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THE RED CROSS

On the wrapper of the JOURNAL sent to a few dilatory subscribers signifies that patience and politeness have been exhausted by their unreasonable delay, and no more JOURNALS will be sent until they perform their duty.

The JOURNAL costs all that is paid for it, and those who have received this volume from February to July have received one dollar of the Editor's money, in addition to his personal services, for which he is paid nothing.

Carelessness in such matters may be excused for a time, but indications of wilful neglect cannot be overlooked. Any one who wishes to discontinue a subscription need only decline to receive the JOURNAL. All who receive it are morally and legally responsible, and it is hoped this notice will be sufficient for careless readers.

BUCHANAN'S. JOURNAL OF MAN.

VOL. II.

JULY, 1889.

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Beyond the Gates, and Outside of the Old Pasture.

ANIMALS are kept in herds, and their masters erect the boundaries or fences within which they may enjoy life. The ruler, the soldier, and the priest have established the boundaries for mankind. To go beyond them is a dangerous disloyalty to the over-ruling powers, for which millions have paid with their lives. There must be loyalty in thought as well as action. To think beyond specified limits is an *egregious* error—*egregious* means literally beyond or away from *the herd*.

Nevertheless it is only they who leave the herd and thus encounter the danger of proscription that break down the fences and enlarge the field of knowledge—the area of human happiness.

As the limits have been adjusted heretofore—physical science was confined in narrow limits by governments, priests, and colleges, until Galileo and his numerous successors established sciences upon the ruins of sectarian faith. Physical science is now emancipated; for the church no longer dares to oppose either geography or geology, chemistry or physiology.

But a much larger freedom is demanded by the foremost thinkers of the nineteenth century, and the struggle is still in progress between those who demand and those who deny freedom of thought. The priesthood and their confiding followers demanded and still demand that we shall bow before tradition, shall accept as divine guidance a collection of old manuscripts, gathered by very unreliable men, inherited from an ignorant, unscientific, credulous, and barbarous period, the very authorship of which is largely in doubt, and shall not investigate for ourselves the post-mortem life of humanity. As well might they demand that we rely upon Greek and Roman authors for the geography of Europe, and object to our visiting Europe for ourselves.

They are now reinforced by college professors who deny the future life of man and assail every attempt to investigate it with the same outcry of fraud and falsehood which first assailed Galileo. Like Horkey they will neither look through the telescope nor accept the testimony of those who do, and thus we have the singular spectacle of two antagonistic classes, the infidel materialists and the devout Bibliolaters, suspending their strife to stand guard together at the fences which keep the herd in its pasture.

Dare to investigate that future life which the church affirms, and you have the clerical anathema, reinforced by the professor's boycott, proclaiming that you are an outlaw beyond the realm of both reli-

gion and science, — an outlaw in religion for demonstrating its fundamental truth — an outlaw in science for enlarging its domain.

Nevertheless we dare to investigate as millions have dared. In 1842 I discovered the proximity of the world of emancipated spirits and proposed a society to ascertain what communication we might hold with it. The poet Bryant was one of the first with whom I proposed to begin the exploration, but for political reasons he withdrew, and other labors prevented me from prosecuting the design. When the Rochester rappings were announced, I at once vindicated their truth and explained their philosophy in the old JOURNAL OF MAN, then published at Cincinnati. If my proposed society had gone into operation it would have been the first to announce the intercommunion of two worlds.

The science of the brain shows that *post-mortem* is under far different and more ethical conditions than those of terrestrial life. ANTHROPOLOGY is not a limited science, like the physiology of medical colleges, dealing in bones, muscles, viscera, and nerves alone. The science of man reaches throughout the universe, for it embraces the *post-mortem* as well as the *ante-mortem* existence of man, who is not, as supposed by the priests of India, a disintegrated being incapable of communication with the earth sphere after mortal life is ended, but has, on the contrary, a far nobler life and a far wider sphere of knowledge and interesting relations.

No other medical professor or editor forty years ago dared to sustain or was competent to illustrate the physical phenomena by which mankind were roused to the reality of the spirit world. Nor has there in these forty years been much development of a spirit of scientific investigation of the spiritual phenomena. Ninety-nine in the hundred receive the facts without an hour's thought as to their philosophy.

As I propose in this number to illustrate both the facts and the philosophy, let us first consider the scientific basis of the spiritual phenomena and the *post-mortem* life.

Anthropology shows that the nature of man may be divided into two opposite groups of elements — those which associate with the basis of the brain, below the ventricles, and those which associate with brain above the ventricles. The former faculties of the basilar region act upon the body and maintain our intercourse with the physical world in which we live. Their tendency is altogether earthward and opposed to the higher faculties which lie in the brain above the ventricles.

These higher faculties make essentially the true higher life of man, for they do not directly relate to the perishing body, but embody those powers and emotions, with concentrated will and expansive intelligence, which constitute our spiritual being, and which in the interior convolutions of the brain bring man into relation with the infinite life, the oversoul of the universe. There are no physical functions in the most interior median convolutions and *septum lucidum*, which bring man into relation with the unseen world.

Thus are the opposing spiritual and material elements of man's life

connected intimately by many fibres in the brain—the former relating chiefly to man's immortal career and the latter to his life in the body; in which life, invested with bodily organs and surrounded by a material world, it has a natural advantage over the higher nature. Hence is the earthly career of humanity a career of imperfection, of disease mingled with health—of vice and crime mingled with virtue.

The animal nature is the inevitable condition of existence on the earth, and the evils to which it is liable belong to the career of every individual, for these evils cannot be controlled except by the absolute dominance of the higher nature, associated with the upper brain and responsive to the supernal world.

Evolution may bring on this ascendancy of the higher nature, but neither the church, the colleges, nor the government are doing much for that evolution. The "New Education" has shown how this higher life may be attained, and all the measures it proposes will in time be adopted, because they are obviously proper.

That higher evolution brings man to his normal position, which he does not occupy at present. His normal position is to have his higher nature in as close relations with the spirit world as his lower nature is with the world of matter.

In this condition the serenity, peace, love, and hope of the higher spheres would rule the earth-life, banishing vice, crime, and disease. For life is a spiritual quality which flows from the spiritual into the physical, and when man lives chiefly in his higher nature, his life is fuller and more perfect, and is capable if necessary of being reinforced from above.

The life of each individual typifies the evolution of the entire race. His antenatal embryonic life is a successive passage through the stages of development which belong to the entire animal kingdom of brain and spine-bearing animals. When first recognized by the microscope his nervous system corresponds with that of the fish, and this is followed by the reptile, bird, and quadruped forms, before the fully developed human.

Having attained the human form at birth, in a soft and crude condition of the brain, evolution carries the human being from the animality of infancy and boyhood to the mature responsibility of adult life, in which the brain, ripening from below upward, has attained a sufficient balance to make him a responsible being, capable of being controlled by law and social influence.

The process of ripening is followed by the process of decay, in a similar order. The restless life and vigorous growth (from the power of the basilar organs in infancy) gradually ceases, until in old age the growth of the tissues fails to repair their necessary waste, and the muscular powers are inadequate to the daily labors of life. The moral powers are now no longer ruled by the man's enfeebled passions and appetites, and if the moral nature has been duly cultivated his life attains a high degree of tranquil virtue. He is now ruled by the tranquil, spiritualizing faculties, which gradually withdraw the life from the inferior animal nature until it becomes incapable of animating the body, and the body must be abandoned by the spirit as a decaying tenement which it cannot successfully use.

The ascent out of the body takes place from the summit of the brain. The body dies from below upwards, and so does the brain. Life lingers in the top, in that spot, fully an inch on each side of the sagittal suture of the skull, where the convolution lies which produces trance or suspended animation. The tendency of this faculty is to carry man up out of his body into the spirit world, as the Rev. Wm. Tennant, of New Jersey, was carried in a state of apparent death (his friends demanding his burial), while he declared afterwards that he was enjoying the most exquisite pleasure of life with his friends in the spirit world.

The departure of the spirit in this manner has often been seen by clairvoyants, and it is established by my experiments, in which this region has been sufficiently excited to subdue the action of the heart, and bring on a sense of impending death. In one experiment the pulse at the wrist was entirely suspended.

If the transition from mortal to immortal life is thus produced by the failure of the region of Vital Force (which counteracts the upward tendency) and by the power of the higher faculties, which tend to their celestial home, it follows that the post-mortem life is an expression of this higher tendency, less restrained by the power of the lower nature.

Hence all persons, in passing from terrestrial life, lose the strong appetites and passions that ruled them here, and even spirits of the criminal class cease to be dangerous and become amenable to instruction and improvement.

If it were not so, our departing criminals might make life unendurable. They might originate incendiary fires, might prompt murders, and might establish an infernal discord in society by circulating falsehoods and slanders. But in the communications that I have witnessed I have been struck with the pervading courteous and friendly spirit—carefully shunning all remarks of evil tendency and endeavoring to diffuse a happy and kindly influence adorned with poetic refinement. Indeed, it is not at all rare for controlling spirits to improvise poetry on any subject, graceful alike in sentiment and in language. The poetry delivered extemporaneously on any subject mentioned by such mediums as Jennie Hagan, Mrs. Hyzer, Mrs. Lillie, Mrs. Richmond, and a number of masculine mediums, constitutes a marvellous phenomenon, which materialistic scientists habitually ignore, although such a display of poetic power, sometimes coming from persons who are not poets in their ordinary mental condition and who cannot poetize thus until the inspiration comes, is one of the most effective demonstrations of the world of spirit power that surrounds us.

Suppose that in the midst of one of his substantial political speeches, Mr. Cleveland (ex-president) had suddenly launched into an extemporaneous gush of graceful poetry appropriate to his theme, and delivered without a moment's hesitation, would not the whole American press and European also have overflowed with astonishment at so improbable an occurrence, while unfriendly critics would have accused him of having memorized the poem in advance. But

poetry, coming whenever called for and upon any theme suggested, occurs habitually on the spiritual rostrum or in private life without exciting any serious thought among our literati.

There is no end of supercilious sneers at the intelligence coming from spirit sources through mediums, because credulous and ignorant mediums often attribute their crude and feeble utterances to exalted spirits, and equally credulous listeners may believe in the high spiritual origin of commonplace twaddle or platitudes. The publication of such messages in some spiritual books has done much to discredit spiritual science, as the critics fasten upon these, paying no attention to works of spiritual inspiration, full of grand and beautiful thoughts, and pervaded with the most exquisite ethical instruction. The lofty ethical instruction of the founders of Christianity is sometimes paralleled by equally noble and sacred utterances to-day, coming from the same supernal world which has been the source of inspiration in all ages.

But the most satisfactory demonstration of supernal intelligence is that which our materialistic scientists and dogmatists habitually disregard or overlook. It is probable that they know very little of such facts, for they never seek them and never seriously reflect upon them. I refer to the innumerable instances which have occurred and are occurring daily, in which the spirit power of some deceased friend comes through a medium to the sick chamber, to correct the diagnosis of disease and to make a curative prescription.

In my personal observation of such prescriptions and diagnoses thirty-five years ago, I never found any error or inaccuracy in the instruction from our spirit friends. The deceased physician proved to be far more sagacious and reliable than he had been in his mortal life. Thousands have had the same experience, and the most astonishing cures are continually being published,* credited to the spirit power that operates through intelligent mediums — sometimes physicians, sometimes persons who have no medical knowledge.

Are not such facts, which might be reported by the thousand, conclusive demonstrations of the disembodied intelligence which has saved so many lives, and is it not the duty of every honorable scientist to recognize such facts? Is it not the duty of the *JOURNAL OF MAN* to present such facts to its readers?

The glorious truth that our deceased friends are ever ready to help us, and that by living on their high ethical plane we may have their co-operation in all noble deeds and thoughts is one of the most delightful truths of Anthropology, one, too, which is illustrated in the greatest works of genius, alike in music, poetry, painting, eloquence, and philosophy. The inspiration of Homer, Socrates, Aspasia, Joan of Arc, and Shakespeare was the same supernal assistance that has been given to Ole Bull, to John B. Gough, and to Harriet Beecher Stowe. It has been given, too, in some degree to those who have not used it wisely or well, for it is also true that psychic powers, like all the other intellectual faculties, may be developed without a corresponding ethical nature.

* A Mr. Cunningham, of Minneapolis, Kansas, is stated by his friends to have been given up to die by the regular faculty, after he had spent \$2000 for their unsuccessful services, and to have been cured and restored to health by a mediumistic physician who charged him only two dollars.

The co-operation of a power outside of self has often been recognized by gifted writers. Sir Walter Scott recognized his own inspiration, and said that his fingers sometimes appeared to act independent of his head.

Whence come these marvellous powers which guide some men intuitively to extraordinary success in the walks of ambition, as they lead others to famous intellectual achievements, profound philosophy, profound invention, or brilliant expression? They come from that portion of the brain which comes to the surface in the temples behind the eyes and in the parallel region where the hemispheres come together against the *falx* that separates them. A large development of these regions gives the intuition of genius, if they are vitalized by an active circulation, and that depends mainly upon the occipital region of the brain, to give the necessary energy of temperament.

The inspirational speakers who are most efficient on the rostrum possess this occipital development. The Grecian forehead, like that of the statues of Psyche and of Aspasia, in which the front lobe projects at the root of the nose, is a form that indicates the intuitive faculties. Out of these faculties arises a true knowledge of the spirit world and a clear appreciation of truth, not the superstitions of antiquity, which arose from ignorance and self-sufficient speculation, but the clear practical science which has arisen in America.

By means of these faculties, the divinest part of man's constitution, they who are gifted may commune at unlimited distances on earth or in heaven, as the psychometer perceives the distant regions on the earth, or the most exalted life in heaven. And more than this, the spirit power may go forth with the intellectual faculty and impress the distant friend either with the idea to be given or with the healing power which is usually felt only in presence of the parties. Spiritual healing thus was performed by the late Dr. Newton too often to permit any doubt of its reality, and the same power is habitually exerted now by those who discard medicine and cure by mind healing, which is not prevented from success by any of the fantastic theories with which it is associated.

There is a world of wonders in the operation of spiritual power and spiritual intelligence, which is daily becoming more wonderful and instructive. The spirit power that writes messages and paints pictures on closed slates, makes pictures in panes of glass, plays on musical instruments, carries mediums in the air, lifts pianos and tables and presents itself in the human form that was once familiar as a friend, will continue its enlightening work until heaven is brought very near, and sacred truth takes the place of decaying superstition.

The revolutionary power and value of psychic science render it advisable to give it a fuller development than usual in this number of the JOURNAL OF MAN, for of all questions that interest us none can compare in importance with the question of future life—the question that comes to us all, and the answer to which is not far off.

“There will come a morning that I shall not see,
And a summer whose sunshine and greenness will be
As fair to others as this is to me;
But where, when the morning shall dawn, will I be?”

Prof. Huxley has written upon this subject simply to make a supercilious display of his ignorance and his brutal indifference to the elaborate and careful researches of able and honorable scientists whose writings he has never read. Alderman Barkas, an able investigator, has replied to him as follows:—

“The learned Professor has devoted a few hours to the investigation of some of the most elementary phenomena, and yet from that trifling and manifestly biassed investigation he ventures to give the most dogmatic opinions respecting the subject, and designates all who practise or believe in the phenomena, and the spiritual theory associated with them, as dupes or knaves.

“As a contrast to Professor Huxley’s casual investigation of the alleged facts, I may mention that I have, as opportunities presented themselves, cautiously investigated them for nearly forty years; that I am not and never have been mediumistic; that I have examined them as a cool and dispassionate outside observer; that I was as ready to accept or reject one theory as another, provided the evidence were clear; and that the result of the whole inquiry is, that I have received proof palpable of most of the more advanced phenomena that are alleged to have occurred at séances, and that, making the widest allowances for illusion, deception, hypnotism, mesmerism, and all the natural agencies that are offered as explanatory of the alleged facts, I believe that they are real, genuine, non-illusory, and inexplicable on any ordinary laws of physics and psychology. I have seen, for example, rooms filled with moving luminous points of various colors; I have requested the colored luminous bodies to move in various directions, and they have obeyed my expressed desires. I have in full light had a guitar played in my own hands. I have had writing, both in longhand and in phonography, produced upon paper and slate held by myself. I, and other observers at the same time, have seen numerous human forms grow up out of apparent nothingness in an open room, the medium visibly sitting with us, and I have seen those forms disappear in the open room without screen of any kind; I have seen, shaken hands with, and even embraced them, and they have vanished in the centre of the apartment. I have had answers to hundreds of questions asked in writing and replied to in writing, by a comparatively illiterate medium, on various critical departments of physics, music, metaphysics, psychology, etc., and have all the MSS. in my possession, the answers being such that I could not with careful preparation improve their excellence, and such as I believe Professor Huxley, with his lifelong study and exceptional ability, could not equal under similar conditions. All the MSS. are extant, they are in my cabinet, they are open to the investigation of Professor Huxley or any other gentleman who may desire to examine them, and I shall be glad to ask the

same questions of any living man or woman, and shall be much surprised if their answers even approach in excellence those received through a comparatively uneducated young woman medium, through whose hand all of them were written in the presence of critical witnesses.

“I should esteem it a great favor if Professor Huxley would venture replies even to a small selection from the questions asked and answered, and as he is likely to be in Newcastle-on-Tyne during the next meeting of the British Association I shall be glad to give him or any of his friends opportunities of testing their skill in replying to them. — I am, etc.,
T. P. BARKAS, F.G.S.”

In brilliant contrast to the coarse bigotry of Huxley, we quote the language of VICTORIEN SARDOU, the eminent dramatist, one of the forty immortals of the French Academy, in a letter to the editor of the *Gaulois*, as follows: —

“For over forty years I have watched with curiosity the phenomena which, under the names of magnetism, somnambulism, ecstasy, second sight, etc., were in my youth the butts for the ridicule of men of science. Whenever I ventured to inform them of some experiment wherein my scepticism was conquered by irresistible evidence, what a reception was accorded to my proposition, and what mirth was provoked!

“But now-a-days all the facts that were hitherto denied are now accepted by the very same persons who used to regard them as tricks and jugglery. Not a day passes but some young *savant* reveals to me things that I was familiar with before he was born. I find that nothing has been changed but the name; there is no longer *magnetism*, but *hypnotism* and *suggestion*. In adopting these new terms, *savants* let it be understood that “magnetism” was simply a trick long since exploded. Science has liberated us from our errors, and endowed us with a truth called *hypnotism*, and which after all is exactly the same thing.

“I spoke one day to a very skilful surgeon about the insensibility produced in certain temperaments by requiring the subjects to look intently at a small mirror or brilliant object so as to produce strabism. This revelation was received as usual with loud bursts of laughter and all sorts of chaff at my ‘magic mirror.’

“Years passed by. The same man came to breakfast with me one day. He was very late. He excused himself by saying: ‘I have had to extract a tooth from a very nervous young girl. I tried with her a new and curious experiment. By the aid of a little metallic mirror I put her to sleep so soundly that I was able to draw out the tooth without her knowledge.’

“I interrupted my surgical friend by saying: ‘Pardon! but it was I who was the first to point this fact out to you, and you simply laughed at me!’

“My friend seemed quite taken aback at first, but soon recovered himself by saying: ‘*Bon!* You spoke to me of magic, but this is hypnotism.’

“All the official science the world over treats our despised truths in this way. After having scoffed at these old truths, science has taken possession of them, but has taken care to put new labels on them.

“However, since our *savants* have discovered at the Salpêtrière what all Paris might have seen under Louis XV. at the Saint Medard cemetery, there is still hope that they will some day condescend to busy themselves with that spiritualism that they think they have long ago killed with their disdain. They have only put another name to it so as to win the credit of discovering it. But this will take a long time. Spiritualism has other enemies besides ill-favor.

“In the first place, parlor experiments are against it — a detestable means of investigation, only good to confirm the incredulity of sceptics. Then spiritualism has to struggle with charlatans who practise spiritualism *a la* Robert Houdin, and by demi-charlatans, who, although endowed with mediatizing faculties, do not know how to use them, and try to supplement their shortcomings by fictitious methods. Then there is the indifference of a generation devoted to pleasure and material interests, and the weakness of those who lack the courage of their opinions.

“I don't admit the supernatural. There is no supernatural. A fact must always be the effect of a law of nature. Hence it is natural; and to deny *a priori*, without examination, that a creative law does exist, because it is not known; to contest the reality of a fact because it does not happen to be comprised among facts that are already demonstrated and established — is the error of an ill-balanced mind that believes that it understands all of nature's laws. If any *savant* has this pretension he is a poor man indeed! What I am waiting for is the serious examination of facts. Then I promise some surprises.”

Psychometric Impressions, Visions and Previsions.

PSYCHIC phenomena have been abundant in all ages, but, misunderstood, neglected, and disbelieved, they have originated no philosophy and passed out of the public mind.

An English magazine says: “A remarkable anecdote is told of the performance of the Fair Penitent in the town of North Walsham, Norfolk, in 1788.

“In the last act, where Calista lays her hand on the skull, a Mrs. Barry, who played the part, was seized with an involuntary fit of shuddering, and fell on the stage.

“During the night her illness continued, but the following day she sent for the stage-keeper and inquired whence he procured the skull.

“He replied, ‘From the sexton, who informed him that it was the skull of one Norris, who twelve years before was buried in the church-yard.’

“That same Norris was her first husband. She never recovered the shock, and died in six weeks.”

Mr. Edwin Else, of 13 Hulton street, Manchester, England, publishes in *The Two Worlds* the following statement:—

“On Good Friday last Mr. James Smith, formerly residing at 12 Nield street, Fairfield street, Manchester, a young man with whom I was personally acquainted, left his home, and went ostensibly to take a day’s pleasure in the country. Although no reason could be divined by his family for his prolonged absence, day after day passed without his return, or any tidings being heard of him. When a week had passed away, feeling deeply for the affliction of his family, and having heard much of the powers of clairvoyance and psychometry, I determined to try if they could be made available in this case. Having obtained from his family some of his wearing apparel lately worn, and charged with his magnetism, I carefully folded them up so as to isolate them from contact with other objects, and called on Mr. J. B. Tetlow, in company with a friend as a witness of what might occur. Mr. Tetlow, who bears the reputation of being a successful psychometrist, no sooner came in contact with the things belonging to Mr. Smith than he fell down and personated a man drowning, remaining in an unconscious state for nearly twenty minutes. When he came to himself I told him my object was to find a person who was lost, and he immediately gave an accurate description of Mr. Smith, together with a number of details of which I had no knowledge, but which I have since proved to be correct. He then went on to trace Mr. Smith to Northenden, a place which neither Mr. Tetlow nor I had ever seen. He described him going down a lane which leads to a river and a landing-stage for boats. He gave a close description of the place—since proved to be most accurate—and declared the man was drowned, but the body was hidden, and for the present held in the mud of the river banks, and would with much difficulty be extricated and recovered. Investigation was immediately commenced, and at first proved fruitless, but within fourteen days from the time of my unfortunate friend’s disappearance, the body was found floating on the water at the point indicated by Mr. Tetlow. On the 6th of May an inquest was held on the body, as reported in the *Manchester Evening News* of that date. Again all Mr. Tetlow’s statements were confirmed as to the cause of death, which the companions who had been with him—the whole party drinking heavily—attributed not to suicide, but accident. I will not take up space by describing the wonderful accuracy of all Mr. Tetlow’s statements—these being made of a total stranger, and with no clue to guide him *but the touch of some of my poor friend’s articles of wearing apparel*. I give this statement for the truth’s sake, and as a part of the marvels of present day revelations.”

Bella French Swisher, in the *Phrenological Journal*, speaks of dreams as follows: “Some years ago, on an autumn night, I took the cars at Austin, Minn., for Burlington, Ia. The train was many hours late, and we were informed that it would not reach Cedar Rapids (the place where the passengers should have had supper) until about four o’clock the following morning, which would be the only chance to secure a breakfast. As it was already midnight, the majority of the

sleeping car passengers decided not to be called so early, myself among the others. Then I fell asleep, and my dream seated me on the top of the baggage car. Presently we came to a rushing river and a bridge. But—horrors! As I looked down I saw on my right-hand side a broken stringer! I tried to call out to the engineer, but I could not; and in my despair I clasped my hands and gave up myself for lost; for the train was already upon the bridge. One glance at the broken timber, the rushing water, the overhanging trees, and the dim blue sky; and then a bang, a jerk, and I awoke to find that the engine had been reversed and that the train was moving backward.

“We breakfasted at Cedar Rapids and spent the day there, for the bridge over the Cedar river had to be repaired before the train could pass over it. The engineer discovered a broken stringer after the train had struck the bridge, and by suddenly reversing the engine saved a terrible disaster. That evening, when we again reached the Cedar River I stepped upon the platform and took a view of the surroundings. Nothing which the dream supplied was missing. Bridge, river, trees, the place where the broken timber had been—all were exact. Yet to my knowledge I had never stood upon the spot before.

“A still more remarkable dream has been handed down to us in Texas history. Some time in 1834 a company of surveyors, under the direction of Joseph Wilbarger, were at work near where the city of Austin now is, when they were attacked by Indians. Wilbarger was tomahawked, scalped, and left for dead. The remainder of the surveying party made their escape, taking refuge at the house of a Mr. Hornsby, about five miles distant from the scene of the attack. The young men reported Wilbarger as being dead, they having left him not only apparently lifeless, but scalped. But that night Mrs Hornsby dreamed that she saw him alive, sitting under a tree by a stream. Thrice the dream came to her, so vividly, that she was able to describe the locality. She awoke her husband and urged him to fly to the rescue of the wounded man. But he treated the appeal as a foolish whim until Mrs. Hornsby announced her intention of setting out for the spot unaided and alone; when he called the young men and with them repaired to the place of the late assault. The stream described by the lady was soon reached; and there, seated under a tree, they found young Wilbarger, faint and bleeding, but alive.

“The experience of the wounded man was also remarkable. While, after reviving, he lay faint and weak from the loss of blood, and in a half-stupid state, he, too, had a dream—one so real that he always believed it to have been a vision, and always spoke of it as such. He saw a lady coming toward him, whom he recognized, upon a nearer view, to be a sister that he had left in Ohio. His surprise and joy may well be imagined. ‘Do not despair,’ she said, ‘help is coming to you very soon. Crawl to the stream. It is not more than two hundred yards distant. The water will refresh you.’ He at once began the task of trying to move his body in the direction which she had indicated, and where he knew the stream to be, reaching it after a time. The water had the effect of restoring him fully to conscious-

ness, when he began scanning the place for another glimpse of his sister. But she had disappeared. He afterward learned that she died the very day on which the vision came to him. Wilbarger lived for nearly nine years after he was scalped by the Indians and his life saved by a dream. But he was never well thereafter, and died from the effects of the wound.

“Instances of this kind could be multiplied to fill a volume. I rarely receive letters from my friends — those most *en rapport* with myself — that I do not dream of them just before the receipt of the letters. The Bible repeatedly speaks of dreams which came true, and of angels appearing in dreams with words of cheer and of warning. Who has not in his dreamland world places which he never saw when awake? I have in mine a haunted house which I have visited in dreams hundreds of times; yet never saw with my waking vision.”

Mr. R. B. C., of Evanston, Illinois, has given to Mr. Hodgson, of the P. R. Society, the following statement of his remarkable dream in 1876: “It was in 1876, when living in Chicago, that myself and wife [A. B. C.] went to the Centennial, arriving there on the morning of July 4. After spending a week, returned home via New York and Niagara Falls. My wife’s friends lived near the falls. We visited them, and while there I had the following dream: —

“I thought I saw a mad dog coming up Randolph street, and saw him attack my little eight-year-old boy, seizing him on the upper arm, near the shoulder. Such was the impression made that I soon awoke, and called to my wife and told her of my dream. ‘Oh,’ she replied, ‘it is only one of your dreams!’ I told her I never, in all my dreams, had had such a vivid dream. I could not sleep any more that night, and could not shake it off. Next day we left for home, arriving the day following, and were soon at my house. I was exceedingly glad to see my boy, but the first news I was told was that he had been bitten by a mad dog a few days before, but the police had killed the dog, and the doctor thought there was no danger, as his clothing prevented the virus coming in contact with the wound; and what is most or equally remarkable, the dog seized him at the place on his arm that I saw so vividly in my dream, and it occurred the afternoon of the day before my dream.

Dec. 12, 1887.

R. B. C., Evanston, Ill.”

The spiritual element in man which survives his body is not so firmly bound in his physical frame as to prevent it from sometimes releasing itself, while yet in control of the body, and displaying its wonderful powers in somnambulism, vision, and prophecy, and such experiences rather more frequently occur to the humble and uneducated than to the educated class. The sceptical Dr. Felix L. Oswald says: “Somnambulists will execute feats — both mental and physical — apparently beyond the scope of their ordinary faculties. Dream-walkers will leave their beds and use an open window to reach a roof-top which in daytime they would hardly have ventured to ascend with the aid of a ladder, or walk safely along the edge of a precipice where dizziness would make the co-operation of the conscious sensorium a direct cause of danger. There is a story of two Scotch High-

landers who happened to see a fish-hawk's nest in a crevice of a deep cliff overhanging a point of the sea-shore almost inaccessible on account of the violence of the breakers, and engaged in a dispute as to the possibility of reaching the nest from the top of the cliff. Their controversy finally led to a wager which the younger of the two friends proposed to settle on the next calm day, by clambering down the precipice with the aid of a common grappling hook. The incident had almost been forgotten, when one night Sandy saw his friend get out of bed and leave the room by sliding down a tree that could be reached from the top of a rustic balcony in front of the window. Wondering what his room-mate could be about, Sandy slipped downstairs and peered about the yard and adjoining garden, but the night-walker had disappeared in the darkness. Early the next morning they found him on the front porch of the house, where he had fallen asleep on an armful of sticks and reeds, which on closer inspection proved to be the nest of the fish-hawk. Near by lay a silken neckerchief, tied up in the form of a pouch, and containing two grayish-white eggs; but on awakening, the sleeper seemed wholly unable to account for his absence from the bedroom, though his scratched arms and shins attested the vicissitudes of his nocturnal adventure."

When this somnambulic state is produced artificially by touching the temples an inch behind the eyebrows, or by gentle manipulations from behind forwards, or by a steady gaze at the eyes of the subject, we may have a wonderful development of intelligence, such as has occurred in thousands of experiments all over the world. The Washington Arizona correspondent of the *Religio-Philosophical Journal* states his experience as follows:—

"To illustrate the power of a magnetizer over his subject, I will relate the following: During the war with Mexico I was stationed at La Paz Baja, Cal., under the command of the late Gen. Burton, then Lt.-Colonel. On one of our campaigns to the interior I observed a serpent magnetizing birds. When I returned to La Paz I commenced magnetizing Mexicans of both sexes; one Mexican, Juanito, was the best subject or medium I have ever seen, perfectly clairvoyant. I gave séances (1847) at the house of the Mexican governor, Don Francisco Palacios. I also lectured and exhibited my medium at the Catholic Chapel, and many were the strange wonders he revealed; among other things he told of the battles and skirmishes then transpiring in Mexico hundreds of miles distant; he also told our Colonel where the Mexican Gen. Pineda had interred some brass cannons, some sixty miles distant, to keep them from falling into our hands. Lieut. Chas. B. Scott was sent by Col. Burton and obtained these guns, and he told the writer he had found the broken carriagès and the guns just as Juanito, when magnetized, had described them.

"One day, about the commencement of 1848, I received an order from the Adjutant to be within three hours aboard of a schooner and accompany the Colonel to Mazatlan, Sinaloa. It being a time of active hostilities, and thinking I might never return, I sought my subject, Juanito, to learn something of my family, then living in

Canada. Such was my control of him, that at my willing he would come to me. On one occasion, while controlling him, I sent him to my family in Canada, and he was greatly surprised at seeing white ground, white trees, roofs of houses white, etc. When I told this child of the tropics, who had never seen snow, it was amusing to hear his expressions of delight. At that time he told of a sister who had died since I left home, and that my father was carrying his arm in a sling. Nearly two years thereafter I got letters verifying the death of my sister, and stating that my father had broken his arm by falling on the ice, and during the winter had carried it in a sling. So remarkably clairvoyant was he at this time, and finding that distance was no obstacle to him, I resolved to send him to the moon. 'Juanito,' I said, 'I want you to go to the moon.'

"'It is a long road, Señor,' he responded.

"I commanded him to go. From the moment his spirit set out on that flight, he grew by degrees deadly pale." His pulse ceased to beat, his body became cold, and the spectators said he was dead; but with immense effort the operator reversed the conditions and saved his life.

He says that many years later, when in California, he determined to make Juanito come to him from Mexico by the power of his will, and that he obeyed the command and came to California without any reason but the feeling that he must come, and died before he found his American friend for whom he was seeking.

This transcorporeal action or going out of the body, which was so dangerous to Juanito, has often occurred.

Mr. E. Schuyler Wardwell published some years since the following narrative:—

My brother, who is a Methodist clergyman, now stationed at Castine, Me., relates one incident that has occurred in his life, in a manner substantially as follows:—

"While attending the Divinity School at Cambridge, Mass., some twelve or fifteen years ago, I left my family at Bucksport, Me. During my absence my family had moved from the house in which I left them to another in a different section of the village, a house into which I had never entered. I retired to bed one night, and, as I supposed, fell into a sound slumber. Immediately I found myself, as it were, going somewhere, and came suddenly to a full realization that I was on Elm Street, in Bucksport. I passed by the Congregational church, cast my eyes up at the town clock on the Methodist church, and it being moonlight distinctly saw that it was nearly eleven o'clock.

"On the opposite corner I met three lady acquaintances whom I saluted with the courtesies of the evening, and passed on to the house to which my family had moved, went in, passed up-stairs, looked at the children quietly sleeping in bed, and then went to the bed in which my wife slept, awoke her, and sat upon the side of the bed, and talked with her.

"My return to Cambridge appeared much to me as my going away. I was going somewhere, and soon realized that I was wide

awake. The experience was too real to forget, so I wrote my wife the next day a full account of it. Now, my wife had *had a dream the same night*, and a most singular coincidence connected with it, and wrote me the next day an account of it, our letters relating to the same affair crossing each other on their way to and from Bucksport. She wrote that I came home, and she found me standing beside her bed, as she awoke, and that I seated myself on the side of the bed, and we talked; that the next morning Annie H— came in, and the first thing she said was, ‘Where is V—?’ ‘In Cambridge, I suppose,’ replied my wife. Miss H— playfully remarked: ‘I know better; he saw me coming, and has hid himself to give me a scare.’ ‘Why,’ said my wife, ‘he certainly is not home.’ ‘I don’t care what you say,’ continued Miss H—, ‘I know he is at home, for N— S—, G— H—, and myself were returning home quite late at night from a call, and we saw V— down here on the corner of the street, and spoke to him, and I’m going to find him if he is in this house.’

“Well, she didn’t find me, because I wasn’t there. But I would like to have this matter explained. I *dreamed* I was in Bucksport, Me., at least two hundred miles distant from where I actually was. I spoke to three persons on the street; these three persons recognize me, and one speaks of it to a fourth, who *dreams* she saw and talked with me. Was I there or was I not?”

I always reply to my brother, “*You were there!*”

Mrs. N. J. Crans, of 345 West 34th St., New York, wrote to the secretary of the Psychical Research Society the following description of her transcorporeal experience occurring soon after the death of her daughter, Mrs. Allie Kernochan, whose husband, then in Central City, Dakota, she calls Charley:—

“After lying down to rest, I remember of feeling a drifting sensation, of seeming almost as if I was going out of the body. My eyes were closed; soon I realized that I was, or seemed to be, going fast somewhere. All seemed dark to me. Suddenly I realized that I was in a room; then I saw Charley lying in a bed asleep; then I took a look at the furniture of the room, and distinctly saw every article of furniture in the room, even to a chair at the head of the bed, which had one of the pieces broken, in the back; and Charley’s clothes lay on that chair, across the bottom of the chair. In a moment the door opened and my spirit daughter Allie came into the room and stepped up to the bed and stooped down and kissed Charley. He seemed to at once realize her presence, and tried to hold her, but she passed right out of the room about like a feather blown by the wind, and then, after a moment, she came back again, when Charley seemed to realize that he must keep quiet if he would see her, so he lay still, and she went up to the bed and kissed him again; then she sat down on the side of the bed and unbuttoned his nightshirt collar. I saw that had a ruffle around it. She laid the collar back, and laid her head on his breast. Then Charley softly put his arm up around her, and I looked on the picture for a while; then I thought I would open my eyes, and with difficulty I got my eyes open, they seemed so heavy to me, but when I suc-

ceeded in opening them, I received a sudden shock, such as if I had fallen from the ceiling to the floor. It frightened and woke up both Mrs. B. and my daughter, who asked what was the matter. Of course I told them my experience, and the following Sunday I wrote, as was always my custom, to my son-in-law Charley, telling him of all of my experience, describing the room as I saw it furnished. It took a letter six days to go from here to Dakota, and the same length of time, of course, to come from there here; and, at the end of the six days, judge of my surprise to receive a letter from Charley, telling me thus: 'O, my darling Mamma Crans! My God! I dreamed I saw Allie last Friday night.' He then described just as I saw her; how she came into the room, and he cried, and tried to hold her, but she vanished; how he had prayed for her to return, and that she did so, and then he lay still, and how she kissed him, then how she unbuttoned his nightshirt, and laid back the collar, and laid her head on his breast; how he had clasped his arms around her, but awoke to find her not there. Then, at the end of the six days, when my letter reached him, and he read of my similar experience, he at once wrote me that all I had seen was correct, even to every article of furniture in the room, also as his dream appeared to him."

Marvellous psychic phenomena are not limited to those who are disposed to believe them. Nearly all such events have been received with stubborn scepticism. The N. Y. *Truthseeker*, a very sceptical journal, publishes the two following incidents furnished by its sceptical readers.

"After my having made a public speech, Spiritual mediums have said they could see spirits around me while I was talking, and one said she could see me surrounded with little children, and all were holding out their hands for pennies. Now, it is true that I used to give a good many pennies to little children, but how could she have known about that?

"Now, I want to say right here that what I saw, or thought I saw, the other night, came nearer shaking my faith in Materialism than anything that I have ever seen.

"A few nights since I had the nightmare; my wife came in, and, after waking me, she went into another room, and a minute or so after she had left me in the dark, I saw a bright little girl standing on my bed. She was neatly dressed and seemed to be some six or seven years of age, and, after gazing at each other for a minute or more, believing her to be a living child, I said to her, 'What are you doing here?' But she made no reply. Finding that she would not talk, I resolved to investigate, but she understood me, and, I think, was displeased, for, as I was about to reach for her, her eyes began to twinkle and snap like flashes of fire, and, at the same time, she began to fade, slowly at first, and soon went out like a flash.

"Now as our eyes were not more than four or five feet apart, and I could see her as plainly as if it had been by the light of the sun, it seems to me that I could not have been mistaken. My wife says

that she heard me say, 'What are you doing here?' I was awake, and kept awake till daylight watching to see if she would again appear. Now, did I really see something, or was it only an optical illusion? I thought that I saw something, and I still think so, but if I was mistaken, then the chances are that death ends all. Ingersoll does not believe in ghosts for the reason that he never saw one, but if he ever shall see as I saw what appeared to be a little child standing within four or five feet of him, holding one finger in the corner of her mouth, and looking at him and he looking her square in the face for one or two minutes, he may change his opinion." — *M. Babcock, St. John's, Michigan.*

"MR. EDITOR: While our friends are discussing the problem of modern Spiritualism, will you, or some one of your correspondents, give us a solution of an occurrence which happened here a few months ago? My present loving wife came into this neighborhood an absolute stranger to every one here. She had never seen, or even heard of, any member of my family, who were all dead. While about her daily affairs, she says, she saw a card, about the size of a postal card, held before her eyes by an invisible power, upon which was printed in large letters, 'Jane Walker, wife of Alvah H. Walker.' This was before she had seen or heard of me. Also, every day for a week, and at all times of day, a pretty little lady would put her hand on the opposite side of her face, hold her fast, and kiss her. (That's the way my daughter always kissed any one.) She saw this girl every time. While visiting a neighbor, she was shown the picture of my deceased wife and my daughter, and exclaimed at once, 'That's the girl that has been kissing me every day;' and was surprised when told that the mother and girl died a long time ago. My wife is a Free Methodist, and 'a consistent Christian.' I am, and have been for many years, what you understand as an Ingersollian Agnostic, and am naturally given to scepticism. I do not believe my loving wife prevaricates. There is also no motive for doing so." — *A. H. Walker, S. W. Oswego, N. Y.*

THE LIGHT ON THE COFFIN. — Mrs. M. E. Clark, of Keota, Iowa, says in *New Thought*: —

"Nat Crawford, the undertaker, had just completed the coffin for the third and last child of the Proctor's, which had died of scarlet fever, near Keota. As he stood surveying his work, he noticed a *strange white light*, which seemed to hover over the silver plate, on which was inscribed, 'My Darling.' Mrs. Crawford happened to be present but neither spoke of it. There was no fire in the building; it was a cloudy day, with no solitary sun ray to which it could be ascribed. While they were watching it, the uncle of the dead child came for the coffin. 'What is that light?' he inquired excitedly. 'Somebody playing some trick, I guess,' was Mr. Crawford's reply.

"Mr. Crawford, with whom we conversed in regard to it — for the incident created a good deal of talk at the time — says he had supposed the light, since he was fully assured there could be no natural cause for it, to be a hallucination of his own. When, however, he found that Mr. Clendenning also saw it, he was filled with astonish-

ment and dismay. On returning home Mr. Crawford was met by his wife's anxious query: 'Nat, what was that light on that coffin?' 'Well, you tell!' was his characteristic reply. Mr. C. talked freely in regard to the mystery with a good many, asseverating his belief that it could have had, as he expressed it, no natural origin. The position of the building, being shut in from outside reflections, the absence of fire and sunlight or any metallic substance, as I before asserted, made the solution perplexing.

"A good Methodist deacon, talking over the matter, said he thought the mother of those children, who died several years ago, 'was there in spirit to attend the funeral, and see to the putting away of the little body,' which is doubtless as good a solution as can be arrived at."

The murder of Amelia Walker by Michael Finnegan, at Camden, New Jersey, in 1888, was perceived at the time by an old lady, Mrs. Field, then on her deathbed. The facts are stated by her son-in-law, Mr. Traubel, as follows, and were matters of general interest mentioned in the papers of the time:—

"Mrs. Annie J. Field, *æt.* 54, was a woman of unusual intelligence, possessing all the characteristics of the pure Englishwoman of higher birth, and no trace of superstition, save that found in a strict adherence to the traditions and doctrines of the High Church of England.

On the 15th of February Mrs. Field contracted a cold, which culminated in pneumonia with typhoid fever.

Upon the evening of the murder and suicide near our City Hall, Mrs. Field lay, probably in a semi-comatose condition, though apparently awake, as her eyes were open, with nothing unusual to attract attention in her occasional remarks, when suddenly she raised herself in her bed, exclaiming, "Help! he's killing her—won't some one go to her assistance?" She then recited to her daughter, in close attendance upon her through her illness, a long story, detailing a walk that evening upon the avenue upon which the City Hall is situated, stating that, while there, a sorrel horse, pulling a light carriage or buggy, in which a quarrelling pair of human beings were seen, passed her, and shortly after stopped. It was then the quarrel became fatally warm, as Mrs. Field, at this juncture, startled her daughter with her outcry."

This is a succinct description of this incident, which was laughed at as a mere dream.

Mr. Turner Berry, of Camden, alluded to in the publication, was an acquaintance of Mrs. Field, who had been in ill-health for a long time, though for a short while previous to this occasion had sufficiently recovered to resume his outdoor habits, and was noticed upon the street a few hours before the following:—

"On the morning of the City Hall tragedy, Mrs. Field, in the course of a desultory conversation, remarked that she would like to know how Mr. Berry was "getting on," as he was "again very ill and in bed," a remark which occasioned a smile and the assurance that she was wrong, as he had been recently seen on the street. She insisted,

however, that he was seriously indisposed, and was indulged in her belief as a mere harmless whim. Toward evening a daughter of Mr. Berry called, by advice of her mother, to inquire about the condition of Mrs. Field, informing her hostess that her father was again critically ill, having been compelled to retire from the public gaze that forenoon.

There would be no necessity for publishing such incidents as the foregoing but for the fact that, owing to the false philosophies of colleges and churches, the marvellous powers of the human soul have remained unknown to our educated classes, and it is difficult to overcome a condition of *educated ignorance*.

To those who are willing to profit by all well-attested facts, the following narrative by Dr. Oliver McLean, of Port Townsend, Washington Territory, will be instructive:—

“To those who have investigated Spiritualism under proper conditions, and who understand the fixed and natural laws governing all spiritual manifestations, the following experience of myself will be easily understood:—

“The power of magnetic healing, an exalted and heavenly gift, came upon me suddenly, unbidden and unasked, at a time when I was investigating the matter for the purpose of satisfying my own mind in regard to the truths of Spiritualism—its proof of a future life. I had been seeking and desiring to become better acquainted with the philosophy and phenomena for some eighteen months, during which time I had received comparatively little substantial proof of spiritual power, although in my development as a medium I had given some very satisfactory proof to other persons that our departed friends and loved ones can and do return from ‘the echoless shore’ with messages of love and advice; that they are really our ‘guardian angels,’ and not prisoners in a far-away imaginary heaven, nor yet in a fiery hell of endless torment, such as are pictured and believed in by certain classes.

“About the first of November, 1887, while laboring in a well in Snohomish, W. T., I was taken sick with blood poisoning and applied to our M. D. for relief, but obtained none, and gradually became worse until I lay at the point of death. My sluggish blood refused to circulate, my brain became dizzy, and I lay on the bed as if in a nightmare. While in this condition my organism was taken possession of by a spirit, and through some process unknown to me my spirit was removed from my body. The spirit operator gave his name, former residence and occupation. My spirit or myself (for I was as naturally myself out of the body as in it) remaining in the room during the process of treatments, lasting several hours, which my body received in the hands of the doctors. I was entreated to go with spirit friends, who were there and who I had known in earth life, and see some of the wonders and beauties of the spirit world, but preferred to stay and see that my body came to no harm. The experience was indeed strange. I made frequent attempts to re-enter my body, but was finally prevailed upon by the spirit friends to desist. It seemed that I could go where I willed. To wish to be

in any part of the room, was to be there; nothing offered obstruction to my vision. I could look through the walls, or through my own body or that of my friend, as though it were but glass, and could read my friend's every thought; could converse with spirit friends and the spirit who had control of my body. I could also see the condition my body was in, and it is truly wonderful that it was ever again made the fit habitation for a spirit."

There is a vast amount of psychic experience in our literature, of which the best example is found in Mrs. Catherine Crowe's "Night Side of Nature." Mrs. Louise Chandler Moulton, in her letters to the *Boston Herald*, makes the following reference to the demonology of Sir Walter Scott: "I have always wondered how much or how little Sir Walter really believed in witchcraft and in ghosts. He chose to treat them, for the most part, with a sort of patronizing incredulity; yet he tells some marvellous and seemingly well authenticated tales. Really, his letters seem to me more interesting, as well as more remarkable, than the proceedings of the Psychical Society.

"The Witch of Endor, says Scott, was a mere fortune-teller, to whom, in despair of all aid or answer from the Almighty, the unfortunate King of Israel had recourse in his despair, and by whom, in some way or other, he obtained the awful certainty of his own defeat and death. But, really, 'a mere fortune-teller' who can give us an 'awful certainty' as to the future seems to me a person of no little importance. Would fortune-tellers who never told the truth have had the power and influence in the world which Sir Walter attributes to some of them? They have existed ever since the affairs of men began to be recorded. In one of his 'Essays Classical'—a delightful volume, by the way—Prof. F. W. H. Myers traces the likeness between the oracles, etc., of the ancient Greeks and the manifestations of modern Spiritualism, and finds that all which is accomplished by our mediums of to-day was equally well done by those of old times.

"In the days of which Scott wrote in his letters to Lockhart, fortune-tellers were extremely busy. Some professed to predict by aid of the stars; others claimed to possess spells by which they could compel spirits to enter a stone or a looking-glass, and there shadow forth future events; and many others founded their prophecies on information amiably bestowed on them by the fairies. Really, our present methods have the advantage of simplicity. The best seeress I know of sits down in a darkened room, shivers a little, yawns once or twice, stretches herself sleepily, and, presto, she is gone, and in her place, speaking with her lips, clasping your hands with her fingers is, say, some Greek professor, or some clever French physician, known of old at the Saltpétrière, and this distinguished guest from the world of spirits has been so kind as to find out all the familiar details of your daily life, and talks and laughs with you about them as if he were your brother.

"It was much less social and friendly the way the seers behaved of whom Sir Walter tells us. But then the witches and warlocks of those other days prophesied more important events than whether

you or I would sail for Europe next week, or whether "coppers" would rise or fall.

"But, as I began to say, the greatest soothsayers of long ago soared to higher matters and interfered in the fates of nations. When James I. was murdered at Perth, in 1437, a Highland woman had prophesied the course of the conspiracy; and, had she been attended to, it might have been defeated. There were not wanting, however, even in those days, amiable spirits who were willing to concern themselves with the events of everyday life. In 1576 Bessie Dunlop was accused of sorcery, and she was asked from what source she derived her prophetic vision. She said that she got her information from the spirit of one Thome Reid, who died in 1547. She described him as a respectable, elderly looking man, gray-bearded and wearing a gray coat. She first made his acquaintance when she herself was in great affliction. She was walking along, 'making heavy moan with herself,' for her cow was dead and her husband and child were sick with a contagious illness, and she herself was in a state of very feeble health. Walking thus sorrowfully along, she met, for the first time, Thome Reid, who addressed her courteously, and then asked why she should 'make such dole and weeping for any earthly thing.' She told him, in reply, that her husband was at the point of death, her baby was ill and their property going to destruction, and she thought she had reason enough for dolor.

"'Bessie,' answered the little gray man, whom she afterward discovered to be a spirit, 'thou hast displeased God, and thou must amend. Thy baby shall die ere thou reach home, thy two sheep shall also die, but thy husband shall recover and be as fair and well as ever he was.'

"The good woman was somewhat alarmed to see her ghostly counsellor disappear as no living person could have done; but his predictions were fulfilled, and thus she was induced to have faith in him and consent to his farther acquaintance. Later on, he tried to persuade her to go with him and a party of his friends to elf-land, and her refusal begat some coldness between them for a time; but, in spite of it, Reid continued to visit her frequently and to assist her with his counsel; so that if any one consulted her about the ailments of human beings or of cattle, or about the recovery of things lost or stolen, she was always able, by aid of Reid's advice, to answer them correctly; but, alas, her success drew on her the evil eye of the law, which was less kind in those days than in ours. Poor Bessie, notwithstanding that by her mysterious powers she had always done good and not evil, was convicted of witchcraft, and burned. Peace to her ashes.

"Another witch woman who practised her mystic arts solely for the good of mankind was Alison Pearson. She had also a familiar spirit who helped her to prescribe for illness, and she cured of fell disease no less a person than the archbishop of St. Andrew's by diverting his illness to a white palfrey, who died of it. What an ungrateful man the archbishop was, or else how little power he

possessed, for we read of Alison, as of Bessie before her, the short and simple record: 'Convicted and burnt.'"

Obsession.

THERE have been so many crude ideas on this subject among the credulous that the following article from the *Two Worlds* is refreshing. Mrs. Britten understands the subject correctly: —

OBSESSION: NOT A SPIRITUAL, BUT A PHYSICAL CONDITION.

"The editor of this Journal having received a number of letters on the vexed subject of "Obsession," and being wholly unable to devote the time necessary to conduct private correspondence, would call attention to the following article, which cannot but prove suggestive even to those who may not agree with her views, — identical with those written by the editor of this Journal some years ago: —

Whatever may be the orthographical meaning of the word obsession we *popularly* understand by it *the complete control of the body through the organs of the brain* by a spirit, wicked in intention, mischievous and sometimes dangerous in acts, and often *irrational* both in word and deed. In my own experience I am frequently called upon to visit persons who manifest the most extraordinary tendency to perform evil acts, and utter profane language, speaking sometimes in harsh, guttural tones, and not unusually imitating in speech and action the lower animals. Such cases as these are commonly pronounced by spiritualists, "obsession." Perhaps they are; but before we can form any correct theory on the subject, let us consider some of the facts belonging to cases that come under the notice of the mediums, myself for one.

I was called upon some time ago to see a young girl who was, as her friends assured me, "obsessed by evil spirits," and was only to be cured — as they thought — through my power over "the dark spirit" as exorcist. I found an interesting girl of fifteen years old (who at the time of my visit was under the malign influence in its fullest force), literally hanging on to the cornice of a high room, whither she had climbed up with all the agility of a cat, and now (crouched up in a sort of human ball) launched fearful execrations at the bystanders, in the coarse, rough tone of a man. Presently the poor child crept down to the ground, and proceeded to crawl round the room with dreadfully-animal movements, occasionally barking like a dog, and varying such sounds with harsh but entirely irrational speech; her parents informed me her condition assumed many phases, often presenting evidence of "most high and holy control," — discoursing admirably, improvising poetry, singing, and sometimes speaking languages with which she was entirely unacquainted.

Before I left, one of those paroxysms of a "superior state" influenced her, and addressing me, what purported to be a spirit physician informed me in choice language 'that I *did* understand the case,' and requested I would state my convictions to the parents.

This I presently proceeded to do, although I am bound to add,

without impressing those convictions upon their minds, already pre-determined to accept of nothing that would clash with the theory of "obsession." As the last spirit that appeared to influence the young lady evidently read clairvoyantly what was passing in my mind, and manifested an amount of intelligence through the medium's trance state that entitled his *opinions* to consideration, I shall venture to give the theory, frequently suggested to me by spirits, and then pressing on my mind, even as I have received it. This person, and many others whom I have visited similarly affected, was the subject of a diseased brain, which at periods regulated by some exciting cause, produced a partial and sometimes a more general condition of inflammation on the cerebrum or front brain, the organ whose healthful action is essential to the manifestations of intelligence. In this state the entire action of the will is under the domination of the back brain (cerebellum), and as this exists equally in all animals, and is the stimulus to all animal movements, the result operates in purely instinctive and animal actions, while whatever of humanity is still operating through the disordered realm of reason, being under the domination of the animal faculties, displays itself in language and acts human in form, but animal in will, and all these can and do take place without the influence of any spirit at all, except the unfortunate tenant of the semi-lunatic form of the subject.

In several instances I have clairvoyantly perceived in the so-called "obsessed" spinal curvatures and other defects of the brain or spinal column, which the parents have been compelled to own to, and which alone would account for the occasional displays of aberrated intellect. Accidents in infancy, or any cause hereditary or circumstantial, which affect the brain or nerve centres, I have found, upon careful investigation, very common in these cases, and, as I believe, wholly sufficient to account for their existence.

The ignorance or carelessness of the parents often disregards these physical causes, and, if they happen to be spiritualists, I find them just as ready to fall back upon the universal solvent of "obsession" as the orthodox are to attribute every conceivable phenomenon of life and nature to the direct act and will of God. It may not be invariably apparent, even to the most careful scrutiny, that all cases of so-called obsession result from physical causes, but I have proved so many to do so, that I still watch and wait to see a yet larger number render up this solution of their mystery.

I have visited a great many lunatic asylums, and I am convinced that a large number of such cases grow out of unnatural pressure upon the brain; and I cannot yet discover a single case of lunacy which does not manifest disturbance of that equilibrium which should exist among the organs whose totality we call "the brain," which disturbance is in itself the lack of reason; and this I claim to be sufficient to account for lunacy, and lunacy, I am equally convinced, is just what we call "obsession."

When we remember that "the organs of the brain," as we term them, are not separate parts demonstrable in the subdivisions of the cranium, into which the phrenologist has classed the various faculties

—arrangements totally unsustained by any corresponding appearances in the matter itself, it is evident that though the substance of the brain is the instrument through which the faculties of the mind become manifest, there is a subtle and imponderable element pervading that substance, which may become disturbed, and thus affect the mind's expression without being appreciable on the mere material surface. I believe, moreover, that this imponderable element is "nerve force," "vital force," "life," or by whatsoever name we may term the connecting link between spirit and matter; that this is our spiritual body, the clothing of the innermost, and which at *death* of the body becomes the outmost of the soul; that this nerve force is affected by whatever physically affects any of the nerve centres, and spiritually by excessive pressure on the mind; that being the medium between body and mind, it is the instrument of both, and represents any disturbing cause of ill to either; but as it is imponderable, its effect on matter is not appreciable at all times to the senses, and hence the difficulty of the anatomist in tracing lunacy in a diseased condition of the brain.

I beg to add a few words of comment on the popular theory of "obsession" from a spirit friend, whose opinions I highly value:—

"Observe the actions and speech of most of the victims of 'obsession,' and you will remark them to be, in general, irrational and purposeless. For myself, I confess I know of no *insane spirits*. The cause of insanity is removed when death dissolves the union of a body and spirit, suffering of which, in either case, reacts on the other, but regains equilibrium when separated. I do not dispute that a spirit may so completely subjugate the will of a mortal to his own as to appear to dwell within that mortal's organism, but why do you attribute foolish, senseless acts and words to a conscious, intelligent soul, presenting no line of demarcation between the cunning of madness and the obsession you complain of? I repeat to you that the display of animal movements, blasphemous speech and semi-human actions, attributed to the obsession of evil spirits, is the result of a disordered brain and the predominance of the animal propensities over the intellectual. If you urge that the 'obsessed' frequently speak with an angelic as well as demoniac tongue, evidencing clairvoyant and other exalted powers, and proving the possession of bad spirits by this display of control from the good, I answer, bad and good spirits may both control a very helpless and unindividualized subject; and the fact that a person has not sufficient self-control to escape the charge of lunacy is clear proof of this negative condition so favorable for the control of other minds; but it is not to the display of foreign *intelligence*, good or bad, that we object as proof of 'obsession,' but to the *lack* of it; and observing such innumerable instances in which base and criminal acts, above all, lunatic and unintelligent ones, are charged upon the 'obsession of evil spirits,' we hope yet to be able to convince the world we have plenty of moral hospitals here in spirit-land for the cure of souls whom foul conditions on earth have contaminated, and that bad spirits can progress here as well, if not a little better, than by going to spirit

circles to swear, and drink spirit through sympathetic mediums, and then become suddenly very much improved in mind and state by the exercise. But positively we have no insane asylums here, consequently I am at some loss to determine where INSANE OBSESSORS come from."

In concluding this article, it may not be uninteresting to notice the case of a young lady at Providence, Rhode Island, who has been bedridden, I believe, now for some three or more years. One side is partially paralyzed — one hand and arm therefore entirely useless; the lower part of her body frightfully contracted and drawn together. She has been known to abstain from any other food than the trifling sustenance extracted from chewing little pieces of bread for weeks. This unfortunate young girl is at times subject to frightful paroxysms of what my friends assured me gravely was "obsession," but which were evident symptoms, to me, of inflammation of the spine and brain, producing temporary insanity. The usual obsession hypothesis was adopted, it seems, from the young lady's extraordinary manifestations of spirit control of a high order in her *lucid* moments. Also another remarkable feature of her case is her clairvoyance, which in some instances is the most direct I ever witnessed. I am possessed of an excellent drawing of birds, executed in a room where every ray of light had been excluded for weeks, to favor a dreadful affection of the eyes, which rendered even a faint streak of light intolerable to her; yet in this state, with her one hand — the other numb and lifeless — she has executed a great number of drawings, writings, and needlework, could read, tell the time, and the persons who presented themselves at the street door before it was opened. Some of these drawings are elaborate and excellent, and the paper dolls she cut out, painted, and dressed are very superior to many a one's work performed in the light and aided by two mortal eyes.

As an evidence of the natural clairvoyance of this singular case I presented her with a book, when she immediately read down the page for me clearly and well, and could hardly be made to believe me when I told her *she had been reading from a book held upside down.*

My own conclusion on this, as on many other yet more marked cases, is, that the repulsive and irrational features proceeded from lunacy, but that in conditions where the worn and suffering nervous system was highly negative, the ever-watchful love of guardian spirits controlled the weak organism in manifestations of use and beauty.

EMMA HARDINGE BRITTEN.

Sir John Franklin and the "Revelation."

THE meetings of spiritualists and the researches of the Psychological Society have prepared the world for much that is strange. The Rev. J. Henry Skewes, Vicar of Holy Trinity, Liverpool, and late President of the Liverpool Mental Science Association, must,

however, receive the palm as the narrator of a startling incident connected with a memorable episode. After "forty years' silence," Mr. Skewes has revealed the true secret of the discovery of Sir John Franklin's fate. Those who would study the matter in full detail may be referred to the volume which now lies before us, and which, under the title of "Sir John Franklin," has just been issued by Messrs. Bemrose and Sons, London. Its purpose is to show that the exact locality in which the missing explorer met his death was explicitly revealed by a little child four years after Franklin had sailed on his final and fatal expedition, and some five years before Dr. Rae obtained tidings of the lost navigator by purchasing a number of articles belonging to Franklin from a party of Esquimaux. To make matters plain, however, it is advisable to proceed in something like order. On May 24th of the year 1845, the *Erebus* and *Terror*, in charge of Sir John Franklin and Captain Francis Crozier, steamed out of the Thames on their mission of Arctic discovery and survey. Years passed and nothing was heard of them. Their last despatch had come from the Whalefish Islands, and was dated July 12, 1845. Accordingly, in 1848, the *Plover* sailed to Behring Strait in search of them. That expedition was unsuccessful, and so were many others that followed. At last the Government grew tired of fitting out vessels for what looked like a hopeless task; and it was left for Lady Franklin to do what she could by means of her private resources and the aid of her friends.

This brings us to the year 1849. The fate of Sir John Franklin continued to excite great public sympathy and interest, and among the rest the family of a Captain Coppin, who lived in Londonderry, shared in this feeling. The family seems to have been somewhat peculiar. It consisted of the father, Mrs. Coppin, her sister, and four children of tender years. Early in 1849 one of the children named "Weesy"—the short for Louisa—had died of gastric fever. Though dead, "Weesy" was, nevertheless, in the language of her brothers and sisters, "always about." Sometimes she appeared to them in the form of a "ball of bluish light," at others she went from room to room much the same as before her demise. On one occasion "Weesy" went so far even as to announce the death of a relative of the family by causing the words "Mr. Makay is dead" to appear written on the wall. As this death was duly verified, "Weesy" naturally attained a position of some importance. The topic of Sir John Franklin's fate being in everybody's mouth, it occurred to the aunt of the departed "Weesy" to consult that spirit. The result was that immediately there appeared on the floor "a complete Arctic scene, showing two ships surrounded with ice and almost covered with snow, including a channel that led to the ships."

So realistic was the scene that those who beheld it shivered with cold. One of them, however, had the presence of mind to make a drawing of it in the form of a chart. Then came the question as to something more definite being desirable. Consulted again, the obliging "Weesy" complied by drawing on the opposite wall in large round letters three inches in length, the following: "Erebus

and Terror. Sir John Franklin, Lancaster Sound, Prince Regent Inlet, Point Victory, Victoria Channel." The route of the missing explorer was thus traced, and it remained alone to make use of the "revelation" for practical purposes.

The following year Captain Coppin, who had of course heard all about "Weesy," and had seen the chart, called upon Lady Franklin, who was then busy arranging for her first expedition. On being told of what had occurred, Lady Franklin's countenance brightened, and she exclaimed, "It is all true! It is all true! Your children are right. Three months before Sir John set sail, we were sitting by the fire, when he said, 'Jane, recollect if I find any difficulty I shall seek to return by the American continent, and if I fail in that I shall go up by the Great Fish River, and so get to the Hudson Bay Territory.'"

This fireside remark had been forgotten, but was now recalled. After this it ought to follow, as a matter of course, that the route being traced on the spiritual chart, and accepted not only by Lady Franklin, but by Captain Kennedy, the commander of the Prince Albert, the remains of Sir John Franklin were promptly discovered. But it was not to be. Unlike the hero of Mr. Clark Russell's novel, "The Golden Hope," spiritual guidance was not so effective with Captain Kennedy. It was left for Dr. Rae, while trafficking in 1854 with the Esquimaux, to come upon Sir John's star or order, a watch, some silver spoons, and other articles belonging to the party. It was left also for Hobson and McClintock to discover in 1859, at Point Victory, near Cape Victoria, the all-important paper hidden beneath a cairn and telling that Sir John had died in 1847, and that the ships were deserted in 1848. The route traced by "Weesy" had, nevertheless, been correct; and as this circumstance, according to the Rev. J. H. Skewes, rests on unimpeachable authority, she must claim the benefit of a true prophecy. When she wrote on the floor, in 1849, the Bellot Strait, as indicated by her, was entirely unknown. The story, to say the least of it, is a strange one.—*Newcastle Chronicle*.

To the above communication we have simply to add that that which seems to the editors of secular papers to be such a "strange story" is only so because the press, until lately, have so persistently shut out all the evidences of spirit power and guidance from their columns, and admitted only such statements as were calculated to bring the powers and potencies of spiritualism into discredit. Meantime the facts, truths, and possibilities of what spiritualism may AND SHALL become have steadily moved on, the press, pulpit, and world notwithstanding. A few years ago the Rev. J. H. Skewes, who publishes the book from which the above-quoted statements are extracted, was the bitter enemy of spiritualism. But this is not all — Sir John Franklin's fate, and that of his noble associates, as martyrs to the cause of geographical discovery, was not confined to the source mentioned in Mr. Skewes' book. There is a history — ay, and a marvellous one — known to the spiritualists of America, published in some of their earliest records, and facing the Editor in her

study as she now writes, which proves how deeply and earnestly the spirit world were in communication with mortals on the subject of their arisen martyrs and their fate, and their continued efforts from the higher world to lift and shoulder the burdens they had dropped in mortal death, as immortal spirits. "Who has believed our reports?" "Having eyes they saw not, having ears they heard not, nor would they understand."— *The Two Worlds*.

A Practical View of a Hindu Fakir.

FROM THE "TWO WORLDS."

FEW and far between are the good people who are enabled to take a mental view of both sides of any great question. There is at the present time a perfect craze for the study and (were it practicable amongst our matter-of-fact Britons, which, happily, it is not) for the practice also of Hindu powers, potencies, and supermundane achievements. Whilst the editor of this paper KNOWS beyond a peradventure that culture, temperament, and asceticism can elevate Oriental mystics into the commanders and rulers of matter; we also know that a vast amount of the alleged magical powers of the East are as rife with pretension and imposture as the assumed facts of mediumship and clairvoyance are amongst Western spiritualists. The following sketch, published a short time since by a truthful and reliable narrator in the *Manchester Sunday Chronicle*, we can affirm, from positive knowledge, to be a genuine account of how often and completely the superstitious and ignorant may be imposed upon, in names held sacred, and synonymous with true heavenly power and spiritual gifts. — ED. T. W.

A FAKIR'S CURSE. BY A RETURNED INDIAN.

Among the many strange objects which an Englishman meets with in India, there are few which tend so much to upset his equanimity as a visit from a wandering fakir.

The fakir is the mendicant friar of India. He owns no superior, performs no work, despises everybody and everything; sometimes pretends to perpetual fasting; and lives on the fat of the land.

There is this much, however, to be said for him, that when he does mortify himself for the good of the community, he does it to some purpose. A lenten fast, or a penance of parched peas in his shoes, would be a mere bagatelle to him. We have seen a fakir who was never "known" to eat at all. He carried a small black stone about with him, which had been presented by a holy man. He pretended that by sucking this stone, and without the aid of any sort of nutriment, he had arrived at the mature age of forty. Yet he had a nest of supplementary chins, and a protuberant paunch, which certainly did great credit to the fattening powers of the black stone. When I saw him he was soliciting offerings of rice, milk, fish, and ghee, for the benefit of his patron, Devi. These offerings were

nightly laid upon the altar before the Devi, who was supposed to *absorb* them during the night, considerably leaving the fragments to be distributed among the poor of the parish.

Sometimes a fakir will take it into his head that the community will be benefited by his trundling himself along, like a cart-wheel, for a hundred miles or so. He ties his wrists to his ankles, gets a *tire*, composed of chopped straw and mud, laid along the ridge of his backbone; a bamboo staff passed through the angle formed by his knees and elbows, by way of an axle, and off he goes; a brazen cup, with a bag, and a *hubble-bubble*, hang like tassels at the two extremities of the axle. Thus accoutred, he often starts on a journey which will occupy him for several years. On arriving in the vicinity of a village, the whole population turn out to meet him with due honors, the men beating drums, and the women singing through their noses. Here his holiness unbends, washes off the dust and dirt acquired by perambulating several miles of dusty road; and, after partaking of a slight refreshment, enters into conversation with the assembled villagers just as if he were an ordinary mortal; making very particular inquiries concerning the state of their larders, and slight investigations as to their morals. When the supplies begin to fail, he ties his hands to his heels again, gets a fresh tire put on, and is escorted out of the village with the same formalities as accompanied his entrance.

On the afternoon of a very sultry day in June, I had got a table out in the verandah of my bungalow, and was amusing myself with a galvanic apparatus, giving such of my servants as had the courage a taste of what they called English lightning, when a long, gaunt figure, with his hair hanging in disordered masses over his face, was observed to cross the lawn. On arriving within a few paces of where I stood, he drew himself up in an imposing attitude—one of his arms akimbo, while the other held out towards me what appeared to be a pair of tongs, with a brass dish at the extremity of it.

“Who are you?” I called out.

“Fakir,” was the guttural response.

“What do you want?”

“Bheek” (alms).

“Bheek!” I exclaimed, “surely you are joking—a great stout fellow like you can’t be wanting bheek?”

The fakir paid not the slightest attention, but continued holding out his tongs with the dish at the end of it.

“You had better be off,” I said; “I never give bheek to people who are able to work.”

“We do Khooda’s work,” replied the fakir with a swagger.

“Oh! do you,” I answered; “then you had better ask Khooda for bheek.” So saying, I turned to the table and began arranging the apparatus for making some experiments. Happening to look up about five minutes after, I observed that the fakir was standing upon one leg, and struggling to assume as much majesty as was consistent with his equilibrium. The tongs and dish were still extended—while his left hand sustained his right foot across his abdomen. He

continued this performance for one hour, yet there did not seem to be the faintest indication of his unfolding himself — rather a picturesque ornamentation to the lawn, if he should take it into his head — as these men sometimes do — to remain in the same position for a twelvemonth. “If,” I said, “you stand there much longer, I’ll give you such a taste of lightning as will soon make you glad to go.”

The only answer to this threat was a smile of derision that sent his moustache bristling up against his nose.

“Lightning!” he sneered; “your lightning can’t touch a fakir; the gods take care of him.”

Without more ado I charged the battery and connected it with a coil machine, in such a way as few people care to try, and which none are capable of voluntarily enduring beyond a few seconds.

The fakir seemed rather amused at the queer-looking implements on the table, but otherwise maintained a look of lofty stoicism; nor did he seem in any way alarmed when I approached with the conductors.

Some of my servants, who had already experienced the process, now came clustering about with looks of ill-suppressed merriment, to witness the fakir’s ordeal. I fastened one wire to his still extended tongue, and the other to the foot on the ground.

As the coil machine was not yet in action the attachment of the wires did not affect him. But when I pushed the magnet into the coil and gave him the full strength of the battery, he howled like a demon; the tongs — to which his hand was fastened by a force beyond his will — quivered in his grasp as if it were burning the flesh from his bones. He threw himself on the ground, yelling and gnashing his teeth, the tongs clanging an irregular accompaniment. Never was human pride so abruptly cast down. He was rolling about in such a frantic way that, thinking he had now had as much as was good for him, I stopped the machine and released him.

For some minutes he lay quivering on the ground, as if not quite sure that the horrible spell was broken; then gathering himself up, he flung the tongs from him, bounded across the lawn and over the fence like an antelope. When he had got to what he reckoned cursing distance, he turned round, shook his fists at me, and fell to work, pouring out a torrent of imprecations, shouting, and tossing his arms about in a manner fearful to behold.

There is this peculiarity in the abuse of an Oriental, that, beyond wishing the object of it a liberal endowment of blisters and ulcers (no inefficient curses in a hot country), he does not otherwise allude to him personally; but directs the burden of his wrath against his female relatives, from his grandmother to his grand-daughter — wives, daughters, sisters, and aunts inclusive. These he imprecates individually and collectively through every clause of a formulary which has been handed down by his ancestors, and which leaves small scope for additions and improvements.

Leaving me, then, to rot and wither from the face of the earth, and consigning all my female kindred to utter destruction, he walked off to a neighboring village to give vent to his feelings and compose his ruffled dignity.

It so happened, that a short time after the fakir had gone I incautiously held my head over a dish of fuming acid, and consequently became so ill as to be obliged to retire to my bedroom and lie down. In about an hour I called to my bearer to fetch me a glass of water; but, although I heard him and some of the other servants whispering behind the door curtain, no attention was paid to my summons. After repeating the call two or three times, I got up to see what was the matter. On drawing aside the curtain, I beheld the whole establishment seated in full conclave on their haunches round the door. On seeing me, they all got up and took to their heels, like a covey of frightened partridges. The old kidmudgar was too fat to run far, so I seized him, made him sit a minute to recover wind; when he began to blubber, as only a fat kidmudgar can, imploring me to send instantly for the fakir, and make him a present; if I did not, I would certainly be a dead man before to-morrow's sun; "for," said he, "a fakir's curse is good as a matter of fate." Some of his fellows now ventured to come back, and joined in requesting me to save my life while there was yet time.

A laugh was the only answer I could make. This somewhat reassured them, but it was easy to see that I was regarded by all as a doomed man, and that my only salvation lay in sending off a messenger with a kid and a bag of rupees to the fakir. The durdzee (tailor), who had just come from the village where the fakir had taken refuge, told me that as soon as the fakir heard that I was ill he performed a *pas seul* of a most impressive character, threatening to curse everybody in the village as he had cursed me and mine. The consequence was that pice, cowries, rice, and ghee were showered upon him with overwhelming liberality.

Without saying a word I armed myself with a horsewhip, set out for the village, and found the fakir surrounded by a crowd of men and women, to whom he was jabbering with tremendous volubility, telling them how he had withered me up root and branch. The crowd hid me from him till I broke in upon his dreams with a slight taste of my whip across his shoulders. His eyes nearly leaped out of their sockets when he saw me. Another intimation from my thong sent him off with a yell, leaving the rich spoil he had collected from the simple villagers behind. What became of him I cannot tell. I heard no more of him.

A few such adventures as these would tend to lessen the gross and, to them, expensive superstitions under which the natives of India at present labor.

The Monster Revealed.

ONE who listens to the smooth palaver of Jesuit priests in the United States, of which we had a specimen at the founding of the Catholic University at Washington, would suppose that the church was really yielding slowly to the tide of modern progress. Whether it is or not in the United States, the governing body in Europe has

certainly relinquished none of its atrocious principles, as has clearly appeared since the erection of the statue of Bruno in Rome.

The burning alive of Bruno was one of the most terrible crimes that ever disgraced humanity—ranking with the crucifixion of Jesus, the legal murder of Socrates, the burning of Joan of Arc and of Servetus, and the horrible murder of Hypatia.

It might be supposed that the Catholic church would be ashamed of this murder, and would endeavor to escape from its moral responsibility, as Calvinists shrink from approving the murder of Servetus. But the Bourbons of religion as well as politics will not be instructed and will not repent.

The news from Europe is that the Catholic powers are horrified at this act of justice to the martyr BRUNO.

A despatch from Vienna reads thus: "Vienna, June 10, 1889: Austrian clericals are deeply offended by the Bruno affair. The *Vaterland* says the fete was worthy of the devil. The bishop of Linz has ordered that public prayers be offered in expiation of 'this outrage on the Pope and the church.'"

What can this mean but a justification of the murder of Bruno? If such an act can be justified, it can be repeated wherever the power exists.

Equally significant is the despatch from Rome: "Rome, June 9, 1889: The statue of Bruno was unveiled to-day, with imposing ceremonies, and 30,000 persons, including students and deputations from various parts of Italy, marched in the procession. The removal of the canvas covering the statue was the signal for deafening cheers. The ceremonies were witnessed by the syndic of Rome, the government officials, and a large number of senators and deputies. Deputy Bovier, in an oration, eulogized the martyr, and declared that to-day there was born a new religion of free thought and liberty of conscience, which would be worse for the papacy than the loss of temporal power. In the evening the monument was illuminated. The proceedings throughout were orderly.

"The Pope is much depressed. It is reported that he refuses to see anybody, and that he has passed three days absorbed in prayer in his private chapel. Four hundred telegrams have arrived at the Vatican, deploring the unveiling of the Bruno monument. All the ambassadors accredited to the Vatican met this afternoon in the Pope's chapel."

The Pope protested against the erection of the statue as an insult to the church, and ordered the Papal guards to keep within the Vatican on the day of the unveiling of the statue.

The Catholics of Rome propose to offset the Bruno statue by a monument to St. Philip de Neri, who flourished from 1515 to 1595, and founded the congregation of oratory to attract the young to the church. He enjoyed a high reputation for piety and charity.

Bruno was one of the great pioneers of modern thought. His energetic mind, though received at an early age into the order of Dominicans, led him to disbelieve in transubstantiation and the immaculate conception. He had to fly from his convent. Next he

encountered the hostility of the bigoted Calvinists at Geneva, where Servetus had been burned when he was an infant. Next at Paris we find him assailed by the bigoted followers of Aristotle, who opposed Galileo and the progress of physical science. Compelled to leave Paris, he spent two years in England, enjoying the society of Sir Philip Sydney, but opposed by the college professors, whose boorish ignorance and stupidity he has described, and by the clergy. Returning to the continent he became a professor at Wittenberg. He refused to join the Lutheran communion, but pronounced an ardent eulogy on Luther. After residing some years at Prague, Helmstadt, Brunswick, and Frankfort-on-the-Main, he lived two years at Padua, then went to Venice, and was there arrested in 1598, and taken to Rome by the Inquisition. They could not compel him to recant, and on February 17th, 1600, he was brought to the stake and burned as a heretic.

That educated people should still cling to a church blood-red with this and countless other crimes for which it has never repented, is one of the wonders of human nature. It shows the power of education, and parochial schools are still as capable as ever of educating children to honor and to repeat such crimes.

The doctrines of Bruno were mainly pantheistic speculations as to God and the universe. Similar ideas were subsequently set forth by Descartes and Spinoza. One of his works, *Cene delle Ceneri*, was a defence of the Copernican system of astronomy. Thirty-two years later the defence of the Copernican system by Galileo brought down on him the wrath of the Inquisition.

Instructed by the awful records of history, American citizens cannot be too firm in resisting the inroads of religious fanaticism. In the movement which professes to place "God in the constitution" we see the insidious approach of the same power which has sprinkled all lands with blood and which is even bold enough to-day to show its teeth.

That such a spirit should exist in this country would seem incredible, but one of the leading men in this dangerous party, the Rev. M. A. Gault, who is also a leading contributor to the *Christian Statesman*, the organ of this movement, says in that paper: "Whether the constitution will be set right on the question of the moral supremacy of God's law in government, without *bloody revolution*, will depend entirely upon the strength and resistance of the power of Antichrist."

Again, at a meeting at College Springs, Iowa, the same Mr. Gault spoke of using agitation, the ballot, petition, and *the sword*. According to the *American Sentinel* he said: "Don't think we are advocating war; but if we are not faithful in the use of these other means, as it was with the anti-slavery question, after they had agitated and petitioned and used the ballot, they drew the sword; so shall we, as a last resort, be compelled to use the sword and the bullet." This is the language of a traitor and a criminal, and as such is an index to the character of the party.

Dark Prophecies for 1889.

PROF. C. C. BLAKE, the Kansas meteorologist, prophesies a great drought for 1889 throughout the northern half of the United States; and the San Francisco astrologer who predicted the election of Harrison has given a fearful prophecy for the year '89, which seems to be in progress of fulfilment. June has already produced rumors of a war scare in Europe.

In the *San Francisco Daily Report*, of June 11th, appeared the following reference to this prophecy: —

On the first day of the year a well-known physician of this city, well-skilled in the ancient system of foretelling events by the positions of the heavenly bodies, erected the *horoscope* to the noon hour of January 1st. The signs were ominous, according to the Aphorisms of the Ancients. He made predictions from the *horoscope*, wrote them down, and soon after showed them to many of his friends, who will vouch for it now.

On the 28th day of May J. E. Brown, of the *San Francisco Vindicator*, obtained from him a portion of the predictions, which appeared in that week's *Vindicator*. The ink had hardly dried on the paper when some of the horrors therein predicted came to pass.

The article commenced with these ominous lines: —

Lo! there comes two years of fate.
 Mark what wonders on them wait:
 Monarchs tremble, nations mourn,
 Oceans rage and cities burn!
 Cyclones, droughts, and inundations,
 Insurrections, war and pestilence,
 Overflow the fated cup of woe!

Further on it says: "Our own country will not escape the impending evil. She too will have to drink from the cup of misery and woe, and thousands will have cause to remember, with sorrow, the unfortunate years of 1889-90. A fatal epidemic will appear; the undertaker will prosper, while many an insurance company will go under, owing to the widespread devastations by fires and the elements; by sea and land, by ship and rail, awful catastrophes occur."

After revealing much that is yet to be fulfilled, the article finished thus: "We will let the curtain drop, for lo! the time is at hand."

The following peep into the future is taken from the *horoscope*: —

"Pestilential heat, about the middle of June, will usher in new batches of crimes and disasters. In some places torrents; in others great droughts; extremes in both limits will injure the crops. In the latter part of June a financial panic on 'change will occur. The 'bulls' and the 'bears' are then tossed about; the one sinks beneath the speculative wave, while the other floats high upon its silvery crest.

"The high hopes of our people are now being eclipsed. The first

half of July brings unsavory news; the misfortune this time is nearer our doors.

“The meridian of evil will be reached in September. It will continue on that level until after the spring of 1890, when the unfortunate influence will commence to fade away from our country, yet it will continue for a time to shed its virulence upon the nations of Europe, where it will excite to evil the worst passions of mankind, ‘raising nations against nations and kingdoms against kingdoms, causings monarchs to tremble, and raising rebellion in their dynasties!’

“Another question, and one which relates directly to this coast, is: ‘If I read the signs aright, the cold and severe storms of the coming fall will destroy the orange crops on this coast.’”

The predictions as given in the *Vindicator* of May 28th contain the following:—

“I behold in the dark vista of the future, which the silvery alphabet of the heavens reveal, the sea foaming and raging with fury, the earth quaking, rivers overwhelming their bounds; torrents raging: the winds of heaven let loose to work the work of vengeance; on sea and land, by ship and rail, awful catastrophes occur!

“Before three-fourths of the year pass over, several mental cyclones of universal magnitude will sweep over the nations and kingdoms of the earth; exciting to evil the worst passions of men; giving rise to anarchy, insurrections, strikes, riots, and bloodshed!

“The drama of life which is now being rehearsed by the planetary orbs in their sidereal revolutions, reveals some strange manoeuvres on the part of one who has assumed the roll and power of God. Secret sessions with powerful nations to regain temporal power, but they will not succeed. A thunderbolt is not more sudden in its effects, than the quickness with which the fiery lava of heaven’s retribution will intercept the accomplishment of their designs.

“Nor is this all, for in the silvery scroll of the heavens I behold a mighty death recorded by the pen of fame; the dart strikes high; the destroyer is busy with those in power; he tramples upon the diadem; he ascends the throne; he mocks the pangs of those who are as gods among men.

“Extreme heat and severe droughts during the summer of 1889 will not only bring disaster to the interests of the agriculturist in the middle and eastern States, but it will also give rise to a very fatal epidemic disease; bringing prosperity to the undertaker, while many insurance companies will go under, owing to the wide-spread devastation caused by the furious flames. The infant West will have to feed the parent East in 1890.

“I regret to observe the ominous rays now approaching the star of him who has attained the zenith of his glory and the meridian of the nation’s honor.” The first year of his rule, and especially the 20th of September, are mentioned as unfortunate.

"The Light of Egypt,"

"Or, Science of the Soul and the Stars." (Religio-Philosophical Publishing House, Chicago, pages 292, price \$3.)

Nearly a year ago Mrs. Buchanan received a small specimen of writing from the West, for psychometric examination. Her description portrayed an active mind, qualified for deep occult studies and authorship. The gentleman who sent the specimen said in reply recently, "You gave him a very remarkable reading, which is fully corroborated by this work from his pen. You stated that he had no desire for the plaudits of men; that he was in pursuit of the higher wisdom; that he was mature mentally, and a fine literary gentleman,—all of which is absolutely true."

The person thus described proves to be the author of the "Light of Egypt," just published, a work of remarkable ability and interest, which I have not had time to examine, the character of which may best be made known by quoting the author's preface, as follows:—

"The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise to the world, are briefly as follows:—

"For nearly twenty years the writer has been deeply engaged investigating the hidden realms of occult force, and, as the results of these mystical labors were considered to be of great value and real worth by a few personal acquaintances who were also seeking light, he was finally induced to condense, as far as practicable, the general results of these researches into a series of lessons for private occult study. This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects of occult lore as seen and realized in the soul and the stars, corresponding to the microcosm and the macrocosm of ancient Egypt and Chaldea, and thus giving a brief epitome of Hermetic philosophy.*

"Having served their original purpose, external circumstances have compelled their preparation for a much wider circle of minds. The chief reason urging to this step was the strenuous efforts now being systematically put forth to poison the budding spirituality of the western mind, and to fasten upon its mediumistic mentality the subtle, delusive dogmas of Karma and Reincarnation, as taught by the sacerdotalisms of the decaying Orient.

"From the foregoing statement it will be seen that this work is issued with a definite purpose, namely, to explain the true spiritual connection between God and man, the soul and the stars, and to reveal the real truths of both Karma and Reincarnation as they actually exist in nature, stripped of all priestly interpretation. The definite statements made in regard to these subjects are absolute facts, in so far as embodied man can understand them through the symbolism of human language, and the writer defies contradiction by

* The term Hermetic is here used in its true sense of sealed or secret.

any living authority who possesses the spiritual right to say, ‘I know.’

“During these twenty years of personal intercourse with the exalted minds of those who constitute the brethren of light, the fact was revealed that long ages ago the Orient had lost the use of the true spiritual compass of the soul, as well as the real secrets of its own theosophy. As a race, they have been, and still are, travelling the descending arc of their racial cycle, whereas the western race have been slowly working their way upward through matter upon the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore the writer does not fear the ultimate results of the occult knowledge put forth in the present work, during this, the great mental crisis of the race.

“Having explained the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that he does not wish to convey the impression to the reader’s mind that the Orient is destitute of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow-white locks of old Hindustan, and thoroughly appreciates the wondrous stores of mystical knowledge concealed within the astral vortices of the Hindu branch of the Aryan race. In India, probably more than in any other country, are the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending arc of spiritual force keeps them bound to the dogmas, traditions, and externalisms of the decaying past, whose real secrets they cannot now penetrate. The ever living truths concealed beneath the symbols in the astral light are hidden from their view by the setting sun of their spiritual cycle. Therefore, the writer only desires to impress upon the reader’s candid mind, the fact that his earnest effort is to expose that particular section of Buddhistic Theosophy (esoteric so called) that would fasten the cramping shackles of theological dogma upon the rising genius of the western race. It is the delusive Oriental systems against which his efforts are directed, and not the race nor the mediumistic individuals who uphold and support them; for ‘*omnia vincit veritas*’ is the life motto of — *The Author*.”

Notwithstanding the remarkable interest and value of the book, it is liable to one criticism from the scientific seekers of truth. It speaks *ex cathedra*, like most of the writers in the sphere of the mysterious, instead of presenting, like scientific authors, the data of the doctrines announced, or the investigations by which they have been reached. To the omnivorous reading public this may be no objection at all. They are accustomed to receiving the opinions and speculations of authors without demanding proof. The theologian relies upon “thus sayeth the Lord;” the confiding reader upon “thus sayeth the author.” There are many who will accept this author’s views because they are well expressed and harmonize with their own intuitions. The book will receive further notice when time permits.

Freedom and Purity.

THE freedom of the press is malignantly assailed in the prosecution of a newspaper called *Lucifer* (published at Valley Falls, Kansas), under Congressional postal laws, apparently designed to exclude a certain style of literature from the mails, yet not limited to this exclusion (which is all that Congress might legitimately order), but armed with severe penalties against publishers which become an arbitrary and *usurped* control of the press.

The pretext of this legislation is the suppression of obscenity, but in the careless legislation of Congress and the stupid administration of the law by pig-headed or ignorant judges and juries, it becomes an absolute prohibition to newspaper publishers of the discussion of physiological themes which are continually discussed in medical journals with absolute freedom; thus establishing a privileged professional class who may investigate and discuss with freedom what other citizens must not even mention. If such discussion is wrong in itself, it is wrong in medical journals; but if important in the interest of health and morals the citizen who has not obtained a medical diploma has as good a right as the medical graduate to acquire and diffuse knowledge on such subjects. The particular offence in this instance was the discussion of certain marital abuses practised by men, and a defence of the rights of women. If such an essay had appeared in a medical journal no notice would have been taken of it, but the law makes no such distinction, and if it were vigorously applied it would suppress every medical journal in the land. In fact, if the law can legitimately punish the publishers of *Lucifer*, it can just as well punish every bookseller in the United States and every clergyman who circulates the Old Testament, in which there is a greater freedom in reference to sexual physiology than in the columns of *Lucifer*, and if the law applied as well to conversation as to publications, there is not a man in the United States who might not be liable to imprisonment for life, and it is especially certain that our martyred President Lincoln would have been entitled to more than a lifetime sentence.

Upon this subject the public mind has been somewhat debauched by the influence of a society sustaining the labors of St. Anthony Comstock, the malodorous administrator of the gospel of nastiness and hypocrisy, who, although denounced as a nuisance by the press and rebuked by the more enlightened judges and attorneys succeeds occasionally in finding a narrow-minded ignorance that answers his purpose, and procures the conviction and severe punishment of a bookseller, as in the case of J. A. Wilson for selling works of standard literature which have been and continue to be sold freely by others throughout this country and Europe.

The parties prosecuted in this case at Valley Falls are E. C. Walker and Moses and George Harman, respectable and intelligent citizens of radical political and social views, whom no one would suspect of intentional wrongdoing, but who are fearlessly asserting the liberty of the press and taking their chance for a legal martyr

dom, to which the representatives of very small minorities are often liable. The case has long been in court, the prosecution having been commenced in February, 1887, and though defeated on the first indictment the prosecution continues and has not yet come to trial. The friends of the assailed are making a contribution to assist in bearing the expense of the trial. The malignity which seeks by perversion of law to imprison worthy citizens for life through multiplex indictments is little short of the spirit of the assassin. It is believed that the heretical doctrines of *Lucifer* have been a leading cause of this prosecution, and the editor of the *Independent Pulpit* says that he regards the prosecution as nothing more nor less than a case of religious persecution.

The famous and honored American poet Walt Whitman has had to endure the same assault from sanctimonious hypocrites and knaves which is now bearing down on Messrs. Harman and Walker, but his literary prestige and hosts of friends carried him through unscathed and triumphant, though he was really more exposed to such persecutions than Harman and Walker; but possibly the administrators of justice may be less enlightened in the Kansas court.

These remarks may be appropriately closed by quoting from a critical sketch of Whitman in the N. Y. *Home Journal*, by James Hunecker:—

“ We have no jaded man of the world writing in excellent verse the story of his worn-out life and bygone dissipations. You are told on the contrary that there is still something in life worth fighting for; that superb manhood and womanhood bring their own reward; that healthy flesh and good muscle are the best of earthly riches. You are led throughout the length and breadth of the land and shown everything and everybody. No class escapes his keen eye. He accepts the evil as well as the good, and the poor outcast of the streets receives a word of pity as well as the lady. To many this is a grievous offence, forgetting the example set by the great teacher eighteen hundred years ago in Judea.

“ The human form divine is the subject of special songs, and the plan of the book would certainly be incomplete if they were omitted. Of the alleged indecencies there are none, only the natural outcome of a rich, passionate nature, which declares boldly the co-ordination of all parts of the body. Whitman's is a strongly moral nature, as a glance into these tabooed pieces will suffice to prove. This series, entitled ‘The Children of Adam,’ is Biblical in its simplicity of speech, but in it the great mystery of life has been beautifully celebrated. But be it understood the book was not written for school-girls, but for men and women, and by such it must be judged. It seems to be one fault of the age that the milk and water standard is applied to art. To such critics Whitman will prove a stumbling-block, but to those who appreciate the sweetness and gravity with which he writes on this theme he will become doubly endeared. Nor are his views of life rose-colored with optimism; he merely accepts it entire and rejects nothing, and fully recognizes the value

of battling with it and not uselessly lamenting over an evil fate. Therein is his chief excellence; he arouses and dilates. His wonderful magnetism has so saturated his writings that you may well credit his own arrogant assertion: 'This is no book, but a man flushed and full-blooded.' To the young men of the day, sceptical on every subject under heaven, this book is invaluable. It has such a genuine, hearty belief in mankind that in spite of yourself you are refreshed from every perusal of it.

"I have dwelt too long on his doctrine of physical health and muscle to the exclusion of the other qualities. A vein of mysticism permeates his poems and reveals the deep thinker, one who has penetrated through the show of things to the essence itself, and who has discerned the divine idea in the humblest things surrounding us. Carlyle himself is no greater transcendentalist than Whitman, and Carlyle also has no firmer grasp on the realities of life. While worshipping the physical forces he places the spiritual above all."

No American author has been more honored by his literary brethren than Whitman, yet if he had lived at Valley Falls he might have been consigned to prison by a pig-headed judge.

College of Therapeutics.

At the close of the recent session a testimonial in behalf of the class, prepared by N. Penrose, M.D., of Pennsylvania, and Rev. D. Dodds, M.D., of Iowa, as a committee, was signed by all and presented to Prof. Buchanan. It is here appended; and the reader will find in its clear, comprehensive, and well-constructed expression sufficient evidence of the superior intelligence of the class.

BOSTON, June 11th, 1889.

This being the last lecture of the College of Therapeutics for the spring session of 1889, we desire before separating to put in a permanent form the testimony of our appreciation of the instruction received.

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

To the physician and student in medicine it gives the only simple and comprehensive explanation of brain and nerve physiology, and the interaction of body and brain. It places at his command new and complete methods of diagnosis, and treatment of all ailments of the human being. It enables him to know the properties and actions of his medicines. It teaches him the correct use of electricity as a healing agent.

To the metaphysician it explains the rationale of mind cure and faith cure; and the mysterious influence of the healer "who maketh whole by the laying on of hands."

To the minister, moral reformer, and educator it gives a knowledge of those subtle forces which drag down to perdition, or elevate to good citizenship and to heavenly serenity the human beings com-

mitted to their charge. It accounts for the vices and weaknesses of men; for intemperance and insanity, and how to correct them.

To the scientist and student of art it furnishes the *law* by which all animal creation may be known and understood.

To the psychometer it explains and develops those wonderful powers by which all knowledge is open unto us of the past, present, and future; and by which we are brought into communion with the Author of our being, from whom we derive all inspiration and power.

We came, some of us, sceptical as to the existence of such a power, or our ability to develop it.

We sat at the feet of the master and were filled. We are satisfied beyond expectation. We carry with us rich stores of knowledge and information.

And now, upon parting we desire to leave with you, our beloved and much-esteemed Teacher, our heartfelt thanks for what we have received; and to tender the wish and hope that years of health and plenty may be given you to go on in this good work.

N. PENROSE, M.D.

REV. D. DODDS, M.D.

Buchanan Anthropological Society.

THE members of the class in Sarcognomy who have attended the May course of lectures and experiments given by Dr. Buchanan in Boston recently were so favorably impressed by the results attained, and by the glimpse they had of the far-reaching science of Anthropology, of which Sarcognomy is but a branch, that they have formed a society, a permanent organization. The following article of the constitution which they adopted will show the purpose of the organization.

The object of the society shall be to inform itself in every branch of the science of Anthropology as promulgated in books and by lectures, and as discovered in 1841 by Prof. Joseph Rodes Buchanan, M.D., a resident of Boston, Mass. For this purpose it shall collect all writings of Dr. Buchanan wherever they are to be found, in newspapers, pamphlets, books, and by copious and full notes of lectures relating to the subject that may be delivered by him in future. It shall form branch societies wherever it can of persons interested in any branch of Anthropology, gathering together those interested and affording them every facility in its power to study that particular subject. Members of the society, for instance, who are interested in Psychometry may gather together such persons as may be interested and investigate, reporting to this society and receiving such help and encouragement as this society can give. So of Sarcognomy, Pathognomy, etc., etc.

The society shall also endeavor to spread this philosophy by assisting in every way it can the publication and dissemination of

such books and pamphlets as may be prepared by Dr. Buchanan, in explanation of his philosophy and its bearing on the life of man and his elevation to a higher and nobler condition. It shall if possible raise a fund for such a purpose.

It was voted to invite all persons to join the society who have been members of any of Dr. Buchanan's classes, or who have by means of books a knowledge of and belief in his philosophy. Such, on being elected and by the payment of \$1 per year, are entitled to take part in all business and voting and the discussions and experiments of the society. Others interested may become associate members, who, by the payment yearly of the same sum, are privileged to be present at any meetings, but only as listeners.

The address of the Corresponding Secretary is Mrs. A. N. Abbott, 171 Tremont Street, Boston; and all persons who desire to forward the march of humanity into regions of greater exaltation of character and life by helping to spread this philosophy broadcast over the world, should immediately send in their names and join this grand movement onward and upward.

W. K. FOBES, REC. SECRETARY,
18 Boylston Street.

Miscellaneous and Critical.

 A RED CROSS on the wrapper signifies that no more Journals will be sent until payment is received.

MEDICAL MATTERS. — The schemers and lobbyists for medical monopoly have been signally defeated the past winter in every State but Tennessee. In Massachusetts they proposed their usual restrictive law with penalties, but their bill was entirely ignored. The House committee instead introduced a harmless bill requiring every practitioner to register his qualifications publicly, whether a graduate or not. Even this little concession was objected to, because it was considered a mere entering wedge for future legislation, and in the Senate it was defeated by a vote of eighteen to five. The feeling of the members was that it was unnecessary and contrary to the sentiments of the people to legislate on that subject. The CONSTITUTIONAL LIBERTY LEAGUE has done its work well, by which this medical intrigue was defeated. But the design of bringing this State under the dominion of medical orthodoxy is still openly avowed by members of the Massachusetts Medical Society and sanctioned by the presidents of our two reactionary universities, Harvard and Boston. Another campaign must be maintained to defeat these persistent efforts of the National Medical Association and the bigoted college faculties, for it is they and not the mass of respectable practitioners who are interested in this matter.

There is only one satisfactory and permanent settlement of this question. That is the thorough education of all liberal practitioners

of the healing art, who do not bow to medical bigotry, and cannot consistently with self-respect attend the old colleges in which their principles are slandered and themselves watched with a jealous hostility, if not precluded from graduation. It is a common rule in the old colleges to refuse to receive a student who has associated or studied with a liberal physician. Public sentiment approves, and almost demands, a thorough education for every practitioner, and will not accord even the credit that is due, to the uneducated. The Eclectic practice had little standing in this country until the establishment of Eclectic colleges, by which the Eclectics have been placed on an equal footing with their competitors.

A liberal college embracing all modern discoveries would tower far above its narrow-minded competitors. It would present the true physiology of man, the science of the brain, the diagnostic powers of Psychometry, the revolutionary science of Sarcognomy, the new electro-therapeutics, atmospheric and solar therapeutics, subtle and psychic forces, — all these grand discoveries, — positively unknown in the old schools. It would have an enlarged and corrected *materia medica*, embracing all that has been developed by Eclectic and Homœopathic experience, and it would carefully educate specialists for every department of practice.

It was for the establishment of such a college that the editor of this *Journal* established his residence in Boston. The incorporation of the AMERICAN UNIVERSITY, of which the writer was chosen president, was the first step in that direction. Its completion has been delayed for financial reasons, but *it will be established* probably within twelve months, and I now invite those enlightened physicians who are able to co-operate in such a plan to enter into correspondence with me with a view to organizing the Faculty. Any suggestions on this subject will be received with pleasure.

HOMEOPATHY VS. ALLOPATHY. — By request Dr. W. G. Willard, recently of Cook County Hospital, now located in Ramage Block, this city, furnishes the following interesting statistics: —

During the six years in which the Homœopathic school has been represented in Cook County Hospital, Chicago, their mortality rate has almost invariably been markedly beneath that of the "old school." The discrepancy was so great as to lead the *Medical Record* (Allopathic) to demand an investigation some months ago.

The quarterly report for the second quarter of 1888 gives a mortality rate of one in every nine and one-half cases admitted to the Allopathic department, while for the same period only one in every 13 and one-half patients admitted to the homœopathic departments died.

As the cases are assigned to the individual schools *strictly by rotation*, the statement that the excessive old school mortality rate is accounted for by the more serious nature of the cases is without foundation. — *Surgical Record*.

CURE OF CONSUMPTION. — Dr. Weigert, of Berlin, has devised an apparatus for the treatment of consumption by inhaling heated air. The apparatus is extensively used in Europe and in American h

pitals and sanitariums. Physicians speak of it highly. The theory is that the development of the tubercle bacilli is prevented by heat even at 108 degrees of Fahrenheit, and a much higher temperature is used. A brother of Dr. Weigert, at 32 West 30th street, New York, is now exhibiting the apparatus.

HOT-AIR BREATHING. — In the HOTEL FLOWER (Boston), the Weigert method of treating consumption by hot-air inhalations has been successfully used. Air is inspired at a temperature of 300 degrees, and sometimes over 400 degrees, or twice the temperature of boiling water, with remarkably beneficial effects. The possibility of this is due partly to the non-conducting quality of air, partly to the evaporation of moist surfaces and partly to the low specific capacity for caloric of the atmosphere. A pound of water contains four times as much caloric as a pound of air at the same temperature.

IMPROVEMENTS IN BURIAL CUSTOMS. — It is now proposed to substitute wickerwork coffins for solid wood and metal, so as to facilitate the decomposition of the body. It would be a still greater improvement to dispense with coffins entirely, and place the body in the soil without any protection. A still better method has been proposed, which does away with all the offensive circumstances of decomposition — to subject the body to a perfect drying process by currents of hot dry air. This preserves the body thoroughly, and avoids all the objections to cremation and to burial in the ground. There is neither the terror of fire nor the loathsomeness of corruption, nor the total destruction of the body.

There is another advantage which will be appreciated more in the future. The cranium, which holds “the palace of the soul” is a perfect record of the man, and should not be destroyed as it is by cremation and burial. The writer does not intend that his head shall be entirely destroyed, and when the science of the brain becomes generally known, the cranium will be held sacred.

Drs. Pardee and Witthaus, of the Medical College of the University of New York, have tested this method on the body of a man which weighed 164 pounds in June, 1888. After a year’s treatment with dry air, the body is reduced to fifty pounds, the skin is dry, hard, and as white as at first, and the face, though dried, is easily recognized. A “New Mausoleum Company” has been organized to carry out this new method, and has an office at 3 West 25th street, New York. The plan has been endorsed by a number of eminent gentlemen as the best that can be devised.

ANTHROPOLOGY IN THE JARDIN DES PLANTES. — “Anthropology fills eleven rooms with an immense number of skeletons, skulls, mummies, casts, pictures, cases of hair, &c., illustrative of the physical characteristics of past and present races of mankind. Among the remains of prehistoric man is the half-fossilized skeleton discovered in 1882 by M. Riviere, in the cavern called the Grotto of Menton. It lies with folded arms and bent knees, its head still encircled with the shells that formed its funeral ornament. Mummies, prehistoric and historic, are seen on all sides, especially in the

Egyptian room, where babies and small animals, still wrapped in their bandages, hang in rows above the doors. Among the mummies of other nations is that of the young boy described by Buffon from the Puy de Dome, and not far from him are the ancient pair of Guanches, from the island of Teneriffe. There is a group of ancient Peruvians crouching as in their tomb, the heads of the women artificially elongated; and a Peruvian of the time of the Incas sits as she was found near Lima, her head bandaged, and her knees drawn up under the cloth that wraps her shoulders. Around her lie the household treasures taken from her grave, a jar curiously fashioned with head and hands, a gourd, some shells, a cob of corn, a mat, and her implements for spinning.

One leaves these museums deeply impressed with the amount and value of the work that has been done in France in the departments of science that they represent. — *K. B. Claypoole.*

In a physical sense this is a great collection, but what is it in an intellectual sense? Nothing but the crude materials that might serve to illustrate a complete anthropology, if such a science were in existence in France. But it does not exist there. Of the functions of the brain, which is the centre of Anthropology, French scientists know only a few principles concerning its relation to the spinal system, which may be useful in the study of paralysis.

ANCIENT SKULLS IN PALESTINE — “Dr. Dight gives an account, in the *Journal* of the American Medical Association, of his examination of a collection of human skulls which are stored away in an old monastery in the Kedron Valley, midway between Jerusalem and the Dead Sea. The doctor, who is professor of anatomy in the American College of Beirut, Syria, has made a careful comparison of these skulls with those of the same race at the present day. The measurements show some significant differences. The Caucasian skull has, during the past thirteen centuries, increased in circumference nearly two inches, and has gained in cranial capacity nearly three and a half cubic inches. There has been no increase in width. The brain has gained in height and length — that is to say, there has been a development of the upper and anterior parts of the brain, the parts which we should expect to increase by education and civilization, as they preside over the moral and intellectual functions. The lower portions of the brain, in which the lower or more selfish propensities are centred, and which give breadth to the head, have, in the march of the centuries, failed to grow as rapidly as the higher brain centres, hence the non-increase in the width of our skulls.”

THE PROGRESSIVE CLASS. — There is a very strange nightmare resting on professional men as a rule, and in this we include lawyers, physicians, scientists, theological professors, and the learned in books; and that is, they at first reject everything not in the books they study, or that is not recognized in a popular way. There is a class of people far in the advance of what are called the learned professions, and they are the curious, investigating, broad-gauge intellects, who do not rely on the past ages for all they know. — *Blue Springs Herald.*

Errors of the Old Phrenology and the Modern Physiologists.

THE discovery in 1841 that the science of the brain may be placed on the basis of positive demonstration, and made as reliable as any other portion of Physiology, has not borne its proper fruit, for the reason that a revolutionary truth, born into a world wedded to its old ways in all things and not even emancipated from the inherited superstitions of twenty centuries, is like the helpless babe which is dependent for its very existence upon its parents and unable to accomplish anything for itself.

The new Anthropology advances no farther than it is personally carried by its teacher. It is not assailed or antagonized when presented, for its own consummate beauty and truth charm all who understand it, but is simply avoided as something that no one wants except that *rare character* — the earnest, candid, and unprejudiced seeker of new truth. Alas! how greatly was I mistaken, fifty years ago, when I supposed, judging-mankind by myself, that a new and demonstrable truth would be as cordially recognized as an old one, and that its establishment would be hailed with delight as another triumph over the realm of darkness, the region of ignorance that surrounds and imprisons the soul of man on earth, forbidding the redemption of the race from its low social condition. The longer I live the more completely do I realize, as to-day, that man as he is is little more than a bundle of habits, and even good men are unable to escape from the bonds of habit and education.

Gladly would I engage in the diffusion of new truth and conquest of the old errors that surround us if it were possible, but the development, expression, and record of the new truth is all that time permits, and younger men must undertake its propagation.

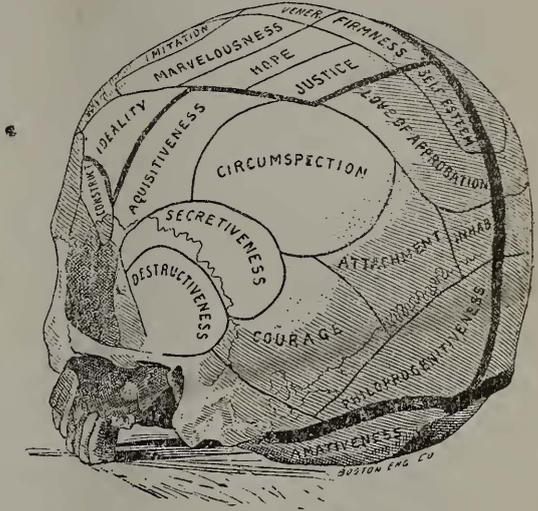
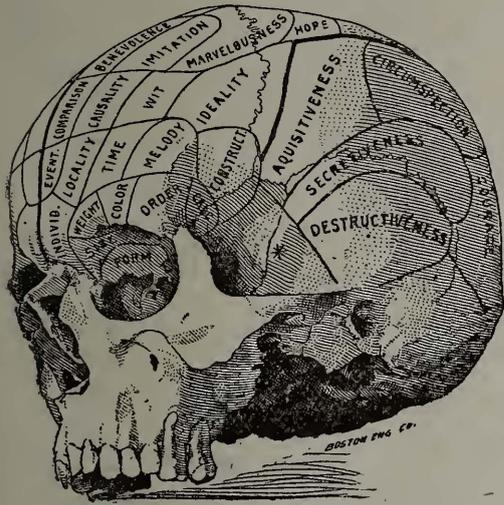
The errors of the old Phrenology left us by Gall and Spurzheim need a statement at present, as their exposition in my "System of Anthropology," published thirty-five years ago, is not now in reach of my readers. The only copy of that work in Boston now is the well-worn copy in the Public Library.

Having met with a skull said to be from Spurzheim's collection, left in Boston, marked in the French language, and probably giving an accurate presentation of his latest views, I have represented it in the following engraving, photographically correct, the names being translated into English, to use it as the basis of my corrections.

Taking the organs in their numerical order — the first, AMATIVE-NESS, was *substantially* a correct discovery by Gall, and yet its inaccuracy has done more than anything else to discredit his discoveries. He was not mistaken in recognizing the heat at the position of the cerebellum in the woman suffering from sexual passion, but was greatly mistaken in supposing the whole cerebellum to be exclusively devoted to this function and disregarding the experiments of other physiologists.

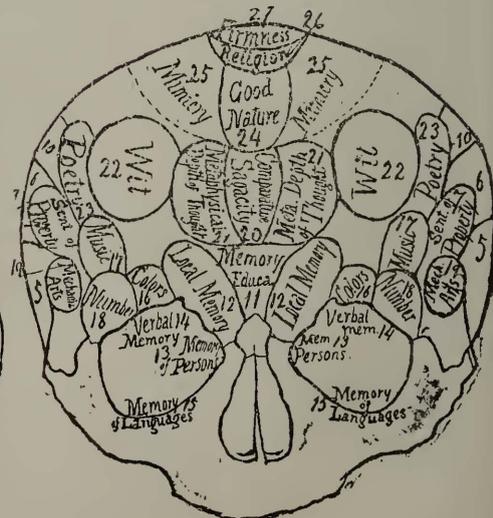
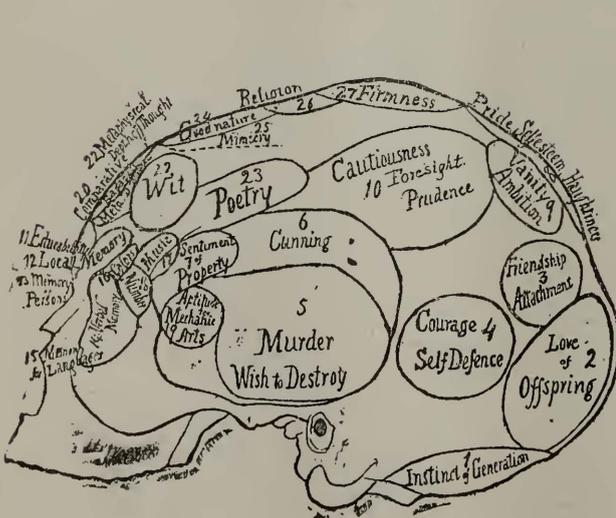
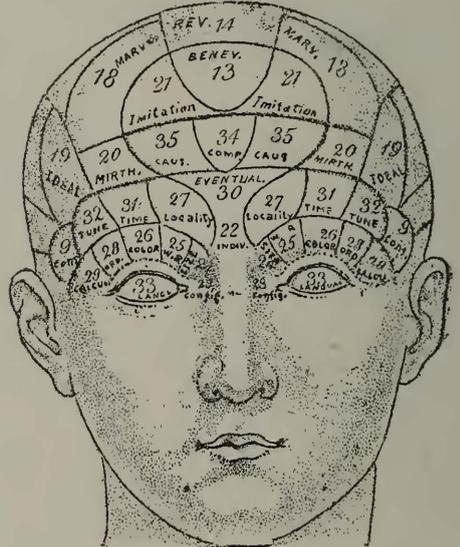
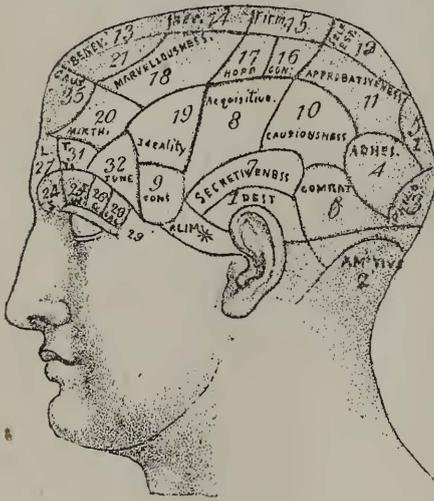
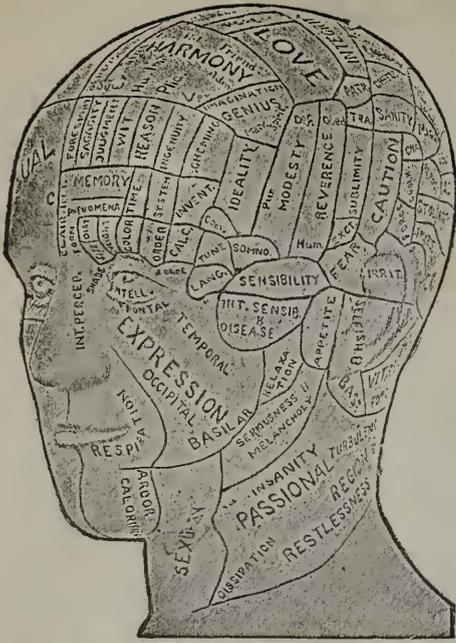
The cerebellum is the physiological brain, and hence participates

in the sexual as in other physiological functions, but that participation is confined to its central portion, with co-operation from its superior surface, and this has been demonstrated by pathological



illustrations, showing that inflammation in the sexual portion of the cerebellum produced priapism. Gall believed that castration or suppression of the sexual function produced a diminution of the *whole* cerebellum, but accurate measurements have shown that the cerebellum is frequently larger in the gelding than the stallion, due probably to the more laborious life of the former. The sexual function also extends into the spinal cord just below the medulla oblongata.

2. PHILOPROGENITIVENESS was a prominent element in the character of Spurzheim, although the location to which he assigns it was very moderately developed in his head, and I have known many in whom it was large who had less of this feeling than Spurzheim. The location is not absolutely erroneous, for the organ of this domestic love lies further in, on the internal aspect of the occipital lobe. Hence the external development recognized by Gall and Spurzheim generally coincided with the interior development to which the function belongs, and the inaccuracy of the science in this respect would seldom be discovered by phrenological observers. Experience compels me to form a very low estimate of the ability of craniological observers generally to detect errors of location or to make new discoveries. Gall and Spurzheim were generally successful and correct observers, but their followers have done nothing of any importance either to correct or to enlarge the science. We have extreme contrasts of development of the so-called organ of Philo-progenitiveness (which is rightly the organ of arrogant self-will and defiance of authority) in the Peruvian and New Zealander types of skulls. The short occiput of the peaceful and submissive Peruvian was not accompanied by any lack of the domestic affections,



Anthropology compared to charts of Spurzheim and Gall.

nor was the long occiput of the New Zealanders productive of anything but the boldness and energetic courage which placed them at the head of barbarian races in the power to battle against the civilized. The organ in question is on the same plane as that of Combativeness, entirely below, and antagonistic to, the gentler sentiments which belong to the upper half of the brain.

3. **INHABITIVENESS.**— This is a most decided error of the system of Gall and Spurzheim. There is no such function in this locality. Its real function is the love of power, the disposition to urge our own wishes or purposes. Equally erroneous is the doctrine of the Scotch school, which makes it Concentrativeness. These functions, control of our attention and disposition to become attached to one spot, belong to that part of the temporal arch vertically above the ear, marked Tranquillity, and Sanity which antagonizes the restless turbulence, passion, and mental disorder of the base of the brain—the development of which is shown on the side of the neck below the ear. The head of Dr. Spurzheim was but moderately developed in this region, and the effect is very obvious in his writings and the modesty of his demeanor. There is apparent in his writings a lack of that force and energy of expression which comes from this region, a defect which always impressed me unpleasantly. There was no such defect in the writings of Combe. In Dr. Powell, in whom this region was large, as well as my friend Prof. Gatchell, there was great vigor of statement.

4. **ATTACHMENT** or Adhesiveness is nearly correct, but it is located too far back, near the median line, and incorrect in its form, as will appear by comparison with the correct bust. Its true location is at the space where Circumspection and Courage unite. Spurzheim's description of the function is good. The more permanent attachments belong to the posterior part of the organ and the general sociability or gregariousness to its anterior portion. It does not, however, produce disinterested friendship or devoted love, as these qualities belong to the upper surface of the brain, and are manifested often by those in whom Adhesiveness is small and who therefore do not figure in society.

5. **COURAGE** or Combativeness is nearly correct in description and location. It produces not only the combative, but the censorious, quarrelsome, stubborn, and dogmatically sceptical character.

6. **DESTRUCTIVENESS** is decidedly incorrect in location. The violent or destructive elements are found entirely below the location given, corresponding to the mastoid process, and extending beneath the basis of the cranium. The space marked on the skull produces merely an excitable, irritable, and impulsive character, incapable of extreme and desperate violence—a character lacking in fortitude and firmness. The seat of true Destructiveness is below the limits assigned to this organ. Any careful student of craniology can easily ascertain this by the study of cranial development and character. The most formidable desperadoes are often but feebly developed at the location recognized by Spurzheim. The locations of the old system extended only to the base of the skull, and the

regions lying underneath were ignored. The anterior portion of what was assigned to Destructiveness produces an excitable and timid character.

7. **SECRETIVENESS.** — This location is nearly correct, but the function occupies much less space than is assigned, occupying only the central portion of the organ.

8. **ACQUISITIVENESS** is very erroneously located. This was the greatest cranial error of Gall and Spurzheim, more erroneous in the chart of Gall than in that of Spurzheim. Acquisitiveness is a selfish, grasping propensity akin in its nature to Combativeness, and antagonistic to the benevolent region, consequently occupying an opposite portion of the brain, behind the upper margin of the ear. The erroneous location of this faculty by Gall and Spurzheim, and the passive acquiescence of their followers in the error goes far to discredit craniological observation as a test of cerebral functions. But the success of Gall and Spurzheim in other portions of the brain, and especially their marvellous success in locating the small organs of the brow, restores our confidence in this method of investigation.

9. **CONSTRUCTIVENESS** and (32) **MELODY** or **TUNE.** — These organs may be taken together, as their positions are strangely reversed, which became apparent to me in the first six months of cranial observation. The inventive and constructive power is an intellectual faculty, closely associated with its colleagues, Calculation, Order, and System. The position so absurdly assigned it in the Spurzheim chart runs into the anterior portion of the middle lobe, outside of the purely intellectual region. Tune, or the faculty of music, lies between the sense of hearing at the anterior part of the sensitive region, the faculties of sense of Numbers and sense of Force in front of it, and the faculties of Invention and Ideality above it, and the region of sensitive impressibility behind it, which explains its immense power over the feelings and emotions. Its close association with the sense of Force explains the association of tunes with movements and our impulse to move in accordance with a tune. In the false location of Tune it would be largely developed in myself, but while I have a fondness for inventions, of which I have made many, I could neither whistle nor sing any tune.

10. **SELF-ESTEEM**, as a sentiment of self-respect and dignity, is properly located, but there is a great deal of self-conceit which belongs to lower portions of the occiput.

11. **THE LOVE OF APPROBATION** is also located with substantial correctness, but the location includes some other functions, not described by that expression. This is a faculty of amiable and moral tendency quite distinct from the ostentatious and restless vanity which is found further back and lower down. The extension of Approbativeness, as marked in the skull, behind Self-Esteem, is decidedly erroneous, and includes the organ of Self-Confidence.

12. **CIRCUMSPECTION** or **CAUTION**, as located on Spurzheim's chart, is, four-fifths of it, entirely behind its true location, which is vertically above the body of the ear, extending from the external ear to the temporal arch. The firm and prudential portion of the

organ is above, the secretive in the middle, the anxious and timid below. In front of the upper half of the ear is the excitable and timid region, running down into a hypochondriac and fretful inclination, where the zygoma (or cheek-bone) connects with the cranium.

ALIMENTIVENESS.—This location was erroneously assigned to Alimentiveness, and marked on the chart with a star, but Alimentiveness lies lower, immediately in front of the cavity of the ear. It is the source of hunger or feeling of depression from the lack of food, but not of the active impulse to take food, which, like all active impulses, belongs to the occiput, as was also demonstrated by Ferrier's experiment on the monkey.

13. BENEVOLENCE.—This faculty is well located. It remains only to add that the anterior portion of the organ manifests what may be called *Liberality*, a feeling which affects opinions as well as property, and the posterior portion gives that deeper and stronger feeling which may be called *Devotedness* or *Devotion*, harmonizing with the next organ.

14. VENERATION, or REVERENCE, the sentiment at the basis of religion. Spurzheim very rightly understood this organ, the location of which is entirely correct, as producing a sentiment of reverence applicable to all things worthy of respect, as well as to religion. But he overlooked its existence in animals, which certainly manifest respect for man. As this sentiment recognizes and appreciates greatness with a profound emotion, its most vigorous action is toward the Deity or the Universe, but unless there is some development of Spirituality and Faith, the invisible Deity may not be recognized. The region of Devotion, Faith, and Politeness, anterior to Veneration, is the source of the inclination to worship. Kindness is closely associated with Reverence, and all true religion produces kindly fraternal sentiments. This is because the sentiment of kindness, love to mankind (marked *Philanthropy* on the bust), is immediately adjacent to Religion. Sectarian dogmatism is entirely distinct from religion — is, in fact, an irreligious sentiment. Religious emotions are gentle, kind, tolerant, and lovely. They rebel against the prevalent dogmas of what is called Christianity — the divine malignity, atonement, and eternal hell. Hence truly religious natures are never harsh in their religion, and if sufficiently clear in intellect they leave the church or show a lack of sectarian zeal. The tendency of Religion is shown by its neighboring organs, which produce kindness, devotedness, serenity, hope, and love.

15. FIRMNESS.—This is correctly located, but Spurzheim's description is inaccurate. He gives it qualities which belong to the stubborn and arrogant region below. Firmness is stable, steady, and self-governing, but not stubborn or domineering. Contrary to Spurzheim, Firmness is the source of will-power. Posteriorly it is decisive, energetic, and powerful; anteriorly it is more gentle, blending with Patience. The maximum force of character is at the junction of Firmness and Pride or Self-Respect.

16. JUSTICE, or CONSCIENTIOUSNESS, is located a little too far back in Spurzheim's chart. Its true position is vertically above the ear,

where he locates Hope, or at the junction of his Hope and Conscientiousness. His description is in the main correct. It enables us to disregard our own selfish and indolent propensities, to advance promptly to the performance of duty, for which it gives the necessary energy. It removes from duty the idea of irksome restraint, making it a positive pleasure. It is like a sentiment of love and fidelity, intensified by energy. It gives moral firmness and self-control.

17. HOPE, in Spurzheim's chart, is located between the two hopeful and cheerful regions, and his definition embraces the functions of both.

The faculty called Hope, which leads to optimism, moral enthusiasm, and to universal love, lies on each side of Religion, between Philanthropy and Love. It tends to spiritual exaltation and trance. It is entirely unselfish, and may be accompanied by diffident and desponding feelings in reference to self. The sentiment which produces personal cheerfulness is different from the altruistic hope for others, and is located just above the temporal arch, vertically above the ear. A deficiency in this organ leaves us liable to melancholy.

18. MARVELLOUSNESS is very erroneous in its location, and not very accurate in its description.

The faculty is really located at the junction of Spurzheim's Ideality and Marvellousness, and occupies less than one-fourth of the space he gives it. Much of the superstition which Spurzheim ascribes to Marvellousness is merely the effect of profound ignorance and mental weakness, which cannot discriminate between the probable and improbable, the possible and the impossible. Its true function is intellectual, not producing astonishment or wonder, but enabling us to realize the vast possibilities of nature, and thus tending to credulity, unless regulated by Caution and Scepticism. It runs posteriorly into Spirituality, anteriorly and interiorly into Imagination and Planning, exteriorly into Ideality.

19. IDEALITY occupies nearly all the space that Spurzheim gives to Ideality and Constructiveness. The poetry which he ascribes to it comes from the lower portion of the organ, where the figure 9 is placed in his chart, which gives the talent for composition, the command of language which renders poetical composition possible. The general function of Ideality is the recognition of harmonious and mysterious relations, correspondence and beauty. It generalizes largely and is the chief source of metaphor and comparison. Its upper portion relates more to the psychic — its lower to the physical. Meditation and castle-building are its tendencies. It is modest, refined, and retiring. It contributes to form a sensitive, impressional, intuitional mind, and qualifies for the practice of Psychometry.

20. WIT, or MIRTHFULNESS, is very incorrectly located. Its true position is above what he gives it, on the superior aspect of the forehead, corresponding to his junction of Imitation and Marvellousness. It gives a sense of humor and disposition to take witty or humorous views, but does not produce that vivacity of temperament which is manifested in sport and laughter, which comes from the organ of

Playfulness. This so-called Mirthfulness is really the organ of Reason—the power to take comprehensive, rational views, and arrive at truth by reasoning.

21. IMITATION occupies much less space than he gives it, and corresponds nearly with the figure 21 on his chart. It is a harmonious and pleasant faculty, enabling us to fall in with the spirit of another, but has less to do with the arts than he states.

The perceptive organs — 23 to 28 — are the most marvellous illustrations of the power of craniology to reveal the functions and locations of small organs, notwithstanding the obstacles offered by the frontal sinus and the ridge of bone which forms the brow, which greatly hinders any accurate judgment of the size of the organs. That small organs thus concealed should have been correctly discovered, while larger organs most easily observed have been erroneously located, is remarkable indeed.

As to FORM, SIZE, WEIGHT, COLOR, ORDER, CALCULATION, TIME, and LOCALITY, little needs to be said. Locality I have preferred to call DISTANCE, as it gives a larger conception of what just below is recognized as Size. Locality, or conception of places, is a compound faculty, involving Form, Size, and Distance, which are the elements of our conception of a place.

The word Individuality, meaning an idea of objects, is rather fanciful. Form was recognized by Gall chiefly as a memory of persons, and I see no reason for a faculty to recognize other objects in addition to that which recognizes such an object as a person. The same faculty which recognizes persons recognizes other objects or things as well. All visible things are forms, and are therefore recognized by the faculty of Form. It is true, however, that the region marked as Individuality does give a wide range of observing power and a ready recognition of surrounding objects. Its general tendency might be expressed by the word Observation. Above it lies Consciousness, which makes us aware of our interior conditions, while this makes us aware of our surroundings, giving presence of mind.

30. EVENTUALITY is substantially correct in location and function. The lower portion of the organ in contact with the perceptive perceives the movements or changes which constitute events. The inner portion on the median line gives that Consciousness which Spurzheim recognized as one of its functions, and the remainder of the organ, extending from Consciousness to Time, gives the faculty of Memory. The portion adjacent to Consciousness gives the memory of that which has just occurred, and passed out of Consciousness, while the portion extending to Time gives a memory more and more remote in its range until history changes into chronology.

Exterior to time we have that combination and arrangement of time in business which constitutes SYSTEM, just above Order.

34 & 35. COMPARISON and CAUSALITY are nearly correct. Comparative Sagacity was the name adopted by Gall. Spurzheim, in omitting sagacity, which is the real function, and using the term Comparison, fell into an error. Foresight and Sagacity occupy the median line (the so-called Comparison), exterior to which are organs of a more

person, and can be realized in like manner by any sensitive individual who studies the action of his own brain, aided by this science.

The reader will understand the subject more clearly by referring to the foregoing engraving, which shows that after the rectification of Phrenology by positive experiment showing the true location of each function, more than one-half of the surface of the brain remains open for new discoveries, which discoveries have been made by careful experiments and explorations, going over every tenth of an inch of the surface, repeatedly and carefully.

In comparing the different charts, the reader will see a material improvement upon Gall's in that of Spurzheim, and he may observe the absence of philosophical principles of organology, apparent in Gall's locating a sentiment of property, tending to theft, in what is really the inventive portion of the intellectual organs of the front lobe, an error retained in a less flagrant form by Spurzheim.

The wonderful divine wisdom shown in the human brain is apparent when we learn that it represents in its organology the limitless variety and complexity of psychic science, but organizes the whole in accordance with general principles, upon a plan so philosophic and intelligible that one may learn in a single lesson the law of distribution or location of functions in the brain.

Moreover, when we become acquainted with all the functions of the brain and their operation through the body, we find that there are certain mathematical laws, constituting the science of PATHOLOGY, which govern all the operations of life and give to the science of man that intelligible simplicity which comes from profound knowledge.

FAILURE OF MODERN PHYSIOLOGISTS TO UNDERSTAND THE BRAIN.

Since the time of Gall and Spurzheim there has been little progress anywhere in developing or completing cerebral science. The principle of determining the function of an organ by the effects of its large development and the opposite effects of its absence is an unimpeachable principle, which might have guided modern physiologists and saved them from many errors.

The modern physiologists who have turned aside from the path opened by Gall and Spurzheim have expended a hundred times the laborious research of Gall, which established a grand science; but, instead of building up a comprehensive science like Gall, they have proved the fallibility of their judgment by the very small progress they have made after so much labor. They have discovered nothing of the *psychic functions* of the only portion of the body devoted to psychic operations; but instead of this they have developed many ingenious theories and have attempted to show that the convolutions which are devoted to psychic operations are really centres of muscular power.

This is grossly contrary to the best known principles of physiology. The greatest perfection of muscular power is found where the convolutions have the least development or are entirely absent. As the cerebrum declines throughout the animal kingdom the muscular power

increases instead of diminishing. In quadrupeds it is greater than in man, in birds greater still, and when the cerebrum has almost disappeared in fishes, the muscular power reaches a maximum. Thus we learn that the convoluted cerebrum not only adds no muscular energy to the constitution, but actually antagonizes the evolution of muscular force. Moreover, we find that the entire cerebrum may be cut and destroyed without disturbing the muscular system until we come to the structures below the cerebrum closely connected with the spinal cord.

Hence the location of any muscular powers in the cerebrum is incompatible with sound physiology. Nevertheless, as the cerebrum is the seat of the will and the emotions, that control the muscular system, it is the *source* of the spontaneous movements by which the will and emotions are expressed, and thus the experiments of Ferrier and others are explained by the natural association of the emotions with special movements.

But this is not like the connection of the spinal cord or the motor nerves with the muscles they invigorate and control; and the experiments of Ferrier to demonstrate motor regions in the cerebrum are flatly contradicted by those of other investigators. Prof. COUTY, formerly associated with Vulpian, who has made many experiments on the brains of monkeys, announces his conclusions as follows in the *Archives de Physiologie* (1879): "Considering the new facts established by Hitzig as to the variable excitability of medio-anterior cortical zones, these experiments on monkeys, added to others more numerous on the dog, seem to me to establish, that to explain the relations of the brain to the muscles we must return to the old ideas established by Flourens and Longet, and advocated by Messrs. Vulpian and Brown-Séquard. This experimental investigation of the brains of six monkeys of similar species suffices to confirm the conclusion deduced long since by Brown-Séquard from the *analysis of all the pathological clinical observations*, and not merely a few. In the monkey or in man not only *the surface of the brain contains no motor powers* in the gray substance, but it is impossible to admit any precise localizations at the surface."

If, then, we follow the deductions of Brown-Séquard, Vulpian, Longet, and others, we must recognize the failure of modern physiologists to demonstrate anything but psychic powers in the convoluted cerebrum. Hence the *substantial* truth of Gall's discoveries has stood the test of the most laborious researches of those who would overthrow them. *He laid the foundation of anthropology*, and my experiments, which have completed the science and made it positive, have not only established the *grand psychology of the brain* but have furnished that CEREBRAL PHYSIOLOGY which has been vainly sought in the brains of monkeys and dogs.

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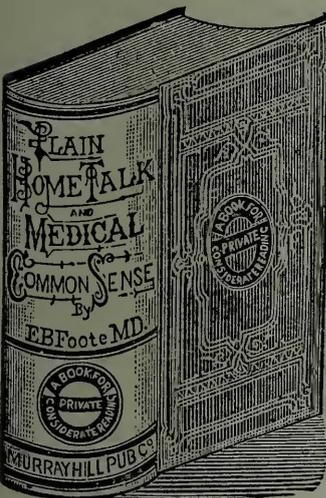
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