOM.

It is never too late to learn, and the following article from a recent *New York World* shows that the Mesmeric phenomena which were made a popular exhibition fifty years ago while the colleges looked on in sullen scorn, have at last made their way into medical colleges, and been patronized by medical bigots — not because the principles had been demonstrated, for that was done half a century ago, but because the authorities at Paris have set the fashion.

"Promise, Dr. Hammond, that you won't hurt me," said a tall, nervous-looking man in a medical school in this city a few days ago. He was what is known to medical men as a "hypnotic subject," and Dr. Graeme Hammond, son of the famous specialist in nervous diseases, was about to hypnotize him for the instruction of a class of sixty men.

"Why do you ask me not to hurt you?" Dr. Hammond asked, reassuringly; "what are you afraid of?"

"Because I was hypnotized before," said the subject as he wiped his forehead and rubbed his clammy hands together, "and while I was in that state they pricked me with pins to illustrate my insensibility to feeling. When I came to myself I was sore all over. Now mind, I don't want you to hurt me."

"Don't be afraid. Just stand here and I'll be ready for you in a moment."

Dr. Hammond then summed up the definition of hypnotism as follows: "Hypnotism is the entire engrossment of the mind with whatever may be for the time the object of its attention. It is the passive receptivity of the mind, the will of the patient being in abeyance. All his mental operations are at such a time directed alto-

gether by whatever suggestions the operator may choose to impress on his consciousness."

The subject listened attentively to these remarks, shifting from one foot to the other and at intervals wiping his brow. Evidently he dreaded the ordeal and was summoning his courage to meet it. The lecturer's voice ceased, and for a moment there was silence in the room as he fixed his eyes imperatively on the subject. Very slowly the man lifted his eyes to the lecturer's face and the students leaned eagerly forward.

"Look at this. What is it?" asked Dr. Hammond, taking up a snuffbox.

"A snuffbox."

"Are you sure?" asked Dr. Hammond, looking deeply into his eyes and passing his fingers slowly over his eyelids. The subject looked at the box and at him with an irresolute, changing expression. "You don't know, I see," said Dr. Hammond, touching him on the shoulder. At the touch the man became transformed. He looked confident and peaceful.

"He is now under my control. I can do what I please with him," said Dr. Hammond to the class. "In his present state I could use this man as an instrument in committing a crime, and after I had withdrawn my influence and given him back his will, he would remember absolutely nothing about it. Don't you want to sit down?" he asked the subject.

"Yes, I feel tired," and he moved towards a chair.

"But you can't sit down. I say you can't."

"Is that so? I'd like to know how you are going to stop me."

By this time his hand was on the back of the chair. He made an effort to seat himself, then struggled frantically and at length stood up perfectly rigid.

"Why don't you sit down?"

"I can't," he answered, helplessly.

Neither could he raise his arm or lower it, when the operator stated that it was impossible. A silver dollar was flung upon the floor and he made a sudden lunge for it. "You can't get that," said Dr. Hammond; "it's a thousand miles away."

"That's so," said the subject sadly; "it looks as if it were close by, but it's a thousand miles away."

When a student sent it spinning across the floor again, he only looked longingly after it, without making any attempt to pick it up.

"Why don't you go and take a ride this beautiful afternoon?" asked Dr. Hammond.

"I have no horse; I'm too poor to buy one."

"No horse? Why, are you blind? What's that beside you?" he asked, pointing to a chair. "Don't you see the horse? Jump on his back and go for a canter." A smile broke over the subject's face and he threw back his head.

"All right. Whoa there! Steady now!" he cried, getting astride the chair and rocking to and fro. "Now we are off. Get up! Faster! faster!"

"But, my friend, you had better be careful; that's a balky horse. Look out! By Jingo, he will surely throw you." During these shouts the subject became very excited, and stood over the chair as if rising in his stirrups. At the words, "He will surely throw you," he flung his hands upward and rolled off the chair to the ground.

"You're terribly hurt," said the physician, bending over him. "You must feel very sore. I know you do. How's your head?"

"Broken," answered the subject, much to the amusement of the students, and for a few moments he lay perfectly still, with closed eyes. After an imaginary bathing and bandaging he was told he felt better. He fully agreed with that opinion and struggled to his feet.

"Why, you're all right again," said Dr. Hammond. "You're looking as fresh as a June rose."

"Never felt better in my life," replied the subject.

"But I have a terrible piece of news for you. Come over near me. No one must hear it."

"What is it?" whispered the subject.

"You see that man leaning against the wall near the door? Look at him well. He is the murderer of your father."

"Yes, you are right. Oh, I'll settle him," hissed the subject, as he stealthily fastened his distended eyes on the man pointed out to him. An expression of hate flashed over his face, and with a cry he rushed forward.

"Be careful," whispered Dr. Hammond, dragging him back. "Take him unawares." After an effort he became calm, and his expression changed to one of intense cunning. He knelt down in a corner, took a lead pencil from his pocket and commenced to sharpen it upon the sole of his boot as if it were a knife. The students held their breath and watched his every movement with excited eyes. "What will he do next?" was the thought in every mind. He rose to his feet without making any sound, and drew the pencil along his finger as if testing the edge. It was evidently sharp enough to suit him, for he drew back his fingers with an exclamation as if the pencil had drawn blood and commenced sucking his thumb. Keeping close to the wall he crept up behind the supposed murderer, who had purposely turned his back. There was a moment's pause on the part of the subject, then a glare came into his eyes, the pencil flashed through the air three times and the deed was done. Absurd though it may appear, a shiver ran through the onlookers as the pencil struck.

The subject did not wait to see the effect of his stabbing, but bounded to the door and would have rushed bare-headed into the street but that he was stopped by a couple of men. He struggled like a madman until Dr. Hammond's voice subdued him.

"The police are coming that way. Hide here under this table." His teeth chattered and his limbs shook as he crept into the hiding-place, his wild eyes fixed upon the door. "Look at that man's face," said Dr. Hammond to the class; "guilt and terror are stamped upon it. You see a murderer haunted by the fear of detection and the remembrance of his crime."

"Poor devil," whispered one of the students, "he's almost fainting from fright. I feel as if I had just finished one of Stevenson's stories. Makes one think of 'Markheim,' doesn't it?"

"You may come out now," whispered Dr. Hammond; "the police have gone."

"Oh, are you sure?" he faltered, thrusting out his head and then drawing it back. At length he was convinced that there was nothing to fear, and he crept out, his face ghastly and beads of perspiration on his forehead. When he had recovered his composure Dr. Hammond touched him on the arm, and whispered insinuatingly:

"You're a poor man. I can show you a way to make plenty of money just by the stroke of a pen. Will you do it?"

"Yes, I'll do it, whatever it is," he exclaimed.

"I want you to forge a check for \$20,000. Just copy this signature and you shall have half of it."

"Give it to me. Give me a pen. There you are. Mum's the word, remember," and the check was forged.

"Col. Ingersoll will now address the class," said Dr. Hammond, and he motioned to the subject to step upon the platform. He had none of the famous atheist's eloquence, but he had a strong voice and a strong fist. He pounded on the table and yelled till he was hoarse that there was no God; that Christians walked in darkness, and that we had hell enough on earth without expecting more of it hereafter. Next he was Chauncey Depew. He lacked wit quite as much as eloquence, but he announced with a cheeky smile that he "had the walk-over in England," and he spoke of the Prince as "a dear old chap — a particular friend of mine." His speech was a marvel of old conundrums and stale newspaper jokes, but he was so funny notwithstanding that the laughter of the students rang through the building. Five minutes later he was Talmage exhorting his listeners to repent, "for the devil stood at every man's elbow and hell yawned to receive the soul that hesitated."

"Before I bring this man out of this state," said Dr. Hammond to the class, "I want to show you how, if I so will it, I can influence him even after his return to self-consciousness. Listen to me," he said emphatically to the subject. "Three minutes after I withdraw my power over you, you will tell me that my face is black. Do you hear? Three minutes after!"

He touched the subject on the shoulder, the man raised his head as if just awakening, and looked about him wonderingly. Half a dozen students had out their watches, and they watched them attentively while they listened to the conversation between the subject and the physician.

"You remember nothing?"

"Not a thing. But I feel very tired, and I'd like a glass of water, for my mouth is parched as if I had a fever."

"You shall have that presently. What did you remember hearing last, when you came to yourself just now?"

"Let me see. Oh, yes, I thought you had just finished your definition of hypnotism." Oh, but doctor — and he stood up and whispered something in Dr. Hammond's ear.

"I don't hear you. Speak louder."

"Your face is black," he said apologetically, "and I thought you wouldn't like to go on lecturing with a streak across your nose." Three minutes had passed to a second.

"Oh, you're mistaken, there's nothing on my face."

"That's so," replied the subject with a smile; "it must have been a shadow."

"Now, would you like to know what you did during the last hour? You rode a horse and broke your head, you stabbed a man, you forged a check, you were Ingersoll, Depew, and Talmage, and made some remarkable speeches. You did all this, and you remember" —

"Nothing," was the answer in a comically helpless tone as the subject scratched his head.

Not Willing to be Damned.

It is an amusing specimen of old-time theology which Mrs. Rhoda E. White gives in the *Sun*, as follows: —

"Mrs. Gen. Waterman, my mother, was not long married, in Binghamton, when her father, Gen. Joshua Whitney, who named and founded the town, called, with a few other gentlemen of the then small village, a new minister to take the place of the Presbyterian clergyman lately dismissed by the congregation, not for fault of conduct, but because his sermons were thought tiresome. According to custom, Mr. Niles, the new minister, on his arrival began his round of visits to the women of his congregation to inquire into the state of their souls, and to take a cup of tea with them for sociability and better acquaintance. Mr. Niles was a tall, thin man, and what fortune-tellers would call "dark complected." He wore a rueful countenance becoming his calling, and never forgot the vocation of bringing terror into the hearts of his people for conscience' sake.

My mother was of the best type of intellectual and high-toned American women. Though young, she had been well educated for her years, and she had inherited the strong points of her father's character.

Mr. Niles was "master of the situation" in the village of Binghamton, for as yet Presbyterians were the only acknowledged sect in the place. One of his first calls was upon the daughter of Gen. Whitney.

With all sincerity Mrs. Waterman received the pastor, and he soon made known his business. "Well, Mrs. Waterman, I hope you are in a state of grace?" he said, in a solemn tone.

"I hope, Mr. Niles, I am not without it," she answered, smiling.

Then followed what she thought was rather an unjustifiable search into her conscience for a pastor of the Protestant faith, and she answered, as was her nature, without any hesitation or concealment, what was in her heart respecting God and salvation and her own duties. He looked astonished at her bold assertions, and, with half-closed eyes, inquired: —

"Mrs. Waterman, are you willing, perfectly willing, to be damned?"

"Oh, Mr. Niles," she exclaimed, "what a question! No, I am not willing to be damned."

"Mrs. Waterman, if it be God's will, are you willing to be damned?"

"No, I am not."

"Then you are not in our faith; you are not a Presbyterian."

"No, I am not," she answered with spirit. Mr. Niles left abruptly, much disgusted.

Mrs. Waterman went to her father in trouble, and repeated the conversation.

"Pamela, what creed do you prefer?" asked Gen. Whitney.

"I like the Episcopal church best, father," she answered.

"You shall be gratified, my daughter. I shall give the ground, and we will build a church. Meantime I shall send for an Episcopal minister and pay his salary."

The city of Binghamton now enjoys six or seven Protestant churches, and one large Catholic church. It owes its possession of the first Episcopal minister to the fact that Mrs. Gen. Waterman was not willing to be damned!"

Scientific News.

WONDERFUL CHEMICAL DISCOVERY.—In the June number of the *American Journal of Science*, Mr. M. Carey Lea announces the discovery of allotropic forms of silver, in which it looks like a different substance. He says there are three such forms, which may be chemically prepared. One form is *soluble*, deep red in solution, blue or green when moist, and brilliant bluish green when dry. A second form is *insoluble*, dark reddish brown when moist, but when dry resembling the first form. A third form, called gold silver, when dry resembles burnished gold, but sometimes is copper colored. It is insoluble.

Taking these forms of silver in a pasty condition they may be brushed over paper, and when dry look like silver leaf or gold leaf. They may be brushed on the back of a glass, like a mercurial amalgam, to make a mirror. All these allotropic forms of silver are easily reduced to an impalpable powder.

COPPER AND ZINC IN THE SUN.—In the *American Journal of Science* for June, Mrs. C. C. Hutchins describes observations on the solar spectrum which seem to show that copper and zinc exist in the atmosphere of the sun.

PASTEUR TREATMENT OF HYDROPHOBIA.—Prof. Dujardin-Beaumont, of Paris, has reported on the treatment of hydrophobia in 1888, that the mortality of those treated for hydrophobia in 1888 was 1.19 per cent., in 1887 1.14 per cent., while those who did not have the Pasteur inoculation treatment had a mortality of 15.90 per cent. in 1887, and 13.33 per cent. in 1888. Medical sentiment now

recognizes the value of a Pasteur treatment, nevertheless there are other methods of treatment, equally successful, which have been entirely neglected or ignored.

EFFECT OF A DRY ATMOSPHERE.—That the process of decomposition and generation of malaria is favored by a moist atmosphere and checked by a dry one is well known, and yet so intelligent a city as Boston persists in manufacturing malaria and offensive smells by watering its dirty streets instead of cleaning them and keeping them dry and pure.

The progress of decay and rust in a moist atmosphere is well known. Recent experiments at a meeting of the Royal Society of London, by Mr. H. B. Baker, show that absolutely dry oxygen has little or no affinity for combustibles. Charcoal was heated red hot in dry oxygen without burning. Sulphur and phosphorus were distilled in dry oxygen without burning. The sulphur was 120° above its burning point, and phosphorus 230° above. Phosphorus does not become luminous in dry oxygen as in common air. So it seems probable that the watery vapor in air is what starts combustion.

MEDICAL PROGRESS.—The orthodox *Journal of Balneology*, published at New York, says: "*Not many years have elapsed since quinine, iron, calomel, and opium composed about the entire materia medica of the successful physician.*" Very true—this was the inculcation of the old colleges. The enlargement of the materia medica by the efforts of American medical reformers was so strenuously resisted by the old colleges that they have not yet recognized more than half of our valuable additions. True science implies the enlargement of knowledge, but orthodox conservatism in medicine has been the conservation of ignorance.

PHYSICAL SCIENCES receive the generosity of the wealthy. Prof. Pickering, of Harvard, proposed to establish an astronomical observatory on the mountains of Southern California, and asked for assistance to buy the photographic telescope. Miss C. W. Bruce, of New York, has given him the \$50,000 required for that purpose.

PHOTOGRAPHY.—Pictures are now taken by attaching a photographic apparatus to a kite so as to get a view from a great elevation.

TELEPHONIC PREACHING.—The JOURNAL has shown how preachers and orators might have a million of listeners by the aid of the telephone. This is now being realized at a Congregational Church in Tunbridge Wells, England. Telephone wires are extended from the church to some neighboring villages, where its services are now heard at a distance.

BOY WITH A TAIL.—A human being with a tail is described in a number of *La Naturaliste*. It is a young Moi boy of Cochin China, that has a tail about a foot long—a mass of flesh without bones. Some similar instances have been reported before, but this is the most authentic.

AN OSSIFIED MAN is on exhibition in Boston. An ossified woman has arrived at Albany; her joints are all turned into solid bone.

Miscellaneous and Critical.

SUGGESTIVE THERAPEUTICS: a Treatise on the Nature and Uses of Hypnotism. By H. Bernheim, M.D." This work, 436 pages, translated by Dr. C. Herter and published by G. Putnam, New York, presents "a method by which diseases may be cured through putting patients to sleep, and then subjecting them to various hypnotic conditions. The treatment throughout the work is tentative—it is an experimental study of the whole subject. Dr. Bernheim felt his way step by step by actual experiment in a large number of cases, to the treatment of nervous diseases by hypnotism. The book is a study in psychology, as well as reaching out to a new treatment of nervous diseases. It is filled with very curious information, which every student of mental states and physical and psychical conditions should carefully consider."

"**THE TRAMP AT HOME**" is a book by Lee Meriwether, author of "The Tramp Abroad." Mr. Meriwether was employed by the secretary of the interior to gather statistics as to the condition of American working men and women. His record of the wages and expenditures of many families in manufacturing towns tells a sad story. It is a graphic and interesting description of the condition of the laboring classes throughout this country. It includes also the condition of sailors, and is a book of 296 pages issued by Harper Brothers, New York.

PIONEER PITH.—The gist of lectures on Rationalism by Robert C. Adams, president of the Montreal Pioneer Free Thought Club"—100 pages, 25 cents. Published by Truthseeker Co., 28 Lafayette Place; New York. A very concise and pungent exposition of the agnostic view of religious questions.

THE METAPHYSICAL NONSENSE of the Concord School of Philosophy has been illustrated in the JOURNAL. The *Boston Globe* notices its decease as follows:—

"The Concord School of Philosophy has gone up—or rather come down. The few remaining cloud-warmers wisely decided to pull the valve-cord and get back to terra firma before being carried further out into a shoreless sea of unthingness."

HINDU THEOSOPHY.—"The thanks of all lovers of truth and rational philosophy are due Dr. J. R. Buchanan and Mr. J. J. Morse for their recent criticisms of Hindu Theosophy, replete as their articles were with sound sense, scientific verity, and irrefutable logic."—*W. E. Coleman, in Religio-Philosophical Journal.*

HORSE TAILS.—Happy is the horse that lives in Massachusetts, for that progressive State now gives it the divine right of its tail. It needs it for personal appearance and to brush off flies. The person in Massachusetts who docks horses' tails is deservedly fined and sent to State prison. The penalty is none too severe. This law should be passed in every State of the Union. The horses of New York, Philadelphia, Washington, and Newport, especially, need such a law to protect them from this outrageous abuse.—*Hartford Times.*

THE NEGRO JESUS.—Schweinfurth has a rival in Georgia. A letter to the *New York World* gives the following account of him:—

“A few weeks ago an unknown negro suddenly appeared in Liberty County, and collecting the negroes of the neighborhood about him, proclaimed that he was Jesus Christ and had just descended to earth in a cloud. In the centre of his hands are a couple of scars. Exhibiting these to the excited blacks he announced that they were made when he was nailed to the cross on the outskirts of Jerusalem eighteen centuries ago. One of the more superstitious of his hearers wanted to see the marks on his feet and those left by the crown of thorns. Pulling off his shoes he showed the marks claimed to have been left by the spikes of the soldiers of Pontius Pilate.

This was all the corroboration the negroes needed. They accepted every word of his story as true and fell down at his feet and worshipped him. The scene is said to have beggared description. Men, women, and children lay prostrate on the ground, praying, shouting, and singing hymns. Scores of foolish negroes pressed forward to kiss his hands and feet. Others declared themselves unworthy to touch him and contended themselves with kissing the “hem of his garment.” Half a dozen negresses procured a quantity of sweet oil and anointed him, and others wiped it off with the hair of their heads.

Taking up a long staff, he waved it about his head three or four times and commanded the people to follow him, leaving everything behind, as the Lord would provide for all without need of purse or raiment. Cows were turned into the vegetable patches and houses were abandoned, just as they were, the occupants not even closing the doors and windows, and in many cases leaving their dinners to boil away in the pots over the open fireplaces.

The false Christ had begun his march through the country, and three or four hundred negroes were at his back. At every settlement the same scene was repeated, and at last between fifteen hundred and two thousand blacks were on the journey.

Then the white people began to grow alarmed. Work on the plantations, at the turpentine stills, and, in fact, everywhere, was at a standstill. Rumors flew thick and fast that the pseudo-Christ was in reality teaching communism and annihilation of the whites. It was decided to arrest him or force him to leave the county. A few of the more hot-headed favored lynching, but they were persuaded that the easiest way was the best. Accordingly, two colored preachers who were discomfited at the inroads made in their flocks swore out warrants charging the new comer with vagrancy.

He had prophesied that he would be arrested, and when the officer with the warrant arrived the false Messiah's followers, or disciples as they call themselves, were ready to tear the law guardian to pieces. The women were more frenzied than the men, and many of them were armed with guns. They feared that the crucifixion was to be re-enacted and declared that they would die first. The black Messiah assured them, however, that no harm would befall him and asked them not to be guilty of any violence. This pacified them and they

permitted him to be taken to jail, confident that angels would appear in the night and cut the bars asunder.

When arrested, the black Messiah gave his name as Edward Bell, and said that he was from Ohio, but had been in Florida last spring. Thomas M. Norwood, ex-Congressman from this district, has been engaged to prosecute the accused, though it is doubtful whether the charge of vagrancy can be substantiated, as he is known to have a little money. Bell says that he is going to lead his people through the Land of Canaan to Jerusalem, but says the exact date has not yet been fixed by God, though it will be soon. Bell, however, seems to have a little doubt as to his identity, as he said in a sermon Sunday that he was Adam, then that he was Noah, and again that he was Abraham. He said that this is his third visit to the earth, and that he comes once every thousand years. He added that when he was here a thousand years ago he died in the body of St. James.

As the charge of vagrancy will probably prove insufficient, Bell was released from jail on his own recognizance, but will be tried for lunacy later. Bell is a tall, poorly clad negro. His hair is black and long, falling over his shoulders somewhat in the style of that of Christ as represented in pictures. He also endeavors to trim his beard to conform to that of the Saviour. He refuses to accept money publicly, saying that preachers should not be paid. He lives among the negroes and is very unpretentious except as to his belief that he is Christ. His wonderful familiarity with the Old and New Testaments greatly aids him in holding sway over his followers, twelve of whom he has chosen as disciples.

FINE PENMANSHIP. — "It is said that the champion microscopic penman of the world lives in Belfast, Waldo county, Me. His name is Rila Kittredge, and, although past 77 years of age, his hand is as steady and his sight as keen as ever. He wrote one of President Cleveland's messages to Congress — about 15,000 words — on the back of a postal card, but lately he has done some fine scribbling which throws that performance in the shade. He has written the Lord's Prayer eight times on a space the size of a five-cent silver piece, eighteen columns of the *Boston Post* upon a postal card, and is now engaged in the work of putting 28,305 words upon another postal card. The work is so fine that a powerful microscope has to be used in reading it, but then every letter appears distinct and beautiful. Mr. Kittredge uses a common steel pen and wears spectacles. He has autograph letters from several Presidents and other distinguished men who have received samples of his work, President Garfield having sent him his photograph and a kind letter, which are highly prized by the old man."

LEPROSY IN THIS COUNTRY. — Ten years ago there were but 40 or 50 lepers known in the United States. Now there are said to be 300. New Orleans alone reported 42 cases last year. The question of the contagiousness of leprosy has been discussed and gradually admitted. Psychometric science might have long since settled the question, as it shows all morbid conditions to be contagious in proportion to the impressibility of the subject.

PESSIMISTIC LIBELLERS. — The articles of Prof. Jastrow in the *Popular Science Monthly* and *Harper's Magazine* are a terrible illustration of the proposition that the advocates of false theories are so often led into the free use of false and slanderous language to sustain the false positions into which they are led by pessimistic thinking. It is not worth the time to analyze and refute such a mass of muddled and malicious misrepresentation as Jastrow's article on the "Psychology of Spiritualism," in the *Popular Science Monthly*. To select a single one of his calumnies will give the reader a fair idea of his moral status and the worthlessness of all he says. He speaks of the famous D. D. Home, long associated with and honored by the highest society in Europe, as "an exposed medium," and sustains the calumny by a *false quotation* from Home's work, "Lights and Shadows," representing Home as confessing his own imposture, when in fact he was stating the imposture of a pretended medium. Forgery to effect slander is as much a felony as forgery to obtain money, and misquotation is about the same.

Prof. W. B. Carpenter, recently deceased, was a libeller from pessimistic speculation, but, unlike Jastrow, he was an honest one. Jastrow quotes from Carpenter the following specimen of *delusive pessimism*: "I have no other 'theory' to support than that of the constancy of the well-ascertained laws of nature, and my contention is that where apparent departures from them take place through human instrumentality we are justified in assuming in the first instance either *fraudulent* deception or an intentional *self*-deception, or both combined, until the absence of either shall have been proved by every conceivable test that the sagacity of sceptical experts can devise."

The deception of this is in its application to cases to which it does not belong. There is no violation of the laws of nature, no "departure" from such laws in any instance of animal magnetism, psychometry, or spiritualism, any more than there was in the first balloon ascension or the movement of frog's legs seen by Galvani. Such examples are merely the display of forces and principles before unknown. Carpenter's aim was to fortify ignorance against being instructed, by assuming that a new discovery is a *violation* of the laws of nature, and it would have been just as available against Faraday's discovery in electromagnetism as a "departure" from all laws known before.

The folly of Carpenter was very thoroughly exposed by myself in a work entitled, "the Psycho-physiological Sciences and their Assailants," for which I am still able to supply orders at the price of fifty cents.

A SUMMERLAND INDEED. — On the Santa Barbara coast, where the spiritual village of Summerland is being developed, the average temperature of the four seasons shows only a variation of thirteen and a half degrees, a more uniform climate than can be found elsewhere in Europe or America.

A FEMALE DENTIST has lately graduated in the Boston Dental College, and stood No. 1 in a class of thirty or forty.

FEMALE SUFFRAGE IN ENGLAND.—The female opponents of suffrage have made an appeal to the public against it in the *Nineteenth Century* for June, to which the suffragists reply in the *Fortnightly* for July. The cause is perhaps nearer general success in England than in the United States. Mrs. Stanton in her memoirs refers to the rejection of women from the World's Anti-slavery Convention in England in 1840 as follows:—

“The clerical portion of the convention were most violent in their opposition. They seemed to have God and his angels especially in their care and keeping, and were in agony lest the women should do or say something to shock the heavenly hosts. Their all-sustaining conceit gave them abundant assurance that their movements must necessarily be well-pleasing to the celestials whose ears were open to the proceedings of the World's Convention. Deborah, Huldah, Vashti, and Esther might have questioned the propriety of calling it a World's Convention, when only one-half of humanity were represented there, but what were their opinions worth compared with the Rev. A. Harvey, the Rev. C. Stout, or the Rev. J. Burnet, who, Bible in hand, argued woman's subjection divinely decreed when Eve was created.

“One of our champions in the convention, George Bradburn, a tall, thickset man, with a voice like thunder, standing head and shoulders above the clerical representatives, swept all their arguments aside by declaring with tremendous emphasis that if they could prove to him that the Bible taught the entire subjection of half the race to the other, he should consider it the best thing he could do for humanity would be to gather together every Bible in the universe and make a grand bonfire of the whole of them.”

Women are active just now in British politics, — Mrs. Gladstone, Lady Salisbury, and Lady Aberdeen taking the lead.

AMERICAN RUFFIANISM.—Rev. E. Davies, an elderly clergyman of Reading, attempted to lecture on temperance on the Boston Common, Sunday evening, July 7, and was mobbed by a crowd of hoodlums, narrowly escaping from being ducked in the pond. The Persian ambassador at Washington has gone home in disgust. One of his complaints was the rudeness of the crowds when he appeared in the street. In the starting of the Sullivan crowd for their fighting ground, from New Orleans, a great number of toughs broke over the fence, got into the cars, and had to be expelled by military force. A crowd of strikers at Duluth, attempting to mob the workmen at work, had to be driven off, with bloodshed, after a lively battle, by the police. What a contrast to all this is offered by the gentle Japanese.

“A picture of Japanese life, drawn by Professor Morse, shows a pleasant relation existing between the human and the brute creation that no Society for the Prevention of Cruelty to Animals is needed. Birds build their nests in the city houses, wild fowl, geese, and ducks alight in the public parks, wild deer trot about the streets. He had actually been followed by wild deer in the streets, nibbling melon rind out of his hand.”

MEDICAL BIGOTRY.—An eminent clergyman, himself quite liberal, to whom I addressed an inquiry for liberal and able men in the medical profession, replied: "I do not know of a single one such as you ought to have. The bigots in the medical are about as numerous as in the clerical profession. It is easy to drift with the tide. Independent and progressive men everywhere have to row against the tide."

The same inquiry addressed to an old, highly successful physician of forty years' practice elicited the reply: "I cannot now think of a single person that I could recommend as qualified." The inquiry addressed to an eminent and successful physician and author, of New York, extensively acquainted, elicited the response: "I have tried to think of men who would be useful to you, but cannot fix upon a single one."

One of the veterans of medical progress replied: "Your question — the men — is not so easy to answer. The sons of god are not very numerous. The tendency of colleges seems to be to crystallize learning and fix it, rather than to disseminate it. Hence so many diplomaed men are very narrow and proscriptive."

Evidently the philosophic spirit does not exist to any considerable degree in the present medical profession. Its introduction by a medical college would be a new birth — the origin of a new species, not by the terribly slow evolution that is going on, but by a creative act. But in intellectual matters I believe in special creations, and if that at which I aim shall be created, it will illustrate the poet's expression: "Time's noblest offspring is the last."

ELECTRO-THERAPEUTICS, which has been revolutionized in Therapeutic Sarcognomy, will be still further advanced by the new apparatus which some years ago I promised. Only this summer have I been able to attend to its preparation, and the results are already remarkable and delightful — results that will astonish the colleges. There are at present but four electric currents used in therapeutic practice — all liable to objections which limit their utility. By the new apparatus I have invented, four other currents are introduced, far superior in their therapeutic effects and general pleasantness to anything now known. More of this in the next JOURNAL.

PHILOSOPHY.—In a conversation among Harvard teachers it was stated that academic education is divided into four distinct branches, law, medicine, theology, and philosophy, and that philosophy could be thoroughly learned only in Europe. When the science of Anthropology attains its just position in Universities, both philosophy and theology as they are now taught will disappear and a nobler science will take their place, making as great a change as when the village of wigwams gives way to a civilized metropolis.

PROPHECY.—The JOURNAL prefers to record in advance the prophecies of those who have studied the future. Some of the calamities predicted have appeared, but the great drouth and the financial panic have not appeared. An Ohio correspondent prophesies: "No dry weather except August 4th to 10th and September 16th to 24th." We shall see.

A BRIEF

SYLLABUS OF ANTHROPOLOGY

*THE COMPREHENSIVE SCIENCE DISCOVERED
AND DEMONSTRATED IN 1841-42.*

Superseding the Systems of Gall and Spurzheim, the Anatomical
Physiologists, and the Speculative Philosophers, by
Positive Demonstration.

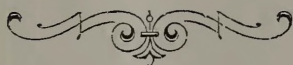
CONSISTING OF

*CEREBRAL PSYCHOLOGY,
CEREBRAL PHYSIOLOGY,
SARCOGNOMY,*

*PATHOGNOMY,
PSYCHOMETRY, and
PNEUMATOLOGY.*

By JOSEPH RODES BUCHANAN, M.D.,

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Chapter I. A Synoptic View of Anthropology.

THE fundamental conception of all Biology is the connection of structure and function—the existence of distinct functions in all distinct structures. The peculiar structure, position, and connections of every organ lead us irresistibly to the study of its peculiar functions.

Thus we learn that the brain is the seat or source of volition, of consciousness, and of the elements of character; but beyond these simple and almost self-evident propositions, obvious even to the ignorant, the great mass of the world's scientists and philosophers have signally failed, after enormous labor, to make any great advance. They are even halting and hesitating indecisively over the question which should never have embarrassed for a moment any rational mind, whether the law of Biology (different functions in different structures) can be applied to the brain, and have failed to profit by the most obvious suggestion of common sense, that the effects of the increase and decrease, even to presence and absence of any structure, are a sure guide to a knowledge of its functions.

This rational method was pursued with a remarkable degree of success by Gall and Spurzheim, in connection with the discovery of the true anatomy of the brain, but has been abandoned by their successors in physiology without reason, to wander along the devious paths of vivisection and pathology, continually failing, and destined to fail forever.

My discovery, in 1841, of the simple process of experimenting on the brain removes all difficulties from its study, and gives us the magnificent science of ANTHROPOLOGY, in which we realize the merit of Gall and Spurzheim, and appreciate at their just value the fragmentary contributions of pathology and vivisection.

The fundamental proposition of Anthropology is the existence of life as an element distinct from ponderable matter, located in the nervous material of the body, capable of existence independent of the material body, but residing in, sympathizing with, and operating through and with the brain, while this vitality residing in and emanating from the brain likewise pervades the body, occupying and sympathizing with its organs, in a manner somewhat similar to its operation in the brain. In short, there is a sympathetic and reciprocal action between the soul, brain, and body.

The existence and action of the soul or immortal being separate from the body constitutes the science of PNEUMATOLOGY. Its action in connection with the brain constitutes CEREBRAL PSYCHOLOGY, to which the name PHRENOLOGY has heretofore been applied, a word which refers only to mentality, and which may be superseded by the more comprehensive word PSYCHOLOGY, which is competent to represent powers of the soul which were not understood or recognized by the authors of the Phrenological system.

CRANIOLOGY. — As we study the soul powers in their modification by the development and conditions of the brain, which modify the

form of the head, we develop the accessory science of CRANIOLOGY, the practical application of which in surveys and measurements constitutes CRANIOSCOPY, by which the outlines of character in human beings may be correctly determined, when the brain is in a normal state, and by which the entire animal kingdom may be judged, as all animals show in the development of the brain and the cranium the same laws that operate in man, and the contrast between the developments of the fierce carnivora and the gentler herbivora is greater and more instructive than any contrasts that can be found among human beings.

CEREBRAL PHYSIOLOGY. — As every portion of the brain in its operation affects both its companion the soul and its servant the body, it has physiological functions or corporeal effects as well as psychological, the study of which develops the science of CEREBRAL PHYSIOLOGY.

The parallelism and union of these physiological and psychological operations, occurring in the same cerebral structures, solves completely one of the greatest mysteries that has ever embarrassed the mind of man.

SARCOGNOMY (from *sarcos*, flesh, and *gnoma*, opinion). — The extension of psychic and cerebral influences into the body and the reactive influence of the body upon the brain and soul constitute the science of SARCOGNOMY — a word which was adopted as the etymological expression of a proper understanding of our fleshy development, its relations and significance. For as the brain represents by its growth or development the conditions or powers of the soul, so may the body, to a certain extent, as an influential though subordinate member of the triune combination give indications of the character, and show in its developed or undeveloped conditions its accessory importance, while the healthy or diseased conditions of its different parts must produce such effects in the entire personality as to demonstrate the nature and location of the triune sympathies of soul, brain, and body.

The chart of SARCOGNOMY, therefore, corresponds to the cerebral chart, with the difference that the cerebral organs are psychic, with physiological results or incidents, while the bodily organs are physiological, with psychic influences.

These complex reactions do not proceed with invariable uniformity in different persons, for it depends upon the predominant development of the nervous system whether the brain shall greatly affect the body and the body greatly affect the brain.

In some persons a mental impression will change the entire life of the body, developing or curing diseases. In others the bodily functions go on regularly with much less influence from the brain, and the brain is less affected by conditions of the body. Yet the laws of Sarcognomy operate in all, though with varying degrees of energy, and the chart of Sarcognomy furnishes the basis of medical philosophy and medical practice. The dominant influence of the brain on the body increases as we rise in the animal kingdom.

PATHOGNOMY. — In the study of the operations of the soul, brain,

and body we discover that notwithstanding their vastness and complexity they are governed, like all the rest of nature, by definite principles, the understanding of which gives to the entire study a wonderful degree of simplicity and beauty. Man, like the rest of the universe, is governed by the laws of FORM, and all vital operations proceed of necessity in certain DIRECTIONS, according to their character. The discovery of these directions brings the mathematical consummation of Philosophy.

In every structure of the brain we find certain ruling directions of growth and operation, in accordance with which ruling directions or lines every psychic operation and every physiological operation proceed.

These PATHOGNOMIC LINES are definite laws, alike in Psychology and Physiology, giving to both sciences a simplicity and beauty heretofore unsuspected. Moreover, they are not speculative or debatable matters, but obvious truths, readily recognized when presented, suggesting a wonder that they were not before observed and understood.

They are universal laws governing all the relations of the psychic universe to the material universe and hence pervade and systematize all philosophy, while they dominate absolutely in all art expression, oratory, and æsthetics.

PSYCHOMETRY. — The revelation of the functions of the brain and soul has made us understand the mysterious and wonder-working faculties which have in all ages been the sources of wonderful powers, prophetic, clairvoyant, or mysterious. We find in the brain the apparatus by which such powers operate, and we find a corresponding arrangement in the body. We understand them, and we find that their importance has never been understood, and hence the brightest and most instructive faculties of humanity have been allowed to remain almost idle and useless.

The operation of these faculties rises to the realm of Intuition — a power of direct, immediate cognition, analogous to the divine, which transcends all other means of acquiring knowledge and enables us to penetrate the mysteries of Psychology, Physiology, Pathology, Geology, Astronomy, Paleontology, History, Pneumatology, and Religion.

The rational scientific understanding and introduction into general scientific use of the science of Psychometry promises more for human progress than either the telescope or the microscope or both combined. It is the development into use of a new power, a revelation to mankind of their intellectual capacities, the inevitable consequences of which may rightly be styled "the dawn of a new civilization."

Such being the majestic character and scope of the new Anthropology, the reader may properly demand to know upon what its claims are based, and how its truths have been discovered.

Its basis is experiment — but the experiments are simple, easy, and accessible to all who desire to acquire profound knowledge. But, independent of experiment, it may be, as it is to myself, a

matter of personal consciousness. As we learn the location of a muscle by the local fatigue, soreness, and heat following its severe exertion, so we may recognize the action of any part of the brain by the local tension, heat, aching, or even throbbing which is produced by its continued vigorous exercise. These sensations are sometimes strictly localized, when a special faculty has been strongly excited, and the erection of the hair is sometimes another symptom of the cerebral excitement. Moreover, painful impressions on any organ often produce a distinct feeling of soreness or tenderness in the scalp at its external location. By such localized sensations of the head I have been accustomed to discover the condition of my brain, and the organs which have been active.* I must therefore present CEREBRAL PSYCHOLOGY as a very positive science, and there are many to whom it can become equally positive in the same way, for there is no *very intense* action of the brain without some local sensation. The more vigorous the action of the brain the more sure it is to produce local effects. Yet a great many, in their dull, monotonous lives, have no cause for these local sensations.

The demonstration of the science depends upon the fact that one human being may affect another by contact, and that the application of the hands or finger tips upon any part of the head or body produces an invigoration of the spot touched by the additional vitality of the one who touches. This effect is proportioned to the sensitiveness or impressibility of the one touched, and the abundant vitality of the other party. There are many who feel but slight influence, yet there is a large minority who feel enough to produce interesting experiments and demonstrations of local functions. Some persons have so great vitality that they not only invigorate, but heal severe diseases by touch, relieving pains almost immediately.

A person sufficiently sensitive to realize the effect of touch may feel the influence of the hand before it touches. By holding out his hand while another passes his fingers over it within one or two inches, he will experience a cooling sensation like a slight breeze, which demonstrates an impression on his nerves, while if not impressible he will feel only the radiant warmth of the hand.

When the hand is placed lightly on the top of the head, barely touching it, the effect of stimulating the subjacent brain is to produce a pleasurable calmness, a comfortable, bright, and amiable feeling. On the side of the head at the base of the brain, close to the cavity of the ear, just before and behind it, the effect is first gently stimulating but gradually becomes an uneasy, irritative condition, which it would be unpleasant to continue. On any portion of the forehead the effect is intellectual, bright, or thoughtful according to location, and in the temples, an inch or more behind the brow, the application of the fingers produces a quiet, passive, rather thoughtful, but dreamy condition, which inclines one to close the eyes and pass into somnolence or sleep. On the base of the brain behind the mastoid process (junction of the head and neck) the effect is a general stimulus of animal life and muscular strength.

* I have frequently inquired into the local sensations in the head confessed by my acquaintance and then told them by inference what they had been doing. Sometimes these local excitements produce a permanent condition of the scalp or a discoloration of the hair.

The same effects may be produced with the aid of electricity, by the subject taking in one hand the positive electrode of a mild galvanic current, while the operator, holding the negative pole, touches with a finger any portion of the head. The current should be nicely adapted to the sensibility of the subject, by retarding the flow from the electrode that he holds, and the faradic current should not be used unless with the most extreme delicacy. The dryness of the hand applied to the electrode constitutes a resistance, and a strip of wet cloth attached to the electrode may be made the channel to convey the current to the hand, the length of which strip (increasing the resistance) may reduce the current to a feeble or even imperceptible condition. With this precaution electric experiments on the brain may be performed by any one who understands the organs and knows how to avoid injurious effects. It is safer to experiment on the posterior than on the anterior half of the brain. Stimulating the upper posterior quarter of the brain produces generally healthful and tonic effects.

Though I have mentioned the galvanic and faradic currents in common use, I do not recommend them. On the contrary I recommend the reciprocal galvanic, which I have introduced by my pupils, produced by a new automatic commutator, which I have constructed, and which avoids the inevitable evils of galvanic and faradic currents, making the electricity a simple and genial stimulant.

In electric experiments a little water is used to overcome the resistance of the skin. In applications to the head the hair offers a strong resistance to the electric current, which may be partly avoided by the use of water with the fingers or sponge, or by metallic points, like a hair brush, to reach the scalp. But the action of metallic wires is too sharp unless qualified by the reciprocal current or my new discovery, the electromagnetic.

By selecting persons of a high degree of impressibility, our experiments become not only instructive, but very diversified, interesting, and brilliant, like those of Prof. J. K. Mitchell, of Jefferson Medical College, on the editor Joseph Neal, in 1841, immediately following my discovery.

But it is absolutely necessary to select persons of good sense, who are not controlled by the imagination. The class of credence and imaginative persons who are controlled by suggestion, by a command, by sympathy, or by fancy, should be carefully avoided. The subject should be as judicious, discriminating, and self-controlled as the operator. My best experiments have been made with well-educated persons who were themselves interested to discover the truth and guard against imaginative delusion. I have entirely avoided experiments in the mesmeric or somnambule condition.

The uninterrupted and harmonious testimony as to my experiments, from 1841 to the present time, often repeated and tested before committees and classes, medical professors, and every variety of sceptics, has seemed to me so entirely sufficient, and been so abundantly cordial in its laudatory language, that I have long ceased to offer their repetition in any way except as a part of my regular instruction to classes, the members of which are always instructed

by experiments and made personally conscious of these operations on the brain. Their expression has been invariably that of entire satisfaction in the reality and interest of my experiments from the beginning to the present time.*

And yet while this positive science has thus been quietly and persistently demonstrated, no medical college nor body of physicians outside of the institutions in which I have been personally engaged has sought to be informed or invited any presentation of the subject, and the manifest indications of not only indifference, but positive aversion to any great enlargement of biology not forced upon them by high authority have prevented me from making any overtures. The fact that I was known to have renounced authority in medicine and to have presided over a college of medical liberalism, defiant of authority, made it impossible for me to approach the organized association of the majority of the medical profession; and its recognized head, Prof. GROSS, informed me courteously in a friendly note that no discovery I might have to offer would even be investigated by that body or noticed by one of its committees, and that it should be my policy *to appeal to those outside of the medical profession*.

These disgraceful facts show that medicine has been degraded to a trade, and that medical education needs to be revolutionized, for its animus to-day in its ruling bodies is no better than it was in the days of Harvey.

If science has been thus held in check, I do not feel that my course has been censurable. Self-respect forbade any other course, for science should not be humiliated by *begging humbly* for an impatient and supercilious hearing from those who are *unwilling to learn*, and who having learned strive to forget, or being thoroughly informed of a truth, carefully conceal their knowledge because the truth is not yet popular. It would have been a waste of time to in-

* The medical class of 1849-50, in the leading medical college of Cincinnati, the Eclectic Medical Institute (Prof. Warriner, chairman), reported as follows:—

"Many of us at the commencement of this series of lectures were sceptical as to the impressibility of the subject in the waking state; but we take pleasure in announcing that the remotest doubt is now dispelled. We have seen the subject deprived of muscular power, we have witnessed a great increase of his strength, we have seen any faculty of the mind heightened or subdued at pleasure, we have personally performed many of the experiments set forth in the JOURNAL OF MAN, and can testify, as can many in this city who have witnessed our experiments in private circles, that the half has not yet been published to the world.

"While therefore we gratefully accord distinguished honor to the labors of DR. GALL and his coadjutors, we do at the same time regard the contributions which have been made to Anthropology by DR. BUCHANAN as far exceeding those of his predecessors."

There is an unvarying continuity of such testimony down to the most recent expression, from the class of the College of Therapeutics, June, 1889, who said unanimously:—

"Representing different states of the Union, engaged in different callings, and attending for dissimilar purposes, we one and all unite in pronouncing the instruction given as the first and only clear, satisfactory, and complete explanation ever received of the science of man and mind in all relations.

"To the physician and student in medicine it gives the only simple and comprehensive explanation of brain and nerve physiology and the interaction of body and brain. It places at his command new and complete methods of diagnosis and treatment of all ailments of the human being. It enables him to know the properties and actions of his medicines. It teaches him the correct uses of electricity as a healing agent. To the metaphysician it explains the rationale of mind cure and faith cure, and the mysterious influence of the healer "who maketh whole by the laying on of hands."

To the minister, moral reformer, and educator it gives a knowledge of those subtle forces which drag down to perdition or elevate to good citizenship and to heavenly serenity the human beings committed to their charge. It accounts for the vices and weaknesses of men, for intemperance and insanity and how to correct them.

To the scientist and student of art it furnishes the law by which all animal creation may be known and understood. To the Psychometer it explains and develops those wonderful powers by which all knowledge is open unto us of the past, present, and future, and by which we are brought into communion with the author of our being, from whom we derive all inspiration and power.

We came, some of us, sceptical as to the existence of such a power or our ability to develop it. We sat at the feet of the master and were filled. We are satisfied beyond expectation. We carry with us rich stores of knowledge and information.

struct such persons if they could have been persuaded to witness demonstrations.

In these remarks I refer to some of the most eminent citizens of Boston, whose names in kindness I omit,* and I state now that I should ever be pleased to give demonstrations, not only to my pupils, but to any eminent scientists who call for proof.

These remarks are absolutely necessary that my readers should *understand* the remarkable fact that, while a science as demonstrable as chemistry has been taught since 1842, and has been published, it has been ignored by the universities, which continue to teach the mediæval falsehoods so long refuted by my experiments, and conceal from their pupils the real progress of science. There has been one important benefit in this neglect: my field of investigation has not been disturbed by the pretentious loquacity of superficial thinkers and charlatans.

To return to the evidences of Anthropology. Experiments in the excitement of organs could not have brought the science to its present condition. Such experiments, unless conducted in a philosophic manner, result in endless confusion and error. Properly conducted with due patience they reveal the functions of organs of sufficient magnitude to be easily located and recognized, but do not enable us to make a nice survey and analysis of convolutions, or to define with accuracy the boundaries of organs.

The completion of the investigation and demonstration has been by means of PSYCHOMETRY, by the perception of functions which persons of psychometric talent acquire in touching the surface of the head — a perception which I have carried to still greater delicacy in minute surveys by touching with a metallic stylus successively minute portions and recording the variation of impression.

A very large portion of the human race, probably one in ten — in warm climates nearly all — are capable of thus realizing the functions of every portion of the brain by the impressions derived from touch, attentively observed. Thus in fact has the limitless science of Anthropology lain within reach — at the finger's ends, as it were, of mankind — capable of easy exploration without any elaborate education or preparation, by any person of sound judgment, and yet until the year 1841 no one ever thought of it or attempted to pick up the boundless intellectual wealth lying within reach of all. In fact, I was myself, though engaged in the anthropological investigation, twenty-seven years of age before I attempted to use this simple, obvious method of exploring the richest mine of intellectual wealth that nature has ever offered.

The reader may not sympathize with my exclamation of wonder at the IMMENSE stupidity and blindness of all mankind, learned and unlearned alike, but future generations will repeat my exclamation. The continent of America was discovered across four thousand miles of ocean, for that was a physical exploration, but the far greater intellectual continent of ANTHROPOLOGY, though lying within arm's

* To these remarks I should mention there were striking exceptions in Rev. J. Pierpont, Rev. Theodore Parker, Wm. Lloyd Garrison, Epes Sargent, and a few other worthy and eminent citizens. Mr. Parker told me that he had learned more from my writings than from any other member of the medical profession.

length, could not be discovered by minds untaught in the art of investigation.

All the labors of Gall and Spurzheim might have been saved, and far greater results secured, if those great teachers had but used the faculties which I believe Dr. Gall possessed, but never thought of using because he had the aversion of the medical profession to anything marvellous. Had I possessed the psychometric faculty to a respectable degree, I do not think it would have required seven years of investigation for me to have found the royal road to ANTHROPOLOGY.

The elaborate psychometric investigations of 1842 were then published in a chart. Since then I have made a few discoveries and have materially improved the science by adopting a more correct expression of the functions of some of the organs in the back of the head, from the study of their positive as well as negative phenomena, aided by the psychic philosophy which is evolved from the study of the brain.

Thus far the reader perceives two solid and permanent foundations of Anthropology in ORGANIC EXPERIMENT and in PSYCHOMETRIC EXPLORATION, each of which is a perfect demonstration in itself, and both by mutual corroboration remove all reasonable doubt and justify the firm and positive tone in which I speak of the entire science.

But the evidence accumulates when we explore the body in the study of Sarcognomy and find the same group of functions and influences in the body already demonstrated in the head. Moreover, in the investigation of Sarcognomy we find all these functions responsive to *electric currents*, so that we avoid all possibility of delusion by mental sympathy and suggestion; and still more positively are we taught by nature when we study the effects of diseases in every part of the body, and find that they correspond to all that we have learned of local functions by experimental inquiry; and even diseases of the brain, when localized, give the same evidence by the modifications, mental and physiological, which they produce. Moreover, to myself there is the evidence of personal consciousness, which is also accessible to others who devote themselves to this study—an evidence SUFFICIENT IN ITSELF.

Surely this would seem amply sufficient for the critical inquirer, yet nature gives us an additional corroboration. The study of the brain and its manifestations reveals the grand mathematical laws of PATHOGNOMY, which govern all movements of the muscles, all spontaneous expression, and the course of the blood and nervous influence through the body in health and disease.

Pathognomy is a self-evident science when properly presented, and many of its principles were intuitively guessed by Delsarte; and Pathognomy is entirely based upon the organic locations in the brain which have been demonstrated by the three methods just mentioned.

PATHOGNOMY is self-evidently true and lends its corroboration to the entire anthropological system, with which it is inseparably identified. If there were neither organic experiments nor psychometric explorations nor Sarcognomic proof I would still rely upon Pathognomy as the mathematical and eternal foundation of Anthropology.

Anthropology -- The Synoptic View.

THE series of Anthropological articles in the JOURNAL has not advanced beyond the exposition of general principles and the intellectual faculties. At this rate of progress it will be some years before the exposition even of the Psychology is completed.

Meantime I think my readers would enjoy a more compact presentation of Anthropology, which would give them in less than twelve months a fair understanding of the whole subject and which might serve as a popular introduction to a larger work.

My system of Anthropology has been out of the market over thirty years and a concise text-book is therefore needed by many. This will enable the students of practical Phrenology to verify the Anthropological system by cranioscopy and also by experiments on the impossible.

The object will be to present the science of Anthropology in *the most concise possible* statement, to serve as a manual or syllabus for students until the full exposition is completed and published.

In this number of the JOURNAL I begin the SYLLABUS OF ANTHROPOLOGY, suspending for the present the larger work that has been in preparation.

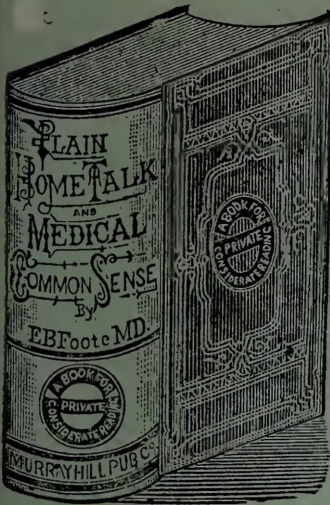
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