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BUCHANAN'S JOURNAL OF MAN.

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The Slow Triumph of Truth.

The Journal of Man does not fear to perform its duty and use plain language in reference to the obstructionists who hinder the acceptance of demonstrable sciences and prevent all fair investigation, while they occupy positions of influence and control in all collegiate institutions.

It is not in scorn or bitterness that we should speak of this erring class, a large number of whom are the victims of mis-education—of the hereditary policy of the colleges, which is almost as difficult to change as a national church, or a national despotism. The young men who enter the maelstrom of college life are generally borne along as helpless as rowing boats in a whirlpool. It is impossible for even the strongest minds to be exposed for years, surrounded by the contaminating influence of falsehood, and come forth uninjured. But while we pity the victims of medical colleges and old-fashioned universities, let us seek for our young friends institutions that have imbibed the spirit of the present age.

Man is essentially a spiritual being, and, even in this life, he has many of the spiritual capacities which are to be unfolded in the higher life. Moreover, there are in every refined constitution a great number of delicate sensibilities, which no college has ever recognized.

There has been no concealment of these facts. They have always been open to observation,—more open than the facts of Geology and Chemistry. Ever since the earliest dawn of civilization in Egypt, India, and Greece the facts have been conspicuous before the world, and, in ancient times, have attracted the attention of imperial and republican governments. And yet, the literary guild, the *incorporated* officials of education everywhere, have refused to investigate such truths, and shaped their policy in accordance with the lowest instincts of mammon,—in accordance with the policy of kings, of priests, of soldiers, and of plutocrats; and this policy has been so firmly maintained and transmitted, that there is not, to-day, a university anywhere to be found that possesses the spirit of progress, or is willing to open either its eyes or its ears to the illumination of nineteenth-century progress, and to the voice of Heaven, which is "the still small voice of reason."

"Of the earth, earthy" is the character of our colleges to-day as it was in the days when Prof. Horky and his colleagues refused to look through the telescope of Galileo. Is not this utter neglect of Psychometry for forty-five years (because it has not been *forced* upon their attention) as great an evidence of perpetuated stolidity as was the conduct of the Professors of Padua 280 years ago in shunning the inspection of Galileo's telescope, when the demonstration has been so often repeated that Psychometry is a far greater addition than the telescope to the methods of science and promises a greater enlargement of science than the telescope and microscope combined.

"Of the earth, earthy" is a just description of institutions which confine their investigations and limit their ideas of science to that which is physical, when man's life, enjoyment, hopes and destiny are all above the plane on which they dwell and in which they burrow. Physical science is indeed a vast department of knowledge, but to limit ourselves to that when a far grander realm exists, one really more important to human welfare, is an attempt to perpetuate a semi-barbarism, and the time is not *very* remote in this progressive age when the barbarism of the 19th century literature and education will become a familiar theme.

The efforts of intellectual rebels to break through the restrictions of collegiate despotism have not yet had much success, and my own labors would have been fruitless in that respect if I had not been able to combine with others in establishing a more liberal college, the *Eclectic Medical Institute* of Cincinnati, which still retains something of the progressive spirit of its founders.

Simultaneously with the American rebellion against British authority, *Mesmer* in France made an assault upon that Chinese wall of medical bigotry which Harvey found it so hard to overcome, but although he secured one favorable report from the Medical Academy at Paris, he was never admitted to an honorable recognition. Now, however, the baffled truth has entered the citadel of professional authority and the correspondent of the *New York Tribune* tells the story as follows:

Charcot Avenges Mesmer.

Under this heading the *New York Tribune* published in September the letter of its regular correspondent at Paris, which is given below:

It shows that in the present state of imperfect civilization the narrow-minded men who generally lead society are perfectly able to suppress for a time any discovery which does not come from their own clique. And when they do yield to the force of evidence and accept extraordinary new discoveries, they either do it in a blundering and perverted manner, or they try to appropriate it as their own and continue to rob the pioneer thinker.

The psychometric experiments of Drs. Bourru and Burot, Dr. Luys and others have not been conducted in the scientific and satisfactory manner in which I introduced them in 1841, but in the hysterical and sensational manner which is now attracting attention.

Letter from Paris.

Mesmer has been well avenged by Charcot, the great professor who fills the chair in the clinical ward of the Saltpetriere for the nervous diseases of women. Not only, indeed, has this illustrious physician shown that the charlatan whom the elder Dumas introduced with such telling effect into his novels, "La Comtesse de Charny" and "Le Docteur Balsamo," was no mere charlatan, but a number of Charcot's disciples have proved the truth of what Dumas seemed to draw from his rich imagination. Dr. Charcot, who is a cautious man, has publicly admitted hypnotic suggestion. He thinks extraordinary curative effects, so far as the consciousness of pain goes, are to be derived from hypnotism, which is Mesmerism with a new Greek name. But he always exhorts laics not to dabble in it, and medical men to keep their hypnotic lore to themselves. This is charming after the way in which the profession of which Charcot is really a bright light treated Mesmerism. Mesmer was an empiric. But he nevertheless got at the truth.

Homœopathy was tabooed because it was not orthodox, by that Sanhedrim known as the Faculty of Medicine. Animal magnetism was long ignored on the ground that charlatans had taken it up and that no doctor who had self-respect could follow them. Mesmerism was treated with no less contempt until a new name was given it, and Charcot declared that there was not only something but a good deal in it deserving the attention of scientists.

Dr. Luys last Tuesday made a communication to the Academy of Medicine on this subject which electrified the members present. It was on the action, both at a distance and by direct contact, of certain medicated or fermented substances on hypnotic subjects. The latter were all women who could not possibly have got their cue beforehand, and were being observed, while Dr. Luys operated, by a jury of scientists above all suspicion of having lent themselves to any trickery. Alcohol when put to the nape in a tube no larger than a homœopathist's vial and hermetically sealed produced exactly the same effect as if imbibed at a bar. Absinthe, haschish, opium, morphine, beer, champagne, tea and coffee were in succession tried with their characteristic effects. But "the cup which cheers but not inebriates" was found too exciting for French neuropaths. Valerian caused the deepest sadness. The thoughts of the patient were centred in a grave. She was impelled irresistibly to stoop down and scratch the ground, and thought herself in a cemetery exhuming a deceased relative whom she loved. Under the illusion she fancied herself picking up bones belonging to his skeleton, which she handled with tender reverence, and when there was an imaginary mound of them formed she placed, with deep-drawn sighs and tears and genuflections, a cross above them. Under the influence of haschish everything looked rosy and gayety prevailed. The subject was a young girl, very fond of the drama. She fancied herself on the stage and playing a part which suited her to perfection. It was in a bouffe opera and she sang her score admirably. The sentiments were expressed with delicate feeling. Dr. Luys can, according to the substances he uses, run through the whole gamut of human passions and emotions.

What is most strange is that no trace of the fictitious world in which the hypnotized subject has been wandering, remains when real consciousness is restored. It is very rare for even the idea of having been in dreamland to survive the awakening from the hypnotic trance. Dr. Luys says that hypnotic suggestion sometimes has periods of incubation more or less long. The subject is at first gently drawn to do a certain thing or things, and then the drawing becomes an irresistible impulse. They are first as if tempted and then as if possessed. They can no more help themselves than a man who had got to the verge of Niagara Falls in a boat could help going over.

Dr. Roger moved that the Academy name a Commission to inquire into hypnotic suggestion, near and at a distance. Dr. Bronardel supported him. He said, "All that Dr. Luys has alleged and shown cannot fail to make a noise throughout the world. Nobody save MM. Burot and Bourru have gone so far as Dr. Luys. He not only forces on the attention of the Academy the question of hypnotism, but of persons being affected by poisonous substances which do not penetrate, or it may be even touch, their bodies. This is from a legal point of view a great danger. A great social responsibility is involved in the matter. It is the duty of the Academy to have the experiments of Dr. Luys repeated, with others that bear upon them."

Hypnotism, or animal magnetism, has been a little more than a hundred years despised and rejected by the doctors. It was discovered by a Viennese, Mesmer, who belonged to that curious branch of the Freemasons, the Illuminati. When he told Stoerck, the head of the Faculty of Medicine at Vienna, of his discovery, that learned owl begged him not to discredit that body by talking of anything so absurd. He persisted. Sarcasm and then persecution obliged him to go abroad, and he came to Paris in 1778. The world of fashion and the court went crazy about him. He then set up in the Palais Royal, where, it must be said, in a way that was worthy of a charlatan, he worked his discovery. M. Le Roy, of the Academy of Medicine, thought him on the scent of a great truth. But the other doctors were of the bats' eyes sort, and hunted Mesmer down. He went to stay at Creteil, where he applied his method and made his famous magnetic pail, which interested M. d'Eslon, head doctor to the Comte d'Artois—later Charles X. He wrote about the magnetic pail. The Academy of Medicine warned him to be more cautious in speaking of quack inventions, and threatened to expel him from membership if he did not retract what he had written. That body even made a new rule to this effect: "No doctor declaring himself in favor of animal magnetism, either in theory or practice, can be a member of this society."

Mesmer, hearing the police had their eye on him, went to Spa. But the ladies took his part with such ardor that the king named a commission to inquire into his discovery. Its members, too, were owls. They reported that "the magnetic fluid of which Mesmer speaks does not exist." Jussieu stood out against the owls and he only. He said: "All your efforts will not prevent this truth from making its way. They can only prevent this generation from profiting by it."

I should add that the influence gained by the hypnotic operator remains after the subject awakes from the trance. Its action then reminds one of the characters in the legends of olden times who sold their souls to Satan. The Emperor of Brazil is very anxious to study hypnotism, or, at least, to dip into it when he comes back to Paris.

The reader will observe in the foregoing letter and in all medical literature Mesmer is spoken of as a "charlatan" and "empiric." Charlatan is an opprobrious term, but "empiric" literally means one who follows experience instead of dogma, and should therefore be an honorable designation; but as the medical profession has always been dogmatic, and therefore hostile to empiricism, or fidelity to experience, it has made empiricism an opprobrious term. Dr. Mesmer was neither an ignoramus nor a quack, but a graduated physician, although his title is generally omitted. He had more enthusiasm than philosophy, but he was far in advance of his contemporaries, who had neither, and deserves to be honorably remembered.

Old Industrial Education.

The greatest triumph in the profession of education ever achieved by man was that of **Ezekiel Rich**, of New Hampshire, born in 1784, whose successful experiments at Troy, New Hampshire, were fully reported in 1838 to the American Institute of Instruction, and were described in the last edition of the "*New Education*."

Mr. Rich demonstrated that a solid scientific, literary, moral, and industrial education, qualifying boys and girls for a successful business life, and greatly superior to the education now given, might be imparted to youth while they were also sufficiently occupied in the industrial way to *pay all their expenses*.

This is incomparably beyond anything that even the most famous teachers have ever done, for it brings the gospel of industrial salvation to all struggling laborers who dwell in poverty—not immediate salvation for themselves, but salvation for their class, by making education free for all, and giving to the children of the poorest laborer the opportunity of a career in which independence is sure, and wealth a possibility.

The profession of teaching, like all other professions, runs in its fixed grooves or, as popularly expressed, its "ruts," and it will be long ere the noble example of **Rich** will inspire a spirit of imitation. His exposition of his method lay almost half a century unnoticed, until I brought it before the National Educational Association.

Upon the subject of Industrial Training, Mr. Geo. P. Morris has resurrected an old treatise, published by Thomas Budd, in 1685, describing East and West Jersey, in which he lays down a system of practical education which he wished to see adopted in Pennsylvania and New Jersey.

He wishes a thousand acres of land given to maintain each school, free for the poor, the rich, and the Indians—the

children being maintained free of expense to parents from the profits of the school "*arising by the work of the scholars.*" They are to be occupied in "learning to read and write true English, Latine and other useful speeches and languages, and fair writing, arithmattick and bookkeeping; and the boys to be taught and instructed in some mystery or trade, as the making of mathematical instruments, joynery, turnery, the making of blocks and watches, weaving, shoemaking, or any other useful trade or mystery that the school is capable of teaching; and the girls to be taught and instructed in spinning of flax and wool, and knitting of gloves and stockings, sewing and making of all sorts of useful needlework, and the making of straw-work, as hats, baskets, etc., or any other useful art or mystery that the school is capable of teaching.

"3. That the scholars be kept in the morning two hours, at reading, writing, book-keeping, etc., and the other two hours at work in that art, mystery, or trade that he or she *most delighteth in*, and then let them have two hours to dine and for recreation; and in the afternoon, two hours at reading, writing, etc., and the other two hours at work at their several employments."

Budd quotes from a book by Andrew Yarenton an account of the spinning-schools in Germany, as follows: "In all towns there are schools for little girls, from six years old and upwards, to teach them to spin, and to bring their tender fingers by degrees to spin very fine; their wheels go all by the foot, made to go with much ease, whereby the action or motion is very easie and delightful. The way, method, rule, and order how they are governed is, 1st. There is a large room, and in the middle thereof a little box like a pulpit. 2ndly, There are benches built around about the room, as they are in playhouses; upon the benches sit about two hundred children spinning, and in the box in the middle of the room sits the grand mistress, with a long white wand in her hand," with which she designates the idle for punishment.

"They raise their children as they spin finer to the higher benches. 2d. They sort and size all the threds, so that they can apply them to make equal cloths; and after a young maid has been three years in the spinning-school, that is taken in at six, and then continues until nine years, she will get eight pence the day, and, in these parts I speak of, a man that has most children lives best."

Eight pence a day at that time was good wages for an artisan.

Thos. Budd was more than two hundred years ahead of the teachers of America, for they are just beginning to introduce Industrial Education, and they have not reached up to this idea of making the work of pupils pay their expenses, which Budd proposed, and which Rich realized.

In Yarenton's account of the spinning-schools, the reader will observe that the children are occupied solely in spinning, their minds being left without culture. How easy would it have been for the grand mistress, instead of merely watching their work, to have been instructing them orally in any species of knowledge, or leading them in singing, which would have made their time pass delightfully, and cultivated all the finer sentiments of the soul.

Rich has the honor of proving that this could be done, and that there was no fatigue, but continual pleasure all day long when the monotony of work was relieved by instruction, and the instruction that would have been monotonous by itself was made pleasant by being intermingled with hand work.

Man cannot be well trained or developed in fragments. Head, hand, and soul must all co-operate, and then each strengthens the other. When shall we have another **Rich**?

Boston is making progress in industrial education. At the exhibition of a school in Brookline, conducted by our worthy friend, Mr. Griffin, fine cabinet work, bureaus, desks, etc., were shown, equal to the work of the best mechanics, produced by boys of from twelve to sixteen years, after forty or fifty lessons of three hours each.

This is the true method of conquering poverty and putting an end to social discontent. When all youth of both sexes are trained in industrial skill and diversified employments, poverty will disappear.

An Incomparable "Medical Outlaw."

London papers inform us that "all England is in mourning" over the death of Robert Howard Hutton, the renowned natural bone-setter, which recently occurred in that city. Judging from the large number of biographical notices, editorials, and communications which appear in English journals, he must have been one of the best known men in the British empire. It appears to be admitted that his fame greatly surpassed that of any physician or surgeon in the whole country. One lady of rank pronounces his death "a national calamity," and a gentleman, who speaks of England as "the most doctor-ridden nation under heaven," refers to more than a hundred cures effected by this remarkable man among his acquaintances after they had failed to derive any benefit from the regular practitioners, who were the most eminent in their profession. Years ago, George Moore, a distinguished philanthropist and millionaire of London, testified that Hutton treated him in the case of a displacement of a bone, which had baffled the skill of the most famous surgeons in the country for three years, and effected a complete cure in one minute. Hunters, cricket players, rowing men, and athletes in all parts of Great Britain consulted Hutton when they met with accidents. A sporting paper, in a notice of his career, says:

"He gradually broke down the wall of prejudice which had been built up against bone-setters by the medical faculty on the ground that they were merely quacks. His cures in cases of displacements and sprains which had puzzled the most expert surgeons, were so brilliant and undisputed that he was frequently consulted by those who had previously reviled him. His house in Queen Anne Street was thronged day after day by persons, who in some instances had come hundreds of miles to avail themselves of his skill."

Robert Howard Hutton was born in Westmoreland county, England, forty-seven years ago. He belonged to a family of "natural bone-setters," the most famous of whom was his uncle, who taught him all the mysteries of his craft. He

practised surgery in Westmoreland and adjacent counties for several years, where he acquired such a reputation that he was induced to move to London. He appears to have made the change more from philanthropic than from monetary considerations. He loved the country and was very fond of hunting. Once in London and within reach by railroad of every portion of Great Britain, his patronage became so extensive that he had no time to gratify his inclination in regard to sports.

Men of the class to which Mr. Hutton belonged, were once quite common in this country. Men conducting large lumbering operations in Maine generally arranged to take a "natural bone-setter" into the woods every winter. The masters of whaling vessels endeavored to have one among their crews. The faith of ignorant people in "natural bone-setters" is profound.

They believe that they are possessed of inherent knowledge and skill. Some think that they are possessed of a natural gift, and others that they have acquired secrets that never become known to the members of the medical profession. The circumstance that they effect a cure in persons who had "suffered much from many physicians," though they never read a medical book, never attended college, never witnessed a clinic, and never received instruction from a preceptor, elevates them in the minds of the people far above the directors of hospitals.

It is fair to presume that men like Mr. Hutton are possessed of great skill and also of great knowledge. They may not know the scientific name of any bone, ligament, or muscle in the human body, but they may know the location and function of every one of them. Instead of being derided as "quacks," they should be classed as hereditary specialists. It is admitted that bees, ants, dogs and horses inherit knowledge and skill, and it is certainly fair to presume that human beings do the same. No person will be likely to practice surgery without having had a course of training, unless he has great confidence in himself, and self-confidence makes one resolute. Mr. Hutton, it is said, never administered an anæsthetic and never employed an assistant. He was very strong, quick, and active. He jerked a bone into place in an instant, while he was telling a story, and before the sufferer knew what was about to happen. He had a most extensive practice, and "practice makes perfect." It is likely that he put more dislocated bones in place than any ten regular practitioners in his country. He was an observant man, with remarkable keenness of sight and delicacy of touch. His great success caused him to undertake risks that many surgeons would shrink from. His success as well as that of others of his class, may be accounted for on scientific principles. It remains to be seen what medical journals will say of him. It is certain that the secular press regarded him as a most extraordinary man, and regret that the family of "natural bone-setters" died out with him.—*Chicago Times*.

It is for the suppression, imprisonment or banishment of such men as Hutton and the American bone-setter, Sweet, that American legislatures are besieged by medical monopolists. It is not long since that the gifted Italian woman, Rosa del Cin, was driven back to Italy by medical hostility in New York. No medical college allows its students to learn the healing power of gifted individuals.

Educational.

Educational Reform in England.—Education, writes James Payn in the Independent, has for a long time, as regards the upper classes, been in the hands of impostors and coxcombs. Scotch schools for ten pounds a year have for generations turned out better educated men than in our public schools for two hundred pounds, and of late the school boards have shown how efficiency can be combined with low prices. This last development has put the great educational establishments upon their mettle, and induced them to consider whether a smattering of Greek obtained in twenty years, and forgotten in the twenty-first, is, after all, the highest form of intellectual culture. The head-masters of Harrow, Winchester and Marlbro' have come at last to the sage conclusion that twelve years of age is quite early enough to begin Greek, and that for a good many boys that tongue is a superfluity. The simple truth is that not one boy in ten understands Greek. Unhappily this act of tardy justice (and mercy) can have no retrospective effect. Think of the generations of unhappy children who have been tortured by that infernal language, and of the imprisonment in summer days of which it has been the cause. Who can give us back our lost time and liberties infringed? I don't wish to revive ancient customs of a vindictive nature, but I should like to see the Greek grammar burnt by the common hangman in every school yard.

Payn's indignant language might be reinforced by quoting De Quincey's description of the second Lord Shaftesbury, a man whose intellect was developed by classical studies alone, and who was practised daily in talking in Latin until he became "the most absolute and undistinguishing pedant that perhaps literature has to show. No thought, however beautiful, no image, however magnificent, could conciliate his praise as long as it was clothed in English, but present him with the most trivial commonplaces in Greek, and he unaffectedly fancied them divine." Hence he ridiculed Milton, Dryden, Locke, and Shakespeare. How much time and money have been spent in colleges to produce this pedantic perversion of the mind, to create that love of the ignorance of antiquity and indifference to modern enlightenment which are so common among the college-educated classes.

Dead Languages Vanishing.—In the eighty higher grammar schools in Germany which are entitled to grant certificates of the proficiency requisite in order that military service may be reduced from three years to one, French and English are the only foreign languages taught, Latin being excluded.

Higher Education of Women.—Women in Russia have for the last twenty-three years been permitted to obtain university degrees, and now they are permitted to enter the medical profession. Sweden and Norway have followed the example, so has Italy and even Portugal. De Castro, the Portuguese prime minister, says that the improvement of female education is the most urgent question of the day. In France, Mad. Kergomard has been elected a member of the Superior Council of Public Instruction by a large majority.

In the London University this year, there were 340 successful candidates, sixty-one of whom were ladies. They were rather more successful than the men in gaining honors.

Emily S. Bouton says, "In England a society has been formed of young women, some of them belonging to families of wealth and distinction. Each member binds herself upon entering to learn some one thing, whether art, profession or trade, so thoroughly, that if misfortune comes she will be able to maintain herself by its exercise. It is the beginning of a realization by women themselves, that for any work that demands wages, there must be, not a superficial knowledge which is sure to fail when the test is applied, but a training that will give the mastery of all the faculties, and enable the worker to labor to a definite purpose."

Bad Sunday-School Books.—An Eastern correspondent of the St. Louis Globe has been talking with a Sunday-school superintendent about the bad books in the Sunday-school library, as follows:

"But that isn't all or the worst of it," continued the superintendent. "Not long ago one of the teachers came to me and said her faith in orthodoxy had been very much shaken, and she did not know that she could conscientiously remain longer in the school. Several of her class were also losing their confidence in the old creed. She said this result had been reached by reading one of the books in the Sunday-school library. It was 'Bluffton,' and was the account of how a young Presbyterian minister had gradually been converted to rationalism, and had finally taken his congregation with him over to liberalism. I hunted up the work and read it. The author is Rev. Minot J. Savage, the prominent and eloquent Boston Unitarian clergyman. The book is a remarkable one, and even made me feel uncomfortable, as hide-bound in Calvinism as I supposed I was. Investigation showed that a score of our older scholars and several of the teachers had been very much impressed by the story, and had been talking the subject over. The book is all the more effective because it is a faithful portrayal, so I understand, of Mr. Savage's experience. How the book got into our library I don't know, but I suppose the selections were made by some clerk in the publishing house of whom we purchased. He saw the book was by a minister, and naturally presumed it was eminently fit. Right in our own city I have learned that 'Bluffton' is in half a dozen libraries, and is doing deadly work to orthodoxy. Of course this sort of thing must stop."

Our Barbarous Orthography.—An attempt was once made to introduce the English language in Japan, but their learned men decided that the irregularities of English spelling and grammar were a fatal objection. The best illustration of its barbarism is to attempt to carry it out uniformly,

For spelling is easy, although

We may not always know

How to spell sough.

The attempt to form the past tense of verbs by analogy produces this amusing result from the pen of H. C. Dodge.

The teacher a lesson he taught;

The preacher a lesson he praught;

The stealer, he stole;

The healer, he hole;

And the screecher, he awfully scaught.

The long-winded speaker, he spoke;

The poor office seeker, he soke;

The runner, he ran;

The dunner, he dan;

And the shrieker, he horribly shroke.

The flyer to Canada flew;

The buyer, on credit he bew;

The doer, he did;

The suer, he sid;

And the liar (a fisherman) lew.

The writer, this nonsense he wrote;

The fighter (an editor) fote;

The swimmer, he swam;

The skimmer, he skam;

And the biter was hungry and bote.

Critical.

European Barbarism.—A German Major, of distinguished military career, brought a suit for libel securing an apology and retraction, but after this satisfactory result a caucus of army officers, called a court of honor, induced the war office to dismiss him from the army *because he had not challenged his opponent*. This appears to be the doctrine of the war office. America has outgrown such barbarism. Not only are duels forbidden, but Texas has passed a severe law against carrying pistols, the punishment being imprisonment.

Boston Civilization.—More space is given by our leading dailies to base ball, pugilism, races, games and crimes than to anything else. Of course Boston wants such reading. The Herald says, "It is not unusual to see 5000 people sitting in the hottest sun of the hottest summer days for more than two hours, and not even murmuring at the lack of liberality which fails to provide them the slightest awning for shelter. There is a grand stand for which the price of \$1 for a reserved seat is charged. The character of these reserved seats would exceed belief on the part of those who have not been in them. And yet the management who deal in this manner with a long forbearing public find it not an unusual event to make \$3000 clear profit from a single game of base ball!"

But Boston has religion as well as base ball and "*Sufferings of God's Mother*" was the heading of a piece of religious news in the Boston Herald.

On the other hand the temperance influence through high license has reduced the number of liquor saloons in Boston to 800 less than two years ago.

Monopoly.—The latest monopoly under the name of a trust is the "Salt Trust." Sixty-three companies unite to form it. The object is to freeze out competition and keep up the prices. These "trusts" which began with the Standard Oil, and are gradually extending over the whole field of production, are as much opposed to the genius of our institutions as Socialists or Nihilists. They are gigantic monopolies, and the purpose is to do by combinations of capital what could never be done under fair and honest competition.—*Herald*.

The remedy for this must be found in legislation. Boycotting is illegal, monopoly *should be*.

Women's Drudgery.—Why should all the washing, cooking, and sewing of each household be done by its women? We have laundries, ready-made clothing, and bakeries, and now it is proposed in Boston to furnish a complete supply of ready-cooked food. This *can be done* cheaper than families can supply themselves, if we leave out the American propensity to speculate in exorbitant profits.

Christian Civilization.—Wong Chin Foo may boast of the superiority of heathenism as long as pauperism shows itself to be a vast ulcer, as in the following despatch from London:

"Pauperism is on the increase in the metropolis. Last week relief was given to 53,164 indoor, and 35,110 outdoor paupers. The total shows an increase of 2011 over the corresponding week last year. Trafalgar Square pavement is half covered nightly with houseless vagrants, and church steps, benches, and doorways in nearly all parts of London have their complements of destitute people after midnight. Many resort to the parks in the daytime to obtain on the grass the sleep which they are unable to get on the stones by night, and begging cannot be suppressed by the police."

Walt Whitman, the odd and original American poet, enjoys in his declining years and feeble health the admiration of a large number of literary friends, who are to build him a beautiful little cottage. His special admirers regard him as the greatest of American poets, and he has equally warm admirers among the foreign literati. A Walt Whitman club is to be established in his honor at Philadelphia. Yet it is not long since Mr. Whitman was made the target of the "prurient prudes," who carry on the Comstockian movement of the Vice Society, and was ordered to expunge some of his writings. Mr. Whitman defied them, and his literary prestige has sustained him; but Mrs. Elmina Drake Slenker, of Western Virginia, a woman of humble surroundings, has been pounced upon, arrested, and placed on trial for discussing in private correspondence physiological questions in reproduction which might have been discussed by physicians in medical journals with impunity. Her friends regard this as an outrage, considering her exemplary character and philanthropic motives. The Congressional law under which the prosecution of Mrs. Slenker has been instituted, is a specimen of hasty legislation, rushed through in the last hours of the 42d session, more than one-half of all the acts being passed on the last day and night amid the most disgraceful confusion and uproar.

A well-educated community will learn that the charge of obscenity in such cases expresses a quality which belongs neither to nature nor art, but to the foul minds in which such ideas rise. This was illustrated by an intelligent judge in Maine. *The Health Monthly* says:

"Recently in Portland an art dealer was arrested for exhibiting immoral pictures in his window. Mr. Stubbs, the artist, gathered up samples of all the pictures that he had exhibited in his windows and took them with him into court. He placed them about the court room on chairs and benches. They were copies of masterpieces of the Paris Salon of well-known subjects, and such as are familiar to all art critics. As Judge Gould looked about him and saw these pictures he thought it unnecessary to take testimony, but descending from his desk he made a pilgrimage of the room, carefully inspecting each picture. He exhibited much appreciation, and after examining the last one, he complimented the taste of the art dealer and dismissed the case. A sensible judge."

This "prurient prudery" of the vulgar mind was once strongly exhibited in Baltimore. The millionaire Winans had imported from abroad quite a number of classical statues, which he erected in the beautiful grounds around his palatial residence. The ignorant vulgarity of the neighborhood made such a clamor against his statuary as to excite his indignation and contempt. He built a wall about his grounds fifteen feet high, to exclude the vulgar gaze. The City Council being thoroughly ashamed of the circumstances as a discredit to the city, passed a resolution requesting him to

take down the wall, but Mr. W. had been too profoundly disgusted with the vulgarity of the people, and refused to remove it.

Temperance.—"For the first time in the history of Iowa, Fort Madison Penitentiary is short of a sufficient number of convicts to enable it to fill contracts made upon the basis of the usual supply. This and many similar instances go to prove that prohibition *does* decrease crime."

Hon. W. D. Kelley, the oldest member of Congress, argues that the whiskey tax of ninety cents a gallon ought to be taken off because it amounts to little more than half a cent a drink, and therefore does not discourage intemperance. Temperance men would think this was an argument for increasing the tax. The best temperance measure would be to send every drunkard to a reformatory prison.

Scientific.

Extension of Astronomy.—An interesting and important announcement is made by an English scientist, Dr. Pritchard, of Oxford, which, if confirmed, will give a great deal of satisfaction to all who study the evening skies. He has succeeded in throwing out his measure-line to one of the fixed stars. Hitherto measurement has virtually stopped with our own solar system. The angles which form the basis of calculations for the remoter stellar spaces are so infinitesimal that human vision can take no certain and uniform cognizance of them. Until now science could only draw its great circle and say: Within this the millions of suns which shine upon the earth from all directions are not; how far they really are beyond, no one can tell, only conjecture. But now comes the camera, a veritable new eye for science, as sensitive as the optic nerve and a thousand times more steadfast and tireless, being able to hold its gaze upon the minutest object of search hour after hour, without blinking. It is with this new eye that Dr. Pritchard has succeeded, as he thinks, in reading the infinitesimal figures on the milestone of the star 61 Cygni. He gives the distance as fifty billions of miles, and reminds us that this star is probably the nearest to us of all the bodies in space outside our own planetary system. —*Home Journal*.

A New Basis for Chemistry has been published by Thos. Sterry Hunt, 165 pages, price, \$2. Prof. Hunt dispenses entirely with the atomic theory, but that does not make the mystery of definite combinations any clearer. It is only "confusion worse confounded."

Chloroform in Hydrophobia.—Dr. V. G. Miller, an old army surgeon of Osage Mission, Kansas, says that he once treated a terrible case of hydrophobia with chloroform, using altogether about three pounds. It conquered the spasms. A slimy, stringy secretion ran out of the man's mouth which probably carried off the poison, and for a long time he could not swallow, but in three weeks he entirely recovered. The salivary glands seem to have a close relation to hydrophobia. Many years ago reports were published from Russia on the authority of M. Marochetti, a hospital surgeon, of the cure of hydrophobia, by piercing with a red hot needle certain swellings that rose under the tongue, and giving a decoction of broom. Dr. M. said that fourteen were cured in this manner. This discovery seems to have been forgotten.

The Water Question.—"It may naturally be asked, If Brooklyn has been so successfully supplied with water from driven wells, why has not New York adopted the same system? In answer to this it must be remembered that the drive-well is a new invention, and, before its application to Brooklyn, had only been used on a small scale. To this day no one can give satisfactory reasons why the water flows continuously from the earth through the pipe of a driven-well. Hence, to the public generally, this mode of obtaining water was new and little understood. At the time of its introduction to Brooklyn a water-famine was threatened. All the ordinary sources of supply had been exhausted by the ever-increasing population, and the authorities were puzzled what to do. In this extremity Andrews & Bro., a firm which had much experience in working drive-wells, offered *at their own expense*, to put down wells and supply the town with water. Had Andrews & Co. merely proposed to put down the wells and the town to pay the bill and run the risk of failure, the proposition would not have been entertained. Fortunately, Andrews & Co. offered to take the expense and risk of failure on their own shoulders. The city's chief engineer at the time, Robert Van Buren, seconded by Engineer Bergen, with the approval of Mayor Low and Commissioner Ropes, accepted the contract.

Engineers and scientists, at the time, scouted the idea and raised all sorts of objections. The summer it was completed there was a five-months drought, with less than 2½ inches of rain. This, however, did not affect the drive wells, and at the request of the town authorities, they increased the speed of their pumping engines, and supplied all demands, even beyond their contract. And there the wells still remain, a standing example, a pharos to enlighten the world.

In the meantime, the neighboring city of New York, across the river, was alarmed for fear their Croton water should give out. Plans had been laid down and estimates made for enlarging their supply by bringing the whole Croton river to New York and building a new aqueduct. This involved an expenditure of fifty or sixty million dollars, and such a chance was not to be lightly given up by those who expected to be enriched by the job. To put down auxiliary driven wells would have required not one-twentieth the expense, and they would have furnished the town with water for all time, and moreover might have been put down within the city limits."—*J. Donbavand*.

Progress of Homœopathy.—Homœopathy was first introduced into America in the year 1825 by Dr. Gram. It now numbers 11,000 practitioners, 14 medical colleges, 1,200 matriculants annually, 400 graduates annually, 57 hospitals with 4,500 beds, 3 insane asylums, 48 dispensaries, 150 societies, 23 journals, 33 pharmacies, 1 college of specialties.

Round the World Quickly.—A copy of the *London Times*, sent to Lord Huntly, Japan, went round the world, returning to London in 69 days.

Glances Round the World.

(Continued and concluded from [August No.](#))

In vain have I appealed to the educators of our country in "*The New Education.*" It will be half a century before our systems of education will be organized for the *elevation* of society. Heretofore, our systems have had a positively demoralizing effect by inculcating a love of military glory, a love of ostentatious pedantry, a stubborn adherence to old opinions, and a scorn of useful industry. The gradual establishment of industrial schools, however, is the most hopeful sign in our educational system, and the establishment of ethical education will be the last and most glorious change. But that is a task for the next century which will understand how to save and reform criminals. The thought is already entertained, and the new *Princeton Review* says, that in coming time "the world will look back with amazement upon the days when it let known, determined criminals run at large, only punishing them occasionally, by a temporary deprivation of their liberty in short and determinate sentences. We can see to-day that it is a thoroughly illogical proceeding. The man determined upon a life of crime is of no use to himself at large, and he is both a danger and expense in his community. He commonly gives evidence in his character and his acts of this determination—evidence sufficient for the court which tries and sentences him; but if that is too uncertain, then conviction for a second offence may be legally taken to define his position. After the second offence the criminal should be shut up, on an indeterminate sentence, where he will be compelled to labor to pay for his board and clothes and the expense of his safe-keeping."

AFRICAN POPULATION.

We have another disturbing element in the negro population, a large portion of which is unfitted for a republican government by ignorance and social debasement, but fortunately free from the violence and turbulence of the lower class of immigrants. This degradation is fast being removed by education and the ambition inspired by freedom. The latter is shown by the formation of the Afro-American League for the protection of the blacks, especially in the Southern States, and the advancement of their interests and influence. This idea originated with Mr. Fortune, the editor of the *New York Freeman*.

Few are aware of the progress of negro education. We have already 16,000 colored teachers. In the Southern States alone there are said to be 1,000,000 of pupils,—in the male and female high schools, 15,000. There are sixty normal schools, fifty colleges and universities, twenty-five theological seminaries, and in the churches 3,000,000 worshippers. The colored population pays taxes on from 150 to 200 millions of dollars.

The black race will be free from slavery at the close of this century. The Brazilian Parliament passed a law for gradual emancipation in 1871, when there were about 2,000,000 slaves. In 1885, the number was reduced to 1,200,000, and measures have been introduced to hasten the completion of emancipation.

In Cuba, slavery seems to be at an end. The queen regent of Spain has signed a decree freeing the Cuban slaves, some 300,000, from the remainder of their term of servitude. The work, thus consummated, began in 1869, which provided for the conditional emancipation of certain classes of slaves in Cuba, and for the payment of recompense to the owners of the men and women liberated. From the first, slave-owners have been paid for their slaves.

FOREIGN PROGRESS.

When we look abroad the most encouraging progress is in the race to which this republic owes its origin. In spite of the cruel oppression in Ireland, Great Britain has been prospering in the last twelve years. Mr. Mulhall, the able statistician, has shown in the contemporary *Review* that in the United Kingdom, since 1875, the population has increased twelve per cent., the wealth twenty-two per cent., trade twenty-nine per cent., shipping sixty-seven per cent., and instruction sixty-eight per cent. Hence there is a marked increase of knowledge and wealth. During this period the natural increase of population has been 1200 daily and the immigration to the United States and Colonies has averaged 600 daily. In addition to the national increase, there has been an immigration of 1,317,000, consisting of foreign settlers and returned colonists. Two-thirds of the emigration went to the United States.

This healthy increase of population contrasts favorably with the condition in France. England had in 1883 a surplus of births over deaths of 367,000 in a population less than 27,000,000. In France the surplus of births in 1881 was but 108,229, in 1884 but 79,000, and in 1885, 85,464. The excessive militarism cultivated in France is adverse to national growth, and justly so; while the peaceful condition of America insures great national growth—a beneficent law. No nation has ever grown with the rapidity of ours, but our rate of growth has greatly diminished during the present century. Dr. Fonce's statistics show that twice as many children were born in proportion to population at the beginning of the century, as have been born since 1850. What is the reason?

PROGRESS IN FRANCE.

France has taken a very important step in emancipating education from the power of the church—completely secularizing education. Under the present law religious associations are no longer allowed, as such, to give instruction in public schools, and all schools taught by priests are to be superseded by public schools. The Ultramontanes are bitterly hostile to this law, and call it religious oppression, but it is firmly maintained. The Minister of Instruction says that in public instruction there cannot be two authorities, church and state, with equal sovereignty. There is but one sovereignty, that of the State.

Clerical studies do not now attract young men as formerly, either in America or France. The University of Paris last year had 11,000 alumni, but only thirty-five theological students. 3,786 studied for the legal profession, 3,696 for the medical, 1,767 attended to pharmacy, 928 to letters and 467 to science. There were 167 female students, 108 of them preparing for medicine, fifty-one in literary studies, seven in science and one preparing as a lawyer.

When France shall be sufficiently civilized to abolish duels and dismiss her standing army, she may have an opportunity of reaching the front rank in civilization and progress. Even at present France has many elements of the highest

civilization in courtesy and refinement of manners, artistic skill, scientific progress and advancing wealth. The French might give some valuable lessons to Americans, especially in journalism. Mrs. J. C. Croly (Jennie June) in her recent address to the Women's Press Association in Boston, gave a pungent criticism on American journalism which, in justice it must be said, is not applicable to the press generally, although the immense space given to baseball, pugilism, races, and all species of crime, by our leading journals, is disgraceful. "If the tail were large enough," said Dundreary, "the tail would waggle the dog!" certainly the tail end of society wags its journals. Mrs. Croly said:—

"What the newspaper seems to be principally valued for, just now, is for doing individual gossiping, scolding and backbiting on a large scale, and in a way that relieves the individual from responsibility. The old women of the past have been royally revenged for all the sneers and slights put upon their spectacled talks, and tea parties; for back-door tittle-tattle of the meanest, most reckless sort, has been made a business, has become the staple of some journals. That people read such stuff does not seem to me reason enough for printing it. Shall we not have a daily paper some time, that is at once bright, clear, pure, honest and strong; one that works upward, instead of downward; that has its hold upon the best things, and inspires us with new faith in them, and in their power to work out race redemption."

Such criticisms do not apply to the Parisian press, which employs and pays liberally the ablest writers.

The French have at last begun the publication of cheap literature for the people. A firm in Paris "have begun the issue of what is termed the Nouvelle Bibliotheque Populaire (the New Popular Library), at ten centimes, or two cents, an issue, this to be a collection of the most remarkable works of all literature, histories voyages, romances, plays, religious and philosophical treatises, and poetry, etc. Each volume is to be complete, and is to have thirty-two pages, printed in clear text, the equivalent in its entirety to one hundred pages of an ordinary French book. These volumes are to be published one each week, at a subscription price of seven francs, or a little less than \$1.40 per year."

They propose "to give a résumé of those parts of secondary interest, and to publish in their entirety those salient passages which cannot be ignored, the works thus presented having the appearance and the interest of the originals. The reader who cannot spare the time to carefully read the original may thus in a few hours acquire a fair idea of its purpose and value. The second class will be a large number of works that are now out of print, or which can only be procured at a very high price. The third, and perhaps more popular class, will be the works of authors of all ages, of all countries, and of all schools, such as Shakespeare, Corneille, Pascal, Chateaubriand, Sophocles, Racine, Lord Byron, etc. Ten of these volumes have already been published."

In this country, John B. Alden of New York has taken the lead in publishing valuable literature at the lowest possible prices.

PEACEFUL INDICATIONS.

Europe is now profoundly at peace as predicted by psychometry, and the dreary history of royal government assumes a more pleasing aspect to-day. Victoria is an improvement on her predecessors, for she has but drifted along with parliamentary government, and doing neither good nor harm, has behaved with decorum, and preserved the devoted loyalty of her subjects.

The old Emperor William, too, has a loyal nation, and has led a life which does not attract censure. He is fond of military parades, but seeks to avoid war.

As Austria and its rulers do not receive much attention from American journals, I thought it well to look into the royal sphere by Psychometry, and having a photograph of the emperor, I placed it under the hands of Mrs. Buchanan, who pronounces without seeing the object investigated. The following is her language:

"This is a male. There is a good deal of character and intellect, and he carries with him a good deal of power. I think he has been sometimes engaged in some great public movement. He is philanthropic. He has power to sway and carries force with the people both from his position and his ability.

"I think he is a foreigner with a very high rank. He seems a magnate of great distinction. He has about as high an office as can be given, like an emperor or czar.

"There is a good deal of forgiveness in his nature; he forgives wrongs; he has no cruelty. He is not as selfish as men of his rank generally are. He is more with the people, less aristocratic and proud. It is difficult to tell his nationality—Servia and Austria come into my mind. There is a great empire about him. There seems to be some dissatisfaction in the country, some apprehension of invasion and disturbance. There's a good deal of trepidation. They do not want to go to war, though there is no cowardice there. They are uneasy and suspicious of other nations. He is not ambitious for war. I do not feel that there will be any war. The difficulty is about some question of territory.

"It is an agricultural country, with a loyal peasantry. They are not well educated, but naturally intelligent. It is a pleasant, temperate climate.

"He does not desire to show off kingly power. There's a good deal of modesty. He is not aggressive. He is quite advanced in science, but is not a spiritualist. He is orthodox in religion, but liberal to science."

If she had known the subject of these remarks, and studied European politics and travelers' descriptions, she could not have been more correct.

The Emperor of Austria has introduced a great improvement in royal deportment. The *London Times* says of him:

"One or two days a week his Majesty receives all comers who have applied to be received, and he receives

them alone. Every applicant takes his turn. A master of ceremonies opens a door, the visitor walks in and finds himself face to face with the Emperor, who is unattended. The door closes and the petitioner may say to the Emperor what he likes.

"There is no chamberlain or secretary to intimidate him. The Emperor stands in a plainly furnished study, in undress uniform, without a star or grand cordon, and greets everybody with an engaging smile and a good-natured gesture of the hand which seems to say: 'There is no ceremony here. Tell me your business, and if I can help you I will.'

"There is nothing petty or evasive in him. He is a monarch who replies by 'Yes' or 'No,' but always with so much courtesy that the humblest of his subjects receives from him at departing the same bow as he vouchsafes to ambassadors. A most lovable trait in him is that whenever he sees anybody nervous at his presence he makes the audience last until, by his kind endeavors, the nervousness has been completely dispelled."

There is nothing like this elsewhere in royal courts, nor anything like their religious observances, which will probably astonish my readers. The following statement appears to be authentic, and was given in the *Sun*:

On Holy Thursday the Emperor and Empress of Austria, in the presence of their whole court, of the Privy Council, the Diplomatic Corps, and the superior officers of the Vienna garrison, washed the feet of twenty-four poor old men and women, having previously served these venerable paupers with a plentiful meal, placing the several dishes before them with their own hands. After the old people had partaken of the good things provided for them by the imperial bounty, the tables were cleared by imperial archdukes and ladies of honor. Subsequently a purse containing thirty pieces of silver was presented by the Emperor to each of the old men, and by the Empress to each of the venerable dames, one of whom had all but attained her hundredth year, while the youngest of the twelve was a hearty octogenarian.

This religious rite is rarely seen in this country. It was celebrated on the twenty-first of August by the Primitive Baptists of Hillsville, Va., a mountainous region of South West Va. There were about 800 present, some coming from hundreds of miles. "The preliminary exercises were singing and exhortation or discussion, the speaker first announcing some point of doctrine or religious thought. The hymns were lined by reading one line only at a time. The arrangements for administering the ordinances were circles of seats, those allotted to the sisters being in a double row and facing the brothers, who were seated in a single row. Within the circle was another seat for the ordained and officiating elders. There was a table with bread and wine, and under it were buckets of water, basins, and towels. The bread and wine were first passed around by the officers of the church, after which came the feet-washing. The elder who began the ceremony drew off his coat and vest, and girded a towel around his waist. He then began on the right, washing and wiping the feet of the brother at the head of the line, who in turn arose and remaining barefooted, performed the office to the one next him, and so on until the feet of all had been washed. The elder who was the first to perform the rite was the last to receive it. The sisters performed the rite in the same manner as did the brothers. At the conclusion the elders, while singing, passed around and shook the hands of all the brothers and sisters."

King Humbert, of Italy, and his wife, are making themselves quite popular by their unassuming manners and sympathy with the people.

King Humbert objects to taking his pleasures at shows and exhibitions as a solitary; he likes his people to be present and share them with him. At the opening of the exhibition at Venice the king gave expression to his disappointment at the loneliness and emptiness of the halls. An official told him that the public had been kept out from loyal consideration for the comfort of himself and the queen. "I am sorry for this," said his majesty, "though you have done it in good part; it is my belief that the king belongs to the people as well as the people to the king." Before leaving the exhibition he recurred to the subject, again expressing his deep regret. "I hope that none of you believe," said he, "that I am the sort of man who is shy of being seen among the people. I have no grounds whatever for such a feeling."

King Humbert, according to an *American Register* correspondent, is known for his temperance in all things except that of smoking. It has often been noticed what an exceedingly small eater the King had shown himself on all occasions, and as to drink, his guests may have it in plenty, but his favorite "tipple" is water. His one great weakness was (for it is a thing of the past) a good cigar. He was a formidable smoker, but he abused his taste in that line to such an extent that he has taken a new departure and has "sworn off" from the fragrant weed. His nerves had begun to suffer, he had asthmatic turns, could sleep but little, and then had to be propped up by plenty of pillows. Some weeks ago his physician told him what was the matter, and King Humbert said: "From this day forth I will not smoke another cigar, or anything in the shape of tobacco." His majesty has kept his word, and the result has been a most noticeable improvement in his health. King Humbert is a man of iron will, and no one doubts that he will keep his self-made pledge.

His wife, Queen Margaret, is soon to figure as an author—with stories founded on the legends of the Middle Ages. She speaks several languages and reads English literature, keeping herself posted on English views and politics. She is described as being devout but liberal, lovely and graceful, quite attractive, and much idolized by the Roman people.

The Queen of Roumania is a poetess of romantic sentiments, and lately underwent examination for a diploma, giving her a right to do certain teaching in the schools. In fact, all the continental queens are much brighter than Victoria.

THE REIGN OF PEACE.

We find another very pleasant indication of the coming peace that was psychometrically prophesied for all the world, before 1889, in the Central American States. Advices from Panama of April 25th, said:

"Of great present and future interest to the republics of Central America are the treaties recently accepted by the Diet, which assembled in Guatemala. The aim was "to establish an intimate relationship between the five republics, and, by making the continuance of peace certain, to provide for their final fusion into one country." The treaty contains 32 articles, which provide that perpetual peace shall exist between the republics, that all differences shall be arranged, and that in the event of this proving impossible, such differences shall be submitted to arbitration. The idea which appears to have been prominent among the members of the convention was the establishment of settled rules, which, governing all the republics, shall simplify the government of each. The fortunes of each one of these industrial and agricultural States is so intimately allied to those of the others, that it really appears that they are destined to form one common nation.

"To prevent further shedding of blood the Central American Congress made provision, in case of discord, that the States at variance should agree upon an arbitrator. For this reason a nomination is made in advance, and regulations were drawn up in order to prevent, under any circumstances, the outbreak of war. Should, however, armed disputes arise between two or more of the republics, the others bind themselves to observe the strictest neutrality.

"All the republics bind themselves in the most solemn manner to respect the independence of each State, and to prohibit the preparation in any one of armed expeditions against any of the others, and that all citizens of the different States shall enjoy similar privileges and rights throughout all of them."

Finally—John Bright and 173 members of the British House of Commons have signed the American Peace Memorial, nine of whom will come with the deputation to America.

The Sinaloa Colony.—Co-operation in some form is the only hope of philanthropists for a harmonious settlement of the labor question. Hence we must feel an interest in the Sinaloa Colony. I have always maintained that there are very few of the present generation (who are the outcome of war and competition) fit for co-operative life. Mr. Owen in his letter of last August says:

"The work we have laid out in Sinaloa requires, at first, men of frontier experience—those who can fish, hunt, cook, work the land and hold to a purpose in the face of privations and even death.

"We repeat again that if the women wish us to succeed they must not go to Sinaloa until we have gotten water, garden, and houses for them, and *never* without *first* obtaining permission from our New York office.

"The Credit Foncier company was conceived in kindness and love for mankind, and its mission was and is peace on earth and good will to every human being. It is to be regretted that the Company was not financially able from the beginning to guard its friends from discomforts and disease. Such was its endeavor, but the circumstances surrounding our movement have made this impossible. Of all times during the 19th century, perhaps, we struck Sinaloa when it was the least prepared for us. Our friends, however, would not be advised. Their idea of co-operation was that every one was to act as he or she pleased, at the time and place he or she selected; and that the Company was to be responsible for his and her employment, food, shelter, health and comfort at all times and in every place. So thoroughly did they believe this that they did not even think it was necessary to give the Company a hint that they were going to Sinaloa, how, when, or for what purpose.

"Well! what was the result of each acting for him and herself? Some 400 and more persons were dumped off at Topolobampo into the brush and cacti, and over fifty per cent of these were women, children, and aged persons, who became at once a heavy, constant, and ever increasing care to those who were physically capable of meeting the requirements of the movement. This actually put upon every able-bodied pioneer a child, woman, or aged person to attend to, to see sheltered, to have fed, etc., etc., besides his duties, and it added five times to the expenses in the field which the Company proposed at first to meet. But this was not the worst. The attention which it was necessary to give to these non-combatants took the men from the work that the Company expected to be done. This discouraged those who were able and willing to work and piled anxieties upon our best friends until they tottered under loads other than belonged to the cause. Disease, death, and discouragement followed. Those who remained in the States were frightened, and the Company was left almost moneyless and powerless to assist, even when it was most earnest in its work and in its wish to do so.

"Had an army preparing for a campaign been recruited in such a way, its friends would have demoralized and defeated it before an enemy had been met. The United States Army, during the late rebellion, was recruited in the following way: every man had to be stripped naked, measured, weighed, examined, and reported by a medical officer to be physically and mentally capable of enduring camp life, before he was enlisted, and even after this test and care, the records will show that thirty per cent each year, without going into battle, became sick, died, deserted, or went home, *i.e.*, only 70 per cent of all those recruited for the war stood the trials, even to get the first smell of the burnt powder.

"Now that we have gotten our pioneers reduced to about 200, to a few more than we had in December at Topolobampo, and to which number we then urged that no more be added, we can organize and begin anew to follow out the details laid down in *Integral Co-operation*, strengthened by having veterans in the field and by an experience with our people which will be of value to them and to the Company.

"We are informed that some of those who returned in July, like those who came back in April, expect to go again to Sinaloa as soon as the Company is in shape to push its work. We wish to say to these friends that all who have proven themselves to be thoroughly with the movement will be welcomed in our midst, but that we positively order—and in this we have the support of every director and every good colonist—that every person who goes to our settlements hereafter shall apply for and obtain permission from the New York office. *Our purpose is now to lead the movement and not to have the movement lead us.* Any colonist who goes to our

settlements in violation of these instructions will not be received as a friend, will not be employed, sheltered or provided for, and will forfeit stock and credits in the Company.”

When the pioneers in philanthropic schemes learn that their success depends entirely upon the persons enlisted, and when they select those persons by a psychometric knowledge of character or a thorough knowledge of their past lives, sternly rejecting all who are weak, unbalanced, passionate or selfish, success may be expected. The adversities at Topolobampo are the best preparation for success, by sending off all who were not fitted for such work.

There is evidently some good material at Topolobampo. Ida Hogeland wrote, July 30, 1887:

“Let not your heart be troubled. There is nothing, absolutely nothing, up to this last day of July that has interfered with our bodily comfort, though we live in tents yet. The showers are so gentle and refreshing that they serve as a perpetual delight.”

W. W. Green says:

“But whether stockholders do their part or not, we are here to do our part in solving the great question of Integral Co-operation, and if we fail it is their fault. But we do not intend to fail. We have men here of the right grit, and enough of them to hold the fort. So you need not be alarmed on that account. A. K. Owen has not lied to us about the resources of the country.”

Mr. Owen promises to bring in a hundred good colonists in November, and says the Mexican government manifests a friendly feeling.

RECTIFICATION OF CEREBRAL SCIENCE

(Continued from [page 32](#).)

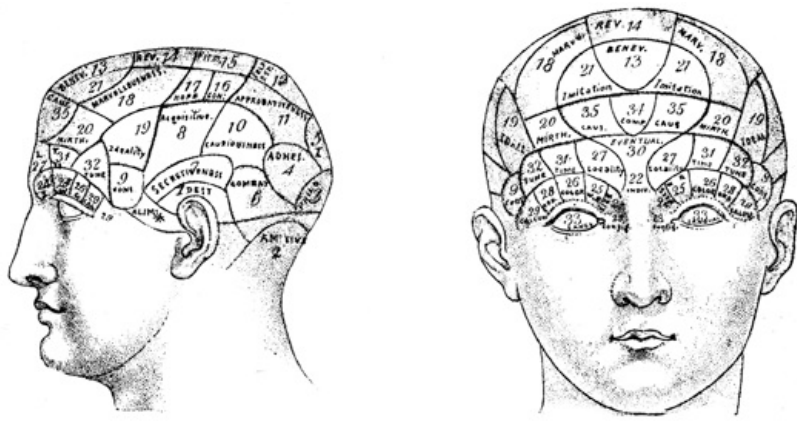
The map of Gall presented here is taken from his large work published from 1809 to 1819 (price 1000 francs), the latter part being finished without the co-operation of Spurzheim. The great imperfection is apparent at a glance. Gall simply published what he saw, or thought he saw, and being a very imperfect, inaccurate observer of forms and outlines, he attached himself chiefly to the idea of prominences (or bumps) at certain localities, and to his mode of presenting the subject we are mainly indebted for the ridicule of phrenology as a science of bumps. I have taken much pains to assure my students that cerebral science has little or nothing to do with bumps, that bumps upon the skull belong to its osseous structure, which presents certain protuberances with which they should be acquainted, and do not indicate development of brain, which is indicated by gentle changes in the contour of the skull, the form of which shows how much room there is for special convolutions.

To Gall's drawing, which was by no means accurate, I have added the names of the organs as he recognized them, and given definite boundaries to the organs which he represented by a shaded drawing, conveying the idea of a central elevation. I have given them the whole space allowed by his shading, and this leaves considerable space unoccupied, as if he did not know what lay between them. Spurzheim, on the contrary, attempted to cover the entire ground, and had a more harmonious arrangement than Gall, in whose map we see the inventive faculty running into murder, and avarice into music and poetry. Yet even Spurzheim retained avarice in contact with ideality, invention, hope, and conscientiousness. Neither seems to have realized that there is no example in the brain of a single convolution perfectly homogeneous, and even intermingled in its minute structure, suddenly changing its essential functions into something entirely opposite, when there is not the slightest separation or differentiation of the cerebral matter. When such marked differences are perceptible, it is due to the separation of the convolutions by the furrows or anfractuositities into which the pia mater descends, making a substantial separation. But this nice survey of the convolutions and their boundaries was obviously impossible by craniology, which, at the best, could only recognize considerable differences of magnitude. Psychometry alone is capable of minute exploration of functions, the results of which I published in a large map of the head in 1842.

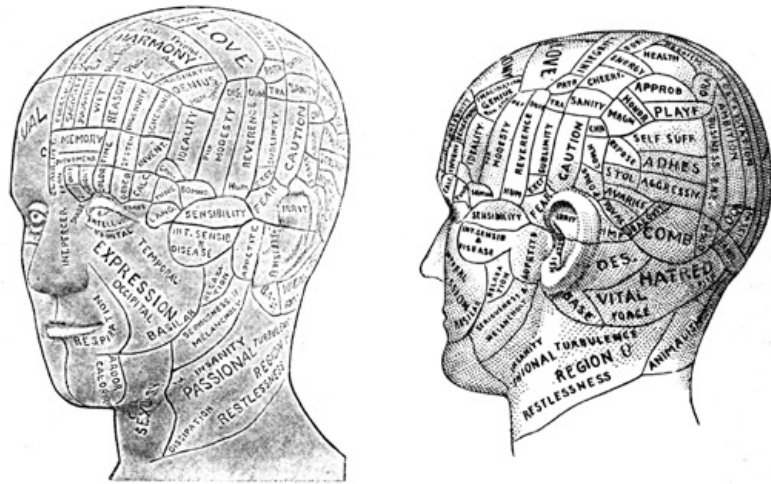
The chart of Spurzheim needs no further criticism at present. In contrast with the chart of Anthropology, the reader will observe that the latter presents the functions of the entire basilar region of the brain, which are marked upon the face and neck in the most proximate locations. The catalogue of Spurzheim is as follows:

- AFFECTIVE I. **Propensities**.—† Desire to Live. * Alimentiveness. 1. Destructiveness. 2. Amativeness. 3. Philoprogenitiveness. 4. Adhesiveness. 5. Inhabitiveness. 6. Combativeness. 7. Secretiveness. 8. Acquisitiveness. 9. Constructiveness.
- AFFECTIVE II. **Sentiments**.—10. Cautiousness. 11. Approbativeness. 12. Self-Esteem. 13. Benevolence. 14. Reverence. 15. Firmness. 16. Conscientiousness. 17. Hope. 18. Marvellousness. 19. Ideality. 20. Mirthfulness. 21. Imitation.
- INTELLECTUAL I. **Perceptive**.—22. Individuality. 23. Configuration. 24. Size. 25. Weight and Resistance. 26. Coloring. 27. Locality. 28. Order. 29. Calculation. 30. Eventuality. 31. Time. 32. Tune. 33. Language.
- INTELLECTUAL II. **Reflective**.—34. Comparison. 35. Causality.

The Old Phrenology Compared with Anthropology.



Organology of Spurzheim, 1832.



In this bust we see the psychological functions of the brain. To state its physiological influence on the bodily functions would require a separate bust or chart.

Organology of Buchanan, 1842-1887.

In presenting a psychological map of the brain it is almost impossible to separate psychology entirely from physiology in the nomenclature, as the basilar organs relate more to the body than the soul. Alimentiveness or appetite, Virility, Sensibility, Hearing, Vision, Turbulence, all imply physical operations. At the same time all the higher emotions, which we express in psychic terms, have their physical effects on the body, which are very important and enable us to understand **Psychic Therapeutics**, a science which has been blindly cultivated under the name of Mind Cure. A thorough understanding of the double functions of the brain and body enables us to solve all the great problems of mind and body, and apply our solution to the business and duties of life and organization of society.

It is not proposed to present here a complete view of the new Anthropology, as the functions and locations of organs will be presented fully hereafter, but merely to show by a brief catalogue how large an addition has been made to the old system to fill all the vacant spaces left on the surface of the cranium and on the basilar surfaces of the brain which

are reached through the face and neck, the functions of which are therefore designated on the external locations on the face and neck through which they are reached.

In the intellectual region our more thorough analysis gives us for the higher understanding, not merely Comparative Sagacity and Causality, but Foresight, Sagacity, Judgment, Wit, Reason, Ingenuity and Scheming or planning. At present I merely state the facts that such organs are demonstrated by experiments. The philosophy, beauty and perfection of the new Anthropology will be made apparent as the subject is developed hereafter. Behind the region of understanding are found several semi-intellectual organs,—Ideality and Marvellousness, which have been recognized in the old system, and above them Imagination and Spirituality, which in connection with Marvellousness make a group to which I have given the name of Genius, as when largely developed they give great brilliance and expansion of mind. Immediately above Reason is a region producing Pliability and Versatility, which greatly assists the reasoning faculty in mastering unfamiliar truth. Admiration, adjacent to Imagination, gives great power of appreciation and recognition of merit. Sincerity and Candor or Expressiveness also add much to the capacity for attaining truth; and Liberality, between Foresight and Benevolence, adds much to the expansion of the understanding.

The middle intellectual region gives us Intuition and Clairvoyance at the inner face of the front lobe, then Consciousness and observation, running into recent and remote Memory, above the region of Phenomena which recognizes the changes in physical objects. Between Time and Invention we have System, lying between Order below and Planning above. Between Invention and Ideality we have Composition or Literary Capacity, and in Ideality a region of Meditation (not marked) running into Somnolence, the region of Dreaming and of Transcorporeal Perception or Impression. This runs into General Physical Sensibility, through Impressibility (not marked), and anteriorly into the sense of Hearing (adjacent to Language and Tune). The organ of Sensibility has many subdivisions unnecessary to mention at present. Below this lies the region of Interior Sensibility, which I have generally called Disease, because it gives so great a liability to morbid conditions, but of course no condition in the human constitution is morbid aside from injurious influences.

In the lower range of Intellectuality we find just below Order and Calculation the sense of Force, which might be called the muscular sense or sense of exertion, by means of which we perceive the action of our muscles and attain great dexterity. Immediately over the pupil of the eye we find the faculty of Vision or sense of Sight, marked Light, which runs into a sense of Shade at the inner angle of the eye, by which two perceptions everything in nature except colors is recognized. Light extends up into Color. The middle of the brow is therefore the seat of Vision, while Hearing is in the temples behind the eye. The eye gives us the external location of the organs just behind it, which I do not call Language, although certainly favorable to the study of languages, in which Gall was practically correct. The anterior surface of the middle lobe, represented by the eye and the face, is a region of natural language or Expression, a tendency to manifestation which is so conspicuous in children, but which becomes subdued in adult life by the higher powers, during which change the infantile fulness of face generally disappears. The prominence of the eye therefore indicates a more active manifestation of intellect and close attention to everything that interests, or thoughtful observation.

The face is marked as the region of Expression, which lies in the anterior surface of the middle lobe, and gives the ready excitability and disposition to manifest our feelings in response to all who approach us. The upper portion of the face corresponds to the expression of the upper surface of the brain, the lower to the occipital region and the posterior inferior portion to the basilar region. Hence the breadth and prominence of the lower part of the face is not a pleasing feature. Ardor or evolution of warmth is expressed by the prominence of the chin, which corresponds to the medulla oblongata. Excitability running into Insanity is expressed below the jaw, and its milder form as Childishness and tendency to Idiocy below the anterior part of the jaw, while Hysterical Nervousness appears below the chin, and Sexual Passion at the larynx.

On the side of the head we have Modesty and Reverence, the former running down into Bashfulness and the latter into Humility or Servility. Next to these we find Sublimity, which was correctly suggested by the Edinburgh phrenologists. It lies between Reverence and Cautiousness.

Passing up from the timid and excitable region of Cautiousness to its upper prudential region we reach a prudent, calm and self-controlling region which is marked Sanity, as it is the power which overrules the passionate excitability and gives us self-control and consequent clearness of mind. Next behind Cautiousness comes Coolness or Coldness, which is both a mental and physical quality, behind which we have a region of Repose, the tendency of which is toward sleep. Below Coolness we have a region marked Force, which gives energy and impulse without the violence that is developed lower down.

Immediately over the ear is the region of Irritability, the antagonist of Patience. Going forward, the functions change to Excitability and Sensibility; going back it becomes impulsive and somewhat lawless. This impulse, antagonistic to Religion, manifests itself as Impulsiveness and Profligacy. Farther back the impulse becomes the Rivalry which is seen in all species of games as well as in the competitions of all species of business and ambition. Rivalry runs into grasping Selfishness, Acquisitiveness or avarice, and this, through Jealousy and Deceit, into the familiar function of Combativeness.

Passing down from Combativeness, Jealousy, and Rivalry, we come to a more intense hostility in Hatred, or the spirit of Domination and Revenge (antagonistic to Love), anterior to which at the mastoid process we find the maximum violence in Destructiveness and Desperation, the antagonists of Hope, and Philanthropy or Kindness. This is the murderous region, below and behind the ear, which Gall and Spurzheim mislocated above it, whereas it belongs to the inferior face of the brain, where the organs grow downward.

Passing forward and inward on the basilar surface, adjacent to the petrous ridge of the temporal bone, and the anterior margin of the tentorium, we reach in front the passional region of Rage and Insanity and a little further back, a region of restless and lawless Turbulence, which is marked upon the neck, and which antagonizes the regions of Tranquillity, Patriotism, and the outer portion of Conscientiousness.

Anterior to the Destructive and Turbulent region, but a little more external than Insanity, are the regions of Roguery and Pessimism, which appear immediately at the ear and on the lower angle of the jaw, which is marked as Melancholy on account of its sullen gloom, which looks always on the unfavorable side. The organ manifested behind the jaw through the inner ear or meatus auditorius is one of sensual selfishness which, when predominant, produces Baseness or disregard of all duties for our own indolent and profligate indulgence, antagonizing Conscientiousness. Closely adjacent to this is the tendency to Intemperance, belonging to the organ of Love of Stimulus, at the posterior margin of Alimentiveness. Anterior to Alimentiveness is the indolent region, the organ of Relaxation, between Disease and Melancholy, the antagonist of Energy which gives untiring industry.

Looking at the occiput, we find below Self-esteem or Pride, which was correctly located, the organs of Self-confidence, Love of Power, and Arrogance, extending down the median line to the cerebellum. Parallel to this we find Ostentation (which might be called Vanity) and Ambition, organs which antagonize Modesty and Ideality, as those of the median line antagonize Reverence. Next to Ambition comes the region of Business Energy, a less aspiring and ostentatious element than Ambition. Next to this come the regions of Adhesiveness, the gregarious social impulse, Aggressiveness, the intermediate between Adhesiveness and Combativeness, possessing much of the character of each, and Self-sufficiency, which relies upon our own knowledge and desires to lead others. These three organs are the antagonists of the intellectual, and yet by a wonderful law to be explained hereafter, they co-operate with them. The region between Aggressiveness, Repose, and Force is marked Stolidity, as that is the effect of its predominance. It bears some resemblance to the stubborn character of the upper portion of Combativeness, in which organ we may clearly distinguish five or six different modifications of its energy.

Combativeness, Aggressiveness, and Business Energy run into Dogmatism, a sceptical and domineering impulse. Ambition and Ostentation run down into Loquacity and Fascination, below which we find Familiarity, which runs into Arrogance and Sexual Virility. Between the latter and the Turbulent region is the region of pure Animalism, of which Sarcognomy shows the correspondence in the legs. Above this in the region of Hatred is the location of Vital Force, which has its correspondence at the upper posterior part of the thigh. The general sympathy of the thigh is found in the restless and impulsive region at the side of the neck, which antagonizes Cautiousness.

On the superior surface of the brain we find parallel to Religion on each side, Philanthropy or Kindness, Hope and Love, which antagonize Destructiveness, Desperation, and Hate. Anteriorly on each side of Benevolence is a pleasing region antagonistic to Combativeness and Jealousy, and manifesting many pleasing sentiments, which I have grouped under the general title of Harmony. In this region Faith and Candor, or love of truth, antagonize Jealousy. Politeness, Imitation, Friendship, Admiration, Pliability, Humor (or Mirthfulness), and Sympathy antagonize Combativeness. The region of Genius antagonizes sceptical Dogmatism.

Behind Love, which self-evidently belongs to the higher region of the brain, where the founders of the science failed to find it, comes Conscientiousness, which was discovered by Spurzheim, and behind that, experiment shows Fortitude, the antagonist of the sensuous appetite, Energy, the antagonist of indolent relaxation, and Cheerfulness, the antagonist of Melancholy, by which I have so often removed depression of spirits, the lack of which leaves us a prey to melancholy. Exterior to Conscientiousness comes Patriotism, or love of country.

Parallel to the posterior part of Firmness lies Heroism, or Hardihood, next to which come Health and Oratory, then Approbativeness and Playfulness, running into Sense of Honor and Magnanimity. Approbativeness, Playfulness, Honor, Magnanimity and Self-sufficiency might as one group be almost included in the old conception of Approbativeness. Magnanimity is a faculty closely akin to Self-esteem or Pride, but belongs more to interior sentiment and is less external or demonstrative.

All of these new organs and faculties have been discovered, demonstrated and studied since 1835, my first discoveries, which included a great portion of the whole, having been made by the cranioscopic method of Gall and Spurzheim, in which I found no difficulty in detecting the errors of my predecessors, and discovering the truths which are so patent to one who seeks them. But alas, the dispassionate search for truth is the rarest virtue on earth. Even Gall himself had not enough of this to recognize the discoveries of Spurzheim. Nor had Spurzheim enough to get rid of some of the palpable errors of Gall, such as placing Acquisitiveness in the temples, Mirthfulness in the philosophic group, and reversing the true positions of Tune and Constructiveness, extending the latter into the middle lobe. Spurzheim, however, was a better and more faithful observer than Gall, and greatly improved the science of Phrenology, though he never realized that from the brain we may develop a complete Anthropology.

This hasty enumeration of the psychic portion of the demonstrated functions of the brain, which my predecessors failed to reach, will give the reader some idea of the magnitude of the task to discover all this, to establish its relations to anatomy, and, I may add, to cerebral mathematics, and to organize the whole into a harmonious philosophy, which demonstrates itself, when understood, by a divine perfection which is beyond the power of human invention to originate.

Perhaps some readers may feel that I should have introduced the subject by systematic demonstrations and narratives of experiments. I avoid this because such narratives would not be attractive to readers who are eager to reach a valuable truth, and do not wish to go through the labors of discovery. Nor am I at all concerned about demonstrations. If I have unveiled eternal truths, my successors, if they are faithful students, will be compelled to see what I have seen, and to verify my observations.

I simply KNOW the truth of what I present, from several reasons, each one of which is sufficient in itself.

1. **Experimental.**—As an experimental investigation I have many thousand times excited the organs of the brain in intelligent persons and made them realize or show the effects as I stimulated the intellect, the emotions, the passions or the physiological functions, so as to bring out Memory, Intuition, Somnolence, Spirituality, Love, Religion, Hope to ecstasy, Pride, Arrogance, Combativeness, Avarice, Hunger, Theft, Insanity, Sleep, Mirth, Grief, etc., etc., and the organs that change the action of the heart, the muscular strength and the bodily temperature. These experiments have

been made before great numbers of enlightened persons and have been largely repeated by my students. Manifestly I cannot speak with any less confidence of Anthropology than a chemist does of chemistry, when for forty-five years, I have ever been able and willing to demonstrate its principles by experiments on intelligent persons, changing their physical strength, their circulation and their mental faculties.

2. **Sensitive.**—I have felt nearly all the functions of the brain in various degrees of excitement in my own person, and know the positions of the organs as well as the gymnast knows the position of the muscles in which he produces fatigue. My physical sensibility has been so acute as to recognize by local sensations at all times the degree of activity in any portion of the brain, manifested by local warmth and sensibility, by a sanguineous pressure, by vivid sensations in the scalp, with erection of the hair, or by aching fatigue, or by irritations and tenderness in the scalp; or in case of inactivity by the entire absence of sensation, or in case of obstruction by a distinct feeling of oppression.

3. **Psychometric.**—I have explored every portion of the brain with care and minuteness by the psychometric method, even tracing the convolutions and their anfractuositities, and observing from point to point how beautifully and harmoniously the innumerable functions blend with each other; how the different portions of a convolution vary, and how the different conditions of the brain and different degrees of excitement modify the results; and these investigations have been carried on for years, until results were clearly established and over and over confirmed by psychometry, by experiment, and by consciousness.

4. **Mathematical.**—The development of so positive a science enabled me to establish certain mathematical or **Geometric** laws of cerebral action, concerning the direction and mode in which all faculties act upon the mind and body, which laws constitute the **Basic Philosophy** of Anthropology, the highest generalization of science. These laws constitute a compact system of science, lying at the basis of all psychology, as the bony skeleton is the basis of the human form. These laws being easily demonstrated, and giving great clearness and systematic beauty to the whole science, are alone a sufficient demonstration. They constitute the science of **Pathognomy**.

5. **Cranioscopy.**—In describing characters or constitutions, the new system is continually tested and demonstrated. All whom I have taught find, when they test it, that, in its applications by cranioscopy, the results invariably confirm the accuracy of the science.

6. **Correspondence.**—Sarcognomy demonstrates in the body an entire correspondence to the system of functions and organs discovered in the brain. The same functions, on a lower plane and in corresponding locations, are found in the body.

7. **Application.**—In the application of the science, not only to the diagnosis of character and disease but to the solution of problems in human nature, the explanation of temperaments, the determination of relations between persons or sociology, the correction of education, the organization of philosophy, the criticism of literature, the philosophy of oratory and art, the development of a philosophic pneumatology and religion, and, finally, the study of the animal kingdom,—every application gives evidence of its competency and its truth as a supreme science and philosophy.

Mastering the Science.—The large amount of detail of the organology of the brain which has been presented, will, no doubt, strike most readers with a sentiment of multitudinous confusion, and a doubt of the possibility of their ever applying so complex a science to the study of character. I have the pleasure of saying that the difficulty quickly vanishes when one is rightly instructed, and that I generally succeed in a single evening in making my pupils acquainted with the localities so well as to avoid any material error. The more perfectly any science is developed and understood the easier it becomes to impart its principles. In the next chapter I will show how easy it is to learn the organic locations of Anthropology and apply them to the judgment of character.

TO YOU PERSONALLY.

The *Journal of Man* acknowledges with pleasure your co-operation during the past year, its trial trip. It presumes from your co-operation, that you are one of the very few truly progressive and large-minded mortals who really wish to lift mankind into a better condition, and who have that practical sagacity (which is rare among the educated) by which you recognize great truths in their first presentation before they have the support of the leaders of society. If among our readers there are *any* of a different class, they are not expected to continue. The sincere friends of the *Journal* have shown by many expressions in their friendly letters, that they are permanent friends, and as the present size of the *Journal* is entirely inadequate to its purposes, they desire its enlargement to twice its present size and price. They perceive that it is the organ of the most important and comprehensive movement of intellectual progress ever undertaken by man, and they desire to see its mission fulfilled and the benefit realized by the world, in a redeeming and uplifting education, a reliable system of therapeutics, a scientific and beneficent religion, a satisfactory spiritual science, and the uplifting of all sciences by Psychometry. But it is important to know in advance that all the *Journal's* present readers desire to go on in an enlarged and improved issue. You are, therefore, requested to signify by postal card your intentions and wishes as to the enlarged *Journal*. Will your support be continued or withdrawn for the next volume, and can you do anything to extend its circulation? An immediate reply will oblige the editor.

College of Therapeutics.

The next session opens by an Introductory Lecture, at 6 James street, Tuesday evening (7.30), November 1st, which all subscribers of the *Journal* are invited to attend. Fee for the course of six weeks, \$25.

Subject of the introductory, "What can we all do for ourselves and our friends?"

LITERARY NOTICES.

The life of Philippus Theophrastus, Bombast of Hohenheim, known by the name of Paracelsus, and the substance of his teachings concerning Cosmology, Anthropology, Pneumatology, Magic and Sorcery, Medicine, Alchemy, and Astrology, Philosophy, and Theosophy, extracted and translated from his rare and extensive works, and from some unpublished manuscripts, by **Franz Hartmann**, M.D., 220 pages. Published by George Redway, London, York Street.

Scientific students will find it interesting to trace the life and speculations of Paracelsus, but to those who are not well grounded in science and philosophy, who have an easy credulity, such writings have a misleading tendency. Paracelsus was a great reformer, both in medicine and religion, and had very remarkable success as a physician. The sensation he produced, the profound admiration of his friends and hostility of his enemies show him to have been an extraordinary man. The present volume is well written and interesting, and furnishes themes for future comment.

"Life and Labors of Dr. J. R. Newton,—Healer, or The Modern Bethesda." This handsome volume of 320 pages, with a fine likeness of Dr. Newton, should occupy a place in every library, as a record and demonstration of the grand truth that man has in his living spirit a healing power which is proportioned to his spiritual development and affinity with heaven. Sold by Colby & Rich, Boston, \$2.

"*The Purpose of Theosophy*," by Mrs. A. P. Sinnett, London, published by Chapman & Hall, 1885 (107 pages). This is a brief and clear statement of the Oriental Theosophy. That it differs widely from the Theosophy of American students is a matter of course. Tradition and Science never agree entirely. The pursuit of the highest wisdom is Theosophy, and to this the *Journal of Man* is devoted, but is not encumbered by ancient theories.

☞ See advertisement of Rare Books, by R. Weiss.

"*Consolation* and other poems, by Abraham Perry Miller," of Worthington, Minnesota; published by Brentano, New York, 122 pages. This little book is full of graceful verse and fine thoughts well expressed. The author's style has a simplicity and perspicuity which make a contrast to the occult style of Tennyson, and convey many good lessons, as in the sentence,

"We bear within us that which makes us blest

And Heaven and Hell are carried in the breast."

"*The Problems of Life*," by Dr. R. C. Flower, Spectator Publishing Co., Boston, 52 pages, 50 cents. This handsome brochure discusses many prevalent evils in a pungent and rhetorical style and gives a great amount of good advice in a sprightly and practical way.

"The Mediumistic experiences of *John Brown*, the medium of the Rockies, with an introduction by Prof. J. S. Loveland." A book of 167 pages. Price, \$1.00.

This is quite a remarkable and interesting volume. The introduction, by Prof. Loveland, is very well written, and presents the merits of Mr. Brown as one of the pioneer mediums. "A distinct centre in the history of modern Spiritualism." "Before Davis grasped the Magic Staff," before the Fox girls had heard the "mystic rap," John Brown had wandered from "the rock-bound shores" of "old New England" to the wild fastnesses of the Rocky Mountains, and amid a company of adventurous trappers and traders, was manifesting the strange facts connected with the spirit side of our complex life. A few copies left at this office will be sent by mail for \$1.

A Volapük Grammar, for the study of the Volapük language, by Prof. Kerchkoffs, translated into English by Karl Dorubush, has lately been published. Volapük has gained a foothold in nearly every European nation, and bids fair to become universal.

PSYCHOMETRIC PRACTICE.

Mrs. C. H. Buchanan continues to apply her skill in the description of character and disease, with general impressions as to past and future. Her numerous correspondents express much gratification and surprise at the correctness of her delineations. The fee for a personal interview is \$2; for a written description \$3; for a more comprehensive review and statement of life periods, with directions for the cultivation of Psychometry, \$5.

MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous surgical operations, is the greatest triumph of Therapeutic Science in the present century. It came first by mesmeric hypnotism, which was applicable only to a few, and was restricted by the jealous hostility of the old medical profession. Then came the nitrous oxide, introduced by Dr. Wells, of Hartford, and promptly discountenanced by the enlightened (?) medical profession of Boston, and set aside for the next candidate, ether, discovered in the United States also, but far inferior to the nitrous oxide as a safe and pleasant agent. This was largely superseded by chloroform, discovered much earlier by Liebig and others, but introduced as an anæsthetic in 1847, by Prof. Simpson. This proved to be the most powerful and dangerous of all. Thus the whole policy of the medical profession was to discourage the safe, and encourage the more dangerous agents. The magnetic sleep, the most perfect of all anæsthetic agents, was expelled from the realm of college authority; ether was substituted for nitrous oxide, and chloroform preferred to ether, until frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has not been the favorite, but has held its ground, especially with dentists. But even nitrous oxide is not perfect. It is not equal to the magnetic sleep, when the latter is practicable, but fortunately it is applicable to all. To perfect the nitrous oxide, making it universally safe and pleasant, Dr. U. K. Mayo, of Boston, has combined it with certain harmless vegetable nervines, which appear to control the fatal tendency which belongs to

all anæsthetics when carried too far. The success of Dr. Mayo, in perfecting our best anæsthetic, is amply attested by those who have used it. Dr. Thorndike, than whom, Boston had no better surgeon, pronounced it "the safest the world has yet seen." It has been administered to children and to patients in extreme debility. Drs. Frizzell and Williams, say they have given it "repeatedly in heart disease, severe lung diseases, Bright's disease, etc., where the patients were so feeble as to require assistance in walking, many of them under medical treatment, and the results have been all that we could ask—no irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide, (says Dr. P.) causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press, generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

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*** END OF THE PROJECT GUTENBERG EBOOK BUCHANAN'S JOURNAL OF MAN, NOVEMBER 1887 ***

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