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TYRANNICAL BIGOTRY. — Under an old-fashioned Presbyterian President and a similar Postmaster-General it is not astonishing that bigotry is cropping out as in the prosecution under the postal laws of Dr. W. E. Reid, President of the Michigan State Association of Spiritualists, for sending spiritual messages through the mails. What does this mean? It implies that any man in power may set up his own private opinions as the standard of absolute truth, and punish as frauds all who by superior knowledge are able to do what *he thinks* cannot be done. Whosoever sends a homœopathic prescription through the mail might thus be punished as an impostor by the officers who had been educated to believe that Homœopathy was an imposition. The Catholic Priest who grants absolution by the mail might be another victim, and every man who sends proprietary medicines by mail which the officer believes of no value, would be exposed to persecution. The principle involved in this persecution of Dr. Reid is a dangerous invasion of liberty, enabling official power to strike down as criminals those who offer anything new that is not generally understood or believed.

Every intelligent person knows that there can be no criminal fraud when the parties to the transaction are acting in good faith, and are mutually satisfied. He who sends a prescription or a writing believing it to be valuable and receives pay because the recipient considers it valuable is engaged in honorable business which cannot be made criminal by the opinions of other parties. If the sentiment of Wanamaker were adopted, a Catholic priest should be prosecuted as a swindler for selling masses. Dr. Reid's friends have formed a defense committee to protect him from this persecution.

THE BRUNO STATUE. — Those who think the Roman Catholic Church at its head centre entitled to respect and toleration may be undeceived by observing how thoroughly *it still sympathizes with the burning of Bruno*. When the great procession with two thousand banners, the students of all the Universities and the Garibaldians in their red shirts as well as the leading people of Italy assembled with grand enthusiasm to honor the martyrs, the Pope it is said, retired to the chapel and prayed for three days, and the enraged clerical authorities issued a furious circular of which the following scandalous passage is a sample.

"The scandal about to be perpetrated in Rome wounds and vexes every Christian soul. Bands of miscreants, bearing the black livery of Satan, are assembling in this sacred city — the center and heart of Christianity. With impious eagerness they applaud the erection of a monument which, in this city of Rome will be a permanent insult to God, to Christ, and to his vicar on earth. The mind shudders at the horrible idea; but if the hearts of the faithful are pierced with grief, how much more profound and dolorous must be the grief of the common father of the faithful — the Sovereign Pontiff Leo XIII." The Austrian emperor wrote a sympathizing letter to the Pope; the bishop of Linz ordered prayers to be said "in expiation of the outrage," and the clerical *Vaterland* denounced the inauguration as scandalous and as a *fete* worthy of the devil.

The only construction we can put upon this is that the Italian church still sanctions the burning of Bruno!

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## What the Enlightened Demand of the Medical Profession.

To establish a creed beyond which it shall be disreputable and dangerous to advance, is not in America, within the power of Pope, King, or Parliament, nor has this arbitrary power been transmitted rightfully to any organized body. The Roman church may attempt to dictate, but has no power to enforce its decrees. The Protestant church may resolve and fulminate, but scientists go right on as if unconscious of its power. The universities may establish fashions in opinion or philosophy, but independent thinkers cannot be suppressed.

But although arbitrary power does not exist, the arbitrary spirit that would tyrannize if it could, still exists even in the freest countries, and that arbitrary spirit finds its lodgment in all strong corporations and societies. The medical profession of this country borrowed its organization and ethics from the old world, and by means of its colleges and societies it has organized the despotic principle as efficiently as it can be done in a republic. The words *empirical*, *charlatan*, *quackery*, and *unprofessional* are flourished as a tomahawk over the heads of physicians to terrify them into abject submission to whatever the colleges prescribe as creed or code. Those words freely applied to whatever the colleges disapprove, have the effect of the savage TABOO. They signify something to be shunned and suppressed, and they are freely applied to all independent investigations that would lead to a purer and truer science than all the colleges know. They have been freely applied to all who have dared to reject the lancet fifty years ago, and to deny the supremacy of mercurials as the chief agency of medical practice.

Although the college authority no longer enforces universal bleeding and universal mercurialization, the collegiate power is just as infallible to-day in its most recent dicta, as when it compelled submission to the lancet, and refused water to the agonized patient in fever. Dogmas change from year to year but are *always infallible*.

Hence it is that orthodox or fashionable medical colleges are so far behind the higher intelligence of the age, that with all their learning they have largely lost the confidence of the people, and have by their abuses originated in many minds an intense prejudice against the use of medicines.

The effort to sustain the infallibility of college faculties, and restrain the progress of medical science within the range of their limited knowledge, has had so paralyzing an effect, as to keep the

colleges and their graduates profoundly ignorant of the most important discoveries of independent minds for so long a time, that it may even be questioned to-day whether the value of all the colleges teach is not surpassed by the value of what they do not teach but ignore and proscribe.

Omitting the science of anatomy and operative surgery, which are the common and undisputed knowledge of all followers of the healing art, and looking only to those things concerning which different opinions may exist, the actual measures for the relief of disease, and the philosophy that should guide their administration, there is no department of the healing art in which independent practitioners and original inquirers have not introduced material changes which authorize the abandonment of what the old collegians teach. Nevertheless, the old teaching goes right on, the discoveries and improvements are ignored, the pupils are kept in ignorance of their value, and generally in ignorance of their existence. Thus are the old colleges devoted equally to science and to nescience, to knowledge and to ignorance; and to prevent the intrusion of beneficial knowledge, students who are suspected of contamination from associating with liberal preceptors are excluded, and those who manifest independence of thought find difficulties in graduation. The monotony of orthodoxy is maintained in the college, and the same monotony enforced as far as possible in professional life, by the words "*unprofessional*" and "*quackery*" attached as labels to all really progressive doctrine, to show that it must be avoided; and even statistics are discredited and sneered at, because statistics always tell against the old theories.

Forty-four years ago, the writer recognizing everywhere a professional despotism which enforced a most destructive system of practice, now mainly abandoned, united with other resolute Americans in demanding freedom from all creeds and authority — freedom to follow the dictates of science and experience. There was a fierce and consolidated opposition to this movement (which assumed the modest title of Eclectic, to signify its independence), but the Eclectic Medical Institute was established at Cincinnati successfully, surpassing all the other schools, its attendance being greater than that of the three other colleges.

This was the first great step of progress — the assertion of individual freedom — medical Protestantism — and in that school we welcomed for the first time the advent of women into professional ranks. We asserted the honorable right of homœopathic physicians to recognition and coöperation, giving them a hearing in our own halls, and asserted the existence of a grand philosophy of the healing art, derived from the study of the brain, which was imparted in my own lectures.

The Eclectic movement still advances — a great American movement, which is destined in the future to bring all enlightened physicians to its liberal standard of principles. The teachings of my successors to-day in that college embody a remarkably successful scientific and progressive system, the result of American experience. Simultaneous with this radical American movement, was the

European rebellion of Hahnemann against collegiate authority, advancing a new therapeutics, but not placing the same emphasis upon the doctrine of professional liberty, which was conspicuous in the Eclectic reform. Hahnemann made a more careful and original investigation of the nature of remedies, and attained results which though often demonstrated in private and in hospital practice, have never been honestly recognized in the old colleges. Never has either the Homœopathic or the Eclectic system of practice received the courteous attention or the honest investigation which was due to elaborate and laborious scientific investigations, prosecuted in a spirit of benevolent energy and manly freedom. The accumulated experience of thousands of competent scientific observers through more than half a century, has been tossed aside contemptuously by medical professors who have themselves made no investigation of the new scientific truths, but simply transmitted the dogmas of older professors, as a Catholic priest transmits his ceremonials.

The reader will now perceive the justice of the remark that the old colleges exclude more therapeutic science than what they cultivate. We do not mean by therapeutic science, the chemical and anatomical knowledge which is at the foundation of therapeutics, but the vast systems of medical treatment which guide the practitioner. Either the Eclectic or the Homœopathic system could be substituted for what the old colleges teach, and would fill the entire space with immense improvement.

An enlightened sentiment demands that every medical college should investigate, understand, and teach all therapeutic science that has been successfully established among the people by experience. The world-wide fame of the Homœopathic and Eclectic systems, their ample illustration in the works of their leading physicians, and their ample endorsement by popular approval, as well as the records of hospitals, render their contemptuous treatment by the old colleges utterly unpardonable, and if such corporations were liable to prosecution for the abuse of these teachings, their charters might be justly forfeited. Equally offensive has been the contemptuous neglect and continued hostility in reference to the facts of animal magnetism, the demonstrations of clairvoyance, and healing of diseases in which the faculty had failed by the untaught possessors of healing vital force. If those results had followed from the use of any chemical drug, that drug would have been immediately celebrated and brought into use, but coming from a tabooed department of knowledge, they have been misrepresented, denied, and concealed. We demand that no department of knowledge shall be assailed by collegiate hostility.

The future will make still larger demands upon the colleges for progressive liberality, for greater changes than the Eclectic and Homeopathic are coming. The foundations of medical science lie in Biology, — the science of life — resident in the nervous system, and centred in the brain. Up to the present time medicine has been denounced as not being a science, because its deep foundations have never been explored. The charge was unjust, for a science cannot be deprived of its honorable title because it is incomplete. There

was astronomical science of great extent before the Copernican system appeared, and medicine was an imperfect science even before the discovery of Harvey, as it is a more advanced science to-day without a definite knowledge of the master organ of the human constitution, the brain, the knowledge of which is more important by far, than a knowledge of the function of the heart.

\* The foundation of all life is in the nervous system, of which the brain is the emporium, and when this foundation is reached, the temple of medical science may be builded higher and wider than before.

The discovery of the functions of the brain in 1841-42 constitutes *in posse* a revolution of all medical philosophy. It is not only a vast enlargement of physiology and pathology but a prolific source of new methods of practice and new methods of diagnosis.

The psychometric diagnosis derived from the new anthropology is destined to remove the greatest discredit of the medical art, its blundering fallibility in diagnosis, and this alone might be regarded as a greater innovation than either the Eclectic or Homœopathic system, for it not only brings immediate success in practice, but carries with it the promise of indefinite and endless future progress. The psychometric method in its facile operation not only surpasses the revelations of a hundred thousand laborious and horrid autopsies but forbids innumerable autopsies by securing the successful treatment of mysterious cases that have baffled medical skill.

Medical practice, diagnosis and pathology will advance in the light of Psychometry, with a rapidity heretofore unlooked for, and as Psychometry is competent to reveal with rapidity the properties of all medicines, its practical application will even surpass in consequence of its easy facility, the very elaborate results of the method of Hahnemann.

Moreover in the science of SARCOGNOMY, Physiology has a new birth, and a foundation is laid for methods of practice which have so wide an application that in warm climates the student of THERAPEUTIC SARCOGNOMY armed with new methods of treatment may find these new methods to largely supersede all that has been accumulated in twenty centuries of medical experience. Such is the opinion of the students of THERAPEUTIC SARCOGNOMY at present in the infancy of its introduction.

Is it not clear therefore, that the new era of Anthropology which introduces a new Biology, a new medical philosophy, a new diagnosis, and an unlimited command of the materia medica to rectify what we have, and to rapidly enlarge our resources, will make a greater change in the philosophy and the practical aspect of medical science than anything that has ever occurred in medical history.

Against all this the existing medical colleges which will not investigate and will not tolerate the investigations of others stand as an immovable barrier, as the Roman Catholic Church once stood, a barrier against the approach of astronomy, or as the French Academy for a brief time stood against the discovery of Harvey. They represent the snows of winter lingering in spring to keep down the vegetation that the sunshine is calling forth.

Enlightened sentiment demands, that they shall either perform their duty or make room for those who will, that colleges shall cultivate instead of repressing progressive science, that they shall recognize the cures made by the hundred thousand all over the world instead of closing their eyes and inflaming their jealousy, that they shall promptly introduce into their curriculum all valuable knowledge that has been demonstrated, and not abandon the richest treasures of science to the care of the unprofessional public, the druggists and the amateur practitioners, the benevolent individuals who cherish from benevolence the sciences which the pledged teachers of science have shamefully abandoned.

This is what the enlightened public demand from the self-satisfied and narrow-minded gentlemen who standing intrenched in corporate power and wealthy endowment feel that they are not responsible to the opinions of the enlightened. Will they respond? will they extend courtesy or justice to those they have ostracised, those whom the National Medical Association is eager to crush? As well might we expect a hereditary oligarchy to yield to the demands of a democracy, or the Vatican to recognize the principles of religious liberty. Scornful silence is their uniform response to the demand of enlightened minds. The old colleges cannot be reformed in themselves. The only relief of the people is to supersede them by new organizations as Romanism has been superseded by Protestantism, for unbending intolerance is the unwritten law of their existence, and they may starve or die before they will surrender.

The demand of the enlightened cannot be met by any collegiate reform. The American Eclectic revolution could not have been initiated in any existing college, nor could the labors of Hahnemann have had any collegiate recognition.

Reform must come from the enlightened people and enlightened teachers who have been accustomed to exploring nature without fear. The discoverer, the pioneer in thought must organize the movement for collegiate expression and propagation.

The anthropological revolution in the healing art which in embryonic form existed in the Eclectic movement when I stood at the head of the college must now be fully organized for practical service and propagation in the college which has long been my ideal and which I hope to see in Boston. The able services already pledged to this movement give promise of success, but there is still room for men of ability, liberality and enthusiasm to give their services to the embodiment of the highest science of the age and from such I shall ever be pleased to hear.

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### Wallace on Evolution.

THE eminent spiritualist, Alfred Russell Wallace, has just published a work which receives the following fair and respectful notice in the *New York Sun* : —

“The most important contribution to the study of the origin of

species and the evolution of man which has been published since Darwin's death is now offered us in "Darwinism," by Alfred R. Wallace (Macmillans). It is well known that Mr. Wallace may fairly claim to have discovered, simultaneously with Darwin, the origination of species through the process of natural selection. It is equally well known that he dissents from Darwin's view of the influence exercised by sexual selection, and that he also declines to accept the Darwinian doctrine that man's moral and intellectual faculties have been derived from rudiments in the lower animals, in the same manner and by the action of the same general laws as his physical structure has been derived. The ostensible purpose of the present book is to set forth in the light of the evidence and criticism accumulated since the propounding of Darwin's theory the grounds of Mr. Wallace's agreement and disagreement with his fellow naturalist. But the author's real and most interesting purpose is to show that the theory which attributes to man a spiritual nature is not inconsistent with the theory of evolution.

Darwin himself never marshalled more lucidly or with so much conciseness the proofs that the origin of species is due to descent with modification through the action of natural selection. Nor has any scientist more fully and explicitly accepted Darwin's conclusion as to the essential identity of man's *bodily structure* with that of the higher mammalia and his descent from some ancestral form common to man and the Anthropoid apes. To Mr. Wallace the evidence of such descent appears overwhelming and conclusive. He admits too, at least provisionally, as to the cause and method of such descent and modification, that the laws of variation and natural selection, acting through the struggle for existence, and the continual need of more perfect adaptation to the physical and biological environments, may have brought about first that perfection of bodily structure in which man is so far above all other animals, and in co-ordination with it the larger and more developed brain, by means of which he has been able to utilize that structure in the more and more complete subjection of the whole animal and vegetable kingdoms. He acknowledges, with regard to the geological antiquity of the human race, that the origin of the species, *Homo sapiens*, may in accordance with the evidence, actual or reasonably expected, be pushed back as far as the Miocene period. He would, moreover, fix the birthplace and cradle of the species in the enormous plateaux of Central Asia, which stretch from Persia across Thibet and Siberia to Manchuria. He would thus account for the failure to discover as yet the traces of the missing links in the chain of development or even unmistakable traces of man's existence in Tertiary times, because no part of the world has been so entirely unexplored by the geologist as the great Central Asian plain. It also follows from this assumption as to birthplace that the Mongolian is the original type of man, and that the black and white types arose from the primeval migrations into southwest Africa and northwest Europe.

To account, however, for the bodily structure of man was only a part of the work which Darwin attempted to accomplish. He also

essayed to derive the moral nature and mental faculties of man by gradual modification and development from the lower animals. Mr. Wallace states with the utmost clearness and fairness Darwin's arguments upon this point. What Darwin undertook to show was, first, that the rudiments of most, if not of all, the mental and moral faculties of man can be detected in some animals, and, secondly, that in the lowest savages many of these faculties are very little advanced from the condition in which they appear in the higher animals. Thus, according to Darwin, there is really no gap to be bridged over. The continuity between the higher animals and the higher races of men is, as a matter of fact, unbroken and unmistakable.

From this conception of the origin of man's moral and higher intellectual nature, Mr. Wallace utterly dissents. He begins by pointing out that to prove continuity and the progressive development of the intellectual and moral faculties from animals to man is not the same as proving that these faculties have been developed by natural selection. Yet to prove this last proposition is absolutely essential to the support of Darwin's theory. It does not follow, because man's physical structure has been developed from an animal form by natural selection, that his mental nature also, even though developed *pari passu* with it, has been developed by the same causes only. Some extra agency may have intervened at a particular stage of evolution. The hypothesis that some new agency has intervened is sustained by a physical analogy. Up to comparatively recent times it was supposed that all the modelling of the earth's surface, not directly due to volcanic action, was attributable to upheaval and depression of land, combined with subaerial or marine denudation. It is now known that, although the action of these agencies has been continuous, yet at a certain period glacial action was superadded, and to this agency many phenomena must be ascribed. It is not, therefore, to be assumed, without proof or against independent evidence, that the later stages of an apparently continuous development are necessarily due to exclusively the same causes as the earlier stages.

Having thus endeavored to clear the way, Mr. Wallace undertakes to produce evidence against Darwin's explanation of the origin of man's intellectual and moral faculties. He tries, in other words, to show that certain definite portions of man's mental and moral nature could not have been developed by variation and natural selection alone, and that, therefore, some other influence, law, or agency is needed to account for them. He proceeds to examine, in turn, the mathematical, musical, and artistic faculties, and he certainly succeeds in demonstrating that their successive stages of improvement bear no relation to the life or death of their possessors; no relation to the struggles of tribe with tribe, or nation with nation; no relation to the ultimate survival of one race and the extinction of another. But if this be so, the evolution of these faculties is inexplicable by the Darwinian theory of natural selection, whose fundamental principles are, first, that only variations useful to the individual or the species are preserved in the struggle for life; second, that no creature can be improved beyond its necessities for the time being; third,

that the law is of the utmost rigor, and works by life and death, and by the survival of the fittest.

Mr. Wallace goes on to advance a second independent proof that the mathematical, musical, and artistic faculties have not been developed under the law of natural selection. From the nature of that law it follows that the amount of variation among the individuals of a species (with regard to a particular useful quality) is small. It is found to be about one-fifth or one-sixth of the mean value. That is, if the mean value were represented by one hundred, the variations would range from eighty to one hundred and twenty. With the mathematical, musical, and artistic faculties of civilized man the case is very different. As to the mathematical faculty, for instance, fewer, probably, than one in a hundred really possess it, and the variation in the faculty itself between a first-class mathematician and ordinary people cannot be estimated at less than a hundred and perhaps a thousand fold. Again, the variations in the amount of artistic faculty are at least fifty or a hundred fold, and the special faculty of the great musical composer must be regarded as many hundreds or perhaps thousands of times greater than that of the ordinary unmusical person. There are other faculties whose development cannot be attributed to natural selection, and with regard to which the amount of variation immeasurably exceeds that observed in the obviously useful qualities. Among these Mr. Wallace mentions the metaphysical faculty, of which savages possess no appreciable rudiment, and the faculty for wit and humor, which is almost unknown among the lower races of mankind.

Here, then, the author has brought forward several characteristics of civilized man, each of which he insists is totally inconsistent with any action of the Darwinian law of natural selection in their evolution. His deduction is that such special faculties point to the existence in man of something which he has not derived from his animal progenitors — something which the author would describe as being of a spiritual essence or nature, capable of progressive development under favorable conditions. But how does Mr. Wallace answer the objection that the admitted continuity of man's progress from the brute does not admit of the introduction of new causes, and that we have no evidence of the sudden change of nature which such introduction would bring about? His answer is that, as his reference to glacial action has shown, it is a fallacy to assume that new causes necessarily involve any breach of continuity or any abrupt change. He contends, moreover, that there are at least three stages in the development of the organic world when some new cause or power must have come into action. The first stage is the change from inorganic to organic, when the earliest vegetable cell, or the living protoplasm out of which it arose, first appeared. Here Mr. Wallace sees indications of a new power at work, which he would term vitality, since it gives to certain forms of matter all those characters and properties which constitute life. The next stage is the introduction of sensation or consciousness, constituting the fundamental distinction between the animal and vegetable kingdoms. Here we have the cer-

tainty that something new has arisen, a being whose nascent consciousness has gone on increasing in power and definiteness till it has culminated in the higher animals. To Mr. Wallace's mind there is no satisfaction in the verbal explanation that animal life is the result of the molecular forces of the protoplasm.

The third stage in the development of the organic world, where, according to Mr. Wallace, some new cause or power must necessarily have intervened, is the emergence in man of a number of the characteristic and noble faculties which raise him furthest above the brutes and open up possibilities of almost indefinite advancement. It is these faculties which, as we have seen, could not, in Mr. Wallace's opinion, have been evolved by means of the same laws which have determined the progressive evolution of the world in general, and of man's physical organism in particular.

What, now, is Mr. Wallace's conclusion? It is that these three distinct stages of progress from the inorganic world of matter and motion up to man point clearly to an unseen universe — to a world of spirit to which the world of matter is altogether subordinate. This conclusion involves no necessary infraction of the law of continuity in physical or mental evolution. It involves simply the assumption — indispensable to explain the existence of faculties not to be accounted for by natural selection — that at the several stages of progress mentioned a change in essential nature took place, due probably to causes of a higher order than those of the material universe — a change none the less real because imperceptible at the point of origin, like the change of a curve in which a body is moving when the application of a new force causes a slight deflection. Mr. Wallace, in fine, has arrived at the conviction that there are indeed more things in heaven and earth than are dreamt of in our new evolutionary philosophy, and that the Darwinian theory, even when carried to its extreme logical outcome, not only does not oppose, but decidedly supports, a belief in the spiritual nature of man."

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Notwithstanding the conjoint authority of Wallace and Darwin, I cannot realize that there is sufficient evidence of the origin of species by physical causes alone. In *Therapeutic Sarcognomy* I have fully shown that life comes from the spiritual, not the material world.

That spiritual fountain of life has not yet been investigated by scientists. They would ignore it entirely, and in doing so run into extreme absurdities, as I have shown. Mr. Wallace takes a step in advance by admitting a spiritual influx of life and consciousness in three epochs, leaving all the rest to physical evolution. To me his admission appears insufficient, and physical evolution, although it preserves, modifies, and adapts, is not sustained yet by observation, as the sole source of species, since the *millions of missing links* which must have existed if this doctrine were true have not been found. Bald, dogmatic assertion is no substitute for facts, and the facts are not yet produced.

Darwin's long and laborious study of facts to sustain his hypothesis impressed his mind unduly with their force and encouraged him

finally to say at the end of his "Origin of Species," "I should infer from analogy that probably all the organic beings which have ever lived on this earth have descended from some one primordial form into which *life was first breathed*."

This is a lame conclusion, for he should have carried out the theory and dispensed with any spiritual influx of life as rigid materialists do. But it was extravagant enough to suppose that man could be a descendant from a worm or insect.

He candidly states the objections to his theory as follows: "As on the theory of natural selection an interminable number of intermediate forms must have existed, linking together all the species in each group by gradations as fine as our present varieties, it may be asked, why do we not see these linking forms all around us? Why are not all organic beings blended together in an inextricable chaos? . . . On this doctrine of the extermination of an infinitude of connecting links between the living and extinct inhabitants of the world, and at each successive period between the extinct and still older species, why is not every geological formation charged with such links? Why does not every collection of fossil remains afford plain evidence of the gradation and mutation of the forms of life? We meet with no such evidence, and this is the most obvious and forcible of the many objections which may be urged against my theory. Why do we not find great piles of strata beneath the Silurian system, stored with the remains of the progenitors of the Silurian groups of fossils? For certainly on my theory such strata must somewhere have been deposited at these ancient and utterly unknown epochs in the world's history. I can answer these questions and grave objections only on the *supposition* that the geological record is far more imperfect than most geologists believe. . . . That the geological record is imperfect all will admit, but that it is imperfect to the degree which I require few will be inclined to admit."

Very true, but why should we reject the testimony of the very extensive record that we have, upon the blind assumption that there may be another record which has not been found? Hypotheses should not be used to overthrow facts.

The arguments and probabilities by which he endeavors to overthrow the testimony of the rocks show only a *possibility* in behalf of his theory — a possibility which differs widely from certainty, and which would not have been so widely accepted by scientists, but for the fact that a rigid materialism pervades the ranks of scientists, and produces an urgent need for something to give it support. Darwinism supplied that need. It was not in advance of the spirit of the age, and therefore it was successful. A doctrine far in advance of the spirit of the age has no cotemporary success, however well it may be demonstrated. In the present stage of philosophic thought the popularity of Darwinism is an argument against it. It is due to the fact that Darwinism is very attractive to superficial and dogmatic thinkers, because it solves in an easy, off-hand way problems which are beyond the present grasp of science.

A writer in the *Boston Herald* says that "the most persistent opposition to the theory of natural selection has hitherto come from men of science in America, and it is not difficult to imagine the position which will be taken in regard to Mr. Wallace's "proofs of variation." "Very well," it will be said, "but of what kind are your variations? Are we to understand that by mere changes in the size of organs you can in the course of time totally alter the whole character of an animal? What would be said of a proposal to turn a pocket barometer into a watch, or a chair into a barrel organ by merely varying the size of the parts? What is needed for the ascent of organisms and the development of species is not variations of size, but variations of structural character. It is in its inability to show or account for these that Darwinism fails."

Mr. Wallace has retained his hold on the scientific class by yielding largely to Darwinism and is thus enabled to secure their respectful attention to a spiritual doctrine by advancing its claims in a very modest way—merely claiming some higher power than the physical for the beginning of vegetable life, the origin of animal life and the development of the higher faculties of man. If he had spoken more fully and freely of the spiritual universe he would have found the scientists generally disposed to ignore his labors.

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### The Power of Hypnotism.

THE mesmeric or magnetic power under the new name of Hypnotism is undergoing careful experiments, which are no longer thrust aside as incredible. Dr. Carl du Prel has published a pamphlet on this subject in which the psychic power over organic life had some good illustrations.

"As an example he cites an experiment made by Prof. Krafft-Ebiny, of Gray, in the presence of Prof. Lipp. The subject being in the 2nd hypnotic stage, a letter cut out of zinc was pressed upon the back and an order given that upon that place a blood-red spot should appear on the next day. The neck and back of the subject were carefully bandaged and sealed, to avoid their being tampered with. At the appointed time the seals were removed by the Professor in the presence of a number of medical men, and the expected wound found, which is described in detail, and was carefully watched and noted until healed and the skin formed.

"Several other experiments in the formation of artificial wounds have been made with a like result.

"What conclusion is to be drawn from these experiments? In the first place, clearly, that here there can be no question of the voluntary domination of the organic functions of the subject by the operator. Magic cannot be attributed to him. His will is only the remote cause—only indirectly interested in the result. He only awakes in the subject the idea of a commanded organic

change; but the real working agent can only be the will of the subject, aroused by the implanted idea, and also the unconscious will; for the organic changes are beyond the power of the conscious will.

"Now if the hypnotiser can influence and guide in a given direction the organising capacity of the transcendental subject, he can, without doubt, influence the remaining transcendental capacities of the soul and impart to them an absolute direction.

"Having arrived at this conclusion, Dr. Prel proceeds to experiment upon the medium, Lina, who is also clairvoyant — this being a necessary condition. The medium is put to sleep and ordered, in her ordinary sleep of the following night, to dream of a certain person, to remember the dream, and to relate it the next day. The experiment succeeded entirely. Lina dreams all night of the person mentioned, greatly to her surprise, and relates the dream circumstantially the next day.

"This experiment proves the possibility of such post-hypnotic commands; but it is probably a condition precedent that the medium should be inclined to somnambulism, as was the case with this one.

"As opportunities for further experiments in this direction were wanting, Dr. Prel tried another form. He wrote an order that Lina should retain in her memory, repeat and translate certain Latin and Greek words which should be read to her during hypnotic sleep. Two trials of this were made; the first failed, because the operator departed so far from the intention of Dr. Prel as only to think the words instead of speaking them. The medium was inattentive, laughing and talked, and so there was no result.

"A week later, the attempt was renewed, and the words read aloud. After the reading, the medium was awakened, and was, as usual, quite unconscious of what had taken place; a meal was eaten, different topics of conversation introduced, and only after a lapse of some time did the examination begin. The Doctor read, quite irregularly, the German words, when to the surprise of the experimenters and to her own extreme astonishment, the medium gave the Latin and Greek translations of seventeen of the words; of the other 13, some she knew nothing of, others only the first syllable, and these she had refused to listen to, as had been shown by her impatient gestures."

Such experiments as the foregoing illustrate the facility with which spiritual phenomena may be modified or controlled by the strong will of parties engaged in them. They also show how the miraculous cures of which so many have been published recently may be produced in passively receptive subjects.

The wonderful power of the vital nervaura was admirably illustrated by Dr. A. Mueller in the *Australasian Medical Journal* of March last. Dr. M. is said to have discovered an antidote for snake-poison in liquor strychniæ, but has sufficient liberality to recognize another antidote in the following letter to the *Australasian Medical Journal*.

## SNAKE-POISON.

SIR,—Under the above heading, in your issue of last January, John Reid, M.A., M.D., presents in the shape of some old facts what is apparently intended as a sort of conundrum for the readers of the *Gazette*. As the letter appears to have been written with the object of eliciting comments, and as Dr. Reid does not attempt to solve the problem he submits, I will, with your kind permission try to do so. On the experiments he relates with Cobra poison on dogs, it is unnecessary to dwell. If their object was to demonstrate afresh the well-known fatal effects of this poison, they were, though quite unnecessary, certainly very successful; for all the unfortunate canines were speedily despatched. Side by side with these experiments, Dr. Reid cites from Sir John Forbes' Oriental Memoirs the case of a gardener bitten by a Cobra and rescued, when apparently on the point of death, by a fakir who for three hours prayed over him, and waved a dagger over the expiring man's head. If this case was the only one of the kind on record, we might well hesitate to believe in its actual occurrence; but I recollect, and others have related, similar ones, and it is undeniable that snake-bite is occasionally cured in India by such apparently "miraculous" means. Science, however, knows no miracles. If we believe it is done, the task devolves on us of explaining how it is done, and what "virtue" there is in prayers and the mere waving of a dagger over a man's head. To assume, as Dr. Reid implies; that such cases would have terminated favourably if entirely left to themselves, is merely shirking the task. To accomplish it we must first define the exact pathological condition of a person dying from snake-bite, and then ascertain by what mysterious power these fakirs are able to turn the tide of death in such cases. I have already shown conclusively in these columns and elsewhere, that snake-poison causes torpor and paralysis of motor-nerve centres, and that this action is purely dynamic force, but not tissue-destroying. To the next question that suggests itself, whether there is at the disposal of these fakirs or of any human being a force or power capable of rousing the torpid nerve cells into action, a decidedly affirmative answer may be given. So-called "exact" science has until very lately ignored the existence of this force, and I should not have ventured to mention it even in your columns if modern psychological research, both in Europe and America, had not at last enforced a tardy recognition of its existence, thus opening up vast fields of research hitherto not dreamt of in our materialistic philosophy. Thousands of years before our Christian era, it was known to our Aryan ancestors under the Sanskrit name of akasa, or the life-principle, the life-giving fluid or medium; and early in this century Baron von Reichenbach demonstrated its existence by a series of most interesting experiments. In a room from which the faintest ray of light had been excluded, his sensitives or clairvoyants described it as issuing from the tips of his fingers and from his eyes in the form of bluish or yellowish flame-like emanations, and as enveloping his body in a cloud or aura of the same colour. These emanations were further described as differing both

in colour and intensity with different individuals introduced into the room. Von Reichenbach also ascertained from these sensitives that emanations similar in appearance were issuing constantly from magnets he presented before them; hence the name of vital or animal magnetism has been given to this force, although Reichenbach himself proposed to call it "Od," a name occurring in ancient books of the Cabala. To this force, which numberless experiments have proven to be communicable without contact, the recovery in the case of snake-bite cited by Dr. Reid must be ascribed. In paralysis not resulting from organic disease and structural change of the nerve-tissue, it is now under the name of massage a recognised and effective remedial agent; but this coarse method of employing it is typical of the imperfect and merely rudimentary knowledge we possess of its vast potencies that will, no doubt, cause it hereafter to become one of the most powerful means of alleviating and curing disease in the hands of the skillful physician when he has become a true healer. By concentrating in the act of prayer all his mental energy and will power on the object he had in view, and mechanically by waving his dagger over the dying gardener's head, Lullabhy, the operator in the case referred to, threw his own "akasa" into the man's body, and caused the torpid nerve-cells to resume their proper function in the same way, but only more slowly and less surely than a few hypodermic injections of Liq. Strychniæ would have done. In conclusion, Dr. Reid must excuse my expressing dissent from him, when he writes: "If this, (namely recovery) is the natural course of snake-bite (without stimulants, &c.), it bears out Travers, when he says, 'that sleep will kill where alcohol destroys.'" My own experience has forced on me the conclusion that the natural course of snake-bite invariably is death, if the poison is absorbed in ordinary quantity, and not checked and counteracted. The 24,000 victims of it last year, in India, according to official records, are also a terrible proof in point. In the quotation from Travers surely the word "save or restore," should stand for kill, as the man was restored during, or as Dr. Reid seems to imply, by his sleep, as the words otherwise do not apply at all. Finally as to alcoholic stimulants in snake-bite, I quite agree with Dr. Reid. They are useless in small quantities; worse than useless in large ones; and I never administer them except in the stage of recovery, and then very moderately.

Yours truly,

A. MUELLER, M.D.

Yackandandab, Victoria, Feb. 1889.

#### DEMONSTRATIVE EXPERIMENTS.

Last January the Psychological society of Munich held a seance with about 300 attendants, from scientific and social circles. Baron von Schrenck-Notzing read a paper on the "Present position of scientific investigation in regard to Hypnotism and suggestion," followed by an hour and a half of experimental demonstrations, said to have been brilliantly successful, even pleasing the Professors and physicians present. There were eight subjects, one of them the Baron von

Poyssl made a great display of dramatic power in the hypnotic state. The physicians present engaged in testing and demonstrating the reality of the hypnotic state. Such experiments as these are stepping stones to enable the profession to advance into that vast realm of science which they have ignored into which the JOURNAL OF MAN has sought to lead them.

### Co-operation of the Invisible World.

GEORGE CARPENTER, M.D., of South Bend, Indiana gives in the *Better Way* of July 27th, the following interesting statements:

In 1848 I was travelling westward on the prairie west of Beloit, Wis., (about four hundred miles from my home in Ohio) in company with a friend in search of a place to practice medicine. I had left a young wife in care of my uncle—an old experienced physician—in good health and without care or anxiety. We were within one day's drive of our objective point, Galena, Ill., when at midday, while driving listlessly along with nothing, not even a tree or a shrub to attract my attention, I was caused to stop my team and a voice hardly audible to me said, "Go home your wife is sick and they think she is dying." I said to my companion, "I must go home; Phila is sick." We turned around and retraced our steps.

On arriving home I found my wife sick nigh unto death, and calling for me. I learned that at the time I heard the call, the day and hour, the friends thought her dying. The probabilities were that she could not survive another day, when I arrived home. She recovered speedily. By all who know of the facts my call home was thought wonderful.

I explained it on the principles of mesmerism, not knowing anything of spiritual communication at that time.

During the winter of 1852, I was attending the University of Michigan at Ann Arbor, and was relating some of my experiences to a lawyer from Syracuse, N. Y., who requested of me the privilege of investigating the phenomena if any occurred, of the occult force, attending me at times. I stated to him I expected to be notified from my home in Ohio of any occurrence that might be of importance, and would give him notice of any communications from there in time to prove its truth or falsity.

A few days thereafter when I came from my room, I said to Mr. Avery: "I have received word from home this morning. My little daughter is sick and my wife has sent for my uncle five miles away, and I shall receive a letter this evening to that effect." By his request a committee was appointed to await upon me through the day and not let me out of sight a moment till after the mail should be received. These things were known to the professors and class, and talked much of. We went to the post office that evening and inquired if there was a letter for me. There was. I requested it to be delivered to my escort, and he handed it to Mr. Avery.

In it he read: "Mary was taken very sick in the night, and I have sent for uncle this morning."

The next morning I announced another letter on the road, in which it would state uncle came yesterday and pronounced the case measles. No danger; will not call again unless sent for. The same process of espionage was had through the day, and a letter received at evening mail and handed unopened to Mr. Avery for perusal; and in it was found the message as given in the morning. I and my peculiar gift became the theme of conversation in the hotel and college for many days. I was a mesmerizer and clairvoyant, or so considered. I wish to relate one more little incident which occurred at the house of a stranger, the name at this distance is forgotten:

Two little girls of the ages of about seven and eleven, were sitting around a stand — one of those old fashioned ones, square, heavy and solid. They held their hands on the top, and it began to move. I asked them to talk to it. The eldest said, "Please get up on two legs." It immediately rose up. "Now get up on one leg again." It obeyed. I asked to have it leap off of the floor. It did so and fell in a broken heap on the floor, which frightened the children very much. I assured them, however, and promised to have the stand repaired, etc. From that time for several years I was thrown out of opportunities for investigation of occultism, till about twenty years ago, when we held seances at my house, where we had many wonderful incidents of manifestation of a power that claimed to be from spirits of men returning to demonstrate a conscious existence beyond the grave. Some of them were very useful to me in my profession, two of which I will relate:

I had just come in from visiting a little patient who was very sick, and found my wife writing with the planchette. I asked the spirit who he was. He said, "Your father," I said, "Please give me your name." His reply, "Jesse Carpenter." "Will you give me your middle letter?" He did not. "Well, if you are my father have you been with me on my visits to see the sick?" "Yes." "Did I give the right medicine to that child?" "No." "What was wrong?" "The opium in the powders." "Will it hurt the child?" "No; but it won't be any better in the morning." "Had I better go and change the treatment?" "No; they will think you vacillating and be frightened; let it be and correct it in your morning call." I did so and all was well.

A few days thereafter I was called into the country to see a little girl in a family of one of my old patrons. I diagnosed the case to be a fever which was prevailing as an epidemic, and very fatal. Almost all who were attacked died. We doctors were in despair over our lack of success in treating it. I said to the mother, "Mrs. Deems your daughter has the enteric fever, and if she recovers at all it will take several weeks." Her reply was: "She is in your hands; do your best." I seated myself at a table and tore some little papers for powders; taking my case I reached for my bottle of calomel, when my hand and arm were seized with convulsions so rapid I could

scarcely see the motions. I could not control it. I had never been affected thus before. I knew I was in health; then what could it mean? I stopped to look around to see if I had been observed, fearful that Mrs. Deems would think I was intoxicated, but she had not observed my behaviour. Well, thought I, I shall wait and see if you won't let me use my knowledge; I will use yours, so just do as you please.

My hand became steady and chose from the case two articles such as I had never used before for any similar case. I put up the powders and said: "Mrs. Deems, you will please give one every three hours till I come — will be here early," and left. Well, anxiety is scarcely the name for my feelings until the next day. Was early there and found my little patient playing in the yard — well and from that day on I lost no more cases of enteric fever, thanks to spirit help.

Now twenty and more years are passed, and the angel world has helped me to help thousands of suffering ones. And so the work goes on. Why should I not be a spiritualist? I am, through and through.

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### Carlyle's Scepticism.

MONCURE D. CONWAY, in the *Open Court* gives the following recollections of Carlyle. Speaking of Unitarianism, he said: —

"I never cared much for Unitarianism. The best men I have known go that far must needs go much farther."

"When he was at Edinburgh, on the occasion of his installation as Lord Rector of the University, I was with him a good deal, and remarked his restlessness under the incidental religious ceremonies. I can readily believe the following story of whose truth I was assured by a Scotch gentleman. Carlyle was invited to pass some days in a country-town, in Scotland, with an old college-mate. They had been fellow-skeptics, and many a time had between them disposed of Christianity. But his old friend had become rich, the leading man in town, and naturally a zealous supporter of the kirk. He invited the parsons and deacons to meet Carlyle at dinner. According to usage the host said grace himself; it was grace so long, unctuous, canting, that Carlyle could not stand it, but broke in with — 'Oh, F —, this is damnable!'

"His youth had been devoted to preparation for a profession, — that of the Pulpit, — from which he had to turn at the moment when family and friends were ready to usher him with plaudits on a career whose splendor was prophesied by his genius. He had made desperate efforts to find some way of honestly remaining in the old homestead of faith; but all had been in vain; and it was no doubt this experience which broke out in rebuke of his college comrade in skepticism, who had sold his soul to the village parsons and deacons for the fine mansion to which had visited his friend.

"When Carlyle's supernatural visions faded, they left him a

peasant, surrounded by poor and ignorant people, and without either capacity or taste for the career of a man of the world.

"Scotch skepticism is generally more keen and incisive than that which one meets in England. In conversation Carlyle was sometimes so bitter against Christianity that it appeared as if he felt a sense of personal wrong. One evening, talking of William Maccall, with whom John Stirling had a notable correspondence, Carlyle said: "I remember Maccall; I have lost sight of him, but remember a vigorous way of expressing himself. I recall his breaking out in conversation about elevating the people; "What can you do for a people whose God is a dead Jew!" A fair enough question. If I had my way the world would hear a pretty stern command — Exit Christ!"

"One Christmas evening he said: 'I observed some folk at the corner a little drunker than usual this morning. Then I remembered it was the birthday of their Redeemer.

"I was present one evening when some one asked: 'Mr. Carlyle, can you believe that all these ignorant and brutal millions of people are destined to live forever?' 'Let us hope *not*,' was the emphatic reply.

"He had never been in a church of any kind since the visit to South Place already alluded to, when one day in the country, he was persuaded by some ladies to go and hear a famous Methodist. He returned furious about the prayer, which he summed up in these words; 'O Lord, Thou hast plenty of treacle,—send us down a flood of it!'

"To Sir James Stephen he said: "That fire is rather hot. It seems a curious thing that people should have believed that they were to be punished by fire." "The belief," said Sir James, "came from a time of cruel and savage punishments." "It would be very uncomfortable to continue in that grate through eternity; and yet my father, one of the ablest men I ever knew, believed that such would be the fate of most people, — he believed it as much as his own existence."

"His disbelief of the Christian scheme was complete and final. Indeed, though myself a heretic, I have at times thought that Carlyle's character might have been more humanized had he felt deeper sympathy with the spirit which has imperfectly and superstitiously, yet with a true and tender sentiment, found its expression in the Legend of Jesus."

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### Christianity in India.

LETTERS on this subject from W. S. Caine, M.D. of India give some interesting information which as the writer is himself a Christian cannot be suspected of any prejudice against the missionary labors. In letter No. 9, he says:

"I have naturally felt much interest with regard to the attitude of this new National Party towards Christianity, and I have endeavoured

to discover what is the bent of the mind of the Anglicised Indians towards religion. It is quite clear they are not in any way attracted to Christianity, although they have abandoned the polytheistic faith of their fathers. They do not separate themselves from outward observances — the ties of caste are too strong for that — but when they do, they join the Brahmo, or the Arya-Somaj, or become Theosophists. It is a melancholy fact that although the powerful and wealthy missionary organization of India has borne so large a share in the education of the natives, the number of young men educated by them who become Christians is an almost imperceptible fraction. The work which missionaries do in the way of *education* is beyond praise, viewed as *education* simply; but so far as turning young men into live Christians is concerned, their failure is complete and unmistakeable."

Again he says: "There are 130 students working up to the University, 65 of whom are graduates. Nearly all these youths come in from a school in Lahore connected with the mission. The state of their minds towards religion is aptly suggested in a paragraph of the report of the college, which says, 'One of the brightest and most promising of the students said not long ago — voicing the sentiments of his class-fellows: "We do not believe in Hinduism; we have no religion now, we are looking for a religion." I do not know how many of the 1,500 delegates at the National Congress were Christians, but at Madras last year, out of 607 delegates there were only 11 Christians! I am quite sure that at least half these delegates have been educated in missionary schools and Christianity. Educated India is 'looking for a religion' but turns its back on Christ and His teaching, as presented to him by the missionary. There is nothing more distasteful to me than criticising any branch of Christian labor unfavorably, but the more I see of Christian missionary work in different parts of the world, and in India in particular, the less satisfied I am able to feel with its realized results."

In another part of the report Mr. Caine says: "There are altogether 405 salaried persons, men and women, at work in the Baptist Missions in India. If the Committee of the Baptist Missionary Society are satisfied with the one and a half converts to each salaried official in eight years they are easy to please. Bearing in mind the fact that Baptist churches only admit to membership persons of discreet age, on profession of conversion, I do not believe that any of the recognized missionary societies in India can show any better result for their labors. I was at Sunday morning service in the Bombay Chapel in January, 1888. *There were six persons present, including my daughter and myself*; I was there again in November, 1888, and the congregation was *fourteen, including my wife and myself*. The annual report gives the *membership* of this church as *five*."

"What I cannot get answered by anyone is, why a church like the Baptist church at Agra which has got forty members cannot get forty more; but, in so long a period as eight years, should actually dribble back to thirty-eight? Or, why the church at Serampore, with eighty-

five, should not go on to two hundred, instead of going back to twenty-four? We have been sowing seed and putting in leaven at Serampore for a hundred years, to find ourselves at the end of that time with twenty-four native Christians in the church, the majority of whom are receiving pecuniary benefit. We find seven other Baptist churches, whose forty-one missionaries and evangelists have been sowing seed for the last ten years, with the result of reducing the Church membership by 240."

"House of Commons, March 2, 1889. "W. S. CAINE."

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### Remarkable Statements for Thinkers.

"THE NEW IDEAL," an earnest and vigorous monthly devoted to progress and radical thought, which is regarded as the successor of the agnostic Index, but has a warmer interest in human welfare, has some very striking remarks in its August No. as follows:

"With those who — through the long, unmistakable lethargy of the church in the past, so far as is concerned all really *practical* work for the social good — have been driven of late years to attempt all important reform movements wholly outside of "organized religion," it is often to-day a question whether any really good and permanent outcome is reasonably to be expected from the present growing "evangelical" socialistic agitation. The following recent word from a correspondent, in this connection, is therefore not without interest — nor without emphasis, either, coming as it does from a recognized prominent constructive social worker, yet one who, in his own religious and humanitarian belief, is entirely outside of all popular "Christian" dogmas:

"I find that there is more life, earnestness, and concern for the masses, within the evangelical Christian bodies, than almost anywhere else; much more, certainly, than within the Unitarian body — the most selfish of all, in my experience. Though not believing a single distinctively Christian dogma, I hail the present active evangelical interest in Socialism, as by far the most promising sign of the times. A religious incentive is, undeniably, the most powerful of all."

"We do not see how any one can question the above. Every word of it is sound. Observe that we are not speaking of "theology" here, but of interest. And the "evangelical" interest is, every time, the devoted and self-sacrificing interest, no matter to what end it applies itself. It has been the curse of "Unitarianism," and of Liberal Religion generally, that with its growth out of "dogma" it has grown *in* to a carelessness, a callousness, a "selfishness" (as our correspondent puts it), ten times over more culpable and progress-blocking than the church's continued foolishness and wilfulness in exploded dogma holding. It remains to be seen whether "Free Religion," after its recent brilliant pyrotechnic show in Tremont Temple, is currently and in practical ways to bestir itself at all, or

whether it is, after all, to allow the despised "churches" to go ahead and really save the world, while itself now sits back in the "lethargy" it so long has deprecated in Christainity, and, hugging its "freedom of thought," permit humanity to die a slave in its life. It is time to awake, brothers."

May not these suggestions have a wider application? How much of practical interest in human progress has thus far appeared in the ranks of spiritualists or shown itself in contributions to any efficient measures for benevolent progress. Benevolent impulses are seldom associated with pecuniary ability.

The foregoing views are further illustrated by the following comments on Unitarianism in the Boston Herald.

"A distinguished liberal clergyman, states that in 1853 a creed was substantially adopted by the Unitarians, in convention assembled in this city, which emphasizes the supernatural origin of Christianity, and has never been repealed. The contest in this body now going on between the naturalists and the supernaturalists, and in which the former seem to have the advantage, gives special importance to the statement of the denominational basis of action here alluded to. It is an emphatic witness to the change in this body that it has shifted from a supernatural to a natural or agnostic position in little over thirty years. It would be difficult at this day to obtain a vote in open convention in favor of the proposition "that the divine authority of the gospel, as founded on a special and miraculous interposition of God for the redemption of mankind, is the basis of the action of this association." At that time Theodore Parker withdrew from the Unitarian ranks, and in a very able pamphlet explained his position. It is believed that, if a statement of the actual belief of the ministers in this body were taken to-day, it would point to theism, pure and simple, as the current religious creed, and that the variations, even from this position, would be somewhat marked. The significant fact to which attention is here called is that within half a century the Unitarians have drifted from Channing to Parker — from a modified belief in the trinity in unity to a simple theism, from which the distinctive principles of Christianity have been greatly eliminated."

"The statement is often made, and there is good reason in believing in its accuracy, that the different evangelical denominations in New England are more than holding their own in proportion to the population. On the other hand, the guess is not far from truth that the Unitarian body is to-day, numerically, not more than half so large as it was twenty-five years ago. The Unitarians have principally had influence in Massachusetts, and especially within the radius of Boston and its suburbs. They have been a qualitative rather than a quantitative body, influential rather than consequential; and at the rate that decrease and change are going on it is not easy to say what will be left at the end of a quarter of a century. It looks as if the present leaders of the body were moving in the direction of pure theism, and cared to retain chiefly and only the ethical sympathies of Christianity. The difficulty to be met to-day is that the drift into

naturalism is so evident, and has so much purpose in it, that Unitarianism seems to be breaking with its own antecedents, and is losing some degree of its old-time fervor as a social power, and the present tendency of the Unitarian position develops finally into that concrete form of Symbaritism which makes a man think more of himself than of his fellow. The present Unitarian drift seems to be almost wholly in the direction of what Prof. Seeley called "natural religion." In England there is an earnest effort making to resist this tendency, and the talk is loud and strong against it in many Unitarian circles among ourselves, but the drift the other way is so tidal among ourselves that no one seems able to withstand it."

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### Downfall of Papal Power.

WE learn from the letters of Bernard O'Reilly, the Catholic correspondent of the *Sun*, that "the departure of the Pope from Rome and from Italy has been discussed and decided upon in the event of an attack on the Vatican by the anti-clerical clubs and the revolutionary mob, or in the certain eventuality of a war between the Papal alliance and France." "The policy of the Italian government, as managed by Signor Crispi is either to press the Pope and the Cardinals to quit Rome and Italy, or in case of a war with France, to hold the Pope and the sacred colleges as hostages, cutting off all means of intercourse between the Vatican and the French government and clergy, restricting in fact to the limits the government may place, the communications of the Sovereign Pontiff and his ministers with the whole Christian world. It was openly said and repeated by the foremost European journals, during the Giordano Bruno celebration in Rome, that Signor Crispi's game was to so terrify the Pope by threats and demonstrations of popular violence as to make a guard of Italian soldiers necessary inside the Vatican to protect its inmates as well as its literary and artistic treasures. This neither Leo XIII nor any other Pope could tolerate, for this would but make the Pope a prisoner indeed, and to take away from him the last vestige of that sovereign liberty which is indispensable to him for governing the Church freely in all nations. The anti-clerical and anti-Christian hatred of the Italian radicals, is, as everybody knows, continually fanned into a fiercer flame by the declamations of *La Riforma*, Signor Crispi's own paper, and by the entire radical press of Italy holding up the Pope as the worst, and most inconceivable enemy of Italy, and the Catholic Church as an ulcer which must be cut out of the body politic. This feeling of bitter animosity toward the Vatican and everything Catholic, is raised to the last degree of intensity, by studiously representing Leo XIII as the ally of France, plotting the destruction of Italian nationality and the restoration of the Temporal Power."

The absurdity of counting on France as a Papal ally is shown by the statement that in France "the hatred of the parliamentary majority and the men they represent, is just as great for the Pope and for the

church as that of Signor Crispi and his anti-clerical clubs. The furious denunciations of everything Papal or clerical which burst forth from the excited mob of Deputies betray on both sides of the Alps and in both Capitols the active presence of the same irreligious passions and forces." But while the Catholics have in France a few vigorous defenders in Parliament, there are none at all in the Italian Chambers. O'Reilly counts on a general European war as the means of restoring the Pope, and says, "In Rome, the situation of the Pope, intolerable as it has long been, (and the worst has never been made known to the outside world) and *unendurable as it must soon become*, would not be modified for the future government of the Church, were the Pope and his Cardinals to be murdered by the mob tomorrow. This is a possibility which they have long contemplated, and from which neither Leo XIII nor counsellors would recoil. The offer of an asylum in Spain, made it is said by the Queen Regent could only help the Pope to temporary relief from his present straits. The Church in Italy however would suffer from the Pope's change of residence; but such a change, whithersoever the Pope may betake himself, whether it last for a century or more, cannot secure the independence of the head of the Church. That can only be enjoyed in its fullness and permanence in Rome, placed under the Pope's *sole and sovereign jurisdiction*. This extremity is one of the issues forced by the radical revolution on the consideration of all peoples and governments."

But the Sovereignty of Rome is gone forever, and centuries of cruel heartless misrule have turned Catholic Italy into an anti-Catholic nation devoted to liberal progress. Ah, the martyrdom of Bruno was not in vain, for the memory of that murder haunts the dying days of Papal tyranny, and when it looks abroad it sees a dreary prospect. France, once so fiercely Catholic, now decrees the exclusion of the priests from the schools, and likewise condemns them to undergo military service like all other citizens; This is the law both in Italy and France, and the clerical students in France, are compelled to spend a year in the military barracks. This is pronounced by cardinals "an axe laid to the roots of the young trees in the nursery of the priesthood." "This (says O'Reilly), in so far as human power could secure such a result would be *to kill the Church itself*, by killing in the very root and spirit the ministry of the Church, and what is more, this is the very result intended." When the Catholic Church is thus deprived of all political power, its devilish elements will be crushed, and it can survive only by the exercise of its virtues.

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### Concerning Women.

The *Women's Tribune* is publishing articles on "Woman and Marriage," and urging women to investigate the laws of their States or territories relating to marriage and divorce. The different States have different laws, and the majority of them are said to be harder on the weaker than the stronger sex. In New York State there is one cause only for absolute divorce. The women reformers deny that this

is humane or wise, and they are seeking to have the law amended so as to include offences not now recognized by the courts, and, further, to give women the right to their children.

THE WOMEN OF DELAWARE have united to compel legislative action in the matter of the protection of young girls. The present legal limit of protection is seven years, and the women of the State are demanding that it be raised to eighteen years.

THE WOMEN OF SOUTH CAROLINA have been holding a temperance convention at Charleston, and have asked the State authorities to adopt scientific temperance instruction in public schools, and the appointment of police matrons in all the cities and towns of the State. They have decided that they will wait no longer for the legislature to act voluntarily, and have besieged the Governor with petitions and visits.

HELEN CHALMERS, the daughter of the noted divine, lives in Edinburgh, in one of the lowest sections of the city. Her home consists of a few rooms in an alley. The drunkenness, poverty and suffering of men and women distress her, but she is constantly with the fallen. Every night she goes out into the lanes of the city with her lantern to light her way before her, and she never returns to her quarters without one or more girls or women she has taken from the street. These people love her, and she is never molested or insulted.

Women are at last permitted to practice medicine in Canada, and the first to receive a license is Miss Mitchell of Kingston, a graduate of Queen's University.

The Illinois Women's Press Association has waxed so strong that it is to build a house in Chicago, a feature of which will be a lecture room to seat 200 persons.

DR. JENNIE McCOWEN, of Davenport, Ia., has been unanimously elected President of the Academy of Natural Sciences in this city. Dr. McCowen had for two years previously, acted as Corresponding Secretary for that organization, and for three years preceding that, as Librarian, having in charge the 16,000 volumes upon its shelves. She is one of the best-known and most popular women in a State famous for its progressive and aspiring daughters. The range of her industry and accomplishment would put to the blush many an ostentatious business man. She assumed her own support at sixteen, and became a resident of Iowa in 1864. She took a three years' course in the medical department of the State University. Upon her graduation she was immediately offered a position on the medical staff of the State Hospital for the Insane at Mount Pleasant. She remained there three years, and then began private practice, with the determination of making mental diseases, especially those of her own sex, her life work. Her value in her chosen field has been generously recognized. She has been three times elected to the Secretaryship of the Scott County Medical Society. At the close of her last term as Secretary she was elected President of the Society, a thing hitherto undreamed of in the history of the medical world. She is also a member of various medical societies, among them the

New York Medico-Legal Society. She was elected to this in 1884, when there were but two other women members to 400 men. She has been associate editor since 1885 of the *Iowa Medical Reporter*, and a contributor to many medical journals, chiefly on insanity. In 1888 she began the issue of a little paper in connection with Working Woman's Club, which club is her especial pride. This paper is called *Lend a Hand Echoes*, and all the work done upon it is done within the membership of the Club. The motive throughout is philanthropic, being the improvement and encouragement of working girls and women in Davenport.—Davenport letter to *Chicago Tribune*.

DR. KATE COREY.—The Indianapolis *Journal* says: The Indiana Medical Society did a rather unusual thing at its session on last Thursday. It elected a woman to honorary membership. The lady so honored is Miss Kate Corey, M.D., a graduate of the University of Michigan, who for four years was principal surgeon in charge of the hospital at Foochow, China, and who has, as was stated at the convention by Dr. E. S. Elder, "performed almost every surgical operation known, from pulling a tooth to ovariectomy." This appeared to be a very broad statement, but proved to be within rather than beyond, the truth. The lady recently returned to her home at Van Buren, Grant County, this State, greatly broken in health, by reason of her arduous labors, and is now under medical treatment. The hospital of which she was in charge is for the treatment of native women and children. It was established (and is supported) by the Woman's Foreign Missionary Society of the Methodist Episcopal Church ten years ago. Miss Corey was there four years, and Dr. May Carleton of New York is now at the head of the institution in her absence.

"How many patients are treated there each year?" inquired the reporter who visited Dr. Corey yesterday.

"From 5,000 to 8,000 yearly. There would have been more, but with only one physician that was all that could be done. There are from seventy to eighty patients in the wards, and the hospital is equipped in every way, with drugs and instruments, quite as well as most of the hospitals in this country. We have private rooms in which the better class of Chinese women are cared for, and who pay for the treatment they receive; the large wards are for the common people. The dispensary practice runs from fifty to eighty persons daily. These, like those who are patients in the wards, are women and children, occasionally a man.

"I had two relays of coolies to carry me in a chair from house to house," the lady resumed. "It takes three men to carry the chair—that is two to carry and one to steady it. I made eight to nine hundred of these outside visits a year, going into the homes of the Chinese. The better class of Chinese are now looking towards Christian lands for physicians—that is, women physicians—for their wives and children. Last year I entered the homes of more of the high caste people than ever before. Even the doors of the palace of the

Governor of the city were open to me, and I had frequent calls to the houses of other officials.

"How do you do in surgical cases? If death follows an operation are you not blamed or threatened?"

"We undertake no case in surgery until the utmost confidence is expressed and the patient is willing to take the risk of death. As indicating the confidence we inspire, a mandarin came to me and pleaded with me to amputate his wife's leg. It would have to be amputated at the hip joint, but the case had not gone too far for surgery. Chinese women are ready to take the chance of death. If a Chinese woman feels that she is dying with any imperfection, a tumor or anything of the kind, she will insist that the attempt be made to remove it before she dies, even though the operation kill her, for she believes if she dies with the tumor unremoved her gods will not receive her, and her only chance of heaven is that she be received by the gods so that she may be reborn into the soul of a man. The Chinese know nothing about surgery, because they know nothing of the cadaver, for they believe it to be sacrilege to cut or mar the human body after death. They have many remedies, a few of which are efficiently and wisely used in some cases, but there is no such thing as science in Chinese medicine. The larger part of Chinese medicine consists of sorcery, incantation, and sacrifice to idols."

"What are some of the strange and barbarous remedies they employ?"

"They administer insects of various kinds; finger nails are sometimes given and all sorts of foul decoctions. Tiger's teeth is one of their medicines. They regard disease as being communicated by evil spirits and so the most outrageous remedies, with sacrifices to idols are employed. Their knowledge of mercury in its various forms is very complete, and I think they use it effectively. Often the first thing done with a new-born babe is to give it a dose of cinnabar (red sulphuret of mercury) to purge it of evil spirits. Sometimes because of an overdose the child may be poisoned. I have had a few such cases brought to me with almost every joint in the body displaced. Nothing could be done for them, and death followed. Fortunately such cases are few. Cauterization is used for cholera."

"Does the binding of the feet of girls and women give any hospital cases?"

"I have had to amputate toes, sometimes the entire foot of a child. The foot bandaging begins when a girl is four or five years old. If scientifically done no bad result follows; if not so done gangrene is the result. The low caste women, the burden bearers, and those who work in the fields, do not have their feet bound. It is a badge of birth and social distinction. This idea of social distinction that the feet should be bound is held by mere children. One little girl about seven years old was brought to me with gangrenous toes. Before she was put under the influence of chloroform she was very anxious to know whether I would cut off her foot or not. Her reason for not wishing to lose her foot was that it might be spared so that she

could bind it, and yet she had suffered untold agony with her feet.

"I had as assistants in the hospital five Chinese girls, medical students. They were taking a course under me, and I gave clinical and didactic lectures each day. At the end of two years' study I think these girls could compare favorably with any of our students at home here who had studied the same length of time."

Dr. Corey hopes to return to China, if her health is restored, in about a year.

MRS. ANNIE BESANT'S popularity and influence with the London democracy are undoubted. There is a wonderful magnetic attraction about her. Her face in repose can hardly be called handsome, but when animated her dark Irish eyes flash fire, and as one of her lady friends once said to me, "she has one of the sweetest smiles I have ever seen." Her short, curling hair and the somewhat peculiar attire which she affects add to the individuality of her appearance. But her eloquence is after all her greatest attraction. I have heard her speak time after time, and always with a renewed sense of her graphic power and deep earnestness. At the debates of the Fabian Society, the socialist body of which she is a member, she is the only speaker whom you feel to possess a thorough grasp of the socialist problem. As regards energy and downright hard work, very few women can approach Annie Besant. She lives alone in a pleasant house in St. John's Wood, but she is usually to be found immersed in business in a little office room up two flights of narrow stairs above the *Free Thought* publishing office in Fleet street. There it was that I saw her for the first time six or seven years ago. She writes largely, she lectures all over the country, she edits the *National Reformer* for Mr. Bradlaugh, she founds working-girls unions and takes up every forlorn political cause in the metropolis. And yet Mrs. Besant is the best abused and most misrepresented woman in London and bug-bear of polite society. Her advocacy of Neo-Malthusian theories, and still more her almost bitter antagonism to the Christianity of the present day, fully account for this.—*London letter*.

A WOMAN ARCHITECT.—Philadelphia has an architect in Mrs. Minerva Parker, who demonstrates that women may fit themselves for that profession. She has familiarized herself not only with her profession, but with every detail of the building trade; she can judge of the material which is to go into the house and the way in which the work is carried out as well as any master builder in the country. She says that one of the most important parts of an architect's knowledge consists in knowing how to direct the mechanics, and this she herself does with great skill. Buffalo also has a woman architect, who is her husband's partner and one of the Vice-Presidents of the Western Association of Architects, and she is the only woman member of the American Institute of Architecture, which has been in existence over thirty years. She was one of the designers of the new model school house which the city of Buffalo has been building, and these have been so much admired that the plans are to be sent to the

Paris Exposition as part of the educational exhibit. She has made this her life-work, and as her husband seems eminently satisfied, it is to be inferred that her work as an architect does not interfere with her duties as a wife.— *New York Telegraph*.

WOMEN'S WAGES.— After a careful investigation the *Sun* of New York estimates that there are in this city forty thousand working-women receiving wages so low that they must embrace vice, apply for charity, or starve.— *Truth Seeker*.

Why is this? Simply because women do not receive an industrial education. When will our legislators and teachers give heed to this?

PRISONERS OF POVERTY.— Helen Campbell's "Prisoners of Poverty" has a fitting companion in her "Prisoners of Poverty Abroad," a brief account of some workers for wages in England, in France, and in Italy. It is needless to say that it is written in a manner both interesting and picturesque, and, although the author makes little pretence to offer any solution for the problems which she states, she does what is far more necessary now in telling her story so that the most careless reader will see that the problems exist. The little French dressmaker impotently raging against the Magasins de Louvre and the Bon Marché crushing her and her sister workwomen to the earth, and threatening that in the next revolution it will be the great shops which will fall, and workwomen who will bear the torch; the sad little girl in Trafalgar Square moaning, "There is no work anywhere in London"; the sweaters' victims, eating meat six times a year, perhaps; the shopgirls, absolute slaves, and all the rest of the great crowd of working women, to whom their employers think that £1 a week should be opulence; all these are persons of some consequence to the American woman who travels, because it is of them that she must think when buying those wonderfully cheap things found in foreign capitals. They are her sisters as much as those whose native air is the same as hers, and her guilt is as great, if she consent to profit by their suffering and privation, as if they lived near her own fireside. Mrs. Campbell thinks that the co-operative commonwealth must come.— *Herald*.

In view of the awful facts as to the condition of working-women we can appreciate an article on the question, "How the Mormon charms,"—a communication from Utah to the *New York Sun*, as follows:

It has become reasonably clear of late that the Mormon missionaries are making considerable progress among the wretched and discontented poor of the East. Their labor is not among the degraded—far from it. It is among people who fear the degradation of abject poverty, the men who have failed at everything and who know not where to look, and the women who for one reason or another have not succeeded in reaching or in holding a satisfactory place in the world.

As may be supposed, the great cities afford most inviting fields

for this class of work on the part of Mormon proselytes. For many years it has been a strong contention of the Saints that the civilization of the Gentiles was leading them to destruction. They have publicly held that the greed of riches and the mad race for power, place and distinction, to say nothing of the unjust and unequal social conditions which they have pointed out, would eventually bring about such a state of affairs as would cause the vast majority of the American people to turn to the Mormons for salvation. They have taught also the inherent rottenness of Christian society, and by magnifying the evils of incontinence, divorce and intemperance they have made their own people believe that the country which wishes to impose its own morality upon them is one of the most immoral that the world has ever seen. This belief has led naturally to systematic work among the discouraged, the disheartened, and the desperate of the East, and the results have fully justified the forethought which led to it.

One case which *The Sun* correspondent has in mind is particularly interesting. A young woman who had been well reared by wealthy people in the East, but who had been left by them without means of her own, made an unhappy marriage. Her husband proved worthless, and for the purpose of freeing herself from his persecutions she was induced to apply for a divorce. This was secured, but the sudden change in her circumstances left her practically without friends, and, being thrown on her own resources, she made a rather ineffectual attempt to support herself. After a few months' service in a store at beggarly wages, during which time she was unable to replenish her wardrobe, she was taken ill, and a few weeks later she found herself dependent upon the charity of such friends as she was able to approach. While in search of employment, and almost despairing of success, she encountered the man whose influence brought her here. Like most of the people engaged in this work, he was a clever talker, and it did not take him a great while to convince her that Utah was the place for her.

The process of his reasoning was in this line: "There is no place for you in the social system which holds you a prisoner and a slave. You must walk circumspectly or it will crush you. If you guard your conduct with all the discretion possible, it will grant you a bare livelihood during good health, with no time for recreation or improvement, and no opportunity to guard against sickness, adversity, or old age. Now that you are young and attractive you will be suspected of immorality, and you will be subject to insult by your so-called superiors, by your associates, and by your inferiors. The influence tending to drag you down will be prodigious, while that which is calculated to elevate you or to fortify you in the paths of virtue will be so slight and so far away as to be scarcely perceptible. You have had a taste of the bitterness of this life already. You know now, as you have told me, how closely women such as you walk on the brink, even when you feel that you have a place where you may earn your living. You know that this precarious existence cannot last. Presently you will lose your comeliness,

and places which you find it difficult to secure now you will not then be able to hope for at all. What are you going to do? You have a bare chance of marrying somebody who will make you a home and who will care for you. Failing in that there is nothing left for you but penury."

The unhappy and misguided girl felt compelled to admit the force of the man's reasoning and she was quite prepared to accept the remedy which he proposed. "In Utah," he said, "this cursed social strife, this life-and-death struggle for money, has no place. Industry is enjoined upon all, but there is a just division of the rewards, and no one suffers while another masses more than he needs. It is a land of brotherly love, where women are honored, where children are welcome, where virtue is a matter of course, and where poverty is unknown. I have no hesitation whatever in saying that a young woman like you would find a place in Utah which would be congenial, and from which you could not be removed by any temporary disaster. Life there is as placid as a summer sky. There is no turmoil, no injustice, no sorrow, save that which is common to all mankind. If you will go I will myself escort you thither, and you will receive an introduction which cannot fail to prove satisfactory."

All this occurred some time ago. The young woman accepted the proposition and came to this Territory. Three days later she became the third wife of a well-to-do saint, who gave her a house by herself, not too close to those occupied by his other wives. She has two children, and is seemingly, a contented and happy woman. She is often referred to as an example of what Mormonism does for the creatures with immortal souls whom Christianity dooms to a useless, a despairing, or a wretched life. Many others like her have come into Utah within the past year or two. Some of them might solve cases of mysterious disappearance, no doubt, but many have come openly, fearing no one. Some of them are women of bad character, perhaps, but from all appearances the majority of them have accepted this chance of living in preference to the hardships of virtue or the wretchedness of a brief career of flagrant immorality in the homes of their youth.

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### Rational Divorce.

IN the Chicago Moral Education Society, the president, Mrs. Lucinda B. Chandler read an essay characterised like all her productions by philosophic thought, from which the following extracts are quoted:

"One justification of divorce is universally recognized by civil and ecclesiastical law, viz: "adultery." If the dwelling together in conjugal intimacy of persons who prefer to be apart, and whose atomic, chemical, and soul life cannot blend, be not adultery, then the meaning of the word is different in regard to human relations than in its use everywhere else. Adulteration is the putting together, the com-

bining of elements that do not belong together. Who can correctly judge if not the parties who have made the experiment whether or not their relation is a real union or an adulterous relation?

"Our unscientific social structure bases the home on civil and ecclesiastical authority. The majority of men and women, perhaps, consider that conformity to the requirements of statute law, and church ordinance constitutes the sanctity of marriage. Until higher knowledge of the divine laws that constitute a real union of man and woman are entertained, legal regulations must prevail.

"If the sentiment recently expressed in the *Christian Union* was representative of the manhood of our country, that "the family is an organization which is by necessity a despotism," and that every maiden should take into account "the fitness of her lover to be the master of herself and her children," — we could hope as disfranchised citizens to accomplish very little in seeking to influence the minds and votes of our lawmakers.

"The only possible benefit of legal interference with the relations of men and women, is the protection of the child. A state of society in which women would enjoy opportunity for financial independence with man, could secure this protection, because, first, it would diminish the number of marriages based upon the necessities of women; second, because the mother would be financially competent to provide for the child, and, third, because in co-operative associations all children become to a degree sufficient for their protection, members of a common family.

No benefit can possibly come to the child ante-natally or post-natally who is bred by parents who cannot live together harmoniously. No state of society, no law, ecclesiastical or civil, has any justification in favoring the existence of such a parenthood. Not only a departure from the marriage vow, but intemperate requirements that bear harmfully upon the wife;—non-adaptability in sex union — and incompatibility of temper; would seem to be reasonable causes for separation and divorce, in addition to habitual drunkenness, desertion, cruelty that consists of violence to the person, and the licentiousness legally termed adultery.

"Discord, inharmony, variance, and endurance of wrong bottled up by statue, do not make home in a true or beneficent sense, nor save society from their ultimate evil results.

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## Home Influence on Heredity.

BY M. A. RODGER, IN THE WOMAN'S TRIBUNE.

No sign of the times is more encouraging than the increased attention given to laws of hygiene and heredity. This has been, and continues to be greatly accelerated by the entrance of women into the medical profession. They publish books relating to maternity, and in private and public are helping women to that knowledge they need.

Could our fore-mothers have had these opportunities they would have learned how to bequeath the sound nerves and strong constitutions, which in so many instances passed away with them. Why? Because ignorant of the laws of heredity, they did not know that a mother overtaxed physically and troubled mentally as to how she shall make ends meet, cannot do justice to her unborn child, by endowing it with a symmetrical organism. It is safe to say that more than half the American children are ushered into life tired and nervous. Ignorant and inconsiderate parents, not knowing that conception should take place only when they are in their best condition mentally and physically, deprive their children of half their vitality, which is their right. For example, among my acquaintances is an old lady in her sixty-fifth year. When about twenty-three years of age, she married a young farmer; they settled in the Western Reserve. Like other pioneers, they met with many difficulties, but both were brave and strong. As the years flew by, twelve children came to gladden their home. Did this stirring young wife relax her labors to give to the little ones that vital force which she alone could bestow? By no means. She daily milked the eight cows, made the butter, fed the poultry, cooked for the hired hands in haying and harvesting, washed the clothes, and made and mended not only her children's, but her own and her husband's garments. Two years ago she was still a hale old lady, intelligent and able to earn her own living with her needle. But her children, alas! It has been truly said: "Draw a bill on nature and she never fails to honor it." Not one of the seven children living equals its mother in intelligence—not one can be called strong and healthy. The daughters especially seem to have suffered, and in their turn are weak mothers of still weaker offspring.

If every mother could know that during the period of gestation only loose, easy clothing ought to be worn; that the diet ought to be simple and the hours regular, and that she is committing a *sin* against her child when she overtaxes herself in *any* way, how perfect and beautiful a manhood and womanhood might not the next century see!

One of New York's eminent physicians relates that while traveling in the far west, he stopped at a cabin away up in the mountains. The family was large, and with one exception coarse and low. This exception was a daughter of about eighteen years of age, tall, pretty and ladylike. Dr. C. said to the mother: "This surely is not your child?" The mother replied in the affirmative. "How do you account for the difference between her and your other children?" She could not tell, but the doctor by skillful questioning found that before this girl was born, a peddler had stopped at the cabin, and among his wares had an illustrated copy of Sir Walter Scott's Poems. This book took the mother's fancy, and purchasing it, she read the "Lady of the Lake." She had, "just because she liked to look at pictures," dwelt on the engravings of the beautiful Helen, until they were photographed on her brain and her unborn daughter. Dr. C. in his lectures on Heredity, considers this case as a forcible illustration of the manner in which a mother may determine the intellect-

ual and spiritual status of her offspring. But let me say here, the interest in religion, education, art, etc., must be genuine. The parent must cultivate this interest for its own sake — not merely because she wishes her child to be developed in these directions. She should have in her home, pictures and statuary. The cheap yet perfect photographs of fine paintings and sculpture, enable even those of most limited means to have, practically, works of art in their possession. The Spartans understood this law of nature in its physical operation, and surrounded the mothers of their nation with the most beautiful models of the human form. They adorned not only their private dwellings with them, but their public places, that the admiration for grace, strength and symmetry might be awakened in all. The result was that the Spartans excelled all the other Greek tribes in physical strength and perfection. Had they given the same attention to mental and spiritual culture, Sparta would have made for herself a name even more glorious than did Athens.

The women of America have grander opportunities than had their Greek sisters. Would they have patriotic sons and daughters they must be interested in the government of their country, and all that pertains to its welfare. Would they have their children excel intellectually, let them endow them with a love for study. Do they desire to see them pure, noble, aspiring to the highest things in life, then let them transmit these desires daily, from their own souls.

“Ah,” says one, “you forget that children have fathers!” No, the father’s part is great, for as his example is good or evil, so will one or the other be made the permanent character of some of his children. How few fathers think of the tastes and practices which they are transmitting to their children of the nerves and will weakened by the tobacco habit, by the desire for intoxicating drink, and the moral nature debased by indulgence in obscenity and bad language. Can the mother undo all this? Alas! No. But let the mother thoroughly know herself — read medical works and talk freely with her husband about these things. And let her be determined that so far as in her lies, her children shall not enter life halt and maimed, but with sound mind in strong bodies.

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### **The Peace Congress in June.**

(LETTER FROM AMANDA DEYO, AMERICAN DELEGATE IN THE  
WOMAN’S TRIBUNE.)

THE sessions of the Peace Congress at Paris were held with marked influence and power; the attendance of delegates from the Parliaments of Europe, England, Denmark, Italy, Switzerland, Spain, and France, taking the lead. Frederic Passy, of the Chamber of Deputies, France, who presided at all its sessions, is a man of rare talent and ability, exerting a powerful influence in the young republic. He welcomes most cordially woman’s influence, and the women delegates from America were accorded equal influence and position

in the Congress with the men. The able Frenchwomen who are taking the cause of Peace so assiduously in hand, are M. Julia Touissant, Director General of the Lemmonier Schools in Paris, a woman of rare intellectual ability, and extremely broad and liberal in her views; laboring equally for woman's enfranchisement and every beneficent movement that can in any way better the condition of humanity. Mademoiselle Taxil, her earnest co-worker, is a very bright young Frenchwoman, giving the best years of her life in these noble movements also. Madame V. Griess Traut, an aged woman, with Marie Gœgg, are the grandmothers of the Peace and Suffrage movement.

The Peace Congress was divided into sections, each department with specific work before it. The department of "*Legislative Arbitration*," to appeal to all the thrones of Europe and the governments every where to assist in forming a permanent Court of Arbitration, with a duly "*Authorized Commission*" to visit all governments, and secure influence and financial support.

The department of "*Law*."—Under this section: Labor for the elaboration of a Code of Law, upon arbitration between the nations of the world. Great schools of law are to be appealed to, to assist in this labor like the great school or college of law at Ghent, that is the standard for Europe, that they may be interested co-laborers in this beneficent work of humanity.

"*Economic and Moral Influence of Peace.*"

This section comprised the influence to be exerted upon all public and private schools of instruction for the young; the re-writing of our histories, and leaving out the prominence there given to war, and replacing this by the facts of the economy of patient labor of tongue and pen, and all the moral forces that have ever been in action to build up any great state or government. To compute the cost of war, in its loss of men in armies, the enormous expense of a standing army, its armaments, war vessels, armories, etc. The moral influence of Peace brought out the frightful condition of Barrack Life for the Soldiery, and the destruction of our young girls in these sinks of pollution.

It was the grandest sight I have witnessed on earth, this meeting of the men and women of all nations—their hearts fired with the holy zeal of our Divine humanity as given by our Prophet: "Peace on earth, good will to all." Frederic Passy in his opening address, said the causes of war were, when grievances existed, and complaints were made—they would say "keep still; you must say nothing," and hence grievous wrongs were allowed to accumulate with no redress but that of an outraged and wronged people, oppressed beyond endurance and then breaking forth in war against their tormentors. Now Peace proposes to hear all complaints on both sides—right the grievances through an able Court of Arbitration, composed of the best minds of the "Nations of the World," working under a code of law, that the nations establishing arbitration have given their agreement to.

The Woman's Congress opened by the president, Maria Deraismes,

and an allocution by Leon Richer, was largely attended. This also is divided in sections — historic, economic, moral, legislation and law. I was delighted to find the interest and marked ability shown by our French sisters. Maria Deraismes reminds one very much of our beloved Mrs. Stanton, in her statesmanlike powers. Dr. Blanche Edwards, from the Hospital of Paris, read a deeply scientific article, drawn from her experience of the subjection of woman as to-day is manifested between men and women in France.

The sessions of the Peace Congress closed by a reception given them by President Carnot, in the beautiful gardens adjoining his mansion. The Woman's Congress closed with a banquet for all the delegates and members, June 30th.

Another Congress follows this of the Works of Women, in the grounds of the Exposition, July 13th. This is under government patronage, and they are aided financially. The women of France excel in business, as they carry on great commercial enterprises, but having so little influence in legislation, are oppressed very greatly. Madame V. Griess Traut, under the section *Moral* of the Woman's Congress, gave the wretched condition of the women workers, who operate the sewing machines. It reminded one of the relations of our Helen Campbell, entitled the "Prisoners of poverty," that aroused our people so much in America. Noble workers in America, I know you will feel deeply grateful with myself for this opportunity of a glimpse into the true and noble hearts of our French sisters, who are laboring as our women of America. — *Amanda Deyo, Delegate from America.*

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## Religion and Anthropology.

(FROM AN ESSAY ON THE DECALOGUE BY A. G. MARSHALL.)

Revelation, in countless forms has never ceased, from the beginning of creation. Articulate and written speech is by no means its only channel. The patient and reverent scientist is the apostle of truth as divine as any specifically uttered to the ear and recorded by the pen. At the summit of the scale of sciences discoverable by human understanding is ANTHROPOLOGY, which includes the elements of Psychology, and forms the true link between natural and spiritual knowledge — between the physically tangible phenomena we arrange into physical science, and that supreme science, Theology or Theosophy which the finite mind can scarcely more than name, but which comprehends all other sciences, if they are honest, and forced to recognize as preface and sequel, as providing the first cause and receiving the final result of themselves.

In many respects the fruits of Dr. Buchanan's investigations of the physical and psychic functions of the human brain, have all the force of a revelation. If the decalogue had never been written, its mandates might all be declared from the study of cerebral functions. As it is

the ancient tables of law confirm the truth of Anthropology, and the latter illustrates and amplifies the wisdom contained in the "Commandments."

Above all the other organs of the brain, both in position and in elevating influence on the character are located the faculties of love and religion, the portal of influx from the spirit world, and of efflux to the soul from the material organism. In the dominion of this region over all below it, which will be exactly proportional to the loftiness of the conscious ideal of God's relations to man, lies the proof of the fulfilment of the first commandment and consequent rectitude of the whole man. If any other faculty or set of faculties dominate this, whether of the intellectual region, the philosophic, the emotional, the heroic, the social, the acquisitive, or any other down to the animalism of the basal organs, that brain is the temple of a soul that worships some "other God," whose altar if not always distinctly visible in the form of head or feature, may be instantly discovered by Psychometry, and whose influence will inevitably appear in a life more or less degraded below the perfect ideal.

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### "The Stuff that Dreams are Made of."

SEEMS to be the kind of stuff that suits those who have been captivated by ancient Hinduism wearing the label of theosophy. Sensible people naturally feel some curiosity to know something of this queer style of literature coming from Asia. It will not take a great deal to satisfy them, and so we can afford to give a little space in the JOURNAL OF MAN for extracts, from the American organ, "*The Path*." Its August number contains the following important matter apropos to nothing.

"Sunday night I witnessed a boxing match between a cream-colored man and a cream-colored monster in the shape of a large dog with a perfect and intelligent man's face. The man was about twelve feet high, and finely proportioned, with a cream-colored suit of peculiar but artistic garments that were just tight enough to show the shape of the body, with puffs around the upper legs and arms. The dog-man had no clothing, but was covered with beautiful, cream-colored, curly, short hair all over except on the face, which was free from all hair and was calm and beautiful. This man-animal stood three and one half feet high when on all fours, and when upon his hind legs, about six feet. In the boxing match the man stood on the floor of a large hall, and the animal man on a table which made them the same height when the animal-man stood on his hind legs, which he did during the boxing. The building was a strange, lofty structure, unlike anything I ever saw in this life. I merely mention briefly this incident as one among many that are rising up before me as I move along through a life of close application to the sufferings of others."

The same writer says "there appeared upon the scene a great Atlantean and a Superior being. The former addressed the latter thus

"Thinkest thou that thou canst upset this Great Island Ipsthypantha?" I was not only perfectly conscious of the presence of these two beings, but every word was distinctly heard *and seen as well*. This sentence was repeated over and over, till I got up and wrote it down, when the scene passed." This reads very much like the experiences that occur in lunatic asylums.

What can be the utility or instruction of such stuff as this to rational human beings is not apparent. But let us select the choicest wisdom of *The Path*, which the editor gives as instruction given him by a private letter. As Mr. Judge recognizes only Mad. Blavatsky as competent to give authoritative instruction we may suppose that this comes from the great mother of the Theosophic society.

That persons of intelligence should accept such an outpouring of baseless fantasies as divine wisdom, gives us an idea of the power of credulity and its close approximation to delusion and insanity.

*Ques.*—Is there any intermediate condition between the spiritual beautitude of Devachan and the forlorn shade-life of the only-half-conscious reliquæ of human beings who have lost their sixth principle? Because, if so, that might give a *locus standi* in imagination to the "Ernests" and "Joeys" of the spiritual mediums,—the better sort of controlling spirits.

*Ans.*—Alas! no, my friend; not that I know of. From Sukhava down to the "Territory of Doubt" there is a variety of spiritual states, but I am not aware of any such intermediate condition. The "forlorn shadow" has to do the best it can. As soon as it has stepped outside the Kama-Loka,—crossed the "Golden Bridge" leading to the "Seven Golden Mountains"—the *Ego* can confabulate no more with easy-going mediums. No "Ernest" or "Joey" has ever returned from the Rupa-loka, let alone the Arupa-loka, to hold sweet intercourse with men. Of course there is a "better sort of reliquæ;" and the "Shells" or "Earth-walkers" as they are here called, are not necessarily *all* bad. But even those who are good are made bad for the time being by mediums. The "Shells" may well not care, since they have nothing to lose anyhow. But there is another kind of "Spirits" we have lost sight of; the suicides and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now to explain what I mean. Well, this class is the one which the French Spiritists call "les esprits souffrants." They are an exception to the rule, as they have to remain within the earth's attraction and in its atmosphere—the Kama-loka—till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living and artificial life, a chance to overload their Karma, by tempting them into open doors, *viz.*, mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The *Suicides*, who, foolishly hoping to escape life, find themselves still alive, have suffering enough in store for them from that very life. Their punishment is in the in-

tensity of the latter. Having lost by the rash act their 7th and 6th principles, though not forever, as they can regain both, instead of accepting their punishment and taking their chances of redemption, they are often made *to regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-loka*, the land of intense desires, they can gratify their earthly yearnings only through a *living* proxy; and by so doing, at the expiration of the natural term, they generally lose their monad forever. As to the victims of accidents, these fare still worse. Unless they were so good and pure as to be drawn immediately within the Akasic Samadhi, *i. e.* to fall into a state of quiet slumber, a sleep full of rosy dreams, during which they have no recollection of the accident, but move and live among their familiar friends and scenes until their natural life-time is finished, when they find themselves born in the Devachan, a gloomy fate is theirs. Unhappy shades, if sinful and sensual they wander about (not shells, for their connection with their two higher principals is not quite broken) until their *death*-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the Pisachas, the Incubi and Succubi of mediæval times; the demons of thirst, gluttony, lust and avarice; elementaries of intensified craft, wickedness, and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulsés, at last, — at the fixed close of their natural period of life — they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction."

The most ample, varied, well-tested and decisive communications from our departed friends under the guidance of careful scientific methods show that the foregoing is but a wild and superstitious fiction. Why has it any acceptance whatever! Simply because there is a class of people who have no sympathy with careful investigation, who delight in the marvelous and in the exercise of a blind faith.

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### Empty Biological Talk.

PRESIDENT ELIOT of Harvard at the annual festival of the Massachusetts Medical Society contended that the future improvement of the world depended mainly on biological science. This was frankly throwing overboard theology and religion, and was, no doubt, acceptable to the society. He regretted that it was easier to get a school of theology endowed, than a school of medicine — very frank indeed!

"What are the great evils (he says) that afflict mankind and diminish the sum of human happiness. Are they not biological evils? Are they not sterility, and imperfect reproduction, and disease and untimely death." In this he shows a glimmering perception of a great

truth which is too large for his apprehension. He was addressing a medical society within the narrow limits of its ideas, within which all talk of biological elevation of humanity is but futile babble. Their sanitation and medication may give some help and relieve some suffering, but will never cure one of the great evils that oppress the world.

"Imperfect reproduction," forsooth! When has any college or medical body taken up the question of the reproduction of the human race as it should be taken up by philanthropists? The whole influence of the profession and its professional hound, Comstock, has been adverse to the popular investigation and discussion of this subject which is second to none other in importance.

What real elevation of mankind is possible without the elevation of character, and what does the old medical profession as a scientific body, know of human character, its elements or causes, and the possibility of their control? It claims to know almost nothing of the psychic faculties of the brain and soul — it discourages all bold and direct investigation of such questions, and holds fast to mediæval ignorance on such subjects. Its influence is that of a drag-chain on the wheels of human progress.

As a progressive reforming power the medical is a greater failure than the clerical profession, for while the latter has done much for social morals, medical colleges have had a deteriorating influence upon the nobler sentiments, by cherishing a dogmatic selfish bigotry, and suppressing the sentiment of fraternity among the cultivators of science.

The church fails by substituting dogma for love, and the medical college repeats the offence in a more flagrant form. No Biological studies in the spirit of existing colleges will lead mankind to a nobler destiny. The leaders in that direction are not in college harness; they are the friends and champions of peace, of education, of temperance, of labor's rights, of cooperation, of woman's rights, of law reform, of antimonopoly, of nationalization of the land, the armory, and all great affairs which can be rescued from monopoly to be placed in the hands of the people.

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### The Life Elixir of Brown-Sequard.

THE transfusion of blood is an old and well known method of reviving and prolonging life. A great variety of stimulating substances have been used for the same purpose, and a great variety of medicines given by hypodermic injection have proved far more efficient, than when swallowed. Much is to be expected in this direction, and as the famous Dr. Brown-Sequard of Paris has announced the wonderful results of injections of animal matter, many a re-disposed to sneer at him and ridicule his discovery, which may have been introduced with too much enthusiasm for the medical profession. Dr. M. Pallen jocosely describes it in the *World* as follows:

"Dr. Brown-Sequard minutely describes with all gravity and seriousness how he has mingled various parts of several organisms, mixing the gray matter of the brains of some animals, the nerve cells of others, as well as the juices of others, and, by a process of filtration, evaporation, condensation, purification, and precipitation, he has brought forth the true and unadulterated elixir of life!

"He then injected under his skin some twenty drops of this marvellous fluid, and lo! in a few minutes it had become an incorporated juice, following his aged blood-currents, when the crushing aches of a decrepit old man were dissipated into thin air."

After ridiculing the distinguished Parisian author as being in his dotage, he adds:

"Every surgeon has time and again hypodermically injected alcoholic substances as stimulants, and each time with success, provided the real elixir of life, the vital spark itself, had not run down too long. When such is the result, a real elixir will revitalize an almost dying man—but up to this time no one has ever found it, and no one ever will, notwithstanding Brown-Sequard's claims and the statements of others following his wake. Many times have I resorted to the hypodermic syringe for the purpose of stimulating patients who could not swallow, and who also were too weak to risk absorption of stimulants by the stomach, and under such urgent circumstances I have used whiskey, brandy, beef essence, Hoffman's anodyne, solutions of quinine, and they were frequently and successfully tried.

"With regard to Dr. Hammond's verification of Brown-Sequard's discovery of the elixir of life, he has failed to verify anything beyond his statement that pulverized lamb in clear water will stimulate old men when injected under the skin. This is probably true, but it fails in every respect to be an elixir."

The *Popular Science News* says: "Still another alleged discovery only worthy of notice from the previously high scientific reputation of its author, is that of Dr. Brown-Sequard, who is said to have claimed in a paper read before the Paris Society of Biology, that, by injecting into the veins of an aged or infirm person, a secretion obtained from certain glands of recently killed animals, strength and vitality can be restored and youth renewed, thus realizing the ancient fable of the magic fountain. The results of an experiment upon himself were, he said, most successful. We are in doubt whether to take the report seriously or as one of the numerous newspaper hoaxes which are so frequently perpetrated upon the public."

On the other hand the London *Telegraph* says "Despite the sarcasm, general and professional, with which the recent experiments made by M. Brown-Sequard were greeted, there seems to be, after all, some efficacy in the ugly *Elixir Vitæ* invented by the aged and respected physiologist.

A young physician, Dr. Variot, who has already been successful in removing tattoo marks from the skins of several civilized savages, has been induced to test the efficacy of M. Brown-Sequard's "Life Mixture." He pestled together portions of the flesh-tissues of rabbits and guinea pigs; diluted them with water, and injected the com-

pound thus obtained into the bodies of three paupers, aged respectively 54, 56, and 68. The men had never heard of M. Brown-Sequard's solution, and were merely told that they were to be injected with strengthening fluid. We have Dr. Variot's word for it that his three patients, who, before being subjected to the wonderful remedy, were weak, worn, emaciated, and melancholy, suddenly became strong, fresh, and cheerful; took new views of life, and altogether felt as if they had received a new lease of existence.

"The experiments failed, however, on two other subjects; but the indefatigable M. Variot is not to be defeated, and he intends to continue his trials, which, in time, will be communicated in all their precision of technical detail to the Biological Society.

A communication from Indianapolis to the New York *Sun* says — "Dr. Purman of this city has just made a practical demonstration of Brown-Sequard's life elixir theory. Dr. Purman easily procured the consent of Noah Clark, who is 50 years of age, generally debilitated, suffers from rheumatism and from disease contracted during the war, and is a very fit subject for the experiment tried upon him this morning.

"Dr. Purman drove out to the stock yards this morning, and selected the healthiest lamb obtainable. The lamb was killed and the necessary parts were brought to his office. The preparation was very simple. The parts were cut and pounded in a mortar, or thoroughly 'trituated.' Two drachms of water was added and the preparation was carefully filtered. The result was a reddish fluid — the elixir. One and a half drachms of this were injected into the emaciated arm of Clark a little below the shoulder with an ordinary hypodermic syringe. Granville Allen and Dr. Theodore Parker were present during the operation, which took place within two hours after killing the lamb."

"A few minutes after the operation, a reporter called at the office and saw Mr. Clark. He was a limp picture of dejection, and seemed to have little vitality."

"You know how you feel sometimes when you get up in the morning," he said, "you feel sleepy and lifeless, and unable to do anything. That's the way I have felt ever since the war."

"About four hours afterward Mr. Clark walked down town from Fort Wayne avenue, and climbed up two flights of stairs without stopping. "I feel a decided difference," he said positively.

"It used to take me an hour to get down town, and this time I have walked it in twenty-five minutes. I have not felt this way for twenty-five years. I have a new vitality. I do not drag my feet along, and it is no trouble to hold my head up. I used to go along bent over."

Clark stood quite straight. "The doctor noticed an improved look in my eyes and more strength in my walk," he added. Before I could not read a newspaper without glasses, as I now can. The injection has certainly done me good. Whether this will last or not I don't know, but I hope it will."

"Clark to all appearances was certainly improved. His complexion and eyes clearly indicated an exhilarated state.

A communication to the *Boston Globe* from Detroit says :—

"Dr. John W. Palmer, a prominent physician of Detroit has been experimenting with the elixir of life, and with remarkable results. His patients are 60 and 70 years old respectively.

The elder man was decrepit and had been in failing health for years. The first injection seemed to put new life into him, and with the second administering the effect has been remarkable. He walks erect, has the appearance of long life ahead of him, and says he feels stronger than for years.

"The younger man did not indicate such pronounced results on the first trial, but with the second he showed the rejuvenating effects, and asserts his belief that the new remedy is a life preserver if not a cure-all.

"Dr. Palmer says: "I have just begun experimenting. I do not know what the discovery may result in. This I do know, that an immediate effect is to exhilarate and tone up. I believe that in many cases it may save life in bridging over a crisis. The preparation is in no sense dangerous, for an antiseptic enters all its composition, and its base is from the healthiest of animals."

As the reader is probably curious to know the exact formula of Brown-Sequard, we must resort to a Medical Journal for what the factitious modesty of the newspapers has suppressed. This is what the *Boston Medical and Surgical Journal* says, under the heading of "The testicle as a rejuvenator" with a feeble attempt at ridicule which is omitted.

"Twenty years ago, at least, Dr. Brown-Séquard exhibited tendencies towards a belief that the testicle might be of value for other purposes than the impregnation of the ovum, provided it was taken when young,— that it was competent, when its vital principles were properly injected for the respective purposes, not only to call into existence the very young, but to rejuvenate the aged.

It seems that this idea has continued to germinate in the brain of the learned, but eccentric physiologist all these years. In 1875 he made experiments with grafts of testicular tissue upon dogs, and to his delight succeeded, as he thought, in renewing the youth of one wretched old cur. Since then he has continued these strange investigations at various times, and during the month of June this year, made two separate communications to the *Societe de Biologie* of Paris upon this subject, describing the methods used and the supposed results. He, apparently, thinks he has discovered a sort of *elixir vitæ*, or fountain of perpetual youth, of simpler composition than those elixirs so sedulously compounded by the mediæval philosophers, and easier of access than the elusive fountain which enticed poor Ponce de Leon to his fond and fatal journey.

According to the reports of Brown-Sequard's communications given by the French journals, he has been experimenting with a fluid obtained by crushing and washing the testicles of young animals, which was mixed with blood from the spermatic veins and water. This

fluid he injected into his own subcutaneous cellular tissue almost every day for two weeks, with results so gratifying that he hastened to communicate them to his biological confreres. Notwithstanding his ripe age, between seventy and eighty years, he experienced a rejuvenescence of all his forces, physical and mental. The former healthy and vigorous contractility of the intestines and bladder had returned, as also had his general muscular strength. Intellectual labor had again become easy to him.

“Dr. Brown-Sequard did not succeed apparently in inoculating his hearers with his own enthusiasm for his procednre. Scepticism and and physiological objections found expression through M. M. Dumont-Pallier and Féré.”

A physiologist so able and learned as Brown-Séquard should have received more courteous treatment for so valuable a suggestion based on his professional experience. That the seminal fluid is a more invigorating element than common blood is nearly self-evident. It is from that fluid that our own lives began, and that the entire animal kingdom derives its continued existence. It is essential to the full development every male being, and its unusual loss produces a sudden prostration of life. Doctors may sneer as they usually do, at any very good news for humanity, or any very great discovery, but the famous Frenchman has added to his reputation as a pioneer in science.

Injections of course have their difficulties and objections. The transfusion of blood from which so much was expected, is seldom resorted to. Dr. Loomis of New York who engaged actively in the new process has discontinued on account of some evil effects, and a Western patient is reported to have brought suit for damages from the operation.

Evil effects are to be expected of course from imperfect methods as Brown-Sequard says that the material should be obtained from the guinea pig and should be filtered through the Pasteur porcelain filter—a filter which removes all solid substances, and has been used to produce the purest water.

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### Scientific Intelligence.

LIBRATION OF CLIMATES.—The libration of climates across the North Pole is a law of meteorology which I have not seen mentioned by writers on such subjects. Yet it is entirely self-evident that a north wind on one side of the globe bringing down the polar cold atmosphere, must be accompanied by a south wind on another side carrying northward the heat of the tropics. Hence when it is cold in America we have unusual heat in Asia or Europe, while our hot seasons must produce coldness on the opposite side of the globe. The singularly cool summer we are enjoying at present, enabling us in Boston for a great part of the time to wear heavy woollens has been accompanied by great heat in the East. At Odessa, Russia, one hundred degrees east of us, an Odessa correspondent says:

"Never within the memory of the oldest British resident here has such intolerable heat prevailed in this region of southern Russia. Deaths from sunstroke occur almost daily even among the native laborers. For the last ten days the thermometer has never registered less than  $144^{\circ}$  at noon. One day last week it was  $130^{\circ}$  in the shade. Out of the reach of artificial irrigation all vegetation is parched and withered. The long scorching days, unbroken by even a passing thunderstorm, succeed each other with perfect regularity. Even after sundown there is no breeze; and the nights are so sultry that sleep is impossible. A sunshade is necessary as early as 5 A.M. From what I saw and heard at the bacteriological station one morning, it would appear that there is, after all, some truth in the old theory of the dog days. On one day alone twenty-one cases of bites from rabid dogs were received at the station, and during the last twenty days no fewer than thirty-eight cases of hydrophobia occurred within the city, and were treated by Pasteur's system of inoculation."

**THE AIR ENGINE.**—The superiority of air over water as a medium for the generation of power by caloric is obvious in the fact that a pound of air requires hardly one-fourth as much caloric to raise its temperature as a pound of water either as a liquid or as steam, while there is no loss by the latent caloric, nine hundred and sixty-six degrees, of which pass into steam. The first proposition to utilize this law for the production of power was made by Father Dr. Joseph Buchanan, sixty-five years ago at Louisville, Ky. He published the plan of a simple air engine, but having had some unpleasant experience as to the unprofitableness of inventions to inventors he did not attempt to execute the plan. Long afterward an air engine was introduced by Ericsson of New York, and considerably used notwithstanding its cumbrousness and feeble power as it worked at little over atmospheric pressure. About twenty-one years ago I patented a high pressure air engine called the thermo-static as it used the same caloric several times in succession, which was both extremely economic in fuel and light in construction, but the enormous expense of new constructions compelled me to abandon the enterprise before completion, knowing however, that it embodied the maximum production of cheap power.

Now it is announced that an air engine is in successful operation at 122 West First Street, South Boston, invented by Woodbury and Merrill who say they have been thirty-five years employed in perfecting it during which time they have built thirteen engines and spent \$150,000. This engine which has the merit of absolute safety, develops a horse power on a pound and a half of coal per hour. From the description, its principle of operation is substantially the same as that of my thermo-static, and it is gratifying to find a scientific truth at last established by men of the untiring energy necessary to introduce new principles in science. He, who would help the world onward, should first become a millionaire.

**ELECTRIC WATCHES AND CLOCKS.**—M. L. Hussey, of Menlo Park, N. J., has secured a patent for a watch to run by electricity.

Mr. Hussey has been eleven years at work on his inventions, and has secured patents on thirteen appliances necessary in the manufacture of his clocks and watches. There are four of these, including a marine clock. The peculiarity about these, explains *Popular Science News*, is the gravity movement, which, aided by a small electric current, moves the pendulums of the clocks and the large balance wheels of the watches. The battery is inclosed in the watch case, and with it the time piece will run for a whole year without any attention. In time it is expected that five year watches and clocks can be manufactured. The new watches and clocks contain only one-third as many parts as the ordinary instrument."

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### Miscellaneous and Critical.

INSANITY RESEMBLING OBSESSION. — The New York *Sun* of July 25th, gives the following report of a singular case: —

CHICAGO, July 24th. — Harry Munzer was brought before Judge Gary this morning to be examined as to his sanity. He is about 27 years of age, and a fine looking young man. For four years he was entry clerk for Edson Keith, and his expertness in figures was considered something wonderful. He had been subject to gloomy spells at periods about two years apart, during which he would become a recluse for weeks at a time. He spoke of these.

"Just tell us about the last one," said the Court.

"I feel something approaching heavily," said the witness, "but I can take care of myself here."

Beads of perspiration stood on his brow, but he displayed no nervousness. "The queer sickness came on me again about a year ago," said he, "and this time I became much alarmed at the developments. I seemed to be approaching a state altogether different from the natural one. An ague-like feeling crept over me, beginning first in my brain. I was then living at my father's house on West Lake street. My mind did not seem growing weaker, but it seemed to be altering its functions materially. Presently the sight of a tool or anything with a blade would start every fibre and nerve in me to tingling and I became afraid of myself — afraid for my friends. I felt an impulse growing upon me to harm or kill. I knew what I was about. I recognized the faces of my friends. I had a cool control of my mental faculties. I was not out of my head in the least, but there was a desire which seemed to be muscular as well as mental, and wholly apart from my natural volitions.

"My father saw only the outside of this, and I dared not explain to him the complete revolution in my being. He sent me to Lake Geneva to be treated in a private institution there, and now for seven months I have been there under the constant care of several experienced physicians. They have been unable to assist me. I grew worse. I knew it and realized the dread change. Never have I lost

my senses. The doctors gave me chloroform, but I fear that it has hurt my nervous system and served to augment this fearful development rather than cure it. We consulted and thought a change would be good for me. I now insist that I be placed somewhere so I may be watched and treated differently. The week I have been here since I left Geneva I have not been home, I will not go there. I believe that some rapid change for the worse would take place immediately should I go back. This mania would unman me and force me to do that which I have been battling against. I would kill them. I might kill myself, and yet I would know what I was about."

What terrified the jurors was the complete change in his features as he proceeded. From an innocent, harmless expression at the beginning, his features wore a look of extreme cunning, and malignity. As he proceeded deep lines appeared in his cheeks beside his nose. The eyebrows fell dark and the corners of the mouth drew down. His forehead wrinkled up as an old man's, and his voice actually changed so that a listener might have supposed that a man of 45 was talking. The words came from deep down in his chest, and, in fact, the aspect of the man was changed. He bent forward in his chair, his shoulders stooped, and his eyes became watery. It was remarkable. The Court gazed at the phenomenon before him in astonishment. When the narrator reached that portion of his recital where he spoke of killing, the jury gazed upon the face of a man about to commit murder.

"That will do," said the Judge in a husky voice.

Munzer was startled at the command. He looked up wildly, then fell back in his chair, half exhausted, with a sigh. Tears fell down his cheeks. The wrinkles disappeared from his forehead, the fiendish expression left his face, and a minute more he was the young man Harry Munzer again with the innocent face.

The jury brought in a verdict finding him insane.

LENA LOEB. — According to the *Democrat*, Topeka, Kan., Lena Loeb, the "Rocky Mountain girl," with the mysterious power, has astonished the public there at Crawford's opera house. Her strength, it is claimed, is a great surprise, equal to the combined power of several strong men. She also performs many wonderful mind reading tests, and those who are doubtful of her gifts are given every opportunity to satisfy themselves. — *R. P. Journal*.

THE LIGHT OF EGYPT. — Not having time to examine this work as it deserves, the following expression of the well known lecturer, J. J. Morse, is quoted as probably a judicious estimate: —

"What does it all amount to? The question is difficult to answer satisfactorily. To the mystical it will be a wonderful book; to the materialistic it will seem to be an inversion of natural law and phenomena, from reasons already stated; to the coldly critical it will be an ingenious series of speculations more or less logical and harmonious; to the Spiritualist who is a reasoner it will look much like Spiritualism tinctured with Theosophy; to the Theosophist it will be

a book to be sneered at and condemned. To the candid critic it is a book of interest, rather than value, a book for the curious rather than the truly studious. It is a straw upon the stream, but it has far more of India than Egypt, and is more after the lines of the spiritual than the hermetic philosophy."

"It is emphatically a work that must be taken upon trust. One most pertinent question must be asked: i. e. How can our author write a chapter upon 'adeptship,' when, since his book was published, he distinctly denies being an adept? The book will certainly stir up controversy, and provoke thought; so far it will be good. It is more clear and intelligible than any other work on like subjects, and while by no means agreeing with its major part, the writer urges a careful and conscientious perusal be given what is, in the premises, a remarkably concise, clear, and forcibly interesting work.'"

The review of this interesting volume in the *New York Sun* speaks of it as unintelligible absurdity and pours upon it a volume of dull buffoonery, intended for exruciating wit, a course often pursued by self-conceited conservatives.

THE BLUE COLOR OF THE SKY—was explained by Professor Tyndall, as due to the presence of minute particles unable to reflect any other color. Professor Hartley has recently shown that it arises from the action of ozone on the light to which it gives its own blueness.

INSPIRATIONAL WRITING. — A successful writer speaks as follows in a private letter. "I know what it is to carefully plan an article, to study upon the subject to be treated, classify my ideas systematically, and work from the beginning to the end. I have also experienced a method of writing very different from this, in which I have been entirely ignorant of what I was about to write, and when the ideas have literally come to me at the point of my pen. I used to express it that 'I dipped them out of the inkstand.' At such times the impulse leading me to write is imperative. In this manner I have written poetry, line by line, never even knowing my subject, until developed by the poem itself. At these times I am in a peculiar dreamlike condition when nothing seems real around me. These experiences date back almost as far as I can remember, for when a child of seven years I learned to write down the poems that came to me. Young as I then was, I realized that these poems were not my own, but were dictated by a superior intelligence, who or what I did not know, nor did I venture to express this conviction for fear of ridicule. This was before the days of modern spiritualism."

TRIUMPH OF LIBERAL PRINCIPLES.—The Supreme Court of Maine has rejected the prayer of the doctors to enforce the medical law that was vetoed by the governor. Thus Maine remains free. The Supreme Court of New Hampshire has pronounced the restrictive medical law of that State unconstitutional. Thus New Hampshire is free, and it is probable that similar decisions may be given in other States.

## Chapter 2. The True System of Anthropology.

THE experimental development of the functions of the brain, must constitute, when completed, the science of man. That science has not at present any systematic existence. The only word in our language which indicates such a science is seldom disturbed from its repose in the dictionary, because there is no system to which it can be applied.\* Now we are compelled to use this term ANTHROPOLOGY, because the study of the brain is the study of man.

Heretofore, in place of one system of Anthropology, we have had four or five partial sketches of man.

From the earliest periods men have speculated on the human mind, consulting their own internal consciousness, and the facts of daily observation, for data in their reasoning. As each philosopher differed in character, the consciousness of each was different; and, consequently, the doctrines. But when the correct data have been obtained, metaphysical reasoning upon our faculties traces their relations, and analyzes each compound faculty into simpler elements. The more rigorous the analysis, the fewer simple faculties are recognized: One admits Memory and Reason as distinct faculties; another analyzes them into a simple power of Association. One may recognize twenty elements of character, another may reduce them to ten, and a third may reduce them, by a more rigid analysis, to two. He may prove that we have but the powers of perception and of association; and out of these simple elements he may construct all the compound faculties of will, memory, reason, fancy, and all the emotions and passions. The same process of reasoning carried one step farther simply results in this: that we have a primitive power of mind, from which all the various faculties arise, and here we are at the end of the analysis. The metaphysical plan, therefore, results in nothing; applied to the determination of our primitive faculties, it is more perfectly nugatory in proportion as it is more perfectly carried out. The speculations of Leibnitz, Descartes, Locke, Hartley, Condillac, Kant, Hegel, Schelling, Hamilton, Cousin, and a score of other eminent psychologists have been utterly barren of all useful results.

Phrenologists, avoiding this destructive analysis, look at human nature as it is, instead of looking for a theoretical substratum. They are in advance of metaphysicians, as chemists are in advance of the alchemists. They recognize certain faculties and passions as essentially distinct: and like the simple bodies of chemistry not to be confounded, and not composed of the same ultimate elements. They seek to locate these faculties and passions in the portions of the brain which they occupy, and in the general results they are sustained by the common observation of all who have studied crania.

Yet it is impossible, by craniology, to form *an accurate science*, on

\*This sentence was written forty-five years since, and was then strictly true. Since that period the public mind has been much aroused from its torpor on such subjects, and the word is no longer so unfamiliar, but when I first brought forth the word *Anthropology* as the representative of the new Science, (1843,) I was gravely admonished by a leading New York editor that such a word was entirely inappropriate, as it signified merely the anatomy of the nerves! The recent use of the word *Anthropology* among Scientists, however, does not indicate that they have a *System of Anthropology*. It is simply used to signify the department of knowledge to which their detached observations in Ethnology and Sociology belong.

account of the irregular and uncertain thickness of the skull, and the varying conditions of the brain. Craniology, thus far, has made but an imperfect survey of the organs — has not developed the functions of the *concealed base of the brain*, and has given its phrenological without its physiological powers. It is therefore, but a partial view of the human constitution.

Physiology and Anatomy explain our bodily constitution and functions, but without explaining the source or moving power of all these functions. While they refer everything to the brain and nerves as the source or seat of every function, they tell us little of the power of the brain itself, which is the master of all. They deal in facts, or effects without causes; and until they rise to a recognition of those ultimate causes, they cannot be philosophical or satisfactory.

The natural history of man, and his general social history furnish a vast magazine of materials, but they do not furnish the philosophy or explanation of their facts.

The experimental operations of Animal Magnetism have furnished us a stock of very wonderful facts, without any explanation — shedding a meteoric light over the constitution of man, but leaving us enveloped in night and mystery.

Neither of these is a system of Anthropology; nor do all of them put together make a complete science of man. They are unconnected, partial surveys of the human constitution. History offers us a store of materials; Metaphysics, a mental alchemy; Phrenology, a comparison of the mind with the brain; Physiology, a survey of the body; Animal Magnetism, a collection of wonders.

These fragments of Anthropology, uncombined as they are, resemble the planets of the solar system, void of a sun, wandering in lawless orbits, and often in collision with each other. The brain is the sun — the centre of the true Anthropology. Physiology receives its downward influence, or manifestation in the body; Phrenology its higher influence, or manifestation in the mind; Animal Magnetism is the display of a few of its most remarkable faculties, and all history is but an extensive display of its capacities.

Anthropology, taking the brain as a causal centre, and tracing therefrom the sciences of its effects, unites them into one harmonious system — a full and perfect science — tracing the relations of man upward to the spiritual world and the Creator — downward to inorganic matter, and all that affects his physical life — inward to his own constitution and conscious life, and around to his fellow beings — it enables us to comprehend his true position, and the laws of his life and growth.

Not only does it complete, connect, and unitize the fragments of anthropological science; it supplies a great hiatus in the circle of sciences relating to man. The broad foundation of Anthropology has been carefully laid by anatomists and physiologists, in describing the structure and operations of the body. In the regular progress of science, they should have next developed cerebral physiology. But this superstructure has not been reared upon the anatomical foundation. The incomplete attempts of vivisectioners and pathologists have

left the physiological edifice in an unfinished and unsightly condition. No one has appeared to complete this undertaking.

The imaginative metaphysical architects who build from above downwards, have erected a misty and intangible superstructure above the unfinished work, but have not yet reached down to its solid walls, or established any connection between themselves and the anatomists. Metaphysicians and psychologists have given us a vast deal of philosophic speculation concerning the mind, but have contemplated the mind entirely apart from the body. Whether the edifice erected from below can unite with their airy structure above, as a part of one great whole, remains to be seen. Thus far it appears impossible.

In this state of progress Gall perceived the immense void, and attempted to establish a connection, by building upward. He built up the unfinished department of CEREBRAL ANATOMY, and upon that solid foundation erected a system of mental philosophy, which thrust aside the misty systems of his predecessors. They scoffed at his creation as a rude unfinished work, without system or architectural ornament, and without the necessary elevation for man's spiritual dignity. Nevertheless, his work was well done, although unfinished and rude, and the greater portion of his Cyclopean construction will permanently endure.

But Gall did not finish the anthropological edifice. He demonstrated many of the connections of the mind with the several portions of the brain, but he did not demonstrate the relations of the brain to the body as its physiological governor, nor did he demonstrate the relations of the mind and brain to the higher realms of Pneumatology. He demonstrated CEREBRAL PHRENOLOGY alone; omitting CEREBRAL PHYSIOLOGY and CEREBRAL PNEUMATOLOGY. Thus he occupied an intermediate position between Physiologists and Psychologists without coming into actual contact with either — there being intermediate undeveloped sciences on either hand, separating him from the Pneumatologists and Psychologists above and the Physiologists below.

It now remains to fill these vacancies — to trace the functions of the brain in connection with the body, and thus establish CEREBRAL PHYSIOLOGY, which completes the structure of anatomico-physiological science. To this must be superadded a true CEREBRAL PSYCHOLOGY, by correcting and completing the discoveries of Gall — a system of Psychology with a scientific cerebral basis, which shall give us the laws and natural history of man's spiritual nature, as well as the common external phenomena of mind.

Thus it is necessary to create new departments of science — CEREBRAL PHYSIOLOGY, towards which we have but a few facts furnished by vivisection, by pathology and by inference from the discoveries of Gall, CEREBRAL PNEUMATOLOGY for which we have a liberal supply of materials furnished by historians, metaphysicians, psychologists and magnetists, and CORPOREAL PSYCHOLOGY or SARCOGNOMY which traces the relations of the soul to the body as well as the brain. If in addition to this we shall discover in the constitution of man the

great dominant laws or principles which connect the Anatomy, Physiology and Pathology of the body with the CORPOREAL PSYCHOLOGY, CEREBRAL PHYSIOLOGY, PHRENOLOGY and PNEUMATOLOGY making them all one compact unitary science bound together by the higher law of PATHOGNOMY, then indeed may we say ANTHROPOLOGY exists as a science and philosophy.

Let us now take the bird's-eye view of this grand and comprehensive science, by retaining which in the mind we may study with more satisfaction each department in succession.

Life is inherent in a subtle immaterial element which cannot be subjected to physical measurement or chemical analysis. This element exists in the cell germ of a human being, which is not to be distinguished from that of another animal but contains in this invisible element the potency that determines its growth and destiny as a man or woman which after carrying its career to the end leaves the body, all unseen, as a lifeless mass of organized matter apparently the same as before death, but lacking all that gave it power.

The departure of that element which constitutes the life of the body may be seen, not by solar light but through the subtler medium which ministers to clairvoyance, and the continued existence of that element which is our essential self, the element that thinks, and wills, and loves, after it has left the body may be recognized through the psychometric faculty not only by a few gifted individuals, but by millions of the human race in all nations. This demonstration of life and immortality by Psychometry is one of the most important contributions to human knowledge, since it not only assures us of continued life under happier conditions than are known to earth, but enables all mankind to solve for themselves the problems of religion which have been darkened by the mists of theology.

These investigations which develope our Pneumatology, are sustained and enlarged by the psychometric revelations of Paleontology and history. Thus does Anthropology illustrate our destiny in the future ages in comparison with which our life on earth is of trivial duration, though of immense importance as the beginning and organizing period of our destiny. Hence the true Anthropologist is profoundly impressed with the importance of an honorable career in this life the consequences of which reach onward in eternity.

The soul life on earth has its conscious centre in the brain and in the extension of nervous matter throughout the body; but as any portion of the body cut off from nervous communication with the brain is outside of our consciousness, the brain must be considered the essential residence of the soul, although the body is also a residence for its inferior faculties.

As we descend in the animal kingdom, the brain declines and its pre-eminent importance is lost, until finally, as in the hydra, all parts of the body are equal and when subdivided each fragment lives as an independent animal.

In the class of Vertebrata, animals with a brain and spinal cord, the lowest type of developement is found in fishes, above which are the reptiles, birds, and mammalia of which latter class man is the

head. The principles which govern the organization and operation of the brain of man extend throughout the brains of the vertebrates, and in the study of the whole animal kingdom we find striking illustrations of the same laws which are discovered in men. The anterior brain is everywhere expressive of intellect, the upper brain of the amiable, virtuous nature, and the lower brain of animal violence or force, while the posterior brain corresponds to the power of command and attains its highest development in man, establishing him as the Lord of creation, but declining and almost or quite disappearing as we descend in the scale.

The development of the brain gives the organic basis of character, and if the brain were always in a normal condition of healthy activity, would indicate the character with substantial correctness to those who understand craniology. I feel great confidence in my estimates of character inferred from the cranium, but I am fully conscious that there is a great deal of abnormal character owing to injurious education, social influences, and unsound health, which cannot be indicated by the cranial form, but stamps itself on the face, the person, and the manner. Craniology always reveals the native constitution of the mind, but Psychometry is requisite to discover its modifications and impairment.

As softening of the brain impairs all its powers and produces paralysis, so there are many other influences and conditions which impair the virtues and intelligence, many of which came from the condition of the body. These Psychometry explores. Yet the revelation of Craniology alone are generally satisfactory, as the modifications of character by circumstance are largely expressed by those organs behind the face which affect its color and conformation, organs of expression, which manifest increased or diminished activity of special faculties by modifications of the features, thus giving a scientific basis for physiognomy.

A glance at the head reveals by its elevation above the brow and the rounded fulness of its upper surface, the power of all the amiable and noble qualities. The convex form, rising above the top of the forehead with an ascending curve, and rising with a similar curve above the temporal arch, gives assurance of the best elements of human nature, amiable, generous, and pleasing, if the development is anterior; firm, faithful, honorable, efficient, manly, and cheerful, if the development is posterior, thoroughly good and lovely when the development is more central. In conjunction with the height we estimate the breadth across the upper region, which gives a steady and gentle activity to the higher faculties, controlling the restless and erratic impulses.

In estimating the controlling influences of the higher powers, we compare the superior development with the antagonizing basilar organs, manifested by breadth and depth of the basis of the skull — breadth from side to side, depth below the eyes and in the neck where we feel the basis of the skull. This basilar development is usually indicated by stoutness of the neck, and the stout neck indicates force of circulation, as it contains the carotids and jugulars as well as the cervical ganglia which supply power to the heart.



SPURZHEIM.



VINCENT DE PAUL.

The heads of Dr. Spurzheim and St. Vincent de Paul illustrate the philanthropy of their lives. Spurzheim the devoted and untiring propagandist of great scientific and moral truths was truly a philanthropist. Vincent de Paul who lived from 1576 to 1660 was perhaps the worthiest of Catholic saints. His administration of ecclesiastical affairs was spoken of as a "Golden era." The famous and worthy order of Sisters of Charity was founded by him in 1634, of which there were recently over three hundred societies in France. To him France was indebted for the establishment of Foundling Hospitals, and the Society of Lazarites devoted to assisting the humble country clergy in their duties. He was not a great theologian but a man of sincere untiring benevolence.

In the development of the basis of the brain we recognize the large cerebellum or physiological brain and the upper extremity of the spinal cord, and when we inspect the cranium, we observe in the large foramen for the spinal cord and the large foramina for the blood vessels, the indications of a powerful constitution.

A large basis requires a high head for its proper control, while a small basilar region leaves the higher faculties in more decided predominance.

The coronal and basilar organs give power to the constitution — the basilar organs developing and invigorating the body, the coronal organs sustaining the brain and the spiritual nature. Their joint action in large development makes the great man.

The anterior and posterior organs, which work together are the organs of relation to our environment, the anterior organs giving sensibility, knowledge, and understanding, while the posterior give the efficient impulses to use this knowledge in acting upon all that surrounds us.

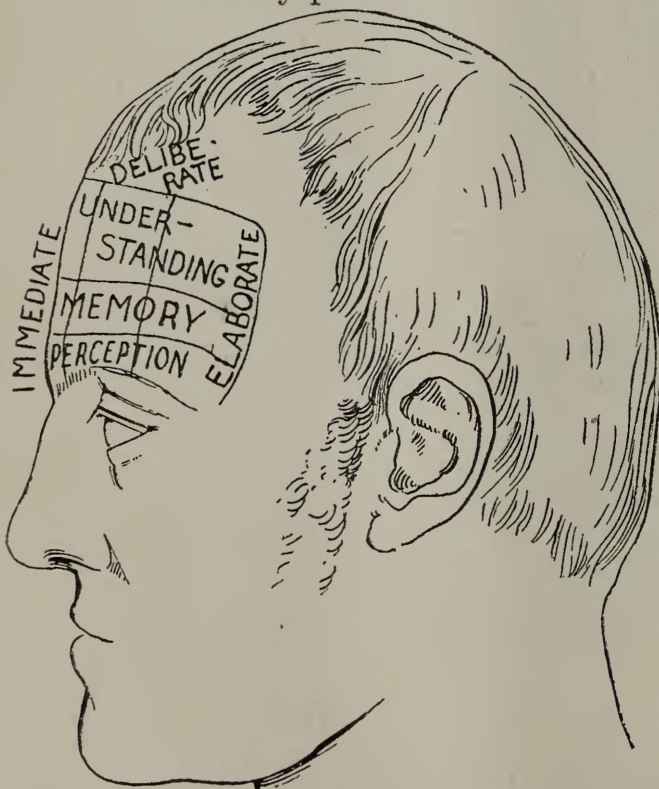
The posterior organs near the median line are authoritative, aspiring, ambitious and self-willed, but on the lateral portion of the occiput, social or gregarious, pushing in business, contentious, acquisitive selfish and calculated to make friends or enemies, friends in the upper half and enemies in the lower half of the occiput.

The entire occipital half of the brain is the source of all our energies moral and physical. The moral energies which give social influence and general efficiency in all we do belong to the upper half of the occiput, while the impulsive passional and physical energies belong to its lower half.

The anterior half of the brain possesses all the sensitive, delicate, refined, intellectual and passively amiable elements. The intellectual being in the forehead, and the emotional behind the forehead, exhibiting moral sensibility above, and physical sensibility below on the level of the cheek bone from which we rise through the sensitive, ideal modest and spiritual emotions to those of love, hope, and religion.

The intellectual region manifests perceptive power at the brow, memory and knowledge at the middle of the forehead, and rational understanding at the upper range of the forehead. The three horizontal divisions may be called Perception, Memory, and Understanding.

In making a vertical analysis of the intellectual region, we find that the lateral organs which give breadth have a more interior meditative character, while those on the median line have a more exterior relation and more instantaneous action. They are intuitive, clairvoyant, and prevoyant, while the lateral organs are meditative, calculating, inventive, and planning, producing originality of thought, artistic and literary power.



The engraving shows the organs of Physical Perception in the lower range of Memory in the middle, and Understanding above. The perceptive character runs up the median line in the immediate group, in which we find the higher and intuitive perceptions, including psychometric and clairvoyant faculties. The percipient organs of the median line are active in animal brains. The more exterior organs, which make a broad or square forehead, giving reasoning power and creative invention are characteristic of man. None of the elaborate group are much developed in animals.

Between the two in the range above the eye is a solid intellectual power, profound in thought and attainment, but neither intuitive nor so inventive and original as the lateral organs.

The entire intellectual region shows its development by projection

forward from the ears over the face and breadth of the forehead. But intellectual power depends largely upon the ambitious and practical energies of the occiput which give an active vigor to the temperament and rouse the intellect to efficient action. The lower occiput invigorates the perceptive organs, the upper occiput the understanding and the intermediate region, the memory.

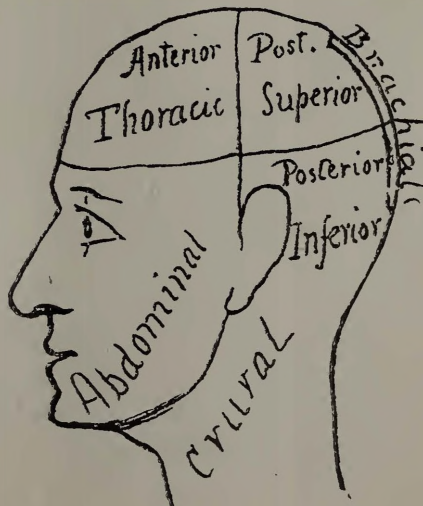
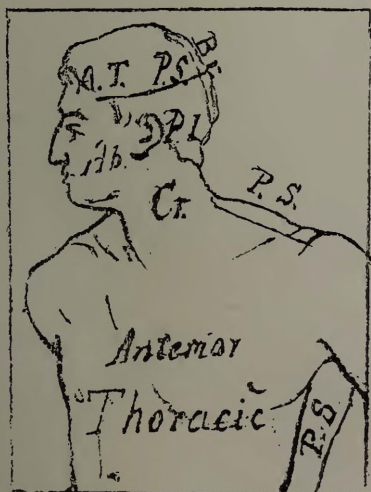
The organs behind the face in the anterior extremity of the middle lobe are organs of the tendency to expression or manifestation, the upper portion of the face being associated with intellectual and moral organs, the lower portion with the animal region.

The basilar organs like the others have a different character before and behind the ear — great force behind the ear and below it — but an excitability tending to exhaustion, depression, and insanity, anterior to the ear, externally indicated under the lower jaw.

This entire system of cerebral functions has a wonderful correspondence in the body — the entire brain sympathizing with the entire body in a definite and accurate manner.

Dividing the brain by a nearly horizontal line round the middle, the upper half of the brain sympathizes and corresponds with the upper half of the body, above a horizontal line around it on the level of the lower end of the sternum, and the lower half of the brain in like manner corresponds and sympathizes with the lower half of the body.

When we trace in detail the sympathy and correspondence of each part of the body with each part of the brain, and mark upon the body these correspondences, we produce a chart of the science of Sarcognomy which illustrates the triune sympathies of soul, brain, and body. For as every faculty of the soul is represented by and manifested through a special portion of the brain, so does every special portion of the brain hold an intimate and sympathetic relation with a special portion of the body, so that the faculties of the soul have in a secondary sense a relation or sympathy with special portions of the body, so that when the soul faculty is exercised, the bodily location feels the effect and when the bodily location is exercised, developed, inflamed, or diseased in any way, the soul by sympathizing therewith is modified in its



character and capacities, and thus, the whole sympathy of body and mind in health and disease is made intelligible.

This explains how anger goes to the muscles of the limbs and the gentler emotions to the chest — how the liver becomes associated with melancholy, the lungs with hope even in advanced consumption, the bosom with love — and how every disease has particular mental conditions or symptoms associated with it.

The correspondence of the brain and body may be stated in general terms thus.

The anterior surface of the chest, above the horizontal line just mentioned corresponds to the anterior surface of the brain above the corresponding line (marked Anterior Thoracic.)

From the top of the shoulder corresponding with the organ of Patience, down the back to the horizontal line before mentioned corresponds with the posterior surface of the brain, above a nearly horizontal line from the forehead backward. This section is marked, Posterior Superior.

We must exclude from the occipital region the portion near the median line, about two and one half or three inches wide, extending from Firmness nearly to the base of the occiput. This median trait corresponds to the arms, and is called the BRACHIAL REGION.

The anterior abdominal surface of the body below the horizontal line corresponds to the entire face down to the neck, (marked ABDOMINAL), that is, to the brain behind this location; and the posterior inferior surface of the trunk, corresponds to the surface of the occiput below the horizontal line (marked POSTERIOR INFERIOR.)

There remains but the region covered by the neck, which corresponds to the lower limbs, and is called the CRURAL region.

The functions of all parts of the body are physiological, but their sympathy with the brain gives them also a psychic significance as the corporeal development assists the cerebral organs, and in its morbid states affects them.

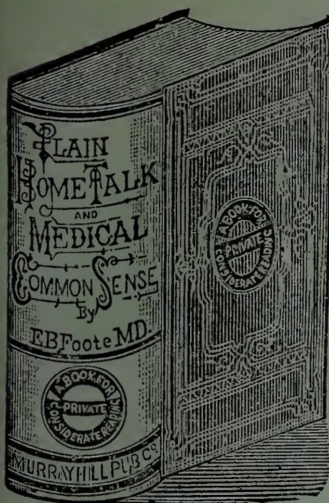
Such is the organization of soul, brain, and body for normal life. Why is life ever abnormal, in disease, crime, and insanity?

Life belongs only to the soul. The departure of the soul leaves only a decomposing corpse. Decomposition is the continual tendency of organized matter. The functions of the body depend on continual decomposition and waste of its substance. In plain language, it lives only as it rots, and the vital power is continually engaged in assimilating and utilizing new matter. Then there is a continual struggle between the vitality of the soul, and the moribund and tendency of matter, and perfect health can come only from a large inherited endowment of the vital soul power. Anthropology shows that this soul power can be cultivated by a noble life transmitted by heredity, establishing a life of perfect health, to last a century at least

Among the necessary endowments of the human constitution are sensibilities which are capable of being hurt, and the excitable irritability of the nervous system, which makes it liable to injury or destruction. From these endowments we become liable to disease and insanity, when exposed to their causes, unless there be a great preponderance of vital power over such sensibilities.

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