ECLECTIC MEDICINE

Volume III of Miscellaneous Writings of Alexander Wilder

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Eclectic Medicine

Formulated Eclectic Doctrines

- Alexander Wilder, M.D.

It is curious that although the name *Eclectic* has been the designation of the American Reformed Practice of Medicine for less than forty years, a wide difference exists as the definitions and descriptions which are given to it. Probably no more inaccurate statement has ever appeared than the one in *Appleton's New American Cyclopedia.* Its author had a rare facility for blundering. His allusion to Dr. Benjamin Thompson, of Concord, N.H., a person that never lived, as a founder of the Eclectic School, is only a characteristic absurdity incident to men who write of what they know little or nothing about. It is the chronic malignant disease of the adversaries of the Reformed Practice to misrepresent it in every essential particular. We had twice offered the publishers a correct account, but were refused. It may be proper to state, however, that a promise has been made to insert an article which would be more just as well as authentic. *Dunglison's Medical Dictionary* also, does not tell or try to tell the exact truth.

Eclectic and others are aware that the American Eclectic Practice had its inception

in this country in the Eighteenth Century; that it was essentially a Botanical practice; that it antedated and was from the first distinct from the Thomsonian School, and that the endeavor to blend the history of the two, is alike unjust to both as it is untrue.

Professor Thomas V. Morrow, who first applied the name *Eclectic* to the American School of Practice, assigns the honor of origin to the late Wooster Beach, of the City of New York. Dr. Beach, in early life had witnessed the destructive effects of calomel* and was looking about him for some better method, when he heard of Dr. Jacob Tidd, of New Jersey, who had achieved notoriety for a successful botanic practice. Not even Dr. Tidd however, appears to have been original. He had received his "system of practice" from a celebrated German physician, and obtained much valuable information from others. He had been in actual business some thirty or forty years, when Dr. Beach applied to become his student. Nor was it till six or seven years had passed that he consented to receive him.

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* Mercury Chloride - *digital ed.*

Classical scholarship and even academical learning in those days were seldom possessed by physicians. So terrible were the destructive results of the Old School practice that many attributed them to the learning of the men themselves, and an illiterate medical man was not only common, but often more highly esteemed. Dr. Tidd was not expert in English Literature and his German-American denunciations of the way the doctors poisoned their patients, were as peculiar as they were forcible. Dr. Beach succeeded in winning his favor, and had the enterprise as well as ability to give the knowledge which he communicated a tangible and acceptable form. Prof. Morrow and his fellow-laborer, Isaac G. Jones, supplemented the labor of Dr. Beach; and under their auspices a college was established, first at Worthington, and then at Cincinnati, Ohio, for the teaching of Eclectic Medicine as a science and art of healing, and the National Eclectic Medical Association was founded in 1848.

This body at its first session adopted an address setting forth what was meant by Eclecticism in Medicine; also a series of resolutions in favor of unrestricted acceptance of truth, full investigation, abstaining from personal and disparaging remarks in reference to difference of doctrine, and against all combinations to proscribe and degrade any portion of the medical profession merely on account of difference of opinion in matters of science.

At the annual meeting the following resolution was offered by Prof. Morrow and adopted:

"*Resolved*, That as the sense of this Association, it is the imperative duty of the Medical Reformers of the several States of the American Union, *to continue to protest against the existence of any unequal and oppressive laws whatever touching the practice of Medicine and Surgery,* or the admission of the Faculties and Students of the different medical schools to participation in the privileges of any of the several hospitals in the different States; and that it is their duty to continue to petition the legislative authorities of their States for the repeal of all such arbitrary, unjust and oppressive enactments."

The annual meeting held at Rochester, promulgated the following as *"the*

Fundamental Doctrines of the Eclectic School," namely:

1. "To maintain the utmost freedom of thought and investigation, in opposition to the restrictive system heretofore in vogue.

2. "To aid and encourage the cultivation of Medical Science in a liberal and benevolent spirit, especially in the full development of the measures of the vegetable Materia Medica, and of the safest, speediest and most efficient methods of treating diseases.

3. "To adopt as far as possible in their investigation of disease and remedies, the Baconian or Inductive Philosophy, instead of the Synthetic method of reasoning.

4. "That a departure from the healthy condition of the tissues and organs interrupts the functions of the animal economy and that the recuperative powers of nature only can effect a restoration. Accordingly, that the object of all medication should be, not to do the work of nature, but to afford her the means of doing her own work more advantageously, and under circumstances in which she would otherwise fail.

5. "To receive and teach Eclecticism, *not* as an *indiscriminate selection of means supposed to be remedial,* but a selection based upon the recognized nature of the disease to be treated, and the character of the agent or agents employed to remove that disease - thus presupposing a knowledge of the part of the physician at once of the pathology of the disease and the adaptedness of the remedy: - and to encourage and urge the highest professional attainments.

6. "To avoid all permanently-depressing and disorganizing treatment, especially that of general depletion by the lancet, and to reject positively all medication which experience has shown to be of a dangerous tendency. We believe that the medicines furnished by the vegetable kingdom are as a general rule, preferable to those of mineral origin. But as this rule is subject to many exceptions, we adopt no exclusive system of herbalism. Nor do we reject any mineral agent, unless from the conviction that it produces injurious effects, and that we possess other agents of superior value for the removal of disease.

7. "To dismiss from the catalogue of remedial agents, all those which under the ordinary circumstances of their administration are liable to deteriorate the stamina of the human constitution; more particularly, the mineral poisons, such as mercury, arsenic and antimony, and all their various preparations; and to substitute in their place articles derived from the vegetable kingdom, which are not only as powerful in their operation, but far more safe and salutary in their immediate and ultimate effects upon the human system."

Many things have occurred since these declarations were made, and the Association promulgating them has had an intermission in its history; but still there has been no essential change in these doctrines. There is a similar need for resistence to encroachment and proscription as existed when the fathers held up our standard; and we see no occasion to adopt again the "beggarly elements" of the Old-School Pharmacopoeia. The road to a better life and practice extends in exactly the opposite direction. There is, nevertheless, much to learn and somewhat to unlearn. We want more philosophy, and less adhering to prescribed formula and dogmatic utterance. With more mental and moral freedom, there will be greater opportunity to perfect the art, as well as science of healing. Still, with all its shortcoming, we find the principles here cited far more satisfactory than those of other schools; and they afford more freedom of thinking and doing, than exists in

any other fold. Modern science is intolerant as well as inexact; but Eclecticism is freedom and conserves all the wisdom of the past, while seeking to acquire all the treasures of possible knowledge.

(*Medical Tribune*, vol. 4, no. 1, Jan., 1882)

Paracelsus as a Physician

- Alexander Wilder

Before a little chapel belonging to the Church of St. Sebastian, at the city of Salzburg in Bavaria, stands the monument of Paracelsus. It is a broken pyramid, and a niche contains his picture with a Latin inscription commemorating his skill as universal. It also sets forth that he had cured diseases before considered as past help, and that he had left his property to the poor. His coat-of-arms is engraved on the monument, with the motto: *Pax vivis requies aeterna sepultis* - peace to the living; the repose of eternity to those who slumber.

Perhaps one of the most brilliant minds of the later centuries was Theophrastus Bombast von Hohenheim, or, as he afterward named himself, Paracelsus. His parents were persons of note; the father was a physician of acknowledged ability, and the mother the superintendent of the hospital at the abbey of Maria-Einsiedeln, in the canton of Schwytz. At this place their child was born in 1493. He grew up in the mountain region and his early instruction received diligent attention. He learned the medical art from his father; then at sixteen he became a student at the university of Basel, but soon left to be a pupil of the distinguished alchemist and philosopher, Trittheim, bishop of Wurzburg. He afterward spent a season at the laboratory of Sigismund Fugger, in the Tyrol; then, after the example of the sages of ancient times, he made a tour of the various countries. It is affirmed that he went to Tatary, India, and Constantinople. He was a persistent seeker after knowledge, accepting it with equal readiness from the learned and from persons in the humbler walks of life. He held the learning of the universities in low esteem, and despised those scholastic discussions which turn more on theories and definitions than on actual knowledge.

Paracelsus' skill as a physician was highly esteemed. He was for some time a surgeon in the imperial army, and when he had taken up his residence at Basel he was consulted by Erasmus. At the recommendation of Oekolampadius, the Protestant reformer, he was made city physician and appointed professor of medicine at the university. It was no easy task that he set himself - the reformation of the art of healing. Luther, in Germany, and Zwingli, in Switzerland, had no harder task. He delivered his lectures in German instead of Latin, and taught new doctrines in medicine and philosophy. This created implacable hostility on the part of his professional rivals, who accused him of being without a medical degree. He would not prescribe and administer the drugs sold by the apothecaries, and they joined in the attack. He was compelled to leave Basel, and led a roving life for several years. At length Duke Ernst, of Bavaria, who was a lover of occult

knowledge, gave him a home at Salzburg. But the unrelenting hatred of his enemies pursued him to this retreat, and he was treacherously murdered in September, 1541.

It was the aim of Paracelsus to establish the art of healing upon an impregnable philosophic foundation. The Aristotelian methods were then current among the schoolmen of Europe, but he accepted the Platonic doctrines instead. He did not hesitate to reject at one swoop the dogmas imputed to Galen, Ibn Sina, and the Arabian physicians of the Middle Ages.

He was vigorous in his denunciations, affirming that the current medical doctrine was only science founded upon falsehood, and philosophy consisting of error: "an artificial system which is fit for nothing but to swindle the public and to prey upon the pockets of the sick." He described it as a gibberish unintelligible to everybody, and charged further that the aid and abetment of the legal profession enabled the imposture to be carried on, and punishment to be evaded by means of the law.

"The best of our popular physicians are the ones that do the least harm," he wrote. "But, unfortunately," he adds, "some poison their patients with mercury, and others purge them or bleed them to death. There are some who have learned so much that their learning has driven out all their common sense; and there are others who care a great deal more for their own profit than for the health of their patients. Medical science may be acquired by learning, but medical wisdom is the gift of God."

In later years, Paracelsus had disciples, eminent for intelligence, who comprehended the deeper purport of his teachings. Such were Baptist van Helmont, Robert Fludd, Hahnemann, Rademacher, and Franz Hartmann, the author of an admirable biography and synopsis of his doctrines. In treating of the various topics in his works, Paracelsus necessarily made use of a terminology greatly unlike that employed by later writers. Many of his peculiar terms appear to have been coined by himself. He was profoundly religious, and eager to point out a superior cause for the various occurrences and phenomena which he described. He was a warm admirer of the German Reformers, and was himself sometimes called the "Luther of Medicine."

He was unwilling to leave any important subject unconsidered. The cause of the beginning of creation he declared to be in the eternal, inherent activity of the immaterial Essence, and that all things were invisibly or potentially contained in the First Cause, or God. Nature, being the universe, is one, and its origin can only be one eternal Unity. It is an organism in which all natural things harmonize and sympathize with one another. It is the Macrocosm. Everything is the product of one universal, creative effort; the Macrocosm and man (the microcosm) are one. Life is a universal principle, he affirmed, and there is nothing which does not contain a life hidden within. The spirit is the life and balsam within all corporeal forms. Each element has its own peculiar living existences, which belong to it exclusively. Those which live in the invisible elements he calls the elemental spirits of Nature. Between matter and spirit is an intermediate principle derived from the spirit; and this principle forms, in connection with the vital force of the vegetable kingdom, the "primum ens," which possesses high medicinal properties. In man, Nature has reached the culmination of her evolutionary efforts. "It is a great truth that there is nothing in heaven or upon the earth which does not also exist in man."

The science which deals with the comparison of the microcosm and Macrocosm, in order to elucidate the nature of the two and to bring to an understanding the rational principle governing their activity, is called by Paracelsus "Astronomy." The term is used in

a metaphoric sense, relating not to the sky but to the celestial principles in the mind. It denotes wisdom, the direct cognition of the truth resulting from a just appreciation and comprehension of the relations between the Macrocosm and microcosm. The practical application of this science he denominates "magic," also the "Kabala":

"The inner nature of everything may be known through magic in general, and through the powers of the inner sight. These are the powers by which all the secrets of Nature may be discovered. It is necessary that a physician should be instructed and become proficient in this art, and that he should be able to find out a great deal more about the patient's disease by his own inner perception than by questioning the patient. For this inner light is the astronomy of medicine; and as physical anatomy shows all the inner parts of the body, such as cannot be seen through the skin, so this magic perception not only shows all the causes of disease, but it furthermore discovers the elements in medicinal substances in which the healing virtues reside. That which gives healing virtue to a medicine is its 'spiritus,' and it is perceptible only to the senses of the sidereal man."

The basis of the therapeutic system of Paracelsus consists in the neutralization, destruction, or removal of any specific elements producing disease, and the change of an unhealthy and abnormal action of the vital principle into a normal and healthy state - the action of one kind of will upon another kind. His object was to re-establish the necessary equilibrium in the diseased organism, and to restore the lost vitality by attracting the vital principle from living objects and energies.

It is a general fact, Dr. Hartmann remarks, that in proportion as an art or science is lost or neglected, the very name by which it is called will be misunderstood, misapplied, or forgotten. We can all give numerous examples. The true significance of the term "magic" is spiritual knowledge (or wisdom), in contradistinction to the philosophy which is merely speculative, or scientific opinions, which are always liable to change. The more common meaning now assigned to it is that of a low art of mountebanks, or conjuring (or pretending to do so) with beings existing beyond our physical senses. This perversion is unfortunate in many respects. Formerly, magic was regarded as a noble art and sublime science. "Christ and the prophets and the apostles had magic powers," says Paracelsus. "These were acquired less by their power than by their holiness. They were able to heal the sick by laying on their hands, and to perform many other wonderful but natural things." The magic power he declares to consist in true faith, and adds that true faith rests upon spiritual knowledge. Faith makes the spirit strong; doubt is destructive. Faith accomplishes what the body would if it had the power. "Every one may strengthen his own faith and make his soul invulnerable by believing in the supreme power of God."

Imagination is the handmaid of faith. A strong faith and powerful imagination are the pillars which support the door to the temple of magic. Paracelsus is very explicit in regard to the imagination and what may be accomplished by its agency. He carefully distinguishes it from the fancy, and describes it as a mental faculty capable of working miracles. It is the creative faculty of man, and may act instinctively without any conscious effort of the will. "Man has a visible and an invisible workshop. The visible one is his body; the invisible one his imagination." All the imagination of a man comes from the heart. A thought is an act having an object in view." The energy of a strong imagination directed upon another may kill or cure him, according to the nature of the desire that impels the force; and this may be good or evil. Therefore, a curse may become productive of evil and a blessing productive of good, if it comes from the heart." He compares the soul to a magnet which

attracts unconsciously that which corresponds to its nature:

"The human heart is a great thing - so great that no one can fully express its greatness. It is imperishable and eternal, like God. If we only knew all the powers of the human heart, nothing would be impossible for us. The imagination is fortified and perfected through faith, and each doubt destroys the effect of its labor. Faith must confirm the imagination, because it perfects the will. The reason why men have not a perfect imagination is because they are still uncertain about their power; but if they possessed true knowledge they might be perfectly certain."

Medical science he declared to have its foundation in the knowledge of Nature. He classes it in the four departments of philosophy, astronomy, alchemy, and physical science. Let no one, however, suppose that his medical system was one of superstitions. When once coming to understand its principles, we shall find it to be based upon a superior kind of knowledge to which we have not attained, but into which we may hope to grow. It deals not merely with the external body of man, which belongs to the world of effects, but also with the inner man and the world of causes - never leaving out of sight the Divine Cause of all things.

By philosophy is meant the true perception of cause and effect, which enables the physician to understand the origin of disease and its proper remedy. A physician must, therefore, be a philosopher, daring to use his own reason despite antiquated opinions and book-authorities. He must, above all, be in possession of that faculty which is called intuition, and thereby able to see his own way. Nature, not man, is really the physician. Her ways are simple, and she does not require any complicated prescriptions.

Astronomy is the upper part of philosophy. The latter deals with the visible, material part of the human constitution; but there is a vastly greater part which is ethereal and invisible. "There is a heaven and earth in man, as there is in the great world; and in that heaven are all the celestial influences whose visible representatives we see in the sky." By the knowledge here called "astronomy," the whole of the microcosm (or human less-world) maybe known. As the two worlds are intimately connected, the physician should be acquainted with the influences of the astral as well as with those of the terrestrial world. Man's diseases do not originate in himself, but from the influences that act upon him. These are by no means to be comprehended solely under such terms as malaria, bacteria, specific contagion, and the like, but moral causes, like obnoxious personal influence from others, domineering, discouragement, the failure to realize cherished expectations, fear, terror, jealousy, rage, etc. A sagacious psychologist is able to trace the connection and analogy between morbid phenomena and their mental cause.

Alchemy, according to Paracelsus, is "the principal cornerstone in the practice of medicine." Let us have done with the blundering attempts of professed scientists and encyclopedists to define this art as a madcap pursuit after transmutation of metals, and nothing higher. Paracelsus defines it as regeneration in the spirit of Christ, and the employing of strong will, benevolence, charity, and patience. Such an alchemist will know his divine power:

"Medicine is not merely a science, but an art. It does not consist merely in the compounding of pills, plasters, and drugs of all kinds; but it deals with the processes of life which must be understood before they can be guided. All art, all wisdom, and all power act from one centre toward the periphery of the circle, and whatever is included within the circle may be regarded as medicine. A powerful will may cure where doubt will end in failure.

The character of the physician may act more powerfully upon the patient than all the drugs that may be employed. A physician without religion and firmness will be a failure. Blessed is he who knows the living medicine, and how to obtain it."

Lastly, the physician must have the natural qualifications for his occupation. "He who can cure disease is a physician. Neither emperors nor popes, neither colleges nor high schools, can create physicians. They can confer special privileges and thus enable a person who is not a physician to appear as if he were one; but for all that they cannot make of him what he is not. They can give him permission to kill, but they cannot enable him to cure the sick if he has not already been ordained by God."

Paracelsus likewise propounded a theory of biology, which explains the peculiar features of his system. All organic functions, he taught, are produced by the operation of the one universal principle of Life. Its normal activity is health: its irregular action disease. This essential principle of life he denominated the "archaeus." It is equally distributed throughout the body when the latter is in health; it is the invisible nutriment from which the visible body draws its strength, and the qualities of each of its parts correspond to the nature of the physical parts that contain it. The archaeus is of a magnetic nature and attracts or repels other forces belonging to the same plane, according as they are sympathetic or antipathetic. Receiving its energy, from the universal world-spirit, it is affected by the action of the stars. This notion has been regarded as fanciful, even superstitious: but scientific discovery has disclosed the existence of an actinic force from planet to planet and from system to system, which is necessarily operative upon everything in the earth. Paracelsus, by his intuitive genius, anticipated those who followed. He remarks:

"The less power of resistance for actual influences that a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates around him like a luminous sphere, and it may be made to act at a distance. In these semi-material rays the imagination of man may produce healthy or morbific effects. It may poison the essence of life and cause diseases, or it may purify it after it has been made impure, and so may restore the health."

The life-principle is contained in a certain medium of spiritual substance to which he gave the name of "mumia."* He describes it as the vehicle of the archaeus, and likewise as the menstruum by means of which the will acts to accomplish its purposes of good or evil. It is the invisible or spiritual body, and the seat of the energy that infuses life into the physical body.

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* A Persian word denoting an envelope, or covering. It is derived from "mum" signifying wax, and evidently relates to the wax used in embalming the dead.

The visible organs have their origin from it. "Hence," says Paracelsus, "as the germs and essences of all the organs of the physical body are contained in this invisible vehicle of life, it follows that this invisible microcosmic body contains certain definite qualities which, if they are properly understood, may be used to some purpose." He accordingly explains that this occult agent may be employed in various ways which often may be deemed extraordinary, both in regard to the ends accomplished and the methods

of handling it. Wonderful magnetic cures are of the number. Not only so, but Paracelsus even affirms that "the 'mumia' can be brought into contact with dying forms and restore them to life, if the vital organs are not destroyed." It may either "act from one living being directly upon another, or it may be connected with some material and visible vehicle, and be employed in that shape." This latter form appears to be according to the present Hahnemannian method in pharmacy, by which the dynamic or medicinal principle of a drug is separated from the mass and transferred to some neutral substance.

Something of this "mumia," or vital quality, inheres in the body for a considerable period after death; also in substances and tissues which have been taken from it while living. By taking advantage of that fact, "many cases of sorcery" have been made successful. Diseases may be transplanted from one to another, love incited between persons of different sex, and magnetic communication established between individuals living far apart from one another. "If we eat the flesh of animals, it is not their flesh that forms again as blood and bones in our bodies, but the invisible vehicle of life derived from the flesh of those animals, which is taken up into our bodies and forms new tissues and organs." Hence we do not eat the flesh of an animal dying from disease or old age, nor flesh that is decaying, because in such cases what remains of the "mumia" is poisonous. Nor do we eat the flesh of ferocious animals, because "they contain a fiery 'mumia' which stimulates the astral tendencies of man, and causes in him such tendencies as were the characteristics of the animals from which they were taken."

Paracelsus insists very positively upon the twofold nature of the human constitution, making it the basis of his doctrine. If we knew the anatomy of the inner man, he teaches, we may perceive the nature of disease as well as the remedy; whereas, "by dividing and dissecting the external body, we can learn nothing about the inner man, and merely destroy the unity of the whole."

In his work, the "Paramirum," treating upon the causes and beginning of diseases, he enumerates five classes, namely, the astral, the venenal, the natural, the spiritual, and the divine. He accordingly deduces that, "as there are these five causes of disease, there are likewise five methods of treating diseases and five classes of faculties or sects of physicians which follow these methods." Each method is sufficient for them all and the physician should not change from one system to another, but confine himself to the one which he has chosen. He then proceeds to explain the astral causes:

"All the influences that come from the sun, the planets, and the stars, act invisibly upon man. The world is surrounded by a vaporous sphere like an egg surrounded by its shell. Through that shell the cosmic influences pass toward the centre. If evil elements exist in the sphere of our soul, they attract such astral influences as may develop diseases; but if no germs of disease exist in our mental atmosphere, the astral influences coming from the outside will cause no harm. Man lives within the invisible world, comparable to the yolk in an egg. The chicken grows from the white of the egg, and man is correspondingly nourished by the 'chaos.' Within man are the sun and moon, the planets and all the stars; also the 'chaos.'"

The lunar orb, he declares, especially at the period of the new moon, exercises a very evil influence; and the conjunction of the moon with certain of the planets which he indicates may make her influence still more injurious. No pernicious influence, however, can develop a disease where the germ of that disease does not already exist. The seat of the sun in the microcosm (man) is in the heart, and that of the moon in the brain. Insane

persons have been called "lunatics" because they are often adversely affected by the moon, which stimulates the sexual passions and causes injurious dreams and hallucinations:

"There are certain stars whose influence corresponds to the medicinal qualities of certain metals, and others that correspond to those of certain plants, and if they are attracted by corresponding elements in the astral body of man, they may act for good or evil. Remedies employed under the ascending influence of an evil star may be useless. There are three invisible substances which by their coagulation form the physical body of man, and which are symbolically named sulphur, mercury, and salt. The sulphur represents the auras and ethers, mercury the fluids, and salt the material and corporeal parts of the body. These three substances are combined in each organ in certain proportions differing from each other. They are contained in everything, and the digestive function is the great solvent for them - each part of the body assimilating whatever it may require."

If a man were in possession of perfect knowledge of himself, he would not need to be sick at all. If he gets sick, it is not the eternal part of him which suffers, but his "limbus." This is composed of many hundreds of different elements, which are all related to their corresponding elements in the great "limbus" of Nature. Diseases serve to teach him that he, as well as the animals, is made out of this "limbus." "The whole of the animal creation is contained in him; moreover, he has the power to attain self-knowledge, a faculty which animals do not possess." Many diseases are caused especially by abuse of the physical powers, in consequence of which the organs lose their strength and vitality. It is given only to reasoning man to argue against his instincts, to neglect to listen to the warning voice of his nature, and to misuse the organism with which he has been intrusted by the creative power of God. "Those who merely study and treat the effects of disease are like persons who imagine that they can drive the winter away by brushing the snow from the door. It is not the snow that causes the winter; the winter is the cause of the snow. He who knows only the external form of man, and not the power by which it is produced, knows nothing but an illusion; his science is illusive, only fit to impose on the ignorant."

The class of diseases originating from spiritual causes includes all that are caused by passions, evil desires, disordered thoughts, and by a morbid imagination. Such psychological states produce corresponding physiological changes in the body. "Imagination may create hunger and thirst, produce abnormal secretions, and cause diseases; but a person who has no evil desires will have no evil imagination, and no diseases will spring from his thoughts." Paracelsus affirms that all maladies originating in these causes may be cured by the power of true faith.

Paracelsus also enumerates five classes of physicians: (1) the "Naturales," who treat diseased conditions with opposite remedies; (2) the "Specifices," who employ specific remedies which have affinities for certain morbid conditions; (3) the "Characterales," who can cure by the employing of their will-power; (4) the "Spirituales," who are able to employ spiritual forces; and (5) the "Fideles," who cure by the power of faith. He adds: "Among these classes, the first one is the most orthodox and narrow-minded; the 'Naturales' reject the other four because they are not able to understand them." He insisted with great force that the healing energy is faith. He remarks that Christ did not say to the sick, "I cured thee," but he said, "Thy faith hath made thee whole." The patient should have faith in God and confidence in his physician. "There are three things required of him to effect a cure:

his disease should be a natural one, and he should have a certain amount of will and a certain amount of vitality."

Such is a brief outline of the philosophy of healing and the medical art as taught by Paracelsus.

(*Metaphysical Magazine*, vol. 4, no. 3, Sept., 1896)

Psycho-Physiological Notes

- Alexander Wilder, F.T.S.

(Dr. Alexander Wilder, M.D., F.A.S., F.T.S., Professor of Psychological Science in the U.S. Medical College of New York, Vice President and Counselor of the Parent Theosophical Society.)

One of our best writers on Psychology, if we can but read him intelligently, is Shakespeare. He seems to have been an adept in psychologic science; an expert, really, who surpasses every one that we observe to be called out in great trials and celebrated cases. He had no microscope to look up molecules with and guess whether they betrayed intellectual health or moral weakness; so he could hardly pass in the mechanic shop of a modern scientist. The great world, however, has passed Judgment more intelligently.

I have often wondered who Shakespeare was - whether Plato, Zoroaster, or Kapila; I never considered him the disciple of Francis Bacon. He passed not into the intellect from the world of sense, but wrought in the region of mind what he has personated and represented so gloriously. One could imagine that he had read the inscriptions on Apollo's Temple at Delphi, "EI," *Thou Art*, and *"Know Thyself."* He gave God his faith; and thus outfitted, he began the study of man. A more accurate and profound knowledge than he exhibits, a better conception of human nature, a more thorough apprehension of what constitutes disorder - all that concerns the physician, the student of mental science, the real psychologist, we find set forth. He that hath ears to hear, can hear it; he that hath eyes to see, can see it in his pages. Every phase of the subject is represented as nowhere else.

Another most valuable auxiliary to such study is Doctor Wilkinson's treatise on "The Human Body and its Connection with man." Few writers handle these matter so ably and elaborately as this most deserving man and author. But for the fact that in certain of his views, he does not accord with the prescribed dogmas, he would rank now among the first. I admire the very title of his book; it recognizes psychologic science as the true human science, the genuine Anthropology.

Herbert Spencer says: "Though we commonly regard mental and bodily life as distinct, it needs only to ascend somewhat above the ordinary point of view to see that they are subdivisions of life in general, and that no line of demarcation can be drawn between them otherwise than arbitrarily." If we accord with this proposition, we must of necessity look upon the higher manifestation as having more intimate relations with the psychic entity. The bodily life, then, is for the sake of the other, to afford it a medium for becoming

objective and invested with physical conditions. The mind is the energy or force that pervades the body, keeping it together and in activity. When it dissolves the connection, the body falls under the action of other laws, and dissolves into its molecular constituents.

When the physician is called upon to advise with the patient, he considers whether the disease, or rather the manifestation which the morbid condition makes, is organic or functional. In the former case, there will be actual lesion, what is technically denominated a loss of continuity in part of the body. In the other instance, there is only the disturbed action of organic structure. This disturbance is only the effect of a cause which is interior and hidden from sight. The every-day practitioner will be content with affording relief to the symptoms which have been ascertained. We would suggest a further inquiry. It is our place and duty to search for the causes, examining the matter as psychologists, and, therefore, as philosophers - perhaps as seers and prophets.

Doctor Jahr in his treatise on Homoeopathy, has uttered the same thing. He says: "We are to regard every given case of disease less as a local affection of this or that organ, causing a general derangement in the organism, than as a consequence of or disturbance in the principle which governs and preserves in harmony all the vital functions of the body. From this it results that, in practice, it is less important to remove the affection of an organ than to regulate the normal state of the principle of health in the organism; convinced that the normal state of this principle being re-established, all the consequences arising from its disturbances would also naturally cease, and in a much more certain and permanent manner than if they had only been transferred from one part to another by derivatives, or momentarily suppressed by palliatives."

Physiological science, as it now consists, has not settled the fact in regard to what the essential principle of health really is. We may be pretty certain that chemical preparations and pharmaceutical compounds will not reach to it. The body is only an incident of our individuality, and whatever disturbance may be going on in and about it, is superinduced from that which permeates it, and at the same time extends infinitely beyond. It is the life itself, the very life, with which we have to do. This life is a one - an ocean so to speak, extending everywhere, as the ocean of water extends over a large part of the earth, and the nobler ocean of air all over it, to many miles above our heads. That ocean of life subsists every living creature; it maintains our bodily organism and all its tissues. It adds no weight to our bodies, no bulk, or anything of dimension; but it keeps them alive. It is not just, therefore, to consider that the student of the healing art is going at all out of place, in the endeavour to learn what he can of this all-pervading principle.

About the time of the Christian era, this doctrine was revived in the world of scientific learning. Athenaios, a physician born in Pamphylia, seems to have been instrumental in this matter. He taught Materia Medica as distinct from Therapeutics, and also wrote upon Food and Diet. He went afterward to Rome, where he acquired distinction. He maintained that there was an immaterial, active principle in the body, which he denominated *pneuma*, or spirit; and he considered the state which it was in as the source of health or disease.

Hippocrates, four hundred years before, had taught something of a very similar character. He named the principle which regulated the bodily function *phusis,* or nature. From this word, those who practice the healing art are now called *physicians,* or servants of nature. What Hippocrates meant was an all-pervading principle in the body. It is now called the *vis medicatrix naturae*, the healing force of nature. It is an energy essentially superior to material substance. Athenaios very properly designated it as spiritual. It is an

historical fact that a school of medicine sprang up by the title of *Pneumatists,* or Spiritists, and prevailed more or less in Asia Minor and Syria, through the Apostolic age and long afterward. It was predominant in Pergamos, the city where Galen was born and educated.

Another theory grew out of this; that there is an animal spirit generated in the blood. Many believe it now; and it seems to be the doctrine of the Books of Moses. "The life of the flesh is in the blood," we are told in the English version of Leviticus. *

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* This theory and belief as in echo from the Sanctuaries of the initiated hierophants. It is not "an animal spirit *generated* in the blood" but blood itself is one of the innumerable states of that Spirit or the *One Life* of Esotericism: Ether, vapour, ozone, animal electricity, etc., and finally animal blood. - Ed. [*Theosophist*]

Untzer and Prochaska give this animal spirit the name of *vis nervosa*, or nervous force; and propounded the hypothesis that it has its origin in the brain. We are further told that this organism is the most important of all in the body; that it is the seat of the rational soul, or interior mind; and further, that it is the link by which the soul and body are united, and the instrument by which the soul, so long as it is united to the body, performs its uses. By it, in sort, the mind acts on the body, and the body, in turn, acts upon and influences the mind.

I cannot accept this dogma without certain qualifications. It is true in a great degree, but the current ideas upon the subject are more or less at fault. There is somewhat of exaggeration in the statement, so frequently made, that the soul, through the instrumentality of the cerebro-spinal axis, has the power of exciting in the body various movements that are involuntary, but which are essential to it: as digestion, assimilation, secretion, and the other physiological processes. These functions are as correctly performed by individuals with a deficient quality of brain, as by those who are more nobly endowed. The horse and the ox digest and are nourished, and go through with all the physiological processes as well as the clearest-headed man. The fishes, reptiles, insects and other creatures tell a like story. In a very strict analogy, the grass, trees, and all the vegetable kingdom feed, digest, assimilate, secrete, excrete and perform other functions. I see no way to escape from the conclusion that the brain and its dependencies, important as they are, do not eliminate the vital or nervous force which controls in these matters. If they could be removed without shock, clear down to the medulla oblongata and its associate ganglia, there might be no hindrance whatever to all these physiological acts.

Professor George Ernest Stahl, of the University of Halle, appears to have approximated more closely to the philosophical foundations. He propounded the hypothesis that health depended upon the integrity of the fluids of the body. He has good reason for his dogma, for all that is most essential to our existence is fluid. Five-sevenths of the body are constituted from water. The parts which we denominate solids are chiefly from that origin. The nervous system is fluid, or nearly so; the fats in the body are fluid, and so to a great extent are the muscles. The circulation of the blood sustains every part of the structure. When any part fails to get its due allotment, its strength ebbs away, and it becomes inert. The brain stops work when the blood becomes deficient in nutritive material and vital force.

Professor Stahl had been court physician at Weimar, the metropolis of the intellectual world of Germany. He did not rely upon books for his instruction so much as upon his observation and contemplation. This is by no means an unreasonable method. There is a prescience in the human intellect which usually anticipates the discovery of truth, a criticism which concerns itself with the profound significance of things, even beyond theory or calculus; and all phenomena eventually resolve themselves in accordance with it. Reason itself is but radiation, a saying of the Absolute Verity. Stahl relied upon his intuitive perception as the means of knowing the truth. He attempted a revolt against the physico-chemical dogmas which had swept over the medical world like a sirocco, debilitating every heart and intellect where it blew. The body is passive, he taught, receiving influences from the soul; and it is necessary to the soul, in order to establish conscious relations with the external world. No muscle of the body is a force, but only the instrument of a force. All motion implies and requires the operation of a spiritual moving agency.

He affirmed that every pathological affection was the result of the reaction of the soul against the mortific agent, and that the totality of the symptoms of any given case of disease only represents and indicates the succession of vital movements. Samuel Thomson and the more philosophical Eclectics taught the same doctrine. I have repeatedly heard it uttered by broad-browed, sun-burnt men. The logical outcome of this doctrine is, that the physicians duty is either to remain as the inactive witness of the struggle, or to aid the soul intelligently in her endeavors to restore the body to a state in which it will be her unobstructed and passive instrument. As phenomena, the things which appear about us, are not the genuine realities, so symptoms are not disease. It requires intelligence, spiritual insight, to deal with symptoms. We are liable otherwise, with our bungling and crude remedies, to derange the wise combinations of the soul, the supreme regulator of the economy; to impede and hinder its efforts to set itself right with the physical organism.

The learned and wise German, however, seems not to have been clear in regard to the mode of communication between the two. Barthez mentions the *vital principle,* but curiously declares that it is neither a subtle entity intermediate between soul and body, nor a mode of organized matter. It is more common at the present time to name it the *vis vitae* or *vires vitales*; but even with this it seems to be regarded as some blind principle about us which physicians talk about - a kind of salt to keep the body from decay. "I marvel," says the Druidic poet Taliesia, "that in their books they do not know with certainty what are the properties of the soul, of what form are its members, what region is its abode, what spirit, what inflowing sustains it." This is perhaps as just a criticism now as twelve centuries and more ago.

Van Helmont, the father of modern medicine, was clearer in his conceptions. He declared that the soul was not fettered to any one organ of the body, but diffused itself through all. He ventured to experiment on himself with aconite, and found his very sense and consciousness transposed. He no longer thought and felt with the head, but with the organism in the region of the stomach. His power of perception was clearer than ever. He neither slept no dreamed, but thought with the consciousness at the epigastric centre. He denominates the nervous structure at that point the sun-tissue, from the ancient designation. "The sun-tissue is the chief seat and essential organ of the soul," he declares; "the genuine seat and sensation is there, as that of memory is in the head. Reflection, the companion of the past and future, inquiry into circumstances, are the functions of the head;

but the rays are sent by the soul from the centre, from the region of the stomach. The isolated cognitions of the future, and that which is independent of time and place, belong solely and alone to the central hearth of this epigastric region. Notwithstanding this, however, the feeling soul is not enclosed in the stomach as in a bag; she only has her chief seat there. From that point proceed the light and warmth which diffuse themselves through the whole body; from thence is the power of life which prevails in all the organs."

The medium for the diffusion of life over the body, it will be seen, is the ganglionic nervous system, which radiates from the solar ganglion as sunbeams from the great orb of day. In it, substantially, "we live and move and have our being." It is the older part of the nervous organism, the first formation in the embryo. Its functions are perfect before birth; it is the foundation of the whole physical being. It connects each organ of the body with every other, and the whole physical structure with the informing soul. All asthenia has its orgin from this fountain, and the energy which restores to health must emanate from this source. It is the seat, also of the moral faculties, to which we instinctively refer our affections and emotions.

"There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in, -
This perfect, clear conception, which is Truth.
A baffling and perverting carnal mesh
Blinds it and makes all error: and *to know*
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Suppose to be without."

Brain and mental culture deserve higher honor than is paid them, yet it is the higher moral nature at the foundation of life which is nearest to accord with the truth of things. "This," says Dr. Burke, "is why we rank a man of genius (that is, whose greatness essentially consists in moral elevation) above a man of talent (that is, a man who is great by his intellect alone, or by his intellect chiefly)." - *Medical Tribune,* New York

(*The Theosophist*, vol. 5., December, 1883)

Health the Supreme Law

It often seems to be a general tendency to regard persons and objects on the darker side. Fault-finding is as prevalent as it is morbid. If a kind action is rendered, the spectator or perhaps the recipient is on the quest to imagine an unworthy motive. The leading professions find in the physical and moral defects of men their own reason for existing, and so exaggerate accordingly. The lawyer is prone to think of everybody as marked by some ulterior vicious impulse, an the policeman regards every unoffending individual as an

undetected culprit. The religious person abounds with mournful plainte about the depravity of mankind. The tiller of the soil forebodes bad seasons, short crops, and poor markets. Others, among whom perhaps I ought to include myself, are apprehensive of ill to the country and free institutions, the waning of public morality and regard for personal liberty, and often ponder over the question whether there will be a reaction in behalf of freedom and civil rights, or a steady sinking into abject servility and degradation. The persons who labor perceive themselves coming more absolutely into the power of the wealthy, and losing their social prestige; while the members of the professions are seeking, by arbitrary regulations and statutory enactments, to exclude from admission to their ranks all except the sons of the wealthy. All are conscious of a disease in the body politic and are endeavoring to exempt themselves from its invasion, almost forgetting that oppression and destruction of one portion of our population will eat like a cancer to the sure perdition of all. We dread a meeting of Congress or Legislature as a new calamity threatening us, and a conference of railway magnates is considered as little better than a new conspiracy against property and private industry.

It is a stereotyped declaration that the world is becoming more and more wicked. There is a canker, we are told, in everything. Medical men take up the mad refrain and declare that the human body is itself a magazine of disease, and a receptacle of all manner of pestilence. Their talk is often distempered, their literature replete with loathsome and direful imagination. As the theologian constantly reminds us of inherent natural corruption, so the physician seeks to impress upon his auditors the tale of natural proneness to all manner of physical ailments, which only such as he is, are able to benefit.

The means are often as incongruous as the logic. It was charged upon Paracelsus by his defamers that he had asserted it to be right, if God did not show how disease might be treated, to consult the devil. This declaration, though calumnious as imputed to that distinguished teacher, is now in a fair way to become the Gospel of Modern Medicine. In the despair of finding adequate remedies in the world of nature and by means of temperance and personal cleanliness, the resort to inoculation with various distempers is becoming a favorite medical absurdity. Already we have a gang of journeymen doctors infesting every large city to poison school children with blood-disease on the pretext that by producing and maintaining a permanent morbid condition of the blood, certain other disorders can be kept away. There is no certainty, nor even probability, that this cacoethes will stop at this. Sheep and chickens are inoculated in France. It is already proposed to inoculate children for diphtheria. This would be about as moral as the trick of the English rat-catcher who occasionally deposits a nest of young rats in a farmer's granary. Common sense and proper observation show that to contaminate healthy persons is not sanitation or a justifiable practice. We denounce the nurse or midwife who carelessly diffuses puerperal fever, and then legalize and compel an analogous practice.

The discovery of numerous species of bacilli is used as a reason. Effects are set forth learnedly as causes. Each of the symotic and exanthematous diseases has been assigned its distinctive bacillus. Intermittent fever has got one; and the latest discovery given one to pulmonary consumption. The theory once stated and the public indoctrinated with the notion, that one or two of these invisible creatures introduced into the blood will assure a milder type of the specific disease, we may expect to witness Boards of Health in all our States and large towns, employing troops of inoculators to protect everybody from disease by infecting them with it. Satan and Beelzebub are vigorously casting out devils.

It will be no idle imagination that a president and Cabinet Ministers, as well a local board, will have a watch set at the port of New York, so that when a ship-load of emigrants arrives, each healthy individual may be promptly inoculated with ship-fever, cholera or consumption. The medical delusion is setting in that direction, and they have already baptized it as science. Disease-mongering has already become an established department of orthodox practice, and there will be no limit to it till an intelligent community shall refuse to submit to the infliction.

If, however, the world is to become a better place to live in, or even tolerable for the purpose, a more intelligent and truthful view of life and its conditions must be taken. It is only the lower side of the cloud that is black and dark. The sun illuminates the upper region. The Healing Art, the real divine science of Medicine, which it ennobles man to know and practice, is the higher and not the lower conception. It takes its standing point above rather than below the clouds.

I have no veneration for the pretensions of shallow and arrogant men to being the exclusively scientific. The freemasonry by which it is endeavored to establish a cordon about the medical profession, the exclusiveness which many inculcate and for which they endeavor to procure statutory enactments, the annual protests which go forth like mournful howls against graduating so many medical students, the secret codes and cabala, the prohibitions to advertise or hold common business relations with the public, are so many manifestations of a conspiracy to place over the community a Brahman caste of physicians with sacerdotal pretensions of divine right, and to cramp down the people into the degraded rank of Sudras and pariahs with few civil or personal rights. I have every respect for learning, and almost idolatrize it, but none whatever for these endeavors to encroach upon rights, or for the men who make them. Medical ignorance assuming to be superior erudition, evokes no more reverence than the clodhopper's *patois*. I have little esteem for classifying nomenclatures, but regard them very much as coffins in which learned pretenses are embalmed, that an intelligent people ought to bury. The croaking of the frog entitled him a rightfully to an appointment as surgeon-general of the animal kingdom as the mouthing of Greek names for disease, and Latin ones for the organs of the body fits a physician to treat sick persons. Fuss and feathers all.

Life itself is essentially a condition of health. Every function is a form of energy operating to a specific end. Every organ, every department and portion of our corporeal system is constitutionally impressed and thoroughly permeated with a potency and aim to do the utmost for self-preservation. Each has its own depository of power and uses it for its own growth, expansion, and active manifestation by the proper discharge of its specific functions. The stomach, for example, with the solar nerves which inform it, has its own source of power, its building and recuperative apparatus, and is really an intelligent organ in its way, understanding its wants and able to make them known; in short, it does its own work with promptitude, ease, and efficiency. What is true of the stomach in respect to individuality and vital characteristics is true likewise of every other organ and group of organs in the body. They all have their own way of doing their proper work, do it well when they are in good order, and fail only in proportion to their lack of sustaining energy. There is no arrangement for disease in their structure, no convenience for its accommodation, no provision which indicates that it has any place in the general plan or economy. It is an accident, something aside from the whole scope and purpose of the organization. It may only be set down as a disturbance, a perversion of function, an agency to twist and distort

from legitimate ends in our being.

I am aware that the corollary to this involves the idea that remedial agents generally are such but incidentally, and are by no means so specific that others may not be found better suited and less abnormal. I cannot believe in medicines except as relative in their benefits, disturbing the order of the physical organism and tolerable only as they possibly abate a great evil. The medical art can hardly be believed or expected to expedite the elaboration of power or to augment its quantity at any given time. Nor can it secure a more efficient and advantageous distribution of the vital properties or forces, than would be made by the physical economy, if left to an undisturbed administration of its own affairs. It may supply certain wants, and provide for certain conditions of an extrinsic character, but it cannot furnish vital resources or even profitably interfere any farther with the internal vital operations.

The polarizing principle in every plant impels the stem to grow upward and the root downward. The organism of the human body operates according to an end as inflexible. When all the departments are in force there is good health, general and local. When there is a deficiency of energy, the health of the part or parts must be impaired to the extent of that deficiency. In a sound state of the body, when all parts are duly charged with vitality, there may be a large diminution of force in one or more departments, without derangement of action. But when the supply of energy is reduced to what is barely efficient for ordinary use, any further reduction, must be followed by disorder. When any part has just enough energy for ordinary occasions, and it passes under circumstances which require more dynamic force to keep action to the standard of perfect health, then disturbance of functional action must ensue. This accounts for the occurring of disorders of various kinds in communities soon after sudden and great changes in the weather, and when persons have been exposed to severe vicissitudes of cold or heat. The energies of the body ward off all disorder and disturbance while in their integrity, and the evil comes solely from their impairment.

Samuel Thomson observed that the great majority of persons coming to him for treatment attributed the source of their disorders to having taken cold. The practice which bears his name appears to have been based upon that idea. He propounded it as an axiom: "Heat is life, and cold is death." Intelligently understood, that maxim is true. When heat or vital energy are abundant in the body, no pestilence or morbific agency can disturb it. Even wounds and lesions heal promptly, which, in individuals less endowed, would be likely to work perniciously and even mortally.

I know of no prophylactic; I believe in none, therefore, except whatever promotes or exalts the tone of physical health. The *vis medicatrix natura,* the vital energy, corrects disorder, removes morbific and effete elements, and wards off invasion. Any endeavor to tinker with disease-creating agencies to avert a possible malady is the sheerest charlatanism.

There may be predisposition to disease on the part of individuals who are reduced so low in the scale of physical degeneracy that it will require but little more of debilitating agency to prostrate them. As the various departments of the organism are comparatively isolated from each other in regard to their sources of power, we often have separate organic derangement. One set of organs may maintain normal action while another falters. But the body as a whole has no suicidal tendency. It employs its energies and all its resources to repair every lesion, to replace every worn-out particle, to uphold every wearied

organ. It never slacks in this till utter exhaustion has ensued. It bears patiently with abuses, permits excesses to pass unrebuked, makes up for everything till its reserve is no longer sufficient. The medical art is wise, and even divine, while it regards these facts; destructive, when they are overlooked.

The expert physiologist will remind us that when a function or specific part of the organism is subjected to undue exertion, a larger supply of blood flows thither, to enable it to bear the strain, and furnish material to resist future impairment. The palm of the hand and the sole of the foot are thus shielded by a callus, and the limbs which are most employed are enlarged in size and made more tenacious in muscular cohesion. The brain of the student enlarges, becomes more compact, firm of fibre, and rapid in changes. Each special sense becomes quicker. Then again, provision is made by sleep for the general repair of every structure. Then wearied muscles are invigorated, irritated nerves are soothed, worn-out tissues repaired. Silently every torn or destroyed particle is removed and its place supplied by new material fresh from the alimentary processes. Renovation is everywhere carried on; and only with reluctance is anything yielded to destructive metamorphosis.

So perfectly is this done, that external invasion is rendered impossible, except through a breach in the physiological defenses. There must be fatigue in some form or other, some impairment of energy, or destructive encroachment is impossible. Peculiar atmospheric and telluric conditions are necessary to enable a pestilence to go forth on its mission of death. If these are changed, as they are certain to be by the recurring of the seasons, the epidemic will assume a new type, or disappear altogether. There must be a *nidus* or *matrix*, else no specific contagion can find a lodgment. All definable disorders require two parents, and one of them, at least, must exist in the body itself, by virtue of its incidental condition. When, therefore, the body is in actual health, not impaired by fasting or excess, inclemency of weather, or exhaustion, external causes of disorder, whatever they are, will be totally innocuous to it.

I do not question or doubt that there are means of recruiting the life-forces. Food, rest, the atmosphere, and doubtless other principles and essences which it is philosophical, though not "scientific" to acknowledge, contribute to this very purpose. The functions which we denominate *mental* are all of them essentially vivific and not destructive. The sea of intelligence about us - certainly so far as it exists in the individuals with whom we associate - is sustinent of life-forces, and ever increases them. The universe is maintained in existence by energy, and we are accordingly subsistent from it. Life is preserved, not destroyed, by it; and for every bacterial tribe that a microscopic imagination can devise or discover, there may safely be reckoned analogous and more powerful principles and essences having vital offices, to renovate, sustain, and perpetuate. Above the clouds that curtain in human vision is a silvery radiance altogether the converse of the gloomy, the dark and melancholic. We perceive this from the qualities and conditions of the mind. When we despond, despair, and mope, our vitality is depressed, and often death would easily supervene. But let joyous news, some exhilarating influence come to us, the cloud is lifted aside; new life animates as, and even the waning energy is restored. Many have come back from the door of death, have shaken off disease itself, have "taken a new lease of life," from being restored to joy, hopefulness, and renewed interest in living. Whether we believe in it, or sneer at it, every one of us is sustained by energy from "the inner man." The vital power which we possess is commensurate, more or less, with the influence of the

interior will on the physical organism. Whatever energizes the will, increases the vitality. The power of the body to resist disease is the outcome of the energy of the will. The timorous die; the wilful live long.

Much has been vaguely written about the power of the imagination. Most of it relates to the very extremest cases: such as cancer, rheumatism and dropsy disappearing from fear or strong emotion, or medicinal action obtained where a drug was only supposed to be administered. The reference to such things generally betray sciolism in human knowledge. The ides of the drug is virtually the drug itself. Many of the virtues of medicine are planted in it by the belief of the physician or the confidence of the patient. Hence one man finds his remedies beneficial, when they fail with another or exhibit diverse properties; and the pharmacy of one century will not be adequate to the exigency of another. Imagination is not, however, a mere fabricator of fancies, but a creator. It is the former of ideas, which are themselves the causes and sources of things as we witness them. The human imagination is the outflowing energy of the very person's own selfhood. That it should, when active, resist destructive agencies, or perhaps create them, is not a wonder. It is the mind itself which is thus all-potent, and the mind is the senior, the lord, the sustainer of the body. The power incident in the latter to resist disease and destructive agencies is therefore from the will, the mind, the interior principal; and has its source identical with that. This will be plain enough to all who are able and willing to perceive and cognize the actuality of thought, emotion, and will. I could quote numerous authorities in confirmations of these declarations. Pereira has said: "Affections of the mind, by their influence over the corporal functions, favor or oppose the action of morbific causes, and modify the progress of diseases. The methodical application of them constitutes the *psychical method of care*."

Unzer remarks: "The expectation of the action of a remedy often causes us to experience its operation beforehand." Muller, the physiologist, is equally expressive: It may be stated in a general fact, that any state of the body, which is conceived to be approaching, and which is expected with confidence and certainty of its occurrence, will be very prone to ensue as the mere result of that idea.... if it do not lie beyond the bounds of possibility."

This, often with a sneer, is denominated *faith*, and treated as though it was opposed to science. Yet I see no good reason for this. If faith is the substratum of things hoped for and the *enlechos* or convincing demonstration of things not seen, it is a superior faculty of our being. "By science," says J. J. Murphy, "we understand many things which are apparently contradicted by sight; such as, to mention the most obvious instance, the motion of the earth. Both science and faith are opposed to merely sensible perception, as transcending it; but as science transcends sensible perception, so faith transcends science." I leave it there. Human society cannot exist a day without faith; nor human life itself. It is the cementing element which holds all in place; and needs no other logic to show that it is the element of physical as well as moral energy, immanent and not transient.

We are brought by our argument to these conclusions: That it is incident and inherent in the body when in integrity to resist encroachment and distemper. That this integrity depends as well, if not primarily, on a wholesome condition of the mind as on physical soundness. That the will, imagination, faith, moral energy, may be set down as the ulterior source of this soundness and integrity. A wholesome moral condition is therefore vital to the entire physical structure; and after all due allowance for external

circumstances and phenomena, we must consider the health, the life, the essential being, as being not only the converse of sickness, but its actual prophylactic. It is the merry heart, the upright purpose, the energetic will that doeth good like medicine, establishing soundness in the bones. That province of mind which it is fashionable to denominate Unconscious is the source of all things beneficial and affords as our most efficient means of protection against pestilence and every species of physical distemper.

- Alexander Wilder, M.D.

(*Medical Tribune*, vol. 6, no. 3, May, 1890)

Relation of Food to Health

I remember a dialogue which I read in my boyhood, purporting to have taken place between a colored philosopher and his more simple-minded acquaintance. The latter was assiduously at work storing away his garden truck for the winter, when he was accosted by the other, who demanded of him what he purposed to do with all that provision.

"I am going to eat it," he replied.

"You do not know, Cato, what danger you are running. Mr. Johnsing made a hearty meal out of cabbage, beef, and other things, and in forty-eight hours he was buried beneath Potiphar's Field. You cannot eat this and be safe."

Cato then proceeded to enumerate the various articles which he had been putting into his cellar, in the hope that some of them would be accounted good and wholesome. But his counselor was inexorable. Every vegetable that he named was condemned as having some deleterious quality, certain to imperil health and life. Finally, growing desperate with alarm, he asked

"What shall we eat that won't make us sick?"

"The safest thing to do," replied his mentor, "the very certainest thing is to eat nothing at all."

The literature of Dietetics, thoroughly studied, will be very likely to bring us to conclusions similar to this of our colored philosopher. It used to be thought that in the multitude of counsel there was safety - that a way would thus be indicated in which it would be safe to go. But we seem to have changed all that. Those who advise us in regard to what we shall eat and drink, are as numerous as imperative, and lay everything under the ban. They exhibit greater discord than occurred at Babel. One prohibits hot drinks, and another denounces them when cold. Water is forcibly advocated as the most natural beverage, and the whole animal world seem to be of the same judgment. But we are deluged with elaborate treatises to show that the purest stream or fountain is a lodging-place for the most direful and doleful creatures that the Greek language was ever tortured to give a name to. We shall drink bacilli, we shall swallow infinite quantities of bacteria, we are gorging ourselves with vibriones, we will populate all our bodily structure with microbes. The water must be filtered, and that being an uncertain expedient, we are told to boil it, thus

rendering it insipid, if not disgusting outright. The moral of all this would fairly seem to be, to mix with a little whiskey so as to destroy all the invisible creatures in our cup. Of course our temperance friends will interpose and tell us that the greater part of the diseases and nine-tenths of the crimes that are committed are facilitated, if not caused outright, by the use of alcoholic drink. So we can please nobody; our water must be pure, neither hot nor cold, neither sparing in quantity nor copious. In other words, we may not drink at all, but perish of thirst in order to escape the perils of microbes and other imaginary evils.

In the matter of food I know of nothing to which exception is not taken. One denounces flesh, while another insists that flesh should constitute the principal part of the diet. It has been humorously declared that man differs from the animals in that he cooks his food; yet we have our sages, some flesh eaters and some vegetarians, who strenuously urge that we should eat it raw. Consumptives have been fed on raw beef as being a more perfect food; yet we are told that the Abyssinians, who always eat their beef raw and quivering, suffer from tapeworm. Milk has its defenders and denouncers. Some prescribe it as the most natural food; others forbid it as promotive of intestinal disorder. I am disposed to think the latter opinion nearest to right, partly because the milk to be strictly natural should be *sui generis*, and partly because it comes into every animal's experience to be weaned. Doubtless, if our tea and coffee were drunk innocent of milk, many of the ills attributed to their use would be obviated.

Vegetable food is championed on the ground that the human stomach resembles the maw of vegetable-eating animals, and the teeth are like those of the ape, monkey, and other fruit eating races. I accept this reasoning in all its force. The organs of every animal are constructed to procure their food. The eagle and vulture have claws and crooked beaks; the lion and wolf have strong jaws and pointed teeth; the goose and duck have broad, spoon-like beaks; the swine has a snout for digging the earth, but man has none of these. Like his ancient cousins that he has lost sight of ever since his first creation, he has only hands to pluck fruit and seeds, and bring them to his mouth. He can not easily crop grass, burrow in the ground, or seize living animals and devour them with facility. Nature made him a feeder on fruits.

Yet he has had a prolonged experience of centuries, and of thousands of years in the other way. It is not a question of culture, for the veriest savages, in hot and cold climates alike, are flesh-eaters. The practice has also an incredible antiquity. It was older than the earliest period assumed for the Hebrew patriarch who killed a calf and set its flesh before the angels. In France, where the burial caves of unassignable antiquity have been opened, there were found the skeletons of animals that had been killed and placed there as food for the dead; also, outside were the leveled spaces on which were relics of the funeral feasts, the bones of the auroch and other beasts which had been split open to get at the marrow. Where so many generations have passed, in which flesh-eating was the practice, it must certainly have become so engrafted upon the human constitution as to be like other habits - a second nature. It is no conclusive argument, however, against a return to the original dietary, or the adoption of such modes as are best conducive to the wholesome conditions of mind and body. We should accept, with due discrimination, every physiological suggestion indicative of the natural law, and comply with it so far as the present conditions and circumstances render it practicable and expedient.

The relation which our food bears to the health is that of a cause to the effect. Without a sufficiency of it the life would pass from the body, and till that event the

conditions of the body would be morbid, if not also morbific. Starvation, good health and sound brain are not compatible. We should bear in mind, however, that all foods are not nutrients alike, and that where the alimentary substance is not properly digested and assimilated, there is starvation followed by diseased condition, just as certainly as though there had been actual abstinence. In fact, it is worse; for the material thus ingested is committed to the enfeebled digestive organism to be got rid of, and so for that period becomes a source of irritation, suffering and enfeeblement. Our Thomsonian friends used to say that most of their patients dated their complaints from taking cold. I would revise this statement and assign the medium of most diseases to ill digestion. The food is prepared in ways that tax the digestive apparatus more than is necessary, lessening the nutritive quality while increasing the difficulty to dispose of it.

There is a beneficial magic in good cookery. I remember well a certain hotel in a State capital, where the provisions appeared to be selected from the best quality of material, but I never eat a meal there without suffering from indigestion. I can bear testimony to other places where the fare might be simple or elaborately prepared, but the period of digestion was one of positive, even exquisite enjoyment. Once, in particular, I presided at an Alumni supper, which was extended from nine o'clock to daylight, the courses being continued at due intervals through the time. The hilarity was unbroken till the company had dispersed. Yet I was conscious of no bodily disturbance except loss of sleep. I did not eat much at a time, but tasted of every course. Meeting the entertainer some days afterward, I alluded to the fact of having experienced no indigestion. He explained by showing me how the food had been prepared, dwelling upon the fact that no lard had been employed in the pastry. I have attended many public dinners, but none where I was so well satisfied with the bodily experiences. I like the eating to live very much, but for the living to eat, I have an utter aversion.

The Hebrew Psalmist uttered a very bitter malediction when he wrote: "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap."

Yet I believe that the entrapping lies in another direction, as well as in the preparing of dainty and unwholesome food. A good cook is one of heaven's best boons, but the best one can not do away with the evil of excess. A profusion of food at any time imposes upon the digestive functions an undue burden, and when added to this comes too frequent repetition of meal times, they are likely to break down under the task. Whether they can ever be permanently restored is a very doubtful question. I doubt whether a person ever recovers from a disease so as to be in as good and firm health as before. The scar of a wound is never sound skin like the natural growth, and the scar of a disease I believe to be in like manner a weak spot, more liable to new visitations of similar character. I have known dyspeptics who were often cured by this or that treatment, this or that medicine, this or that regimen, but very generally they required to be cured again and again.

Health, or as the word means, *wholeness*, integrity, is the essential condition of normal living. Mr. Beecher once declared it impossible for a dyspeptic person to be a good Christian. A person needs to have his energies in full operation to do the best work; and a true man is not willing to do other than his best. Napoleon Bonaparte lost the decisive battle of his empire because an indigestible meal had disabled him for the necessary military combinations. If so great an effect could result from such a cause, we can easily perceive that analogous results are daily occurring from similar causes in our every day life.

It is a notorious fact that insane asylums are multiplying in this country in a greater ratio than the population. A new institution is not long in operation before it is full. Yet the number of persons of unsound mind outside of insane asylums far exceeds the number incarcerated. At the same time, the statutes are framed and enforced in a manner that enables the criminal seizure of individuals under pretext of being lunatic. I believe very little in statistics, because they are often juggled with for a purpose. But if we are to heed such as we have, we shall find that the most innocent, necessary and meritorious callings are attended with the greatest liabilities.

The farmer is most likely of all, and furnishes the greatest percentage of lunatics. It can hardly be from the unwholesomeness of his vocation. There is variety enough in his employment to assure against monomania at least. The wives of farmers seem indeed to be more frequent sufferers than their husbands. Conjecture has run wild in the effort to account for this. It is needless to recite the numerous causes assigned. I am bold to declare that unwholesome feeding is among the principal. The cookery at farm houses has rarely been scientific, or even in conformity with the commonest rules of healthfulness. The bread is often heavy and ill prepared, the meats more or less in improper condition - often salted or saltpetred till an ostrich would contract dyspepsia with them; the vegetables soggy and otherwise as they should not be; the desserts almost an impossibility to be nourished by. The men eat because they are hungry; the women because they regarded it as a duty. Generally the meals are taken during the day when the body is fatigued with labor, and eaten with the speediness and rapacity of starveling dogs.

The most intractable dyspepsias that I ever saw were among our agricultural population. It is hardly necessary to add that a dyspeptic person has not the same power to do brain work that one has whose food has been a delight as well as a source of energy.

It is said that since the war between the States, insanity has greatly increased in the Southern States. I suspect that it is an indirect result of emancipation. The household system has been changed; the old race of cooks has disappeared and their successors are less carefully trained. The cause which we have indicated is therefore in active operation.

In the forepart of the present century there were statutes in most of the States making it a crime to practice medicine except under certain conditions established at the will of the dominant school. This is a vicious circle which the attempt is now making to complete. A Thomsonian in Massachusetts was imprisoned under the so-called law. He was an observing man and thoughtful. For a time he felt as our New England neighbors are very apt to feel, that the prison allowance was insufficient to stay his hunger. After awhile, however, he ceased to experience any such inconvenience. He was thriving; his health continued good; in short, he perceived that he had been eating too much. After he was set at liberty he followed the hints which he had thus obtained, and lived to an advanced age in health and unimpaired mental vigor.

In short, moderation in eating can hardly be insisted upon too forcibly. Let no one consider me as favoring the starvation and unwholesome dietary which Currer Bell described at Loward, nor aught of the kind set forth by Dickens. I even execrate the boarding houses where the gravest attention is paid to procuring the cheapest and least tasteful food, and to doling it out so that none can be satisfied. Like the ancient Zoroastrian, I believe that the evil demons are most certainly repelled and destroyed, and Divinity best honored when the bounties provided are duly appreciated and enjoyed. But

in it all I would remember the philosophic maxim of "Nothing in excess." Make sure of enough as well as being careful of exceeding. There is an overdoing of abstinence as well as of other things. I have but a very poor opinion of Fast-days, but as equally poor an opinion of living so that such an observance is proper.

If surfeit and ill-feeding are so injurious to agriculturists, who are generally less sensitive, then certainly those who lead indoor lives and follow sedentary pursuits, have need of carefulness. It is not well to eat much while engaged in deep study. The same wrong is committed as when the farmer or mechanic takes his meals while overcome by fatigue. The brain requires the blood, and a good deal of it, when the person is engaged in hard mental labor; the stomach must have the blood to supply the gastric fluid for digestion. If the brain exhausts the force in the blood, the stomach cannot obtain the solvents for the food. When the stomach is vigorously digesting its contents, the brain must do without the force requisite for good mental work. During hard study little should be eaten, and while a hearty meal is being disposed of, the brain should take a rest. When due attention is paid to these simple requirements, the man of affairs, the merchant, the great army of clerks, the professional man, the litterateur, the scientist, will find living a delight, mental pursuits successful in performance and the prospects fair of continuing useful to a good old age.

Perhaps a word ought to be said in regard to the chemistry of food. Doubtless, the substances eaten should bear a proper relation to the constituents which are consumed in the functional activities of daily life. It is observable that the excretions from persons in different employments vary in respect to the material thus eliminated. The studious man consumes phosphates more largely than others, and so requires them to be supplied anew. The person in laborious pursuits calling for great muscular activity expends nitrogen, and demands food accordingly in which nitrogen is a leading principle. We are often surprised at ourselves for desiring at one time what was repugnant to us at another.

Several years ago Dr. Milbrey Green, of Boston, accompanied me on a visit to the Hon. Marshall P. Wilder, of Dorchester, whom he had been treating, I think, as a specialist. Col. Wilder had been a sufferer from serious indisposition characterized by inaptitude for mental effort. For this Dr. Green had treated him, making great use, as he told me, of hypophosphites. The result had been satisfactory. Col. Wilder, with his characteristic effusiveness, declared to me that since coming under Dr. Green's treatment he had experienced increased vigor of mind, and that his friends had told him that his literary productions - a point in regard to which he was sensitive - greatly exceeded any that he had ever before prepared. I did ask to secure Dr. Green's services for myself.

I am convinced that there is very much in this matter of food constituents. Cabbage and potatoes will not feed a statesman, a philosopher, or a man of affairs. Whether the choicest phosphoric food will answer for a day laborer as well as his coarser and grosser fare, I very much doubt. Yet I remember my abhorrence, when a farmer's son at the old homestead, of the "boiled dinner," composed of salt pork, salt beef, cabbage, beets, carrots, turnips and potatoes in the same mess. Even the memory is hateful. I can be patient with soggy bread, if not sour, and with numerous other shortcomings; but upon that one combination I am in full accord with John G. Whittier. The dietary of the old farmstead was always more repugnant than even the severest farm work. Maybe there has been a change; at least it is to be hoped.

It is not practicable, however, to calculate mathematically the relations of food to

one's employment. Dietetics is as far as Medicine from being a science. The human body is not a machine, but rather the agent of a force. We know little of the laws that direct it, because we know little of the laws of mind that operate by it. We must observe carefully, consider thoughtfully, and form conclusions diffidently. There is very much that we do not know which would change our convictions if we did but know. A few things, however, may be deduced; others, perhaps, we may apprehend intuitively. It is certain that little benefit occurs from eating where there is no appetite, or when the food is repulsive. The Greenlander, with tainted fish and train oil, will thrive better than if he sat at the table of a king. Use makes habit, and habit is as being born anew. What suits one will disgust and sicken another. Idiosyncracies determine the application of our observations.

Cookery has made many things palatable which would never be eaten otherwise. In our civilized conditions we eat many things which less favored peoples reject, and discard others which they highly esteem. The Arab of the Desert is disgusted when we eat oysters, but will luxuriate over a meal of fried locusts and grasshoppers. If we were to judge of the food by its constituents, his taste is the more rational of the two. Hence, after all our moralizing and theorizing, we have advanced but little farther in the matter than the saying of Lady Macbeth's physician, "Therein the patient must minister to himself."

The endeavor to lay down rules will certainly fail. The differences of race, family, sex, idiosyncrasy, early training, personal habit, climate, surroundings generally, even the company that one is in, make diversification necessary. Yet for all that, there is much room for wise suggestion, and the physician who is intelligent beyond bookishness will find it out. We eat, and what we eat becomes in some mysterious way part of the structure of our bodies and apparatus for our senses to operate, for thinking and activity. This suggests that the food which most readily undergoes this becoming is the more suitable. I do not doubt, however, the power of the assimilative organism to seize other elements than the ingested material and transform them into material for its wants. We are something more than a congeries of molecular changes, and have somewhere about us that which transcends and even creates. Yet, as a rule, if we would eat angels' food to advantage we must acquire an angel's nature, and in the meanwhile rest content if we can obtain the food convenient for us. And when we eat it we should be as gay and cheerful as the time and circumstances will permit. It is well to be careful in advance of what we do eat and enjoy it to the utmost extent while engaged at the task - not droning or mincing, but hearty. Then, when the meal is over, give it no more thought. A man at work, if made conscious of being critically watched, will become uneasy and do his work ill. A stomach which is closely scrutinized, interrogated and much talked about will be even a worse blunderer. I once knew a man who talked himself into dyspepsia, and he came very near communicating the disease to his hearers.

The relations of food and health are reciprocal. Good health
makes food wholesome and nutritive. We have praised cheerfulness at meal-time, because it is one of the pickets of good health. It argues a healthy mind, and such a mind is indispensable for a healthy body. By being cheerful we begin right; by careful selection and due moderation we avoid going wrong, and by proper regard for both we assure the grand desideratum of life - the sound body for the sound mind. We will not say that sound health is indispensable to personal goodness, but a good person is a better one for his good health and digestion.

- Alexander Wilder, M.D.

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The Ganglionic Nervous System

Its Relations to Psychic and Physiological Life

- Alexander Wilder

The late Professor John W. Draper declared* that the time had come when no one was entitled to express an opinion in Philosophy, except he had first learned Physiology. "Why," he asks, "Why should we cast aside the solid facts presented to us by material objects? In his communications with us throughout the universe, God ever materializes. He equally speaks to us through the thousands of graceful organic forms which are scattered in profusion over the surface of the earth, and through the motions and appearances presented by the celestial orbs. Our noblest and dearest conceptions of his attributes have been obtained from these material things. I am persuaded that the only possible route to truth in mental philosophy is through a study of the nervous mechanism."

We may not accept this hypothesis without qualification. We are not willing to acknowledge that "what is not founded on a material substratum is necessarily a castle in the air." The proposition appears to us to have no more substantial support than the senseless notion that the earth stands on a rock, or on the back of an animal. Firm as matter may seem to the sensuous vision, the finer perception cognizes it as only dynamic force, dependent accordingly for its power of manifestation, and even for its own existence, upon a superior principle. Even though God may materialize, and geometrize, it is by no means necessary to suppose him to be restricted to such modes of procedure. The aspirations, the intuitive conceptions of the human mind, are themselves so many indications to the contrary.

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* *Human Physiology*, Book II, ch. xiv.

Nevertheless, we may not dispute the vast importance of a knowledge of the nervous mechanism to an intelligent understanding of psychology, as well as of physiology and pathology. It is essential to judicial as well as speculative investigation and distinguishes the profounder scholar from the more superficial sciolist. The significance of this knowledge is exemplified in the intermediate relation which the nervous organism sustains between the psychic essence and the bodily framework. The union which thus subsists maintains the physical life. The moral and mental qualities are also brought out thereby and carried to external manifestation and activity. Man is thus the synthesis of the creation, including in himself the subjective principles of things, with the objective constituents which they permeate. It is the common practice, accordingly, to describe him as a twofold being, consisting of a body and a soul. It would be more reasonable and

philosophic, however, to make this delineation more precise and complete, by naming also the interior spirit or intuitive intellect. We would then be better able to attain a definite comprehension of the whole subject.

"The great obstacle to the thorough understanding of the nervous system of animal and organic life presents itself," Dr. John O'Reilly declares, "in the want of human intelligence of a standard sufficiently high to comprehend the agency of immaterialism in the operations of materiality."

According to this dogma, we cannot afford to rest content with an imperfect knowing, but must push our research toward the very core of the matter. It has been common to classify knowledge as sensible, scientific, and metaphysical. At the same time there has been a disposition to relegate all philosophy, including mental and moral science, and whatever relates to causes and principles, to the realm of metaphysics, and to neglect it as visionary, impractical, and beyond the province of sensuous experience. It is, nevertheless, the higher and more important as concerning that which is actual reality, and furnishes the ground for the right understanding of things. Thus the sentiment of optimism, the intuition that creation and events partake of good and are from it, originated from this metaphysical source, and is evolved from the interior recesses of the mind. On the other hand the views of human life and action which are attributed to no superior principle, and are commended by many as practical, too generally have their beginning in selfishness, a voluntary ignorance of the better, and a gloomy notion that all things are controlled from the worst.

The psychic nature is correspondent to the physical, and forms the essential selfhood and personality of each human being. It is diversified in energy; it is intellectual, and perceives; it is moral, and feels; it is commingled with the bodily organism, and desires. There may be a harmony between all these, but at times there is discordance. We may feel and desire in one direction, and our convictions may impel us in another. The same person may act sincerely the part of Mr. Jekyll at one time, and become the baser Mr. Hyde at another.

This diversified aspect is in perfect analogy to the physical structure. Plato, following Pythagoras, sets forth in the *Timaios*, that the immortal principle of the human soul is from the Deity, and has the body for its vehicle. He likewise describes a mortal part of the soul which is seated in the thorax and abdomen, having the qualities of voluptuousness, fear of pain, temerity and apprehension, anger hard to appease, and hope. These several psychic entities are assigned by him to different places; the rational and immortal to the summit of the head, the moral and passionate to the breast, and the sensuous to the region below.

There are distinct nervous systems that correspond to these diverse psychic energies. There is the cerebrospinal axis, consisting of the brain, the commissures and other fibres, the sensorium, spinal cord and nerves; and there is also the organic system, better known as the sympathetic or ganglionic, which includes the various ganglia of the viscera, and other structures, with the several prolongations, bands, and fibres which connect them with one another and with the other bodily organs. Our attention will be directed as exclusively as may be, to this latter system and its various relations.

Bichat was first among later writers to declare that the sympathetic system is a structure distinct in its origin and functions. It had been conjectured that it originated from the roots of the cerebrospinal system to extend into the internal organs of the body. The

hypothesis has been propounded that it is a special system, of which the ganglia are so many independent centres communicating here and there with the cerebral-spinal. This speculation seems manifestly incongruous. The origin of the sympathetic or ganglionic system, as foetal dissections appear to prove, is in the great solar or semilunar ganglion at the epigastric region. It is the part first formed in the embryonic period, and from it the rest of the organism proceeds, differentiating afterward into the various tissues and structures. At this focus, according to the great philosopher, the impulsive or passionate nature comes into contact with the sensuous or appetitive; and the fact is apparent to everybody's consciousness that it is the central point of the emotional nature. The instinct of the child and the observation of the intelligent adult abundantly confirm this.

The name ganglionic is applied to this system because it consists distinctly of ganglia or masses of neurine and nerve-structures connecting them. Solly has proposed the longer but more expressive designation of cyclo-ganglionic system, as corresponding in its anatomic arrangement with the nervous system of the cyclo-gangliated or molluscus division of the animal kingdom. It is, also very frequently called the great sympathetic, from having been supposed to have the function of equalizing the nervous energy, the temperature, and other conditions of the body. It has also been denominated the vegetative system, as controlling the processes of nutrition and growth; the visceral, intercostal, and tri-splanchnic, from its presence chiefly in the interior part of the body; the organic, as supplying the force which sustains the organism; and the vaso-motor, as maintaining the blood-vessels in vigor, enabling them to contract and pulsate, to send forward the blood, and so to keep the body in normal condition. Draper considers that the name "sympathetic," which is most common in the textbooks, has been a source of injury to the science of Physiology, and that it would be well even now to replace it by such a term as vincular or moniliform, or some title of equivalent import. These terms indicate the fact that the ganglia of this system are connected like a necklace or chain of beads. As the designation of "ganglionic" approximates that meaning and likewise denoted the peculiar constitution of the nervous structures, it is preferable.

The function of the ganglial nerve-cells and molecules consists in the elaborating, retaining, and supplying of "nervous force." The chief ganglion is denominated, from its peculiar form, the semilunar; and the group which surrounds it is known as the solar plexus, from the fact that this region of the body was regarded anciently as being under the special guardianship of the solar divinity. It has been designated "the sun of the abdominal sympathetic system," and Solly describes it as a gangliform circle enveloping the coeliac axis. From this circle there pass off branches in all directions, like rays from a centre, and it appears to be the vital centre of the entire body. Injuries at every extremity are reported here, and every emotion and passion has its influence far ill or good directly at this spot.

It may make the subject clearer, if we give a brief outline of the history of the cerebro-spinal axis. If we consider it according to its process of evolution we must begin at the medulla oblongata as the first rudimentary structure. In point of time, the ganglionic nervous system is developed and in full operation in the unborn child, while the other can hardly be said to have begun a function till after the birth. The rudiments of the spinal cord are found to exist, however, at a very early period in foetal existence. The close relation of the medulla oblongata to the ganglionic system is shown by the evidences of inter-communication, and more particularly from the fact that it is the seat of power for the whole body. It seems to be the germ from which the entire cerebro-spinal system is developed;

and it is, in fact, the equator of the cerebro-spinal axis. At the superior extremity, two fibrous branches extending toward the rear of the head form two lobes of the cerebellum. A second pair of fibres develop into the optic ganglia; and from these in their turn proceed two nervous filaments with the rudimentary eyes at their extremities. The auditory and olfactory nerves issue from the ganglia at the medulla, each initial structure of the future organ pertaining to it. Another and later formation is the frontal lobe of the brain. In due time, but not till a season after birth, the whole encephalon - brain, commissures, sensory ganglia, cerebellum - becomes complete. The spinal cord below and the ramifying nerves are also formed about simultaneously with the other parts of the structure.

It may not be amiss to suggest that the primordial cell or ovule is itself a nervous mass, and that the spermatic fluid appears to contain, if not actually to consist of, material elementally similar to that composing the nerve-substance. This would seem to indicate that the germ of the body is constituted of nerve-material, and that all the other parts, tissues, membranes, and histologic structure generally, are outgrowths or evolutions from the nervous system, if not actually that system further extended. There is nothing known in physiology that conflicts radically with this hypothesis. If such is actually the case, the intelligent understanding of the nervous systems and their functions can be greatly facilitated.

The cerebral and spinal systems of nerves acting together transmit the various sensations and impulses of feeling, thinking, and willing. These are the motions of the central ganglion or registering arc, which receives impressions from without, enabling them to be perceived by the mind, thought upon, and action decided accordingly; after which the striated bodies and motor nerves become the mediums to transmit the mandates of the will to the various departments of the body to he carried into effect.

Fibres from the sympathetic ganglia also pass to the roots of the nerves of the cerebro-spinal system, and anastomose at every important point, so that the several kinds are included in the same trunk. They are likewise distributed to and over the innermost membrane of the blood-vessels, thus transmitting their vital stimulus to the blood. In this way they accompany the vessels which supply the various structures of the brain. Each of the cerebral ganglia is arranged on an artery or arteriole after the manner of grapes on a stem. There is also a double chain of ganglia, more than fifty in number, extending from the head along the sides of the spinal column to the coccyx. These give off fibres to the various spinal nerves which proceed from the vertebral cavity to the various parts of the body. They are named, from their several localities, the cervical, dorsal, and lumbar ganglia.

In like manner there pass from the various ganglia distinct filaments which constitute complete networks or plexuses, and accompany all the branches of the abdominal artery. These are known as the carotid, the superficial and deep cardiac plexuses, the phrenic, gastric, hepatic, splenic, suprarenal, renal, pudic, superior and inferior mesenteric - according to their respective places and functions in the body. They are generally complex in their structure, being often made up of fibres from several of the ganglia, with filaments from certain of the spinal, or even of the cranial nerves.

Thus there is afforded a general commingling of influences from the respective nervous systems, by the presence of fibrils from each in the nerve-trunks of the others. As regards the ultimate distribution of the great sympathetic, it sends its branches to all the spinal and cranial nerves, thereby transmitting the vital stimulus to them. The coats of all

the arteries are supplied in like manner, and all the innumerable glandular structures. The viscera-thoracic, abdominal, and pelvic - all more or less abound with nerves of this system.

Dr. R. M. Bucke places the heart at the head of the list; as it receives six cardiac nerves from the upper, middle, and inferior cervical ganglia, and has four plexuses, two cardiac and two coronary, devoted to its supply, and also numerous ganglia embedded in its substance, over and above. These are centres of nervous force for its own use. The suprarenal capsules come next, and then the sexual system. Internal organs are more copiously supplied than external ones; hence the female body has a larger proportion than that of the male. In consideration of this richer endowment, women, and indeed, the female of all races, have superior longevity and capacity for endurance, fatigue, and suffering. Next come the organs of special sense, the eye, the internal ear, nasal membranes, and palate. After these are the stomach, the intestinal tract, and the liver; and then the larger glandular structures, and last of all the lungs.

The minute ramifications of the ganglionic nervous system constitute its chief bulk. Its tissue is found with every gland and blood-vessel, and indeed, is distributed so generally and abundantly as to extend to every part of the organism. It would be impossible to insert the point of a pin anywhere without wounding or destroying many of the little fibrils. The ganglia themselves are almost as widely distributed as the nerve-cords; so that the assertion of Dr. J. C. Davey is amply warranted, that the nervous tissue of the ganglionic system constitutes a great part of the volume and weight of the whole body.

The entire structure differs essentially from that of the cerebro-spinal system, indicating that there is a corresponding difference in function. The arrangement, the great number and extraordinary diffusion of its ganglia, the number and complexity of its plexuses are so many additional evidences.

Physical Functions

The ganglionic nervous system, with the solar or semilunar ganglion for its central organ, performs the vital or organic functions. Secretion, nutrition, respiration, absorption, and calorification being under its influence throughout the whole body, it must animate the brain as well as the stomach, the spinal cord as well as the liver or womb. In fact, if any one of these organs or viscera should be removed from the influence of the ganglionic nerves which enter so largely into its very composition, its specific vitality would cease, and its contribution to the sum total of life would be withheld.

The creative force is directed, accordingly, toward the development of the central organ or organism predestined to be the medium for giving life and form to all others - which are thus created as their peculiar force and direction are assigned, determining the essential parts of the future animal and its rank and position in the infinitude of existence. Lawrence expresses this in precise terms: "The first efforts of the vital properties, whatever they may be, are directed toward the development of a central organ, the solar ganglion, predestined to hold a precisely similar relation to the dull and unmoving organism, as the vital fire to the animated statue of Prometheus." Ackermann asserted in more definite terms that the ganglionic nervous system is the first formed before birth, and is therefore to be considered as the germ of everything that is to be afterward developed. Blumenbach adds his testimony: "The nervous system of the chest and abdomen is fully formed while the brain appears still a pulpy mass."

It is the foundation laid before the superstructure is built.

Mr. Quain also confirms the priority of the ganglionic to the cerebro-spinal nervous system. "As to the sympathetic nerve," says he, "so far from being derived in any way from the brain or spinal cord, it is produced independently of either, and exists, notwithstanding the absence of both. It is found in acephalous infants, and therefore does not rise mediately or immediately from the brain; neither can it be said to receive roots from the spinal cord, for it is known to exist as early in the foetal state as the cord itself, and to be fully developed, even though the latter is altogether wanting."

Psychic Functions

The proposition is generally accepted that the brain is essentially the organ of the mind. Thinking and cerebration are regarded, accordingly, as associated processes. The Moral Nature, however, as distinguished from the mind and understanding, operates in connection with the ganglionic structures. The common instinct refers passion and emotion of every character to the epigastrum, the region of the semilunar ganglion. This, in fact, rather than the muscular structure so designated, is the *heart*, or seat of the affections, sensibilities, and moral qualities in general. The passions, love, hate, joy, grief, faith, courage, fear, all have here their corporeal centre.

While the brain and spinal cord compose the organism by which man sustains relations with the external world, the ganglionic system is the organ of subjectivity. He feels with it, and this feeling combining with the mental faculties, prompts him to the forming of purposes. "We will find," Dr. Kerner truly remarks, "that this external life is the dominion of the brain - the intellect which belongs to the world; while the inner life dwells in the region of the heart, within the sphere of sensitive life, in the sympathetic and ganglionic system. You will further feel that by virtue of this inner life, mankind is bound up in an internal connection with nature." Dr. B. W. Richardson is equally explicit: "The organic nervous centres are the centres also of those mental acts which are not conditional, but are instinctive, impulsive, or, as they are most commonly called, emotional."

It occurs, accordingly, that the emotions make themselves manifest through this department of the physical being. Every new phase of life, every incident or experience which we encounter, immediately displays its effects upon the central organs of the body and in the glandular structures. Emotional disturbance acts upon every function. We lose our appetite for food, we are depressed and languid, or elated and buoyant, at the gratification or the disappointment of our hopes, or at some affectional excitement. A careful consideration of the various forms of disease will disclose an analogy, and often a close relationship between a malady and some type of mental disorder. The passions, fear, grief, anger, and even sudden joy, will involve the vital centres, paralyze the ganglionic nerves, disturb and even interrupt the normal action of the glandular system, modify the various functions of life, or even suspend them. These influences, if sufficiently prolonged, would bring on permanent disease, and indeed when very intense, will result even in death. Hence that maxim of Pythagoras cannot be too carefully heeded: "Let there be nothing in excess."

The converse of this appears, after a certain manner, to be likewise true. Emotional manifestations attend peculiar conditions of the ganglial nervous system. At those periods of life when the nutritive functions are exceptionally active, such moral faculties as love and faith also exhibit a predominating influence. We observe this in the young, and likewise in individuals recovering from wasting disease. But during the period of such wasting, and

when digestion is imperfect, the mental condition is clouded, and the sufferer is liable to be gloomy, morose, and pessimistic.

Indeed, there is a continual action and reaction between the mind and this nervous system. Each is a cause of corresponding moods and conditions of the other. The functional impairment of these nerves is often produced by mental disturbance. The man who is suffering from nervous dyspepsia will often experience a sense of great fear and the heart will exhibit distressing symptoms; and on the other hand, great fear will interfere with the action of the heart and prevent a proper digestion of food. For a time the fear resulting from the disorder will be simply terror; but after a while it will be likely to be fixed upon some object. There will be the religious-minded person's fear of punishment after death, the lawyers apprehension of a professional mistake or of loss of money, the physician's dread of sudden death, poison, or incurable disease. Fatty degeneration of the heart and calcareous deterioration of the arteries are accompanied by great depression of spirits, and even by agonies of anxiety and terror. Great fear will sometimes produce the sense of stabbing in the heart. The rage of anger will disturb the motion of the heart and arteries, and disorder the blood, changing it from pure to poisonous. A person in such a case will turn deadly pale, lose more or less the control of the voluntary faculties, and in very great excitement will even fall dead. An angry woman nursing a child will make it deathly sick, and sometimes the venom of her milk will kill it outright.

In the exacerbations of fear the sweat will transude through the pores, but will be rather of the consistency of serum than like the normal product of the sudorific glands. Envy and jealousy arrest the processes of digestion and assimilation, and if long continued will cause leanness. The example of Cassius in the drama of "Julius Caesar" is a forcible illustration; his "lean and hungry look" and sleepless nights were just causes of apprehension.

Instinct is plainly a function of the ganglionic nervous system. The infant manifests it in common with the lower animals; and in both alike it is not amenable to the reasoning processes. It is not to be cultivated, but it may be perverted.

Impaired Ganglial Action in Disease

Microscopic observation has not been carried to a degree of perfection warranting us to depend upon it in investigations of morbid conditions of the brain or nervous structures. Few of the explorations of brains, whether of sane or insane persons, are entitled to implicit confidence. Dr. Copland declares that "changes may take place in the nervous system sufficient to cause the most acute disease, or even to subvert life, without being so gross as to be demonstrable to the senses. "Dr. J. C. Davey also asserts that during his official connection with the Hanwell Asylum in England, eight percent of the cases examined *post mortem* exhibited no indication sufficient to account for death. A culprit named Blakesley had been executed for murder, and a question was raised in regard to his insanity. It was formally reported to the public through the daily newspapers that this idea was untenable, as his brain had been examined with great care, and no sign or appearance of altered structure or disease had been discovered. The inconclusiveness of such a position, Dr. Davey accordingly declared to be certain.

It is faulty pathology to describe insanity as primarily and essentially a disease of the brain. It would be more proper to define it as functional. The blood and nervous substance, Dr. Kreysig truly declares, are the primitive and essential instruments of all the

organic functions; and hence "the elements of general and internal disease, or the morbid predispositions which form the most important objects of treatment, may all be reduced to vitiated states of the blood and of the lymph, or to derangement of the nervous system." It is safe to supplement this quotation by the declaration that neither the blood nor the lymph is likely to become vitiated unless the organic nervous system has been primarily affected.

In fevers we find an impairment of all the vital functions; the stomach refusing food or rejecting it, the liver failing to secrete health bile, the excretions no longer indicative of health. The action of the heart is oppressed, as is also the respiration, and the skin betrays disturbance. The various symptoms are like those from a blow on the pit of the stomach. Cholera, although in so many respects differing from fever, yet exhibits similar evidence of impairment. The patients in India, it is said, when the shock is great, fall dead as though struck by lightning, or by a blow on the epigastrium. Disease of the heart is often set forth as a very frequent cause of sudden death. It would be more rational in many cases, to impute the death to fatigue and exhaustion. Animals being pursued or pressed beyond their power of endurance, will drop down and die; and birds, in their flight over the ocean, often fall dead from a similar cause. The late Vice-President Schuyler Colfax, on a cold morning in January, 1885, hurried across the town of Mankato in Minnesota, a distance of about three quarters of a mile, in order to be in time for a railway-train. On arriving at the station he sat down and breathed his last. Mayor Havemeyer of New York died suddenly in 1874 under similar circumstances. General McClellan, hastening to make sure of his passage on a North-River ferryboat, contracted the disorder of which he died in a few days.

In these cases the exhaustion left no force or stimulus at the epigastric region to propel the blood or to breathe properly. The deprivation of oxygen can be accompanied by only one result. Surgical operations are often fatal from the shock on this part of the corporeal system. Women in childbed, otherwise apparently doing well, now and then collapse and die. Sunstrokes are mortal from the same cause. The passions - fear, grief, anger, even sudden joy - will attack this citadel of life, paralyze the sympathetic system, suspend the various functions or modify them, and even produce death when sufficiently intense. Indeed, we may go through the whole array of causes of disease, and be sure to find a similar solution.

The whole range of disorders called *nervous* will be found, upon careful examination, to begin with disturbance of the ganglionic centres. It is but rarely, says Dr. Davey, that persons afflicted with diseases do not exhibit signs, more or less evident, of something amiss with the liver, stomach, or parts accessory or subordinate thereto. This is true of epilepsy, hydrophobia, tetanus, delirium tremens, hysteria, chorea, and paralysis in several of its forms. It is a usual practice to refer the external symptoms of these disordered conditions to the cerebro-spinal organism; but, as has been shown, the integrity of that organism depends upon that of the ganglionic system, and therefore these diseases are to be accounted for accordingly.

Insane patients and persons suffering from other nervous disorder, invariably exhibit disturbances of the functions of digestion, secretion, and absorption. Nor can they be relieved or materially benefitted till these are corrected. The morbific action began with these functions, and extended afterward to other manifestations. We can have little confidence in the utility of the treatment of patients at asylums for the insane, except when the treatment is conducted as is suggested.

These considerations appear to establish firmly the fact of the agency of the ganglial nervous system in every form of functional action in the body, normal or abnormal. The energy which it imparts enables the various organic functions to be duly performed - the circulations, sanguification, calorification, nutrition, and others. These are all links in the chain of physical life. If one of them is impaired the others participate in the harmful results. They are all dependent upon ganglial innervation, and fail of healthy performing when that does not take place normally. When that is insufficient, the blood cannot move in the vessels with the necessary rapidity. There is passive congestion; the blood-making processes also are retarded, and then follows a train of evils: failure of nutrition, deficiency of animal warmth, and likewise disagreeable dreaming, phantasms, and sleeplessness. These are preludes to other troubles of a more formidable character.

Passive Congestion

Dr. E. H. Wood has set forth these facts in his little monograph, "Gangliasthenia," with great distinctness. He considers it almost susceptible of demonstration that all disturbances of the organic functions are due to impairment of the ganglial innervation. He accordingly designates the condition gangliasthenia, or deficiency of ganglionic nervous force, not employing the more popular name of "nervous prostration," and objecting to the term neurasthenia as somewhat misleading and not sufficiently expressive of the actual condition. The terminology employed should be in accordance with the fact. He laid down the following as an axiomatic pathology: "Whenever idiopathic passive congestion is present it is due to ganghasthenia; and the intensity of the congestion is the measure of the degree of ganglionic exhaustion." The changes which ensue in the quality of the blood are liable to result in some form of specific disease, as may be determined by individual peculiarities, epidemic tendencies, or other morbific agencies. Disease is protean in shape and manifestation, but the signs of impaired nervous energy are unvarying in character, and their meaning is invariably the same.

Common intelligence is sufficient to dissipate the notion that passive congestion is the result of malaria. The conjecture of specific poison is destitute of adequate support. It may be regarded as merely an assumption, the truth of which has never been demonstrated by scientific investigation. The actual source of trouble comes from within the body itself, and not from extraneous agency. The vital force from the ganglia, which permeates the blood and vivifies every corpuscle, is withheld or diminished, and the blood, as a direct consequence, is unable to free itself from the dead and worn-out material which it has accumulated in the course of its circulations. The glands are unable to perform their functions properly. The poison is thus generated from disordered and morbific conditions existing within the corporeal economy. In all forms of passive congestion the blood remains fluid after death; thereby showing that the vital energy had become dormant before dissolution.

Sometimes the corpuscles when deprived of their normal supply of nervous force, will lodge at the points where the vessels intersect. Then becoming swollen by endosmose of serum, they burst and their fragmentary remains are carried again into the circulation. This constitutes what is denominated specific poison. It also is often termed contagion. In another form of congestion the corpuscles pass through the walls of the capillary vessels into the tissues; but sometimes they are entangled, and remain half inside and half outside the wall of the vessel, and exhibit a curious distortion of shape from their peculiar

predicament. This appearance is often attributed to the supposititious agency denominated malaria.

The kinds of passive congestion correspond with the manner in which the ganglia, or any of them, may be affected by depression. Every ganglion is a focus or magazine of vital energy, and is capable accordingly, in its own peculiar province, of receiving, transmitting, and reflecting impressions on which the healthy performance of function depends.

The ganglial system being the corporeal seat of the emotions, it is immediately affected by every cause that excites them. The blush of shame or diffidence is produced from a temporary depression of the vaso-motor nerves of the arteries, which accordingly produces a transient congestion of the arterioles; while the pallor of guilt, or fear, or anger, proceeds from a corresponding depression of the nerves of the veins which control the venules. Apathy, the absence of all emotion, is a prominent feature in all acute congestive diseases, and denotes the profound depression under which the ganglial structures are laboring.

Thus in one form of passive congestion, the face is suffused and of a dusky red. It has the appearance of a permanent blush, and is the result of congestion of the arterial blood-vessels. In other forms the countenance exhibits a permanent paleness, often mistakenly termed anaemia. This is due to the congestion of the veins and venous capillaries occasioned by depression of the veno-motor nerves.

This distinction marks the division of congestive diseases into two types: the one characterized by deficient animal warmth, and the other by excess of heat - *hypothermy* and *hyperthermy*. In the former type, the congestion is in the venous, and in the latter in the arterial blood-vessels. The abnormality of temperature in the patient affords a means of estimating its intensity. The hypothermic type, which is due to congestion arising from nervous depression of the venous system, exhibits at its extreme degree a fall of eight degrees (Fahrenheit) below the normal standard. The hyperthermic, which originates from the congestion produced by arterial depression, will show, in its severest form, an increase of temperature as high as ten degrees above the standard of health.

In the veno-motor form the nervous apparatus of the veins is paralyzed, and the blood is impelled by the vital force till it emerges from the capillaries, when it is cut off from that influence, and the veins are accordingly engorged. In the other form conversely, the vaso-motor nerves of the arterial system are enfeebled, and the impulsion from the heart seems to be the sole or principal force to propel the blood through the arteries. The result is, that these vessels retain an undue proportion of the blood, and the venous system is correspondingly deprived of its normal supply.

Pathological Observations

Disorders from perverted functional activity are most likely to appear when there has been some severe strain upon the nervous system. It may be overwork, insufficient sleep, or mental shock; or perhaps from an enfeebled condition with no assignable cause. Chorea, epilepsy, and the various forms of insanity are from debility, and therefore to be traced to the same source. There are also contributions in the way of heredity. The weaknesses of parents, whether moral, mental, or physical, are liable to manifest themselves anew in the children. As social demoralization invariably characterizes the generation born next after a war, so mental and nervous infirmity appear after an epidemic

visitation or other wide-spread calamity. The history of the numerous plagues that ravaged Europe during the Middle Ages abounds with illustrations. Alcoholism entails neurosis of the ganglial system. Indeed, vice and immorality in every form are pernicious, and certain in some way to impair the integrity of the body.

The mind itself is often a forceful originator of disease. "Whenever the equilibrium of our mental nature is long or very seriously disturbed," says M. Reveille-Parise, "we may rest assured that our animal functions will suffer. Many a disease is the rebound, so to speak, of a strong moral emotion. The mischief may not be apparent at the time, but its germ will be nevertheless inevitably laid."

In diseases of organs not liberally supplied with ganglial nerves there is less evidence comparatively of physical suffering or mental disturbance. Persons injured in the lungs make little complaint and appear to suffer less than those hurt or diseased in the abdomen. But when the stomach, heart, liver, or other of the glands or internal structures that have an ample supply of organic nerves are disordered, there is always emotional perturbation. Cancer, ulceration, or inflammation of the stomach are emphatically characterized in this way. Every physician has observed the emotional horrors that often attend dyspepsia. Insane persons are always more or less enervated, and usually have intestinal disease, often without any apparent cerebral lesions. They become moody and low-spirited; indeed, everything with them seems to be out of plumb, in fact, functional derangement and mental disorder accompany each other with more or less uncertainty as to which was first and which the resultant.

In this way, doubtless, the whole department of Pathologic Science can be adequately set forth. Every agency that lends to lower the spirits and moral power of an individual is certain thereby to impair the vital energy. It is usual to enumerate such causes according to our habits of accounting for things; as, for example, the varying conditions of the atmosphere, social inharmonics, the circumstances of life regarding food, clothing, labor, and sleeping arrangements; in short, however, we may name everything from within or without that affects the corporeal condition. The particular type which disease assumes is determined by the peculiar temperament and external circumstances of the individual.

The following comparison of the respective functions of the two departments of our nervous organism is given by Dr. Bucke,* and is entitled to careful attention. He represents the cerebro-spinal system as an enormous and complex sensory-motor apparatus, with an immense ganglion - the cerebrum, whose function is ideation - superimposed upon its sensory tract; and another, the cerebellum, whose function is co-ordination of motion, superimposed upon its motor tract. The Great Sympathetic is also a sensory-motor system without any superimposed ganglia, and its sensory and motor functions do not differ from the corresponding functions of the cerebro-spinal system more than its cells and fibres differ from those of this latter system; its efferent or motor function being expended upon unstriped muscle, and its afferent or sensory function being that peculiar kind of sensation which we call emotion. As there is no such thing as co-ordination of emotion as there is co-ordination of motion and sensation, so in the realm of the moral nature there is no such thing as learning, though there is development.

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* *Man's Moral Nature*, G. P. Putnam & Sons, 1879

It follows as a corollary that every form of earthly excellence is closely allied to the functional integrity of the ganglionic system. Religion is always an exercise of the affections exalted into the higher domain of our nature by veneration, conscientiousness, and the sublimer faith; and as a general rule the superior genius is of a religious character. Taking the modern phrenological method of estimating, however full may be the development of brow and middle regions of the head, the three-storied brain carries off the palm. Intellect is more than reasoning faculty or understanding; it is the power that looks beyond. The highest moral nature is most closely in accord with the truth of things. All our great artists are largely endowed in this respect. We naturally conceive of selfish persons that they are narrow-minded, and of generous and liberal souls that they are broad and full developed. Savages are proverbially deficient in noble qualities; they are heartless and untrustworthy in social, family, and other relations which involve fidelity and unselfish affection. They are also short-lived in comparison with other races.

Men, however, who are distinguished for superior moral qualities generally excel others in the average length of life. The Semitic peoples are more tenacious of their religious customs and more generally educated than many of the Aryan communities, and they are certainly longer lived. In physical development, while they are fully equal in mental power, they are superior in bodily conditions. Women, likewise, have a richer endowment of the organic nervous system and of the moral qualities which are allied to it; and they not only excel the other sex in longevity and power of endurance, but also generally exercise an influence correspondingly greater on manners and social culture.

The married usually live longer than the unmarried, it is frequently remarked. This is not, however, solely because the conjugal relationship is more accordant with nature and preventive of disorder, but likewise because they who contract it are commonly individuals more perfectly endowed with moral sentiment in correspondence with the nervous organism, and therefore have that instinct of long life and permanent domestic relations which make marriage desirable. These statements are borne out by statistics and amply verified by observation.

The study and exploration of the grand system of ganglionic structures, it is evident, will enable us to understand, as we may not otherwise, the connection of every organ with all the others, and their relation to the mind and psychic nature. "It must be now obvious," says Dr. O'Reilly, "that a thorough and comprehensive knowledge of the laws and connections which govern and regulate the animal and organic nervous systems is indispensably required by every medical practitioner: such, in reality, being the alpha and omega of medical and surgical science. It is the foundation," he continues, "on which a permanent superstructure, capable of containing a universal knowledge of the nature of diseases, as well as a true explanation of the *modus operandi* of therapeutic agents, can be erected."

This knowledge of the life-ministering nervous structures may not be overlooked or neglected. It is essential in regard to the Higher Remedial Art. Medical learning, in order to be philosophic, must cognize as a fundamental truth the influence of moral and mental states over the physical functions. The missing link which is to be discovered and recognized is not only the skill to restore a mind diseased and "rase out the hidden troubles of the brain," but to recruit as well as sustain the vital forces.

To the ganglionic system pertains the operation of the *vis Medicatrix Naturae*, the force which is Nature's physician. It holds the middle place in our being, between the within

and the without, standing at the last verge of mortal existence. It is the first thing created in our bodies, the last which is palsied by death. It contains the form, or organizing principle, which abides permanently with us and controls the shaping of the corporeal structure, and at the same time it mirrors the whole universe.

(*Intelligence [Metaphysical Magazine],* vol. 7, nos. 3-4, Feb., March, 1898)

Occult Chemistry and the Ganglionic System

- Alexander Wilder, M.D.

In our presentation of the constitution and functions of the ganglionic nervous system, we have insisted strongly on the fact that the operations of organic life were directly controlled by it, and that disease was an abnormal condition of this department. Organization in action, Beclard declares, is life; and science recognizes no more. We propose no dispute or discussion, therefore; except to follow in the course already marked out. If we wait long enough, these men who call themselves and their kith scientists will not only claim to have discovered what we are endeavoring to set forth; but even the doctrine imputed to the alchemists, of the power to transmute one metal or element into another.*

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* This article is one of a number written by Doctor Wilder, referred to in the first, which appeared in *The Word* for November, 1910, Vol. 12, No. 2. This was written about 40 years ago. *[[circa 1873]]* Since then, discoveries have compelled revolutionary changes in Scientific theories. Since then, many of Doctor Wilder's statements were said to be untrue or impossible; yet, these are easily understood and admitted to be true. Recent facts discovered gave evidence how truly the Doctor's keen mind perceived processes and facts not seen or accounted for by his fellows, but which he described and explained in direct and lucid statement, and which he set forth in graceful style. [[editor, *The Word*]]

Vegetables and animals appear indeed to be doing something of the sort now. What is called organic chemistry is principally the arranging of various substances found in plants and animals, combined in peculiar proportions from simpler elements, which chemical manipulation, however, has not been able to copy. Chemistry can decompose organic substances; but it is utterly impotent to constitute and create them. We may have some day good ground to interrogate further in regard to what are usually regarded as inorganic elements.

To digress for a few minutes; whence came the carbon which is the chief constituent of plants? It is not found in the air or the earth in such a manner or quantity as to warrant the presumption that they have a supply always in readiness for it. The vegetable world would die out if a greater proportion than one part of carbonic acid in a thousand of air existed in the atmosphere; and we have no evidence that there was ever

more of it in the atmosphere than there is now. Whence the coal strata, the peat bogs, and the chalk pits obtained their supply is a curious question. The plants in the ocean abound with it, but it is not found in sea water.

Potash is also found in plants. If we burn aerial plants, we will also perceive it there. But how came it there? Iron is also found in the blood of animals, both of land and sea, yet it is not mixed with the sea or air.

Lime, in the form of carbonate and phosphate comprises the shells and frames of the coral, shell-fish and other marine animals; yet it is not found in sea-water. What lime comes to the ocean is brought by rivers, and is soon deposited about their mouths. In fact there is a greater quantity formed and deposited by the coral animals in a few years over one growing main island now submerged than all that was ever found in the deepest sea. The snail and land crab also have lime in their shells. The land crab will cast off its shell, drape itself in a few leaves and there form a new one. Again, take the lime which forms the bones of the bird, while existing in the maternal egg-shell - whence comes it? There is none in the soft parts of the egg; there is no vascular connection between the chick and the shell of the egg; and all the lime of the entire shell would not be enough to equal what is found in the body of the young bird, when in the act of breaking out. So far as is known; all the carbonate of lime; and every particle in the chalk-beds were formed originally by living creatures, the white stone of which Paris is built was formed from the calcareous shells of the minute animals termed foraminifera.

It maybe perceived from these allusions that plants collect certain elements and form them into carbon, and even into potassium and iron; and that certain animals, like the zoophytes and shell-fish, transform certain amorphous principles into lime.

Prof. Park has endeavored to tell us something in his Chemical Catechism: "Oxygen and Hydrogen, with the assistance of solar light, appear to be the only elementary substances employed in the constitutions of the whole universe; and nature in her simple process, works the most infinitely diversified effects by the slightest modifications in the means she employs." Thus the endeavor is made to show that oxygen and hydrogen are oldest of all; and from them every other gas, every mineral, every plant, every metal is originally constituted. I am certain that this is correct. We have been detecting plants making carbon, iron and potash; and animals creating lime. The chick does this inside the egg; the human infant does it while taking shape in the body of its mother. This prattle about the matter in the universe that cannot be annihilated, and about laws which nature has established that are absolute and unyielding, will yet be found to be untenable.

Now we will return to our own subject. By what force does the unborn babe, the unhatched chicken and creatures in analogous conditions produce this transformation of something not known about into lime? It is that arcane principle that we call life. It will be pleaded that we may not consider that life apart from an organism; that the physical structure of the creature must be accorded its part. Admitting this, we shall have but a step further to land in the midst of our own field of discussion. The part of the structure which is employed in this work of elaborating the forces and primal matter into lime, albumen and other material is the ganglionic nervous system.

I might have called attention to plants and animals that make flint, and show you the ocean abounds with them. It is enough to know that in the womb of nature more such work is going on than our scientists have dreamed of; that there is an occult chemistry, full of life and energy that no formulas and definitions have described, or even eye seen. Animals

have been born and grown without taking food. What we eat, the increase of weight and the amounts of waste expelled from the body have no exact mathematical ratio to each other.

The great physiological truth is that the body is nourished and the bony fabric matured, with nutrition in all its stages, circulation, secretion, absorption, by the ganglionic system alone. In foetal life it developes and matures a liver, heart, spleen and other organs of the body; and there can be no reason why it does not do the same for the brain and spinal marrow. Arrest of development shows as much. The mutilation of animals has confirmed it. Indeed, if we could read our own selves, we would perceive that every physiological motion was the amplest evidence. Sleep, for example, is one illustration. The brain and cord and the corporeal instruments of voluntary activity repose. Says Lichtenberg: "The masterpiece of creation must, for a time become a plant, in order to be enabled to represent, for a few consecutive hours, this same masterpiece of creation." Von Feuchtengleben of Vienna adds; "Sleep, in short, is an affection of the cerebro-spinal system; the ganglionic nervous system never sleeps."

Perhaps some may imagine breathing to be a voluntary function, carried on through the agency of the brain. Hardly; animals will breathe and live on with the pneumagastric nerve severed. Animals breathe that have no brain or pneumogastric nerve. So, too, with the animal heat. The temperature of animals bears no special relation to the dimensions of the cerebro-spinal nervous system, children born without brain and animals decapitated maintain and retain warmth. Parts perfectly paralyzed are still warm. Yet nervous shock will produce chill and fall of temperature. A blow at the pit of the stomach will occasion paleness and a cold sweat and the cessation of the special senses, when the solar ganglion is injured the functions of the brain are first to suffer, animal heat sensibly diminished and the power of motion lost. Indeed the further a part of the body is from that ganglion, the cooler it is; the feet and brain in particular. In short, bodily heat is a vital process rather than a chemical one; and so is a function of the ganglionic nerves.

All instinct must be in like manner referred to that part of the organism. It appears first among the functions at birth; it remains to the last, even when the mind and brain seem to have ceased. Moral feelings are a part of the instinctive nature. The wasp and the bee exhibit it; so does the idiot. Lord Brougham says: "There are not different instincts, as of building; of collecting food for future wants; of emigrating to better climates; but one instinct which is variously employed or directed." I am fully conscious of treading on disputed ground. Every sentence almost in this discourse, is of that character. I must speak firmly and with conviction, and not hesitatingly. I have decided the matter with great caution, but positively. No amount of ribaldry will deter me. By instinct is denoted the natural impulse which impels to an act without reasoning in the performance or improvement in the method. It is prior to experience and independent of instruction.

We will contrast it with the exercise of the reasoning faculty. The beaver and the bee build their abodes by a constructive instinct, but such instinct never led to building the Great Pyramid, or excavating the rock temples of Ellora. The mole and the rabbit burrow; but man does not from impulse build tunnels under a river, or into a mountain. The rat and the swallow emigrate; but we do not winter in Colon and Florida on that principle, or seek new homes in the west. Every animal does the same thing under like conditions as others of his tribe; and his progeny ten thousand years hence will keep it up. The animal function depends on the ganglionic system and is perfect; the human spiritual and mental function

may be always improving, but it will never be complete.

Sir James Hull hatched eggs by artificial heat; a chicken was just emerging from the shell when a spider coming along, he sprung forward and seized it. Nevertheless, in countries where it is usual to hatch chickens in this way, the hens seldom have a propensity to sit on their eggs. If a bee is cut in two and the business end is irritated, it will sting. We can carry these analogies further, but it is hardly necessary.

The peculiar functions of the ganglionic system continue after death or paralysis has suspended those of the brain and spinal marrow. The pregnant womb has been known to contract and expel its contents, when the woman herself was dead. Dr. J. E. Davey removed a child from a dead body in Ceylon in 1849 by caesarean section, and witnessed with astonishment that the womb still retained muscular power. M. Serres divided the spinal cord in certain pregnant animals, but in no case did abortion result in consequence. The peristaltic action of the womb and intestines continues even in paralysis. It is thus apparent that the ganglionic nervous system is conducted with a specific and independent power, to which both the brain and spinal cord with their peculiar functions are subordinate.

We are accordingly carried over to another important proposition: that pathology, that department of medical knowledge which relates to disease, its causes, symptoms, prognosis and therapeutics, is based upon the condition of the sympathetic nerves. I hold nomenclatures as of minor account; the names of disease are often but learned and scientific quacking, and the textbook needs an Omar to burn them as supernumerary and false. Disease, the disturbance of normal conditions, the impairment of function, and actual lesion, is the real object of inquiry, and to be sought at headquarters.

(*The Word*, vol. 16, no. 5, Feb., 1913)

MIND IN MEDICINE

- Alexander Wilder

Man is mind, and mind is man. All the rest is "leather and prunella." Science, legitimately so called, begins with man as mind, explores everything in its relations to that central fact, and deduces its conclusions accordingly.

Says J.J. Garth Wilkinson: "When a branch of knowledge has been cultivated for ages, and still remains inaccessible to the world at large, we find it to be a law that its principles are not high or broad enough, and that something radically deeper is demanded." By this test, the metaphysic and the medical notions that have been current for centuries require new handling, and in vital particulars a new development. It may be that this is because God has joined them together, and men have assiduously labored to put them asunder.

Medicine is the art of curing or caring for the sick. Its principles, therefore, relate to man and his normal conditions, and must be duly comprehended in order to deal intelligently with the abnormalities. So far as we come short of this, the necessary resort of the physicians will be to makeshifts, temporary expedients, and to guessing generally.

For certainly when we cannot do as we will, we must do as we best are able.

A physician has recently put forth the sentiment that the shortness of human life is occasioned by the overweening influence of a mental persuasion that man's years are limited to threescore and ten, and by the prevalence of a general notion that such is the ordinance of Nature. We have known three persons who professed to believe that they would not die at all, but they are all dead. Nevertheless, the notion is far from being wholly absurd. The mind and will permeate every part of the body, keeping it in healthful activity. There are hecatombs of individuals that perish because they have no moral energy to live. It used to be a prominent feature of Sunday school literature that good children "fell asleep in Jesus" in early years. The influence was debilitating; young persons were taught to expect, if not to desire, early death.

Depressing influences become sometimes epidemic in society. If, then, any form of disease chances to be uppermost, it is likely to become general and unusually mortal. Indeed, if we look carefully into the nature of diseases, we shall find them often distinctly correlated with some evil or morbific condition of mind. It is usual in medical circles to consider a psychic disorder as insanity; and, accordingly, psychiatry is a term for the professional treatment of insane persons. A critical inspection will show that there is much mental disorder not recognized as such, and that numerous types of physical disease are occasioned by it. The passions disorder the whole body; anger disorganizes the blood; fear enfeebles the ganglionic nervous system; despondency deranges the digestive process. When the head is sick and the heart faint, the body will become disordered. The weakest part will be the first to manifest it. The body, like a chain, is to be measured by its weakest link.

All this being true, the converse is equally true. The universe - from the Supreme Being to the humblest creature, or even material substance - is the theatre of life. What we call death is an incident, not a principal feature. A *whole* person is a person in health. An invalid is only a part of an individual, and is more or less dead while living. Health is the harmony of the physical organism - harmony of the mind with the body, and harmony of both with external conditions. It is every person's right, and every person's duty.

The seat of health is in the soul. It is sustained and promoted by the will. Love is the life of man, Emanuel Swedenborg affirms; and a true knowledge of ourselves confirms the statement. To preserve life in its integrity, this vital principle should be kept uppermost. There is no truer way to assure wholesome conditions of mind than by the exercise of charity - the neighborly, paternal affection described by the Apostle Paul. Perfect love, or charity, "casteth out fear"; and as fear is tormenting, the effect follows the cause. A loving person, other conditions being equal, will be a healthy person.

Faith is often flippantly commended, and as flippantly contemned and even vilified. Perhaps this is because we have but little comprehension of what faith is and means. It is the ground of what is hoped and expected, one writer explains; and is active through love, as another says. It is no mere passive credence, but vigorous confidence - the *elenchos*, or earnest conviction of what is not seen by physical sense. No knowledge can be its own foundation, but is based on something higher. Faith, however, the voluntary and even wilful acquiescence, is what lends sanction to knowledge and raises to certainty and conviction that which without it might be mere delusion. It is not knowledge, but a resolve of the will to admit the validity of knowledge. [Fichte]

The imagination is that energy of the mind by which its works and wonders are

accomplished. It creates; it invigorates; it eternizes. It is no mere fabricator of ghost and goblin appearances, but an evolver from the interior world of ideas that antedate all things. By its operation, Eades constructed a bridge and Le Verrier discovered a planet. It "bodies forth the form of things unknown," and places sublime, vital truth within every one's reach. It is a spirit of truth, taking the things of heaven and showing them to such as have eyes to see, ears to hear, and a heart to understand.

With these auxiliaries of the Divine world, mind thus strengthened and enlightened may boldly set out on its mission to achieve. It may thus "heal the sick, cast out devils, and raise the dead." This is a rational expectation. We may not realize this ideal as we might; but the way is open, evidences are accumulating, and to the true soul all things become possible. We do right to live up to what light we have, though it be only a doubtful twilight; but we should not, like bats and owls, consider it the true scientific illumination and scoff at the more glorious noon-day. Our minds is our *all*, the noblest of our possessions; and it fixes our life. By it we communicate with the higher and have authority to control the lower.

Mind is doubtless the chief factor in the art of healing. We know that it engenders disease; and it is the sole agent by which we may hope to confirm and establish health. Certainly it is in and with all that we do, and we are therefore right in expecting confidently that it has to do with all that relates to the weal of man. "All things are possible to the one that wills."

(*Mind*, October, 1897)

The Pathology of the Emotions

- Alexander Wilder, M.D.

[[From a Lecture as a College instructor in the 1860's or 70's]]

Our purpose now relates to the connection of the ganglionic nervous system with pathology. The field is a very wide one; it extends over the whole world. It is our task to comprehend what little of it we may in brief compass, with reference, however, to the occupying of the whole of it. So much has been claimed that we must either show plausible right or retire from the positions assumed.

It has been insisted that every vital phenomenon depended upon the normal action of every ganglionic nerve tissue distributed to the several organs. The semilunar ganglion being the first structure from which the rest proceeded, their integrity depends vitally upon its soundness. Whenever disease exists in a bodily organ, whether brain, spinal marrow, heart, lungs, liver, stomach, spleen, kidneys, intestines or integuments, it must logically follow that such disease is directly associated and derived from a morbid condition of that part of the ganglionic system entering into its composition. It is but a pathology at second hand which consists principally of effects of morbid and abnormal action. The duty of the

physician is to explore to the source. His business is to give relief rather than a verbose diagnosis.

We must acknowledge the difficulties of this endeavor. Many seem to imagine that in every case of sudden or unexpected death, it is within the power of medical science to demonstrate a sufficient cause, and to point out in this structure or that part of the organism the reason why the individual could exist no longer. This is a great mistake. I do not believe much in these positive positions. The more brutal and bestial a man is in asserting them, the less I believe that he knows. The bulletins issued while President Garfield was lying disabled at Washington were often untrue. The medical and surgical treatment disclosed that no master of the healing art was present. Professor Esmarch confirms this judgment. A similar verdict must be passed in the case of Gambetta. I have no faith in the expert testimony as the revelations at the necropsy in the case of Guiteau. If there was no other ignorance, the men concerned make too much effort not to know except by means which they permit.

Dr. Copeland long ago remarked that "changes may take place in the nervous system sufficient to cause the most acute disease, or even to subvert life, without being so gross as to be demonstrable to the senses." To be sure, men now peep through microscopes; still, the declaration is true. A considerable percentage of known lunatics dying insane, exhibit no sign or appearance of altered brain-structure. The blood and nervous substance are the primitive and essential instruments of all organic functions; and accordingly, disease and morbid predispositions must be referred to the vitiated condition of the blood or lymph, or to derangement of the nervous system. It is probably safe to assume that the blood never would become vitiated, except the organic nervous system was first affected. This may take place at one point or another; in the abdomen, chest or cranium; and the cause may be varied. Dr. Murray of London has accordingly shown us that emotional diseases especially should be referred to this department of the nervous structure.

In all ages it has been the practice to connect the emotions with the internal organs which are supplied from the ganglionic system. Thus the heart is said to feel the pungency of joy or grief; the brains to experience mental anguish; the bowels to yearn with anxiety. In the Assyrian Tablets the liver is also indicated as being moved by exultation and depressed by misfortune. The spleen has been employed to designate anger, melancholy and hypochondria; probably in accordance with that figure of speech which applies the name of the container, as a cup, glass or bowl, to that which is contained. Again hypochondria itself is named from the region beneath the cartilage of the breast; and melancholy means black bile. We call certain ailments hysteric or denoting an affection of the womb, and our phrenological friends have gone further and named their technic phrenology, from *phren*, the diaphragm, in which the ancient Greeks indeed supposed the interior consciousness, the vital spirit and the emotions, to have their seat. Paul also so uses the term as including discretion and acuteness. "Be not children in understanding, but in evil be as children and in understanding be perfect."

The sensations of hunger and thirst, craving for stimuli, love of light and exercise, the impulse for pure air to breathe, the sexual passions, are all the results of changes going on at nervous centres and expressed by visceral sensations which we call emotions or appetites. What we call ease, comfort, good spirits, the enjoying of life, are all conditions incident to the ganglionic nervous system. In health our emotional susceptibility exists as

a pleasurable consciousness; in disorder, the spirits are unpleasantly affected and the mood of mind depressed and disturbed.

The leading emotions which ordinarily seem to produce healthy excitement in men are such as hope, joy, mirth, gratified affection or ambition, the feelings attendant on success of any kind, what is called peace of mind, contentment. Those, on the other hand, which seem to be depressing and injurious are the feelings which accompany disappointment, despair, some kinds of anger, general distress of mind, including grief or sorrow or losses of various kinds, fear, timidity, terror, apprehensions, the feeling of inability to cope with difficulties, and the wounded self-consciousness of sensitive persons who consider themselves slighted. Emotion of some kind is associated with every thought, word and action. Sometimes the emotions can be influenced by the will, but more generally the will is either overcome or already weakened. They vary at different periods of life, as the peculiar tempers of children, the strong individual attachments of adult life, and the new phases which they assume in more advanced years, abundantly show. The sex modifies them; the envy, jealousy and capriciousness of women, and the ambition, daring and other passions of men, are largely to be accounted for in this way.

It is usual to attribute epilepsy, shaking palsy and the various insanities, to disturbed action of the cerebro-spinal system; but I do not consider this as going to the root of the matter. It is certain that analogous symptoms are produced under emotional impulses. When no restraints or insufficient ones are imposed upon emotion, we witness many abnormal facts. Foolish fears are no longer dismissed; the uprising of morbid feeling are not controlled; and vain imaginings, groundless fears and absurd suspicions take possession of the mind. The viscera, blood vessels and involuntary muscles all are morbidly influenced, leading to disturbances in the processes of nutrition, circulation and secretion and absorption. For example, the effect of fear is to paralyze or to disturb the action of the heart, as its peculiar intermittent action and sharp rapid strokes of suspense will show. Anxiety long continued will lead to a slow action of the heart and weak pulsation, and other abnormal phenomena. A sudden shock to the feelings has induced the heart to cease acting, or to excite it to so violent motion as to injure the valves. Terror may paralyze the heart; so, too, will sudden joy. Rage produces prae-cordial oppression, and has been known to bring on angina pectoris. Nervous persons are liable to severe throbbing of the arteries on occasion of mental perturbation; the abdominal aorta pulsating violently and often giving great alarm. The smaller vessels are also often affected, as by hyperaemia or pallor - these sometimes coming and going in turns. The act of blushing is always directed from the ganglionic system. In certain conditions of religious fervor the blood has actually made its way through the engorged capillaries and transuded from the skin. In certain emotions the hair will stand erect and the skin become curiously furrowed.

The secreting glands, however, seem to be more demonstrative. The salivary glands are often influenced in this way; appetizing food inducing a copious supply, while depression of spirits, great mental anxiety, terror, nervousness, intense apprehension, all check and even vitiate the secretion. The dry, clammy mouth of the young speaker is an example. Rage will render the saliva poisonous. It is more than likely that the poison of snakes is more or less due to the influence of paroxysms of fear or anger; and perhaps, the saliva of rabid animals is more or less contaminated from the like cause. The sweat-glands are also influenced by emotion, generally increased.

The mammary gland affords a notable illustration of the power of emotion to

influence a secretion. The child is well or ill according to the quality of the milk; it suffers when the mind of the mother is anxious or her spirits depressed. Medicines as well as poisons act upon the sympathetic system; and the child is generally disordered when the nurse is medicated. A whisky-drinking, or beer-guzzling woman alcoholizes the nursing infant. The wife of a carpenter saw her husband assaulted with murderous intent; a moment later she gave suck to her child, then in health, producing convulsions and speedy death. All the passions and sins of a woman work their way into her milk.

The glands pertaining to the sexual system are equally sensitive in their way, and respond to the various emotions with a readiness like electric communication. Secretions are excited to unwonted activity or checked; and it may be well to remark in this connection that as much diligence should be exercised in regard to thought as to act. A very large ratio of the nervous, choreic and hysterical disorders to which youth and adults are subject can fairly be imputed to inordinate contemplation of erotic subjects. The evil thoughts, Jesus declared, are what defile the man. We add: they impair the intellectual energy, weaken the nervous system, and destroy the health. A large harvest is reaped by medical charlatans, and impostors of every school of practice, off the unwary who have erred in this matter of imagining.

The lachrymal glands, however, are the most responsive to emotional excitement. We have indeed sometimes imagined that they were under the control of the will. The stomach exhibits the greatest sensibility to such agencies. It is very vascular, and the blood vessels are freely supplied from the solar plexus in its immediate neighborhood. Offensive objects or even the thought of them will nauseate or otherwise disturb it, as everybody knows. They will even arrest hunger. The effect of excitement on the digestive process is equally familiar. Emotions of one character will arrest or pervert the secretion of gastric fluid; those of an agreeable nature will stimulate the flow. Most dyspeptics are serious or solitary at their meals. Those who find life a painful conflict suffer distress from the peculiar sensations at the gastric region; there are often a peculiar faintness and sense of sinking, and food is swallowed with difficulty.

Dr. Browne of the Newcastle Lunatic Asylum observed four patients, one of whom had the sensation of light in this region of the body, and the others complained of darkness there. We might propound some curious questions in this matter, for there is much behind it. Again, many persons are low-spirited and melancholy when their food is digesting, and become immediately cheerful after it. When the stomach is unable to digest its contents there is emotional distress. With such persons there is more or less irregularity of the bowels; they often are menaced with diarrhoea and even dysentery. Persons of a sluggish and melancholic temperament are liable, under depressing emotions, to constipation. The form of insanity called melancholia is characterized by this condition. The liver will become large and congested and the evacuations pale, when there has been continued anxiety or excitement. In other cases, where there has been great mental distress, there will be copious secretion of bile. Others, when passing through mental suffering are subject to haemorrhoids.

The liver and the emotional nature are indeed very intimately associated. It is influenced by every emotion, and the disturbance of the pulsations is attended by singular and wonderful influence over the mind. Many persons have a "bilious attack" every time the mind is affected unpleasantly; and jaundice is sometimes produced by sudden or severe emotion. While we are laboring under the influence of fear, anxiety or other

emotions of this class, there is likely to be a material derangement of the digestive organs. The individual has a dejected aspect; his movements are languid, his eye dim, his natural force abated, and his attention is easily concentrated on the cause of distress, whether real or imaginary. He is unnerved and fears the approach of difficulty; he shrinks from strange society, and is apt to let the sensations in his disordered organs absorb his attention, greatly increasing his distress. The tongue becomes coated and is often tremulous. Appetite succumbs and sleep becomes unrefreshing; seeming to leave the sufferer more weary and exhausted than before. In other cases there will be copious discharges of vitiated bile.

The disordered conditions of the ganglionic system not only induce a disordered action in the various internal organs of the body, which interferes with nutrition, but there is more or less interference with the action of more remote parts. The functions of the cerebro-spinal system are impaired, the individual becomes less able to bear up against anxiety, is jaded and less able to work at his usual business; and in time the memory and mental faculties become disordered. It is difficult to fix the attention on objects of interest and duty; the mind grows confused, and the whole physical system weak and depressed.

It is ill for a man who has been actively engaged for a lifetime to give up his pursuits for the evening of life. He exposes himself to the liability to fall into this very mental and physiological condition. Idleness is the devil's agency, in an old person as well as in a young one. The constitution of human beings predisposes to more serenity and cheerfulness at this period of life; the capacity to enjoy is greater, if more passive in its character. Yet the sadness of the old, the reluctance of those about them to let them do what might be of interest to them, even to grudging them a long evening time before taking the final sleep - is a very dark feature of our civilization.

Many of the modern disorders of the kidneys and urinary organism are also to be attributed, to emotional and other disturbances of the ganglionic system. Bernard divided the sympathetic nerve in several animals, and produced saccharine urine and copious accumulations of aqueous urine. We notice the same thing in hysterical patients and individuals when very anxious, for one reason or another. Beneke found that under a languid and depressed state of mind there was a diminution of urea and urates. Begbie perceived that great depression of spirits produced oxalic acid; and that acute mental distress was characterized by uric acid and urates.

The sexual system is most decidedly affected by emotion. The periodical functions in the female sex are markedly influenced by sudden or depressing agencies. The male who has secluded himself from the other sex, or has exhausted his nervous energies by mental strain, or by cares of business, or has little affection for his conjugal mate, is more or less impaired in function.

Amenorrhoea is liable from depressing emotion or sudden shock; excessive flow from exciting anxiety; even menorrhagia, and severe pain are not uncommon. The unborn child is a frequent sufferer. Teratology owes much of its literature to this cause. So with the whole category.

The organs of the man which receive the principal shock suffer the worst from emotion, are the digestive. When a surgical operation is contemplated, or a great labor to be encountered, the stomach should be fortified. In the woman, the womb and its auxiliary organism receive the full mischief. Hence she feels all woes and all delights from that organism; and the hysterical outbreak is to be attributed to that fact.

In so far as the mind is influenced by the body, the condition of the ganglionic system determines that of the emotions. The intellectual faculties themselves derive their zest and power of action from the action of the sympathetic nerves which are supplied to the blood-vessels of the brain. The extraordinary supply of blood to the cerebrum has been already noticed. In every cell of every ganglionic tissue is a little capillary from the artery, and of course a fiber of the ganglionic system with it, by means of which the emotions influence the cerebro-spinal system.

Fevers, of whatever character, afford the most convincing evidence that the ganglionic system is the seat of disease. The stomach will not retain its contents or desire food; the liver ceases to produce healthy bile; the intestines and kidneys betray that the body is not in health; the action of the heart is hurried or oppressed; the lungs expire less carbonic acid. The cutaneous secretion is also affected, and all the vital forces are impaired in fever.

In cholera, the phenomena are of the same kind, but differ in degree. The fatal depression in this disorder consists in the complete annihilation of action of all the vital organs. It may, however, be imitated by pressing the solar ganglia upon the fore-part of the vertebral column. The collapse in cholera and the cold stage in intermittent fever have much in common; and the reaction is often characterized by febrile symptoms. This syncope is sometimes so intense as to kill the patient outright, with no other symptom. In Bengal, instances have been known of cholera patients "knocked down dead as by lightning." During the Crimean War, the English troops experienced a fearful mortality from cholera, in the form of cyncopal asphyxia.

Dickens, in his "Household Words," in 1887, describes what he denominates "Cold in the Coat." "It is bitterly cold - that clammy, deadly cold of these climates, against which no clothes seem able to protect you. It is a cold which is not felt in the chest, nor hands, nor feet, as our cold in Europe is; but it is sure to strike first at the stomach. You were well just now; and, trying with all the philosophy at your command to be jovial under difficulties, suddenly you are seized with agonizing pains just below the chest. In vain you try to make light of it. You are obliged to lean for support against the first thing or person at hand. Your extremities have become chilled and useless - you sit and double yourself up, hoping for warmth and quiet; at last you lie down and writhe in the intensity of your pain. If you are driven to take brandy (hot brandy and water is best), you feel a peculiar sickness for some minutes, and then the pain slowly subsides; but it leaves you stupid and depressed for hours afterward, and trembling and nervous.

"The only way to give yourself a chance of escape is by winding some 20 yards of silken or woolen sash tightly around your loins and abdomen. It is the custom of the country - the dress of the peasant and the prince; and you will soon understand that it was not adopted without a reason. This was the commencement of that sickness which carried off numbers of our troops. The doctors called it cholera; it was only cold."

The evidence that this attack was a shock at the solar ganglion seems to be almost incontrovertible. Its difference from common intermittent fever, appears to me to be chiefly in degree, rather than in the nature of the assault. Of course, I give the talk of malaria no special consideration; nor does it deserve any from intelligent individuals.

Any change of the relation of parts, such as follows tapping for dropsy, the birth of a child, or even the removing of an internal tumor, will also produce shock, syncope, and sometimes death.

Persons die from over-exertion; animals taxed beyond their endurance, birds driven irresistibly by the wind, fall dead. Individuals in the height of passionate feeling, statesmen and others, have died at the moment of anxious endeavor. The extravagant excesses of college athletes and prize-fighters involve a like danger. Fear and fright are familiar causes of sudden death.

Unfortunately, we are overrun with a prodigious variety of names for disordered states of the body, till real pathology is likely to be lost sight of. A prominent symptom commonly fixes the name or title of the case. An excessive secretion of urine is diabetes; and so we have asthma, apoplexy, dysentery, and a swarm of designations, often very convenient, yet affording occasion for the idle to follow a routine treatment.

Good medical authority upsets many of the definitions. Apoplexy occurs without stertorous breathing or rupture of a blood vessel, or any lesion of the brain. Abernethy believed that, in tetanus and other nervous affections, it was a most material point to operate on the brain through the medium of the digestive organs. Again, these nervous disorders are much mixed. Apoplexy and epilepsy will pass by insensible gradations into each other. Neuralgia, chorea, tetanus, anesthesia, and paralysis have been observed in the same patient. Mesmerized persons sometimes on being restored to normal conditions, exhibit symptoms of these complaints.

The sicknesses of the poor and their defects of nerve-structure are to a preponderating degree the result of bad or insufficient nutrition, and so are gangliasthenic. Hypochondriasis is the manifestation of a disordered nerve tissue, which produce the sufferings from causes which we denominate imaginary. Indigestion is a common accompaniment, and it is liable to pass into the form of insanity called melancholia. The energy of the solar ganglion and that of its accessories is impaired, and so the brain and stomach are rendered incompetent to the discharge of their normal functions. The same state of things occurs among women at what is called the change of life.

Insanity is a disease of debility, and insane individuals are liable to all varieties of perverted and enfeebled action of the ganglionic centers, such sensations as fullness, heat, cold, emptiness, sinking, are common with them.

Neuralgia, angina pectoris, asthma, pertussis, are all nervous complaints, existing in many cases independently of any primary affection of the brain or spinal cord. Neuralgia is a frequent accompaniment of the hysterical temperament. Angina pectoris is a disease of the nerve-tissue of the thorax or heart, spasmodic asthma is the result of abnormal action of the pulmonic plexuses. Pertussis is the sequel of a disorder of the superior cervical ganglia. So we may run the rounds.

Dysentery is primarily a disorder of the nerves of the intestines. The leprosy of the East, elephantiasis, is referable to conditions of the great sympathetic. The disorders of the old are generally to be attributed to defect at the organic center. But it is not necessary to go further.

To repeat the words of Dr. Davey: "The ganglionic nervous system may be said to constitute the bond of union, both in health and disease, between all parts of the corporeal fabric - to link together organs the most remote as well as those most contiguous; to bind into one harmonious and dependent whole each and every tissue and structure we possess. The study of it alone, either as physiologists or pathologists assures us in the oft-quoted words of Pope,

"We are parts of one stupendous whole."

"It must now be obvious," says Dr. O'Reilly, "a thorough and comprehensive knowledge of the laws and connections which govern and regulate the animal and organic nervous system is indispensably required by every medical practitioner. Such, in reality, being the Alpha and Omega of medical and surgical science. It is the foundation on which a permanent superstructure, capable of containing a universal knowledge of the nature of diseases, as well as a true explanation of the *modus operandi* of therapeutic agents, can be expected.

"It is, to use the words of Prof. Martyn Paine - what will ultimately distinguish the scientific from the superficial physician.'"

(*The Word*, vol. 16, no. 6, March, 1913)

Psychic Therapy

- Alexander Wilder, M.D.

"An Arabian hospitality to the suggestions of ancient tradition, as to the adventure of modern thought, belongs to genius as its insuperable trust." - *D. A. Wasson*

As materialistic reasoning in one class of minds converges to the extreme dogma of physical agencies and no more, a law as of polarity develops the conviction of a higher energy which inspires all life and enables all activity. Doubtless, there is a necessity somehow for both points of view, and a superior wisdom that comprehends them both within its scope. But we, with limited vision and faculties incompletely evolved, are hardly able to grasp that conception, and so remain more or less circumscribed within our own range of thought. It will be well for us, nevertheless, if we are willing to admit that real truth is higher and broader than we conceive, and so are correspondingly modest in our assumptions.

The real entity of moral being is the soul. It is this which wills, perceives and feels. Closely allied with the corporeal structure in every part, it prompts every action, and through the bodily organism is made conversant with what is external. Critically speaking, we do not possess souls, because we ourselves are souls. It may be hard to explain or demonstrate, but it is by no means irrational to believe and to contemplate the soul as the real selfhood, to which the body is adjoined, and that it has its subsistence distinct from the body. It is, indeed, the former and the governor, and by its forces the body preserves its integrity. Nor is it too much to presume that it has within itself a prescience which may divine the truth and even anticipate actual discovery. As every part of the universe, like an organic structure, is dependent upon every other, there must be a common sympathy between them, and the soul belonging with them necessarily participates in that sympathy, and may accordingly perceive their phenomena and operations. Truth is to be known subjectively as well as objectively.

It was long a belief among the various peoples of the earth that the Healing Art was of divine origin and character. If man himself sprung from a Divine Creator and parentage, he should resort for the remedying of ailments to the source of his being. The priest and the prophet were consulted as interpreters of the supreme knowledge, and the wisdom of the philosopher was held to include a science of maladies. As the individual came to know his own soul, he would perceive that the source of healing virtue exists within himself. We have had accordingly, in the different periods of history, accomplished men who taught, in one form or another, that there is a method of cure which transcends drugs and potions, and is co-existent with every person. It is a procedure, as they affirmed, to be employed through mind, effecting its results by the agency of the unseen forces which subsist and keep in order the whole corporeal nature.

Suggestions of this kind were made by those who were esteemed as the Fathers of Medicine, and even by Hippokrates himself. Living when philosophy had come to the flower with Ionian peoples, he was familiar with the teachings of Pythagoras, Demokritos, Herakleitos and their immediate successors; and he fully accepted the belief of supernal agency in all visible manifestations. "When the eyes are closed," says he, "the soul sees everything that goes forward in the body."

This sentiment seems to have received a more definite form about the first years of the present era. Athenaeos, a native of Pamphylia, afterward living at Rome, was a philosopher as well as a physician, and founded a school of disciples. He rejected the old notion of four elements - fire, air, water and earth. They were only qualities of matter, he affirmed. W. F. Evans remarks of him that he "revived the Platonic theory of the existence of an immaterial, active principle, called pneuma, or spirit; and the state of this principle was considered to be the source of health and disease. A medical sect was founded under the name of Pneumaticists or Spiritualists, whose practice was based on this principle.* Jesus, the Christ, seems to have adopted, or rather to have conformed his practice to that theory, and without deviating from it.

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* The ancient Eclectics took their rim from the Pneumaticist teachings.

Many of the examples adduced in the Gospels, making allowance, perhaps, for some exaggeration by the narrators, appear to be confirmatory of this hypothesis. The paralytic at Capernaum, the man with the withered hand, the daughter of Jaeiros, the demoniacs - those whom their faith made whole may be named as examples.

After the establishment of Christendom, the treatment of the sick fell into the hands of the clergy. They became the lawyers and the physicians, and were such till after the Renaissance. Then came gradually many changes.

The great innovator was Paracelsus. Dr. Charles Creighton describes him as a man of originality and genius, who broke the dead level of tradition. He severely denounced polypharmacy, the poisoning of patients with mercury and the purging or bleeding of them to death. The indication of the true remedy, he insisted, was perceived in the mind. The physician "must above all be in possession of the faculty which is called intuition, and which cannot be acquired by blindly following in the footsteps of others; he must be able to see his own way. You must be able to do your own thinking," says he, "and not merely employ

the thoughts of others. What others teach you may be good enough to help you, but you must be able to think for yourself."

He depicted medical men as constituting five classes: the disciples of Galen, the Empiricists, those who cure by employing their will-power, those who make use of spiritual force, and those who cure by faith alone.

Several of his maxims are very important. "There is a great difference," says he, "between the power that removes the invisible causes of disease, and which is magic or superior knowledge, and that which causes merely external effects to disappear.

"As far as the patient is concerned there are three things required of him in order to expect a cure; his disease should be a natural one; he should have a certain amount of will, and a certain amount of vitality. If these conditions are not present, no cure can be effected. It is not the physician who heals the sick, but God, who heals him through Nature, and the physician is merely the instrument."

"In a case of sickness the patient, the physician and the attendants shall be, so to say, one heart and one soul."

"A physician who is true to his own higher self will have faith in himself; and he who has that faith will easily command the faith of the people."

"Determined imagination is the beginning of the highest achievements. Fixed thought is the means to the end. I cannot turn my eye about with my hand, but the sternly-fixed imagination turns it wherever it will. If we rightly understood the mind of man, nothing would be impossible to us on earth. The imagination is invigorated and perfected through faith, for it really happens that every doubt interrupts the operation. Faith must confirm the operation, for faith establishes the will. The art might be perfectly certain, but because men do not perfectly imagine and believe, they are uncertain."

Paracelsus had numerous disciples. Among them were Henry of Netherheim, known as "Cornelius Agrippa"; Johann Faust, made immortal by dramatists; Van Helmont, and, later, Rademacher of Germany.

An utterance of Van Helmont seems to cover the ground, "There exists a certain relationship between the inner and the outer man," said he, "and the superior power must be diffused through his entire being; but it is more energetic in the soul than in the body, and a mere suggestion will rouse it into activity."

In the early years of the eighteenth century the doctrine of psychal therapeutics was taught in one of the principal universities of Germany. George Heinrich Stahl had been court physician to the Duke of Weimer. He was also a graduate of the University of Jena. In 1694, at the earnest suggestion of his friends and fellow students, he became professor of medicine at the University of Halle. He now prepared his great work, *Theoria Medica Vera*, or true Medical Philosophy, published in 1707. It was an earnest protest against the materialistic notions that had become common among teachers and writers upon medicine. He believed with Des Cartes, that all motion and activity imply and require the aid of a spiritual agency. All voluntary muscular motions are of this character; for none of the muscles is a force, but only the instrument of a force. It is equally true, he affirms, accordingly, that the unconscious and invisible physiological movements and processes are *Effects* of which the soul or spirit is the producing cause.

The health of the body, he declared to consist in the conservation and maintaining of the fluids in a state of integrity and perfect mixture. This condition was the effect of a cause, and that cause must be non-material and rational soul,

He recognized two morbid conditions; one a plethora or overfulness, and the other a depressed condition of the fluids. Every disease was produced from the reaction of the soul against the morbific agent; and the symptoms, all taken together in any given case, only represented, therefore, the succession of vital movements. Hence the physician should either do nothing or direct his efforts to aid the soul, this being the actual *vis medicatrix naturae* to restore the body to a normal and healthy condition.

He and his followers depended largely upon *placebos* and strenuously opposed the use of active drugs, including opium and Peruvian bark . Bleeding, emetics and such like "remedies" met little favor at their hands.

This psychal entity, the soul or *anima*, corresponds closely with the *archaeus*; and also more or less with the principal called "nature," to which Thomas Sydenham so strenuously referred his causes.

Stahl was thus the reviver of *animism* in Germany. The theory met with distinguished supporters in France, but was there considerably modified. Stahl treated of no principle intermediate between the soul and the body. Barthez, however, propounded the theory of the vital principle or formative force existing between the superior intellective element and the physical structure. He held the position of Consulting Physician to Louis XVI and Napoleon. He published a book entitled *Nouveaux Elemens de la Science de l'Homme*, or *New Elements of the Science of Man*. In it he asserted distinctly the animistic doctrine of formative force, and opposed strongly the theory which would explain the phenomena of life by physical or mechanical laws.

Frederich Hoflmann, the comrade of Stahl, retained his professorship at Halle over fifty years. He was the latest of a line of physicians which had extended through two centuries. His professional reputation was very high; the Emperor Charles VI and Frederick the Great consulted him. But his was the true professional spirit; he depended upon his stipend at the university for his living, and took no fees for his professional services. Nor was he restricted by frivolous ethical notions. He was a pharmacist, and sold medicines, of which the formulas were secret, and so remained after his death.

Hoffmann was a philosopher of the school of Leibnitz, the alchemist and reputed Rosicrucius, whose special dogma was that of "pre-established harmony between the soul and body" - that each was conformed to the other by adaptation, which was adduced in itself, as it were, apart from the other. He endeavored to construct a theory and practice of medicine in analogy with a doctrine which should harmonize and interblend the animistic and spiritual views of Stahl with the materialistic notions current with other teachers.

After the fashion of the time he based his medical tenets upon an elaborate theory of the universe. He taught that there is a universal principle superior to every known element. It permeates all things. We inhale it from the atmosphere; it is the source of life and preserves all animate beings alive. It becomes assimilated in the brain, and so forms the *pneuma* or "nervous fluid," by which the body is sustained.

In regard to practical medicine, he and his colleague were in substantial agreement. His works had much favor. They were several times republished, and were translated into other languages. A maxim of his would seem to be in harmony with the famous lines of Boerhaave: "Avoid medicines and physicians if you value your health."

As theories of medicine have changed repeatedly all through the centuries, like the views in a kaleidoscope, each claiming superiority for a season and always giving way to new dogma, it is significant of scialism, that any one shall expect to refute the psychic

hypothesis by sneers, and it is an unwarrantable encroachment on personal rights to make remedial treatment in accordance with it, illegal and liable to civil prosecution. Men will worship God even though such worship be contrary to statute law; and they will adhere to the method of healing in which they believe, even though unworthily treated, despoiled of their goods, incarcerated in prison, or punished as malefactors at the scaffold. Not the diction of a court nor the voice of a majority can convert what is wrong into what is right, or what is false into what is true.

The increase of schools, teachers and practitioners of psychic healing indicates more than a mere craze. There is conviction in it. Those who believe in it are not simply besotted visionaries. They are men and women as rational as any of us, and they are as able as the most scholarly to bring out argument not easy to controvert, supported by Holy Writ, logical reasoning and actual good results.

What is more, they believe in their methods; whereas very many who denounce or sneer at them are physicians that have little confidence in their own modes of medication. Oliver Wendell Holmes, when he made the sweeping declaration that the entire assortment of drugs was injurious to mankind, voiced the sentiment of a large body of the most intelligent of medical men. He would not deny what the ablest and most distinguished teachers and practitioners have repeatedly affirmed: that the current methods employed by them had annihilated no disease, but, on the other hand, had added to the number, and often rendered disease more deadly.

The modern schools of psychic therapy certainly afford results better than this. They do not profess to act adverse to physiological law, but to apply it rationally and normally, consistent with facts and principles which we may know and intelligently accept. Those who have studied medicine and the descriptions of disease are aware that disorders are often caused by mental emotion; that fear alone will occasion insanity, paralysis, uncontrollable perspiration, cholerina, jaundice, sudden decay of teeth, anaemia, skin disease, erysipelas and eczema. Sir Francis Gallon declares that mental shock produces cancer. Certainly I have known examples in which the individual, while apparently in good health, met with distressing experience, and afterward succumbed to this affection. Every notion has its peculiar mode of expression in bodily conditions. Every false religion makes unhealth of body. Mind translates itself into corporeal tissue. Why need we demur at such a statement when we are told so often that the converse of it is true? It certainly is not illogical. If this universe is ruled and held in existence by force and law, then that force and law must be intelligent, and, of course, alive. It must be the real being of and from which all things that exist are offshoots. It is accordingly perfectly reasonable to presume and believe that individuals may and do come into harmony and closer communication with the life and essence which create and sustain the universe. If we can bring rain and lightning from the sky, it is perfectly rational to believe that we can attract, absorb and assimilate vital energy from the great source of life. It may be by faith, not an idle and speculative belief, but the wilful reaching forth of the mind and consciousness toward that which is higher; or it may be a sober, intelligent self-discipline which brings the individual at one with the forces of nature. Medicines, modes of exercise, regimes and even amulets and peculiar ceremonies may be found salutary in the way of effecting such an end.

It may be, however, as Henry Wood describes, that while these magnificent results are possible, the great obstacle to the attaining of them is generally "because the average man is inclined to vacate the control of his being, put his body into the keeping of the

doctor, and his soul into the care of his pastor."

Under such circumstances, it becomes necessary to deal with subjects and conditions on the plane where we find them. Till individuals can subsist on angels' food they must eat bread and the fruits of the earth. So, when they cannot communicate, whether by faith or health-imparting thought, with the higher fountains of health, they will seek for healing medicines for their maladies, and in the fury of intolerable pain they will hurry to the dentist for deliverance from an aching tooth. Many of us are too weak of mind for these higher things. Yet to those who would persecute those who labor to heal disorders after this manner, I would repeat the words imputed to the Rabbi Gamaliel: "If this cause and this work be of men, it will come nought. But if it be of God, ye cannot overthrow it. Refrain, therefore, from these men and let them alone, lest haply ye be found to be fighting against God."

Even as Paul exhorted to covet earnestly the best gifts and qualifications, there may yet be shown "a more excellent way."

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Origins of Animal Magnetism

- Alexander Wilder, M.D.

(About one year before Doctor Wilder passed away he gave me a package, saying that it contained the result of his considerable studies; that the papers were scripts of lectures which he had delivered when he held the chairs of physiology and psychology in a Western College. [Syracuse? - *dig. ed*.] The readers of *The Word* will now have the benefit of Doctor Wilder's careful studies. They cover numerous topics related to physiology and psychology. These subjects are presented in Doctor Wilder's inimitable and characteristic style, and though these lectures were written many years ago, they will be as new and instructive and interesting to the readers as they were to Doctor Wilder's students. Each article is complete in itself, though related to that which follows, and all form a consecutive and connected whole. - Ed. *The Word*)

It is important in all endeavors to give cognizance of your ideas to others, to have your vocabulary carefully defined. One is often ingeniously misrepresented, and his views paraded as having been controverted, when the other had only succeeded in having the last word, and had employed the opportunity to misstate the ideas of the first and to refute the notion which he had himself created or perverted. I hesitate often to go into controversy, knowing that it never convinces the partisan, but chiefly serves to give occasion for the inflicting of pain and injustice. We are here to learn, rather than to argue; there can be no real victory for us, except the gaining of ideas and information, that we might otherwise fall short of.

I appeal to you, therefore, in advance, to accept from me here the definitions which I give; and with them prosecute the subjects which we are considering. I shall endeavor

to keep clear of technical language all I may, for I am more in love with my mother tongue myself, and believe you to be also more familiar with it. To name diseases with imposing Greek names and the organs and functions of the body with Latin ones, is rather the foppery of science than its necessary clothing. It savors, too, of secret societies. It neither means superior learning nor greater modesty.

The country of Thessaly in Greece, had the distinction of being the earlier seat of the Grecian or Hellenic religion. Mount Olympus, where Homer makes the home of the gods, was in Thessaly. What is called the Heroic Age, began then. A hero was a half-god, a divine man, who had a god for one parent, and a human being for the other. The god most worshipped in Greece was Apollo. He was the god of the Sun, of music, the harmony of the Universe, of prophesy and of medicine. Let it be remembered that medicine, prophetic intuition, and musical harmony are really the same function. It was in Thessaly where Apollo served as a shepherd, and learned music, medicine and the art of prophesy. Every temple of Apollo was therefore an oracle, a medical school, an harmonic institute and a hospital.

A tribe or caste of men in Thessaly were denominated Centaurs. Let me give the name the corrector form of Kentaurs. We have many legends and notions about them. One is that they were half-human and half-horse. The poet Pindar so describes them. The fact inside of that is as follows: The Goddess universally worshiped was the Heavenly Venus. This is a Semitic name meaning Mother. It was varied by different tribes. In Thessaly she was called Hippa, which has about the same meaning. Her priests were also called Hippoi. It also happens that *hippos* is the Greek word for horse; and so we may perceive that a poet describing a creature as human and hippian, or hero-like, was only employing a pun to express a tribe or race of priests.

Professor Lesley of the University of Pennsylvania has helped to elucidate the story of these Kentaurs. The word *tor*, seems to be Hebrew or Phoenician and to have a host of meanings. It is a mountain and a rock. Hek-tor was lord of the mountain; Tyre and Syria, the region of mountains and rock. Religion comes in here. The summit of the hill or mountain was made sacred to God; and was temnoed, or marked out for a temenos or temple: a sacred precinct, or enclosure. The trees were sacred and might not be cut; holy men resorted thither to contemplate, or receive influences from the divinities to whom the *tor* or mountain was dedicated. Zion, Gerizim, Gebel, Lebanon, Olympus, the Capitoline Hill of Rome, were all holy hills where gods abode.

The Hebrew name for priest is Kohen, Kone, or Kan. In Arabic this word means a prophet; in other dialects a priest. A Kentaur is then, a mountain-priest, one who officiates at a holy rock. Why at a rock? The Bible tells of "great stones" where worship was celebrated. There was one at Gibeon; another at Beth-Shenech; Samuel set up one, calling it Eben-ezer, and Jacob another, naming it Bethel. There was a black meteoric stone at Mekka; one at Tyre; one at Paphos; one on Mount Ida, each of which represented the Greek Goddess, the Mother of us all.

These stones we are told were *empsuchos*; had souls, and moved as having life. We are familiar with such stones now days. The magnetic iron-stone abounded at Magnesia in Thessaly, where also flourished the Kentaurs, and priests of the rock, the mountain and the mother.

Mountains and rocks as we all know, have more or less hollows or caves. As the groves in the hills become "God's first temples," so the caves in the mountains become the

sanctuaries for religious worship. The name *cave* is Hebrew as well as English, and means among other things, the female organism, and so by synecdoche, a mother. The cave denoted the womb of the universe, the mother of gods and men. Cybele or Kybele is therefore the Great Mother, and the Goddess of the Cave. The dark recess, the sacellum, the Holy of holies, is the same, all ancient initiations were observed in caves, or dark halls which were regarded as such.

The Kentaurs are described by Pindar as the sons of the Hippa'e, or priestesses of the Goddess Hippa, the Great Mother; and as living in Magnesia, where the magnetic stone took its name. They lived in holy caves, we are told.

The God Apollo was a shepherd in this country of Thessaly. Falling in love with a nymph named Koronia, she became the mother of Aesculapius. The child was carried to the Kentaurs to be reared and taught. These Kentaurs, like other priests, had much to do with the education of youth.

The most famous of them was named Cheiron. He was celebrated as a lover of justice and skillful in music. Hercules, Aesculapius and Achilles were all his pupils. He was also accomplished in surgery. Aesculapius became so proficient that he healed deadly diseases and brought dead men to life. He afterward was worshiped as the special god of healing. He had a daughter, Hygeia, who became the goddess of health. His priests were called Asklepiods, clear down to later periods. Hippokratos was one of them. Though born in the island of Kos, and instructed in medicine by his father, he made his home in Thessaly, where he died about one hundred years old.

Another name for priests in Thessaly was Daktyli. One tradition says there were five of them, but more frequently they are reckoned as ten. The word comes from *deka*, the Greek and Aryan term for ten. They are described as skillful workers in iron and experts in sorcery. They were musicians, too, and we have dactyls in poetry. Thus again, music and magic, expertness in higher accomplishments, all go together.

We have gone through a mass of ancient mythology, the details of which I hope have been carefully observed. We have noted that the first region of science, art and religion in Greece was Thessaly. Here were the chief gods, the most famous priests and philosophers, the earlier scientists, the teachers of musical harmony, skill in iron and the healing art.

The old writers say that sorcery was generally pursued in Thessaly; but we must remember that the Greek word pharmacy meant sorcery. As in the middle ages the person skilled in medical preparations was named and considered a witch, so in old Greece and other countries the medicine man was called a sorcerer. While priests of the favorite worship carried on the business, they were called *iotroi* or Leaders. When a later religion superseded the former, the obnoxious names came with the change and the old names acquired a bad meaning. The old deva is a god with Hindus and a devil to Parsees. The magician was sacred originally, but became a sorcerer under a new worship. The witch was witty or wise; but when found not to be orthodox, the wisdom became the "Black Art."

The loadstone or magnetic iron was found in Thessaly. It was believed to possess divine properties, and accordingly fragments of it, and rings made from magnetic iron, were carried to the temples and holy caves to be used in worship and treating the sick. Pliny says of it, "The sluggish hardness of the stone has received from nature feeling, and as it were, a heart in the magnet." Images of the gods were made out of it, because the magnetic motion represented life. The legend says that the old Kretan Father-God

swallowed his children as fast as born: but was deceived by being presented with stones wrapped in swaddling clothes. These being magnetic, were enabled to promote the deceit. Wedding-rings were made not of gold, but of magnetic iron; the soul in the metal being regarded as divine and certain to bind together the two. Gold is now depended upon for that; instead of the ancient love-god Cupid, we have the modern one, Cupidity.

Plato compares poetry to the penetrating power and marvelous strength of magnetic rings. Pausanias tells of an iron throne of Apollo at Delphi, near where the priestess sat to become inspired. The Persian religionists were prompt to learn that magnetism is identical with fire and light. "Fire gives knowledge of the future" says the Avesta, and "also science of loving speech." The sacred fire was electric or magnetic; it is said that there was a device in the Hebrew temple at Jerusalem by which the wood on the altar was made to take fire without kindling.

"Such mottoes gladly we proclaim,
How amber, first in childish wonder rubbed,
Teaches us next to turn magnetic globes,
Till Joyfully we view the course of stars,
And the wild shapes and comets double-tailed."

So we perceive that Nature's Divine Revelations had disclosed to the ancients that electricity exhibited by amber, was identical with magnetism in the loadstone; "that the same force governed the stars and their motions, and is the one force of the universe."

All this was taught in Thessaly. Orpheus they said, brought them the knowledge; kept it in musical harmonies; inculcated it in religious rites, and embodied it in Pythagorean philosophy. Where magnetic phenomena are most observed we have most of science, better ideas of the healing art, a more vivid conception of the spiritual and supernatural.

Apollo, Esculapis and Hercules were old magnet gods. Now we have another, Hermes. He had a staff, that Homer tells us of:

"With which he the eyelids of mortals closes at will, and the sleeper at will, reawakens."

This is the magic staff, Homer tells us again. Magnetism and magic belong together. The old prophets of the Bible carried such staffs; and the rod of Moses was unequivocally one.

It is time to dig out into daylight. Let us then understand that anciently, religion included science and especially the healing art; that the magnet and its peculiar mysterious properties, and their relation to light, heat, electric phenomena and spiritual facts, constituted an important element in this science; that it was the ancient magic and exercised by persons regarded as at once prophets, and priests.

We have indicated the Kentaurs and Daktyls as priests of Thessaly; and Cheiron as the chief of the Kentaurs. In old story, we may bear in mind, every name had a meaning. In the mythology, the powers, functions and agencies were personified. So the Daktyls, were ten priests who wrought in iron and performed magic rites. Some writers say that there were five of them; others ten - five male and five female. They were sorcerers, diviners, makers of letters and spells. They invented music and discovered fire. They had extraordinary magic power.

How simple all this sounds when we write it in English. A daktyl is a finger. There

are five of them, when I hold up my right hand; ten when I employ both - five male and five female. The two sets are opposed to each other in nature as active to passive, positive to negative, south to north, male to female. They will work iron, perform rites, make letters, and we perceive, too, that they have the property of the wand or magic staff of Hermes and the prophet Elisha; they will put to sleep and awaken from sleep.

The ancient Greeks had another name for these magnetic, magical dactyls. They called them *Telchines*, from the verb *thelgo*, to touch, to stroke, draw softly over, to put to sleep. The drawing of the fingers softly over the passive person, diffuses upon them a peculiar ether, exhaled from the nervous system of the other; and commingling with the person's own nervous exhalation, produces first an equilibrium, then quiet and repose; and in this quiet and repose the worn-out elements are repaired.

Cheiron, the Kentaur priest of the mountains, who dwelt in a holy cave, is the personification of the five Daktyls, *cheir* is the Greek word for hand; and hand denotes power and energy everywhere. I repeat that ancient healing was said to be done by the hand. Hippokrates speaks especially of Cheirourgia, as a means of cure. The word meant the act of doing by the hand, manipulating. The cutting and contusing operations for a time were called by other names. Surgery related to massage, stroking, manipulation.

Where people did not talk Greek the same regard was had to the hand and its healing powers. A hand with the thumb and two fingers extended was the symbol of healing. It is always the right hand. The forefinger bore the name of *medicus* or the physician.

We perceive that the character of magnetism was anciently well understood, and that its ramifications and correlations were equally well known. The human endowment was perceived to be closely allied to the quality in iron and crystals. It was also known to have close relation to faith, or will, or to sympathy and antipathy. In each of us is implanted a kindly feeling, an attraction to such as are beneficial and of wholesome relationships to us; and a spontaneous antipathy to others. We sin against ourselves, the laws of our being, to resist these conditions.

Faith, too, comes in here, close down to the secret principle of life. It is a function of the will, an outgoing of the purpose. In faith is enfolded all that we wish and hope to realize; it is what Aristotle calls the *elenchos*, the perception, conception and realization of things not seen - I have read many authors in magic and alchemy; but I find them all concentrate right here, "The true magic is in the secret, innermost powers of our soul." The energy that calls these powers into action and sets the will into full operation upon them is faith. Wherever there is real science, there magic has its throne; only it is to be cognized, it cannot be found by the senses alone, from books and teachers. It cannot be acquired by all the powers and energies of the soul that reside in the brain; there must be the fullest coordination with that divine man that dwells at the pit of the stomach.

Paracelsus has taught us much in regard to this matter. "The exertion of the will" says he, "is a great point in the art of medicine. Determined imagination is a beginning of all magical operations. Every imagination comes out from the heart; for this is the home of the little cosmos, and out of it the imagination goes forth into the great cosmos. The imagination alone is the means of fulfilling the intention. Fixed thought is a means to an end. If we rightly understand the mind of man there would be nothing impossible to us on earth."

Faith, he assures us, establishes the will and confirms the imagination. Because

men do not perfectly imagine and believe, they are uncertain.

Von Helmont followed close on the same doctrine. The physicians he said were sons of nature; those only, however, who understood the science of fire. Herbs, he declared, acquired an extraordinary power from those who gather them. If this be so it may be that the uncertainty of many drugs is explained. It may be too that the triturations which so characterize homoeopathic practice, constitute the secret of certain dynamic potencies in their medicines. We all know that drugs that one man finds beneficial another can do nothing with.

The mineral waters are regarded as medicinal because of their magnetic virtue. The peculiar magic or magnetic property in medicinal substances constitutes their remedial power. Chemistry does not teach this; perhaps cannot. It finds like elements in the food which nourishes us and the poison that kills. The secret potencies tell no tales in the crucible; they disclose no secrets to the microscope. The empiric and the scientist stand side by side; neither is in advance of the other, except it be the empiric. He may know that such is the fact; but the scientific man knows not why it is. Here comes in, perhaps, the ministry of faith: at least that of the superior knowledge.

(*The Word*, vol. 12, no. 2, Nov., 1910)

Magnetism and Physiology

- Alexander Wilder, M.D.

[From a lecture as a College instructor in the 1860's or 70's]

We have set forth the beginnings of medical history as shown that the first teachers and practitioners we find in the Hellenic Greek mythology. It has been mentioned they were the priests of the Great Mother or Heavenly Venus. They bore a variety of names, among them Hippae, Hippo Kentaurs, Kentaurs, Telchines, Daktyles. They lived in Thessaly, although many of these names are found in Thrace, Asia minor, Krete and elsewhere. Heracles, who was a Hellene god, and Aesculapius are reputed to have abode there and learned music, science and the art of healing. The chief Kentaur, or priest, was Cheiron, whose name implies that he is the personified hand; as Dactyls were personified fingers. The art of healing was by manipulation, stroking gently with the hand, employing a magic rod, or a magnetic ring. It was called Cheirurgery. After a time ointments, mineral waters and magic herbs were added to the pharmacopaeia. In due time a practice of medicine grew out of it all; but not till long after the Christian Era was magnetic manipulation supplanted; if indeed, it ever was.

The magnetic principle in stones, crystals, iron rings and human hands, was regarded as the original of fire. Indeed, certain individuals in trances declared that they saw flames that did not burn, surrounding magnets, crystals and certain human beings. "Fire," says the Avesta, "gives knowledge of the future, of science and amiable speech." The Dactyls, it is said, discovered fire. They invented letters; taught the cultivation of the

soil, practical magic arts, and particularly the art of healing. They discovered minerals and healing herbs. There were five of them.

I would learn not to be afraid of this word magic. It is an old Aryan word, which related to powers and forces not known to us commonly. I know not that it transcends in any way the sphere of natural law; if we understood the natural law well, we would all be magicians. The term was originally used in ancient Persia and Assyria to denote the knowledge and religious rites used in worship. The letters of the alphabet, the characters representing the stars and heavenly constellations, the manipulations of chemistry, the chants and hymns of worship, have all been known by that name. There is both white magic and black magic. I think, however, we shall not have much difficulty in ascertaining what they really meant.

I suppose that if we bring the idea down to its present principle, magic relates to simple force, that energy in everything which enables it to act and exhibit phenomena. It is a question whether we can ascertain it with most certainty and accuracy, from the physical side, and with ordinary means and faculties, or by diving into the very laws of being itself. Modern science assumes to deal with every-day facts and mechanical exhibitions, giving little attention and sternly refusing to hear evidence beyond. It has Bacon for its apostle, and will not hear anyone that should rise from the dead. I am inclined to accept the words of the Hebrew Psalmist: "The Stone which the builders rejected the same is the head of the corner." Philosophy will certainly excel science as an unfolder of the secret powers of human nature. It is in philosophy, if anywhere, that we shall find out the nature and laws of force. If we confine our observations to effects only, we shall always inevitably be unknowing as to the cause; and liable from mental inertia or weariness, to throw all idea of causes out of our categories.

I have more than once indicated the agency called magic to be identical with the forces known as magnetism. This is true so far as nature is concerned; when we go up higher, the force, the former, the producer of results is the imagination.

Be a little wary about depreciating this great energy of the human soul.

It is the force which proceeds from the will, takes the thought and gives it form. When it is projected into physical nature, it becomes the creator, making everything which we know about.

I do not intend, however, to keep up in that department of the subject. In fact, I allude to it for the purpose chiefly of enabling a definite conception to be formed of the subjects which we are to handle. I am aware that those who have come here generally expect to be physicians, not philosophers. It was impossible for Galen and Hippokrates and men like them to do so much; indeed, the physicians that were not philosophers were often slaves that were employed in dispensaries, who looked at tongues and foecal digestions, and thus prescribed, hardly knowing or thinking of anything else.

The magnetic force is the principle of motion and polarity. Now, in the last analysis, there is no such thing as matter. Do not be alarmed at this; the air which fills this room could be extended through all space, and all the matter in space could be compressed into the minutest molecule. So far as we know matter at all, it is an objective something permeated by a subjective; the subjective being force. Take the force away, if it were possible, the matter would no more exist. There is no such fact as color in the world about you; the idea, the conception - all that there is of color - is inside of your own head. You think that light is most abundant at mid-day; the wise and observing owl knows better. To

him the moon is a blinding darkness; but nature is in all her glory when the Prince of Darkness has gone under the western horizon. When you endeavor to criticize philosophical knowledge, be as clear-seeing, as clairvoyant, as the sapient being that utters mellifluous screeches to make night musical. At least, emulate the majestic tom-cat on a backyard fence, who loves night better than day.

No magnetic force could operate in a particle of matter, except it was of a nature allied to it. If fire and light were not in your eyes, no sunshine or electric light could make you see. The force in the molecule and the molecule itself are but as two opposite conditions - one like a male, and the other like a female. Force is the real entity; matter in its last analysis, but points of dynamic force. In points there are no dimensions, no length, breadth or thickness. Then, of course, reasoning from the standing-point of materialism, matter at the last is nothing. From our point of view, it is force, and that force everywhere and omnipotent.

In the Hebrew Kabala force is of and from Divinity. Numa Pompilius, King of Rome, as Pliny tells us, constructed an electric battery and used it to destroy a monster named Volta, that ravaged the country. Light is the first force, say the Kabalists. It is invisible, however, till it takes objective form. When it does that it exhibits at once the phenomenon of polarity; it is magnetic. It pervades the molecules and they crystalize. It enters a metal and it shows attraction and repulsion; it pervades albumen and it becomes full of living substance. Indeed, the light is itself life at the first; and so everything it permeates becomes a receptacle of life; indeed, to be very precise, magnetism itself is life. There is no death in this universe; nothing but life in one form or in another. When we say death, we are making use of relative terms.

Herakleitos called the magnetic force fire. Bear in mind that pure fire does not burn. It is only a gross manifestation that does all that. Bulwer Lytton represents Mejnour as suggesting that this principle of life should be made its perpetual renovator.

When we are able to add the magnetic force, the ethereal fire, to our present supply of animal life, we are operating to this very end. In animal magnetism we infuse an ether, a fire, a light, magnetic force, into the physical system of another.

Dr. Beard, somewhat elated, tells us that all this is the work of imagination. He speaks more wisely than he knows. It is imagination, not a fantasy, however, not an unreal something, but the most stupendous fact of our existence. Our imagination is the Omnific God in us, creating man in his own image and after his own likeness. At the bottom it is the power of the will. Its application is directed by intelligence, by intuition and higher reason; its reception is made operative by faith.

The therapeutic art of magnetism is therefore purely psychical. It is a technic derived from our own human nature. It is no marvelous rending of the heavens, no attempt at the monstrosity usually denominated miracle, no calling up of devils from their glowing sulphur-home. It is a simple employing wisely and intelligently of the powers and forces in and about us. It is the operating of the faculties which we each possess; the calling of our own inherent nature into the work of healing and being made whole. We have good Bible authority for what we are talking about. "Daughter, thy faith hath made thee whole; go in peace." "All things are possible to him that believeth."

The whole human body with the laws and functions incident to it, is called the human system, and very correctly. The organism pertaining to nutrition is called the nutritive system, the organs of digestion are the digestive system; the glands and their

accompaniments constitute the secerent or secretory system; the lungs make the respiratory system; the brains, the spinal cord, the various nerve-ganglia and nerve-fibres constitute the nervous system. Our human system is a group of systems constituting one harmony, an integrity, a whole.

It will be the province of others to discourse about the principal systems of which the body is constituted; to show you how they are constituted, what are their respective functions, what disorders are incident to them, and how these may be remedially treated. I shall desire not to encroach in any of them; but as science after all is but truth, and truth always relates to a common center, there is unavoidably a reciprocal crossing over the lines, when there may be no unworthy intention. I shall endeavor to keep close to the nervous system and its offices, its relations to various bodily and mental conditions and the facts whether physical or intellectual which come in this association. There will be enough to learn this well.

The nervous system, so far as we now understand it, is comprised in two grand divisions, distinct in their structure and functions, as well as in their relations to the interior being. The cerebro-spinal axis is the part most treated about in textbooks. It consists chiefly of the cerebrum or gray brain, the white fibrous tissue connected with it, the cerebellum or back-brain, the pons varolii, the various ganglia which constitute the sensoriums, the medulla oblagata, the medulla spinalis, and the various cranial and spinal nerves. So far as we know the office of these various structures, they are the agents of sensation, intellection, purpose and activity. We feel, we perceive, we contemplate, we resolve, we act. Any defect or disturbance of these various operations is regarded as a nervous lesion or derangement; and when it interferes with the normal activity of the mind, it is denominated insanity or imbecility. It is usual in Germany to designate this department of the medical art Psychiatric - literally, soul-healing. In this country the more extensive title of Psychological Medicine is preferred. I presume that every sensible person here will agree that the physiology of the soul and its relationship with the body, with those which are normal and those which are abnormal, will be the better idea.

The brain and its accompaniments do not, however, constitute all that there is of the nervous system. They are relatively superficial, in a certain sense external, outside of the real entity. They do not originate or even elaborate the vital or nervous forms; but only receive it and operate with it. In fact, the brain does not make the man; but the man makes the brain. The nervous structure which sustains the body and makes activity possible is entirely another affair; and on that other structure the brain with all its ganglia, fibers and nervous appendages, is vitally dependent.

The physiological, the biological and, I opine, the psychical center, must be referred to that curious structure commonly known as the sympathetic or ganglionic nervous system. We cite Von Helmont. This must be allowed, for he is the father of modern medical practice as well as its philosopher. Deleuze says of him: "Von Helmont was a man of genius, who created epochs in the histories of medicine and physiology. He first turned out of the beaten highway of Galen and the Arabs, and showed the way of life. He first recognized the vast activity of the stomach and its dominion over the other organs; he saw that the diaphragm was the central point of the living body. When he contemplated the total of things and enquired into the causes of their alternating influences on each other, he found in all bodies a general cause, an especial activity, which their creator had impressed upon them, and through which one acted upon the other. In regard to this

especial activity, we propose to speak at a later day. This is his dogma in regard to the central point. The sun-tissue in the region of the stomach is the chief and essential organ of the soul. There is the genuine seat of feeling as the head is that of memory. The proper reflection, the comparison of the past and the future, the enquiry into circumstances - these are the functions of the head; but the rays are sent by the soul from the center, the region of the stomach. The isolated recognitions of the future, and that which is independent of time and place, belong solely and alone to the central heart of the region of the stomach. Notwithstanding this, however, the feeling soul is not enclosed in the stomach or in a bag, or as the grain in an ear; the body has her chief seat there. Thence proceed the light and warmth which diffuse themselves through the whole body; thence the power of life which prevails in all the organs."

Dr. Justinus Kerner calls attention to the fact of a contradiction which we often experience. There is a double sentiment in regard to many matters. Thinking with the world around us, we approve of a certain matter when from the more delicate intuition within us we condemn. "If you examine further," says Dr. Kerner, "you will find that this external life is the dominion of the brain - the intellect which belongs to the world; while the inner life dwells in the region of the heart, within the sphere of sensitive life, in the sympathetic or ganglionic system."

Dr. Kerner relates that he stood by the bedside of a dying man, in whose throat the death-rattle could be distinctly heard. The man addressed him: "I feel that my life has passed from my brain to the epigastric region; of my brain I have no more consciousness. I no longer feel my arms nor my feet; but I see inexpressible things - things which I never believed; there is another world." As he said this he expired.

This would seem to confirm the experience of Von Helmont when he tasted the preparation of aconite; that he no longer felt and thought with the head, but with the region of the stomach, as though consciousness had now taken up its seat in the stomach.

In short, all the functions, digestion, circulation, absorption, secretion, and the nutrient and vital functions generally, are carried on under the influence of the sympathetic nervous system, and without the concurrence or coordination of the brain. They go on when we are asleep as well as when we are awake. The warmth of the body is maintained from the same source. Instinct, common alike to men and animals, has its seat there; and indeed, becomes less acute and reliable when the brain and higher intelligence are developed.

No part of the body is without its contribution of fibers and ganglia from this system of nerves. The distribution is absolutely universal. It is impossible to determine, with our present knowledge, the mass of the ganglionic system. It does not fall short of that of the cerebra-spinal system; and indeed, we feel warranted in declaring that it constitutes a great part of the volume and weight of the whole body. Its plexuses are about every important organ; it permeates if it does not actually constitute the substance of the glands; its branches accompany every artery, every cranial and spinal nerve almost; it is essential to the life of all.

In our embryonic history, the body seems to begin with this nervous structure. The chemistry of zoosperm is nervous. Fatal dissections demonstrate that the first-formed center of the sympathetic system is the great semilunar ganglion in the region of the diaphragm. It is no outcome or outer growth from the cervical nerves or ganglion of ribs. The ancient Greeks denominated the diaphragm, the *phrenes*, and regarded it as the seat

of understanding and emotional nature. It may be our place therefore to take from our phrenologists their distinctive name and give it to our own discussions; phrenology, the science of the constitution and functions of the solar system of nerves.

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ANIMISTIC MEDICINE

- Alexander Wilder

Mens agita molem. - *Virgil*

In former years of the eighteenth century the doctrine sometimes known as animistic Medicine was taught by a distinguished teacher in one of the principal universities of Germany. George Ernst Stahl had been Court physician at Weimer till the establishing of the University at Halle in 1693, when he accepted the appointment of Professor of Medicine. He resigned this position in 1714 to accept the appointment of physician to the King of Prussia. His celebrated treatise, *Theoria Medica Vera*, the true Medical Philosophy, was published in 1707. His doctrines were for many years received with favor by many among the most intelligent physicians of the Fatherland.

Along with Stahl at Halle was his friend and competitor in dogma. Fredrich Hoffman, who also propounded a system demanding attention. He evidently desired to occupy a middle ground between the scientific materialism inculcated at the university of Leyden, and the spiritual theory of his colleague. He was a disciple of Leibniz, and, his notions corresponded very closely with the dogmas of that philosopher. His distinguishing peculiarity was the concept that the nervous system controls all the motions and conditions of the body. He taught that there is an *ether* existing universally through space, which originates and sustains all life. It is breathed in from the atmosphere and permeates all parts of the body. It accumulates in the brain and there generates a *pneuma* - spirit, or nervous fluid, which vivifies every part of the corporeal framework. He inculcated accordingly that our health depends upon the maintenance of a proper tone in the nervous system; diseased condition being produced by *spasm*, or excess of tone, and by *atony* or want of tone.

Stahl, on the other hand, appears to have entertained the philosophic views of Des Cartes. He regarded health as consisting in the integrity of the fluids of the body, and considered the anima, or psychic essence, as causing such integrity. All motion implies a moving cause essentially distinct from the object which it moves. Voluntary motions, it is easy to perceive, are directed by the thought and will. The unconscious and invisible physiological movements are no less the result of the impulse of this life-principle. Hence, every pathologic affection is the result of the reaction of the soul, or life-principle, against the morbific agent; and the several symptoms in any given case of disease, taken as a whole, only indicate and represent the succession of vital movements.

Stahl accordingly laid down the following maxim: "If the movements of the animal

economy depart in any respect from the normal mode, then the physician should understand that it is his duty to calm them, or to restrain them, or to excite them: in a word, to act upon them conformably to the natural indications. It is of the highest importance to him to have constantly in view the natural synergy of the soul, in order to show himself the minister rather than the governor. In other words: they physician should study to follow the movements and tendencies of nature, rather than believe himself authorised to attempt something without having regard to her tendencies."

Accordingly, in his system of anthropology he declared that the soul presides directly over the corporeal organism, from the first moment of individual existence, and that it continues to sustain and direct the physiological functions till the connection and correspondence is sundered by death.

As some of our modern schoolmen are not certain or settled in conviction as to the entity of the soul, they are prone to consider this theory as not well established. On the other hand, Mr. W.F. Evans, in his exposition of Mind-Cure, declares that the proposition that the soul acts directly and without any intermediate principle is undoubtedly an error. He suggests that there is a spiritual body emanated or projected from the nervous system, which performs these functions. This difference, I am of opinion, is only in appearance, and is chiefly due to the different meanings which individuals give the term. The world "soul," though often used to designate the highest mental element, more properly signifies the selfhood or individuality. I do not possess a soul as something distinct from myself; I am one by virtue of my own egoism. Stahl evidently held this view. He attributed vital functions to the soul. He explained disease accordingly as its effort to rid the moral and corporeal nature of morbid influences, the soul acting in the matter with respect to the end of self-preservation.

No one teacher, however, originated or elaborated this doctrine. Van Helmont in Holland and Paracelsus in Switzerland both had already uttered analogous sentiments. "The will is the first of all powers," says Van Helmont. "In man the will is the fundamental cause of his movements." Though himself a chemist, and skillful with medicines, he often found that the virtue of the remedies had been imparted by his personal influence, and that the sick were frequently cured by his presence and will alone. It is proper for us to use the means which the experience of the ages has taught us, he used to say; but there is a higher principle, he insisted, which should attend our endeavors. "There exists a certain relationship between the inner and outer man," said he; "and the superior power must be diffused through his entire being, but it is more energetic in the soul than in the body and a mere suggestion will rouse it into activity."

Paracelsus asserted a similar doctrine with his characteristic vehemence. A physician must be a philosopher, he declared, possessing the faculty of intuition, able to see his own way, and having the natural qualification for his calling. "He should identify himself heart and soul with the latter, and this cannot be done without charity and benevolence."

"There is a great difference between the power that removes the invisible causes of disease, and which is magic or the superior knowing, and that which causes merely external effects to disappear, and which is psychic, sorcery and quackery."

He says again: "As far as the patient is concerned, there are three things required of him to effect a cure. His disease should be a natural one; he should have a certain amount of will, and a certain amount of vitality. If these conditions are not present, no cure

can be effected. It is not the physician who heals the sick, but God who heals through nature, and the physician is only the instrument."

"A powerful will will cure where doubt will end in failure. The intrinsic character of the physician may act more forcefully upon the patient than all the drugs employed. If the patient is waited upon by persons who are in rapport with him, it will be far better for him than if his wife or attendants wish for his death. In a case of sickness the patient, the physician and the attendants should be, so to say, of one heart and one soul."

Indeed, when those who are about an individual are expecting and contemplating his illness and death, there is an occult influence operating to produce such result. It is not right to be unduly apprehensive.

"Determined imagining is the beginning of all the highest achievements," Paracelsus declared. "Fixed thought is the means to the end. I can not turn my eye about with my hand, but the imagination sternly fixed turns it wherever it will. If we rightly understood the mind of man, nothing on earth would be impossible to us. The imagination is strengthened and perfected though faith; for it really happens that every doubt interrupts its operation. Faith confirms the operation, for faith established the will firmly. The act might be perfectly certain; but because men do not perfectly imagine and believe, they are uncertain."

I am aware that in the modern scientific creed the miracle holds no place of honor, but that what is denominated "law" is held to be supreme. But this supreme law may not, consistently with good sense, be regarded as the force of a blind unreason, but as the energy of a dominant, intelligent Will. How that energy which pervades all things is directed by that will is a problem which we may not pretend to understand. We are cognizant, however, of three qualities commonly known as imagination, faith and volition. Each of these is a factor powerful in its way to disorder the body in its various functions, and of course it is more forceful to restore it and enable it to maintain normal conditions. It is the province of the imagination to create mental images, to form ideals, and to impart them to the understanding and moral nature. Faith is the energy or resolve by which we believe. Volition is the interior love and will objectified into active purpose.

The individual cannot be genuinely a *physician*, a person skilled in the knowledge of nature and of man, except he not only renders to empiric science that which belongs to it, but also gives to physchal learning that which is really its share. The mind, that which thinks and wills, is really the ego, and the body with its accidents and disorders, is the product of mind. In order, therefore, to comprehend how to protect from disease and to recover from it, we should be skillful in perceiving the agency of the mind in the matter, and how to employ it in the restoring of health and order.

Psychological Medicine, properly so called, is by no means an art or practice which relates solely or chiefly to lunatic asylums. A man is hardly to be considered efficient in psychology because of being an expert alienist. It a knowledge of the soul that is denoted, and souls are not to be studied and learned from the phenomena of the madhouse. They are to be known as human beings, both essentially and in their manifestations.

In the psychic principle of our being we recognize that element of our nature which is persistent, which preserves identity while the material particles which constitute the bodily organization are wasted and replaced. With that persistent principle we perceive the essential qualities of volition and understanding to be included, which make up the moral nature. As it sustains the body in its organic conditions, we are certain that these moral qualities have their influence upon the bodily health. Psychology, therefore, is prior to

physiology, and so of course to pathology. Hence the name which we give to a morbid state of body is *disease* or unrest, which is essentially a disturbed, unbalance condition of mind. The normal condition is *health* or wholeness, a state of being entire - body and mind in unison and harmony.

Of the obliquity and perversion of these moral qualities and the resulting abnormal conditions, our literature is full to overflowing. It has been suggested that if we were intimately acquainted with the molecules of the brain, and their respective offices, we would be able by their peculiar excitation to divine the actual thinking and purpose. Accepting this assumption, it can be no extravagant notion for us to endeavor by means of the morbid or disturbed condition of the bodily functions, to trace the corresponding mental condition which is its cause or its effect. "When the mental states are of a disordered and depressing character," says Dr. C.F. Taylor, "they occasion more or less disturbance of the functions and their physiological processes."

Every passion and quality of mind has its focus in the bodily organism. The memory receives knowledge as the stomach receives food for future digestion and assimilation. Wholesome knowledge is a powerful therapeutic. The door of the great Library at Alexandria bore the inscription: "Medicine for the Mind." It is significant that many literary men suffer much from indigestion, while as a general fact men who are devoted to science and mental culture are among the longest-lived. This evidently results from the way that study is performed. Torpidity of the mind enfeebles the digestive system, and renders the individual prematurely old. Substances which come in contact with the inner surfaces of the stomach affect the conditions or the mind. As the thinker feeds, so he will work. Inflamed stomachs, whether from hunger or disease, are excitatives of violent and even of murderous activity. Impatience, irritability of temper, and a tendency to destroy, are thus occasioned; and these in their turn react, disordering the stomach and even disorganizing the blood.

Melancholy suggests by it name a black, morbid bile, and that the liver and other organs working in concert with it are remiss in their functions of elimination. Insanity is attended by constipation, and great mental activity by a reverse condition. The nervous force of the bowels is in the head near the region which the phrenologists call "Hope," and it is certain that a congested condition at this point attends intestinal disorder. A despairing habit of mind, a disposition to forebode evil, is liable to affect the bowels morbidly. Even to think much of the ill actions of others, to judge their motives unfavorably, or to anticipate evil of them, or from them, will reflect upon the nervous system, disturb glandular action, and produce an unwholesome condition of body. It is not well to dwell upon past enjoyments, rather than upon present advantages or experiences. The past, both for ourselves and others, has accomplished its uses, and is, so to say, effete and to be eliminated. The "inward man," as well as the physical structure, requires to be "renewed every day."

The concentrating of thought upon any subject for an undue length of time, leaving other faculties relatively inactive, overturns the equilibrium of mental activity, and results in corresponding physical disturbance. Monomania is an effect of such causes. It is by no means improbably that many hobbies, insane notions and religious irregularities, are produced from such a habit of mind.

Joy stimulates the circulation of the blood and determines it toward the surface of the body. Anger also accelerates the circulation, but has the effect also of electricity to

disorganize it, even sometimes paralyzing the heart. Fear weakens the flow of the blood, making the complexion pale, and even ghastly. Sadness to a certain degree effects the same thing. The contemplating of a part of the body will cause the blood to flow thither in increased quantity, and increase its sensibility, sometimes to disagreeable results. Indeed it would not be difficult to frame a catalogue of mental disturbances and arrange them in a class with the bodily disorders to which they are allied.

The whole physical life is centered at the pit of the stomach, in the semilunar ganglion. This the point, the germ, at which the whole framework has its beginning. A blow struck there with sufficient force, as in the *coup de grace* at former executions, produces death at once. Every depressing emotion excites a sense of weakness at that point, which if continued will become actual disease. The impairing of the force of the will is always accompanied by deficient nerve-force, and the outcome is debility of the whole body. In chronic diseases, those characterized by nervous prostration and general weakness, disturbance at this region will be found to exist at the roof of the mischief. Every form of insanity is preceded by debility and enfeeblement of the ganglionic or central nervous system. Moral agencies, such as are set in operation by individuals of despotic temper when attempting to tyrannize over another, or by the endeavor to check or discourage in any manner a purpose upon which the heart is set, will debilitate the body. The innumerable glandular structures are all directly under the control of this particular nervous system, and so with its impairing or disturbance their functions become deranged, so that secretion is abnormal: "the whole head is sick, and the whole heart is faint."

The medulla oblongata, the first beginning of the brain and its efficient support ever afterward, is the part in the encephalon which is polar to the solar region of the body. The cerebellum is the structure upon which the muscular sense and power depend. It perfects the action of the cerebrum, converting thought into conviction and enabling the purpose to be carried into effect. Its influence is extended over the entire body, imparting warmth, energy and the sense of physical pleasure or pain. The spinal cord is the intermedial nerve-structure from which the various organs of the body are supplied and by which they are kept in touch with the encephalic region. Disease in any part of the body is indicated by a soreness or tenderness at its corresponding point in the spine. the pneumorgastric or vagus nerve is the direct physical medium of communication for the medulla and brain to the different structures of the body. The central or sympathetic nervous system influences the processes of organic life, and the pneumogastric nerve conveys the mental stimulus to the larynx, pharynx, esophagus, lungs, spleen, liver, stomach and other intestines. It unites the two great nervous systems, and carries messages of the will to the several regions of the body.

Every organ of the body has its focus in the encephalon, from which it is directly affected and which it affects in its turn. The intestines are thus influenced from the point classed by the phrenologists as Hope and Veneration, and indicate disorder by abnormal heat or coolness. The duodenum has its encephalic centre between the ear and angle of the eye, and when it is inflamed there will be a tender spot at that point. The liver has its focus in a region of the head situate between Cautiousness and Combativeness, a fact which seems to be confirmed by the peculiar emotional condition, the sadness and melancholy incident in hepatic disorder. The muscles appear to have their point of concentration in the region midway between Firmness and Self-Esteem.

When the cerebrum is disproportionately active, it exhausts the energy that is

needed by the cerebellum and other parts of the encephalon, and they are liable accordingly to fail in properly stimulating and invigorating their parts of the organism.

Nevertheless the power of the thought and emotional nature to enfeeble the body is far exceeded by their energy to heal the infirmities. Life is strength; death and disease are weakness. The influence of the mind to give life, delight and integrity to the physical organism is greater therefore than that of its converse to impair and destroy. As a factor to restore the body to soundness it is superior to all forms of medication, or even hygienic agencies.

Examples are numerous of cases of illness and recovery which were effected by mental causes alone. We know likewise that the confidence of the patient in the ability of the physician to treat him successfully is an agency for his recovering more potent than even the skill that may be employed. By bringing the will and imagination into action the more arcane forces of the nature are made effective to restore the involuntary powers of the body to normal conditions. It is not at all improbably that more persons are healed from this cause than by drugs, medicaments and other expedients that may be enumerated. Of course, it is not supposed or suggested that a maimed body, an extinguished eye or a defective tooth will thus be restored to primitive wholeness, but that ailments which the nerve-force, the circulation of the blood and glandular action can influence may be brought within the sphere of healing efficacy. Galen himself declared that hope and confidence were of more power than medicines. It need not be considered as an unwarrantable stretch of credulity that any of us venture to surmise that hope and confidence may be exercised in such a degree as to justify a dispensing with the drug. The struggle with diseased conditions is more or less a moral conflict requiring the moral faculties for the strife.

"The doctor operates by skill of character, rather than by skill of knowledge," Edward Spencer declares. "His insight is sympathetic rather than diagnostic. He enters into the life of the individual in his struggle with disease, sustains him and holds up for him his languishing right hand until the victory is decided." The influence of mind upon mind, whatever the name by which it may be called, is an agent to heal or to kill. Mighty works cannot be done when there is unbelief; mountains of difficulty can be removed when the faith is equal to it.

All this is embraced within the sphere of sound philosophy. That it is wonderful or miraculous does not mean that it is super-human. A person once denominated mesmerism miraculous because it enabled one to see without using his eyes. Yet the ability to see with the eyes is a phenomenon not less wonderful. The mind operates through the agency of the nerves, and by analogous reasoning we are warranted in the belief that it may also effect results without them. The sympathy of one individual will mitigate the anguish of another; hopefulness will arouse hope, and cheerfulness lift the pall of gloom. Health is a thousandfold more contagious than disease.

The *vis reparatrix naturae* is absolutely a mental or psychic quality. That which constituted us living personalities is potent to keep us such; that which enabled the body to come into existence as an organic structure is able to maintain its health. Freedom of mind and action are essential conditions, and God himself always preserves the freedom of the human will. Strength of body is actually an outgrowth of the mind; the greater the courage the stronger the muscle, the more active and healthful the functional activities. Remove the pathological condition of the mind, and the work of healing from disease is

easy.

Henry Wood aptly remarks that the average man is inclined to vacate the control of his being, put his body into the keeping of his doctor, and his soul into the care of his priest or pastor. Under the conditions we have we must deal with individuals on the plane where we find them. Till men can subsist on angels' food they will depend upon the fruits of the earth. So when they may not communicate, whether by faith or health-imparting thought, with higher sources of health, they will seek healing medicines for their maladies, and in the fury of intolerable pain will hurry to the dentist for deliverance from an aching tooth. Many of are too weak for higher things. Nevertheless to those who would persecute for healing by mental and moral agencies alone, the counsel of Gamaliel is directly pertinent: "If this work be of men it will come to naught; but if it be of God, ye cannot overthrow it; refrain therefore from these men and let them alone, lest haply yet ye be found to fight against God."

(*Metaphysical Magazine*, vol. 21, no. 7, November, 1907)

Excerpts from Medical Articles

[These are from transcripts of Medical Lectures of Wilder's while a College Instructor in the 1860's or 70's and published in *The Word*.]

- The Organ and Function of Hearing
- *Faculties of Mind and Functions of the Brain*
- *The Sense of Smell*
- *Phrenology and Phrenology*

From *The Organ and Function of Hearing*

.... In pre-natal life, the development of the ear follows the order of development identically as the various animals do. Man is in turn monad,[?] articulate, vertebrate. But though the organism is at different periods like the corresponding structure of certain animals, it is never employed in any such condition. It is only when the organ is perfect as belonging to a perfect human being that it is used at all.

Let us be careful about how we use words. A perversion of language is about as mischievous as perversion of morals, if the two are not identical. Many years ago I heard a professor announce that he would lecture on the diseases of the internal ear. Eager to learn on a subject which our textbooks are silent about, I was punctually present. Imagine my surprise and disappointment when he confined his discourse entirely to the meatus or canal extending from the outside to the drum of the ear. I could have told all that story

myself.

Some years ago a chap from the city of New Brunswick visited me to obtain some suggestions in regard to a patient. He had taken the job to cure a man of an incurable disease and wished me to tell him how to do it. Like most of that sect, he was overflowing with words; indeed, I was well nigh carried away with the flood. If he had lived in Noah's time, I think he could have beaten the General Deluge. As fast as I offered suggestions, he would catch the sentences from my mouth, and with a huge amount of talk, declare that he had said or directed the same thing. I wonder how a patient could survive his garrulity. It was about as bad as the doctoring of President Garfield. Not only was he, by his own representation, a physician of superior intelligence and extensive general practice, but he professed great skill in diseases of the eye and ear. He told a story of a cure that he had made. I inquired the seat of the affection. He replied: "the internal ear." I do not know but what that is about as far internal as many minds are capable of going; still, I formed an opinion of this individual which I never uttered. I have been compelled to form a very similar opinion of many persons equally pretentious, and what is as curious perhaps, of a very similar physiognomy.

The moral of these somewhat long stories is: be careful how you use words, and have the right name everything, even if it is necessary for the purpose to call a spade a spade. Be as careful not to debauch words as you ought to be with morals.

(*The Word*, April, 1912)

From *Faculties of Mind and Functions of the Brain*

The localization of the faculties having a focus in the brain has been alike the study of the phrenologist and the professed scientist. We have noticed the excellencies and shortcomings of the former, the imperfections of other speculations, and acknowledge that it is much easier to criticize and even overturn the opinions of others, than to build a better structure. In what we may suggest now, we have this fact before us and must accept the conditions. If we seem to draw largely upon the labors of the phrenologists, it will be because, while not agreeing with many of their ideas, we yet recognize what is valuable in their contributions to thought and investigation.

The science of mind, of soul, of brain, is the unfoldment of the great fact of human existence. I apprehend that it embraces the inner fact of things, - perhaps, the primal reality. Do not blame me if I seem, then, to halt as I endeavor to represent the matter. It is the attempt to speak of the human structure as mechanism, as a machine, whereas it is not a machine, but a living entity, abiding in a divine latitude . To do it well, one needs to be somewhat more than a man of letters and science; he needs be a prophet and a priest; perhaps a seer and hierophant. Such men are out of fashion nowadays. However, let us not measure by a scale of perfection the meagre product of everyday life. It is the sure way to become sickly, discontented and foolish. Yet ideals do exist, and we must approximate them or our work is certain to go to wreck. A wall that is not built with a reasonable regard to the perpendicular will fall as sure as there is such a thing as gravity. A government or an institution, or even a man that does not stand up straight, has its duration limited. Every

living man is a "revelation incarnated." He has one mission, that of order and harmony. "We are born enemies of disorder," Carlyle says. Even chaos seeks a center, and therefrom to operate as a system.

We may therefore take it for granted that the human mind centers somewhere, and as it centers, so the brain takes its order. If it is animal, all the lobes of the brain run toward the back-head so as to get inspiration and support from the passions of the body. If greed and reckless adventure are sought irrespective of right, the side-head broadens. So we may run the entire range. The ruling brain, whichever lobe, convolution or ganglia, will be very certain to make itself the focus and bring the various faculties thither as its servants. If this rule is itself disorderly, if it is an usurpation, the man, the character, even the physical constitution, will be more or less crooked, chaotic and abnormal; nevertheless there will be a sort of polarity to regulate him. Disease, evil and all sorts of bad working, are operated by the same force and to the same end that the very best itself spontaneously tends.

We talk about superiority of intellect when speaking of the great man; and as though faculties were parts of him. Now, faculties are capacities to do; intellectual powers; mental or psychic capacity for the leading kinds of soul-activity, as knowing, feeling, willing. Man is "infinite in faculties," Shakespeare tells us. This brings us to the consideration of what intellect means. Webster gives it first the popular definition: the part or faculty of the human soul by which it knows, as distinguished from the power to feel and to will; and then the philosophic meaning: sometimes the capacity for the higher forms of knowledge, as distinguished from the power to receive and imagine - the power to judge and comprehend. Intellection then, is intuition; and, what is more, intellect is itself morality. By morality, Webster tells us is signified the quality of an action which renders it good; the quality of an intention, a character, an action, a principle, or a sentiment, when tried by the standard of right. As right means straight and wrong is wrung, twisted, distorted, perverted, according to geometry, on every plane we can easily comprehend that morality means really this genuine straightness of purpose, which is only possible for real intellect to know. It is intellect from one point of view; morality from another. Indeed, to the selfish and the cowardly, truth is a hidden treasure, down in the bottom of a deep well. Yet all a man's virtues are recorded in his knowledge....

....The third convolution of the left hemisphere does the intellectual part of the talking; and it is hardly necessary to add, that writing is also to be included. There is, however, a center for each function. While talking, writing and drawing are done habitually by the left hemisphere alone, both hemispheres must be trained for musical performance; there must be a harmony between the two. One name of the goddess Venus was Arma or Harmonia - perhaps because she made the two sides concurrent and harmonious. Pianists educate both hemispheres equally; violinists, dissimilarly. Perhaps this is the reason that fiddling is generally a nervous irritant; the dissimilar of the training seems to excoriate and tear like the claws of an enraged cat.

The loss of the talking faculty does not, however, always involve the paralysis of the writing faculty. Persons who cannot talk are sometimes sharp in business matters; will play cards and chess, and even cheat with some ingenuity.

The parietal lobes of the brain are set down as the true centers of the will. Each point is associated with some action, as clenching the fist or grasping. Their irritation produces symptoms of epilepsy but no loss of consciousness. If these points are well

established, we can perceive that this part of the head is the seat of intelligent action, as distinguished from intelligence itself.

....We may accept many of the phrenological conjectures; yet know that there are numerous convolutions which no finger or measuring line can read. Fully one-half of the convoluted area of the brain defies every such endeavor. Broca has indicated an organ for the faculty of speech; which is a good beginning. His fellow-workers are willing to give that part of the brain at the front to intellect; so that we have some room for our own conjectures. As philosophers, we, too, believe that the intellect is in the head; not merely the faculty to perceive through the senses, but that of knowing principles. It is suspended above the head, Plutarch says, and touches only its extremest part. Accepting this view, which does not disagree essentially with the principles of Phrenology, and is acquiesced in by scientific guessers, we may safely say that the frontal lobes and top-brain are the mirrors of the mind, and its instruments in all matters. "A divine principle moves them," says Plato, "such as is in the stone which Euripides named the magnet." If so, then there is the analogue to magnetism in every part of the brain. I mean polarity. Each cell and convolution is one pole, having its other pole - where?

We have three ways to answer this question. We can be orthodox like the scientists, and grope. We may accept the demonstrations of the phrenologists; and, if you please, the experimenters in animal magnetism. I have been told of the conjectures of the former; and in the case of the latter, I fear that they, when making explorations, are impressed with their own preconceived opinions, and so put faculties in places where they were not before. I think our own consciousness and higher intuition, duly followed, will teach us correctly; higher faculties will not only control but exalt lower ones; higher knowledge will correct the opinions of inferior minds and open to real science. I look to philosophy, the art of knowing, to make known the truth in the matter; and as we become expert, we will be acute to perceive what now appears uncertain, and know where the real truth lies. This much: every organ of the brain is negative to a principle of the mind and positive to a function or organ of the body. The head and the thorax, the jaw and the extremities, the lower lobes and the viscera, will be found to correspond. How corporeal organization, the directing will and the comprehending intellect can be and act as one, is the point which we are endeavoring to set forth.

(*The Word*, Dec., 1911)

From *The Sense of Smell*

Smell is defined by Webster as the faculty by which certain qualities of objects are perceived through the agency of the olfactory nerves; and, in a secondary sense, as the quality or emanation from a substance which affects the olfactory organs. The word came to us from our ancestors, the pirates of Denmark, but does not need any extensive tracing.

The common hypothesis propounds that the material cause of odors is the presence of substances in the air which are in extremely fine state of division, or gaseous bodies. They enter the nostrils with the current of breath, and are absorbed and dissolved by the

mucus which moistens the Schneiderian membrane. This dissolving seems to be an imperative condition for olfactory perception. Water, however, gives no definite sensation of the kind; and the catarrhal disorders now so common, from the serous or watery secretions which they occasion, more or less extinguish such sensibility. The heating of an odorous body will increase the intensity of the scent.

The use of the function appears to relate primarily to the discriminating of qualities of food, its condition and the like. Carnivorous animals accordingly have it in the utmost perfection. It enables them to find and preserve the track of their prey. We observe the dog accordingly not only pursuing game with keen scent, but discerning the footsteps of his master among those of numerous other persons. It is said that the pregnant animal cannot be scented out and tracked by the hound. If this be so, then certainly the universe and all its laws take care for mothers.

The herbivorous animals also have power to discriminate, and unwholesome plants emit a disagreeable odor. Human beings seem to be less acute than animals. It may be because their superior intelligence exalts them above the lower sensibilities, lessening these that the energy may be saved for nobler faculties. It is certain that few of us can make use alike of all our sensibilities. Every power or knowledge which we acquire costs something which we would have possessed without it. We are all like Psyche of the fable and Eve of the parable: we are willing, for the sake of knowing, to cast away what we already have, although it be Eros and Eden. It is well that it is so. If we possessed an animal's joys and sensibilities, we must forego becoming, as Adam and Eve are said to have become, like gods. The baser, degenerate, starved-out human tribes, smell and taste with keenness, and even excel in hearing and sight. They rival dogs, panthers and vultures. But they are men only generically; not by any superior evolution of thought and faculty....

We can perceive but one odor at a time. In lower animals the sense appears to exist somewhere in the skin; and they display instincts which indicate this. Insects perceive their food and each other in this way. The bee discovers other bees, stranger bees, and other animals, from odor. It accordingly will discern human beings, those who are acceptable and those who are repugnant. One person may handle them with impunity; they will assail another without warning. The various passions are expressed by their peculiar odors; and bees generally sting persons that are afraid, while toward those who have recently engaged in sexual indulgence, they are perfectly furious.

In most animals the nose is a species of diverticulum of the respiratory organs. The whale has no olfactory organs, reptiles have a very feeble sense of smell; in birds it is more developed; in carnivorous animals still more.

The sense of smell differs in different persons. One person can hardly distinguish odors; another can tell very minutely. What is disagreeable to one may be indifferent or even agreeable to another. The emanations and effluvia from an individual's own body may annoy others very much, while he himself hardly notices or is aware of them. The sense may be educated to great refinement, or blunted.

In certain cases persons will smell perfumes or the converse, when odors are present. This is usually imputed to hallucination. Doubtless this is generally correct. As, how ever, every sense is an outcome from life and has a spiritual cause, it is not irrational to suppose that there may be like causes to impress odors upon the physical sense. It may be one of the things not dreamed of in a sensual philosophy, and a fact nevertheless.

We are in error to imagine that smell is a very reliable criterion of what is healthful or unwholesome. Sewer gas is deadly, yet sewage itself has never been known to produce epidemic. This has been observed in London and Edinburgh. Much of the talk on subjects here is political nonsense, uttered for a purpose. Naples abounds with offensive odors. Hydrogen sulphide is so abundant that rents of rooms increase, as the lodger gets further from the ground. The drainage is odious. Much of it is done by sewers having openings into the street and the bay which Bulwer-Lytton praises for its beauty, is foul, all along the shore, with the drainage of the city. The hospitals are as bad as any other place. Yet the peculiar fever and hospital diseases are less frequent there than in other cities.

Places where intermittent, remittent or continued fevers abound, generally have no bad smell in their atmosphere. The marshes of England, the Delta of the Ganges, the low grounds of Holland, the coast of Guineas, and the swamps of Louisiana, are not in any remarkable manner odorous. Chemical analysis exhibits no chemical or other noxious creations in the air. Even Koch's and Pasteur's vermin are not perceived by persons who do not believe in them. The diseases common there are without any warning in the form of odor. We may conclude that offensive odors are worth inquiring into; but that we must look farther than smell when investigating the causes of disease.

(*The Word*, vol. 14, no. 5, Feb., 1912)

From *Phrenology and Phrenology*

....The soul is not younger than the body and coming into existence after it; the elder may not sense the younger by order. It is threefold in its being; in the first, indivisible and eternal; in the second, divisible and corporeal; and in the third an energy intermediate. It is united to the body, Plato says, center to center. The corporeal nature is formed within it; but it extends actually throughout space. Its two divine circles were bound to the head, which is man's most divine organism and the ruler of our entire structure.

All names which signify goodness center in the idea of mind. Hence God is understood to be mind as distinct from matter, and the head being the diviner part of man, is the abode of the mind. Both Plato and Demokrites, the philosopher and the agnostic of old times, made the whole head the abode; whence Straton placed it at the middle of the forehead; and Herophilos at the sinus beneath the brain. Pythagoras placed the grosser soul in the heart; the diviner in the head. There were advocates of the diaphragm; and others that extended it from one to the other, by the pneumagastric nerve.

Plutarch, in the vision of Timarchos thus explains the matter. The purer part of the soul still remains without the body; it swims above and touches the extremest part of the man's head; it is like a cord to hold up and direct the subsiding part of the soul, so long as it proves obedient, and is not overcome by the appetites of the body. The part that is plunged into the body is called soul, but the uncorrupted part is called mind; the vulgar think it is within them, as the image reflected from the glass is supposed to be in that.

There is very much of fact in this old Greek discourse. We may agree with it that the extremity of the head is the place of the mind, which nevertheless is outside of it, and that

the higher and nobler parts are the organs of the nobler and better motives. I make no quarrel with the phrenologists in their general facts; I believe fully that the higher intellect is in the second or middle lobe of the brain. Its perceptions are acutest and loftiest. The fore-brain is full of scholarship, perception, logic and the like, but it is all of the intellectual order, as that word is usually understood. It is a sensibility of the facts external to us, and reasonings from them. But when the top-brain is active, the person is perceptive and, what is more, receptive. He can apprehend and know the highest, and so knowing, possess. Knowing the highest, the afar and yet near, the eternal and yet present, his science is wisdom, and he a philosopher. None others, properly speaking, are.

The mind operating the brain, will display itself to best advantage in the best formed, healthiest, most orderly. I doubt seriously whether there are any organs of passion, propensity or psychic principles, as distinguished from intellectual, in the cerebrum. These naturally pertain to other structures; to the body principally, and to the head only as the reflection of the body. Be a little careful how to distinguish, however. One affection prompts to press its object to the bosom, but a glow is kindled at its polar position in the head, whether in a hectic flush at a certain point in the cheek, and warmth in some part of the back-brain. Another will show itself about the mouth; and so on. It is very probable that the medulla oblongata is the center in these matters, and receiving the impressions, transmits them to the sensorium, and thence to their polar focuses. If the head is powerful at the top, the will and purpose control the emotions and actions; if, however, it is relatively weak there, and the parts closest the body act in sympathy with the passional nature, then these govern and disorder the whole moral nature. There may be a power, but it is of the nature of a mad bull's fury, a goat's salacity, a swine's animality, some all-governing selfishness, a despotism, or greed, or envy, jealousy, malice - which alike disease the body and character.

Whoever is hard-hearted, devoid of intuition and holy affection, will perhaps see differently. But such are not philosophers, and cannot esteem or even understand psychic science.

(The Word, Nov., 1911)

How Long May We Live

"The days of our years are threescore and ten," says an ancient Hebrew psalmist; and he adds a doubtful extending of them to fourscore. Yet if the same ratio of the age of maturity to the term of life exists with human beings as with the animal tribes, then the normal period of human life should exceed a hundred years. Indeed, there are examples sufficiently numerous to indicate that there is no arbitrary limitation. For example, one Sunday morning in March the newspapers gave many instances of what is termed longevity. A clergyman of Exeter, New Hampshire, at the age of ninety-one, saws his own wood. Mr. Daniel Wark, of Frederickton, New Brunswick, a Senator in the Dominion Parliament, had just celebrated his ninety-seventh anniversary. A wedding took place at

Allegheny, Pennsylvania, in which the bridegroom was a full hundred. John Tubbert, of Syracuse, New York, "the oldest inhabitant," celebrated his one hundred and second birthday on St. Patrick's anniversary. He never wore an overcoat or overshoes, or carried an umbrella. He once rode on a railroad, but never on a trolley car. Though a native of Ireland, he never drank whiskey till he was sixty-four. Mary Stewart, of Argyleshire, in Scotland, reported to be the oldest person in the Kingdom, and speaking Gaelic, is one hundred and ten. James Garrison, a colored man, was found dead in a stable in Port Richmond, Staten Island, whose age was one hundred and twenty. A colored woman in Western Pennsylvania had also just passed her hundred and forty-sixth birthday. All this was for a record of the seventeenth day of March; and there an numerous other centenarians yet to be counted. We are evidently nearing the life-lines of Methuselah and the Wandering Jew.

Man, after all, is something beyond the animals. His life is more than biology includes; even his diseases transcend physical conditions, and his very insanity is something else than disease of the brain, which sensual reasoners prate about. Standing on the summit of the material world, he is capable of a spirituality that exceeds corporeal structure. He may gaze into the beyond. He may recruit his life-forces therefrom. The individual who is depleted or of failing strength, can add to his form by the transfusion of blood from the body of another, or from the subtile auras and emanations of other persons. The same reasoning, and, we may add, the same law, will admit of the enhancing of our strength and even our natural force with the probable length of life, by opening a communication with the world and fountain of life. As it is our interior nature which is essentially vital and vivific, the adding and replenishing come by that medium. It is not merely food that enables us to subsist, but the *rema*, the outflow and energy of Divinity.

In regard to the body, it is proper to nourish it diligently, scrupulously avoiding unwholesome aliment and excess. The nerves should not be contaminated by improper association. Sobriety, purity, freedom from anger, grief and worry, as well as from selfish and ungenerous sentiments, are essential to health of body, and the receptivity of that higher principle of vitality which prolongs existence as well as sweetens it. That there is a culture, a discipline, a mode of living, which will enable all this appears reasonable; and that it has been attained and will again be enjoyed is very probable. The pure heart and strong will can even penetrate the House of Life.

Dr. Cheyne's version of the Book of *Isaiah* imparts a like conception, "I transform Jerusalem into exultation, and her people into joy; and I will exult in Jerusalem, and rejoice in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall no more be born in her an infant of a few days, nor an old man that filleth not up his days; for he that dieth at a hundred years shall die a child; and the sinner that dieth at a hundred years shall be accursed. And they shall build houses and inhabit them, they shall plant vineyards and eat the fruit of them; they shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands."

We append the summary of the argument:

1. The exceptional longevity of individuals affords plausible reason for the belief that human beings are constitutionally, and may yet become practically, long-lived. The average duration of life which is steadily increasing in modern nations also favors this hypothesis.

2. A sober, temperate, upright, though not necessarily ascetic life, but strictly a life superior to passion, worry, and the like, is essential to this end.

3. Man, by virtue of his spiritual nature, as well as his rational endowment, is able not only to conserve his energy and maintain his physical constitution free from rapid impairment, but also to attain such a union and communion with the great Source of Life which is and which upholds all, that he may transcend ordinary corporeal and physical conditions, and so become more literally heir of the ages.

This is no incredible thing, no unphilosophic notion. It is possible and even probable, however, that we need certain conditions which do not now exist in our social, not to say physical, world. Among these may be instanced freedom, justice, probity, unselfishness - in a word, wholeness. - A.W.

(*Metaphysical Magazine*, vol. 4, no. 5, May, 1901)

Sense, Affinity and Force

- Alexander Wilder, M.D.

[This is from a lecture as a College Instructor in the 1860's or 70's.]

Most of our functions relate to individual existence, its conservation, the maintaining of its structure, and accomplishing its full development. Nutrition, assimilation, secretion and their concomitants belong chiefly to this category. The apparatus of sensation puts us into connection with the external world. We learn by it who and what are about us, and thereby our relations to them. Hence Draper suggests that the designation be given to it of the mechanism of External Relation.

The purpose of sensation is to afford us perception of time, space, force and quality. Each organ of special sense is devoted accordingly to the appropriate function. The ear is the organ of time; the eye of space; the tactile apparatus is for the perception of force; the organism of smell and taste for the determining of the chemical qualities of bodies. The smell addresses itself to substance in the vaporous and gaseous state, and taste to those which are liquid or dissolved in water.

The function of hearing may accordingly be philosophically defined as being the receiving of the succession of sounds, periods of silence, musical notes and their modulations, together with the peculiarities of articulate speech - all which are inherently and essentially connected with the lapse of time. In like analogy, the function of the eye is the estimation of extents, the position of objects, their sizes and apparent distances; and its energy is rendered more intense by the quality of being affected by variations of color. The mechanism of touch is affected by extraneous forces such as pressures, the estimating of their degrees of power, the influence of things at a distance, temperatures. To smell and taste are allotted the function of distinguishing and determining the chemical peculiarities of bodies, and their organism is adapted according to that purpose.

As we have made several statements on this matter of electric or magnetic action

in the functions of smell and taste, it may be well to explain the matter a little more definitely. Chemical affinity is defined by Webster to mean: "that attraction which takes place at an insensible distance between the heterogeneous particles of bodies, and forms compounds." It seems to me as though too little endeavor was made by teachers to explain what chemical affinity really is. To me it seems to be the foundation principle of all forms. I here do not use the word form in the ideal sense of philosophers, but in that of organism. All known bodies or substances in the universe have peculiar relations and attractions with others that are in essential respects unlike them. I am not fond of that scientific method which regards what is seen and perceived by the senses, but refuses to go behind and acquire the reason, the law, the cause. Hence my respect for science or external knowing wanes when it will not advance toward the reason of things. Facts cannot be consolidated into truths in this way; indeed are hardly true.

"Chemical affinity," says one scientist, "like all great forces in nature, is perfectly incomprehensible." Another adds, "The molecular forces are almost entirely beyond our conception." Perhaps there is a very good reason for this. What is force, anyway? Is it to be measured, weighed out, defined, at all? It dissolves the leaf into humid earth, the granite rock into impalpable powder, and binds oxygen so firmly to silex and aluminum as to defy the blowpipe to separate them. It is the beginning of things; back of it is no-thing. Its most energetic exhibition is in the molecule which it binds to its neighbors with a grip like that of fate. Chemical force is a peculiar form of its manifestation. The condition of it is heterogeneity. The one party to the union must be unlike, diverse from the other. It is this unlikeness which constitutes the basis of affinity. There is an active principle in every molecule of matter, in every atom if there really are atoms, which tends to seek association with its converse elsewhere.

There being such a principle, we must declare accordingly that no atom or molecule is really dead. It contains force, and a tendency to unite itself with other atoms or molecules. As that force is not itself constituted of atoms or molecules, it must be an energy transcending them; and energy is always life or the outcome of life. Every molecule is alive and has an attraction toward other living molecules. As that attraction is for what is dissimilar and unlike, it follows that there are two great divisions of life and force in the universe, opposed and reverse to each other. We notice also that these molecules while attracting others unlike themselves, repel those which are similar.

This condition of opposition has been denominated polarity. We discover if we set up a bar of iron, or place it with one end pointed toward the sun, it will presently exhibit a tendency to do so steadily. Again, if we direct a current of electricity through a bar of soft iron, that for the time being, will manifest the same phenomenon. We know already, however, before such experimentation that iron in the mine, under certain conditions, possessed the same peculiarity permanently, and had the power to impart it to other iron. The people where such iron was found were called Magnetes from the country in which they lived; and so the metal was named from them, magnets, and its great peculiarity, magnetism.

Wherever magnetic phenomena appear, one extremity of the body points toward the sun, and of course the other in an opposite direction. Of course we know that all this is apparently modified in certain respects, but we have no time to trace it out. This we know, that the positive extremity of one magnet will attract another at its negative end; but that like extremities have no attraction. We may now take in another idea; that iron is not a

solitary magnetic substance, but only one which makes its polarity or magnetic force more readily palpable to our senses. In fact, every metal, mineral and material substance is magnetic, a receptacle of magnetic force; and being so is polar, twofold, and endowed with magnetic attraction.

When substances of the same general character, whose molecules are of like nature come into contiguity, each positive extremity of one molecule joins to the negative extremity of another; the lateral paramagnetic attractions are brought into like activity, and we have a mass of the kind known as homogeneous. The particles are similar, and the union is called cohesive.

When the elementary molecules are of dissimilar character, one positive to the other, the attraction of each is more intense; and the union which takes place changes the form and characteristics of each primary substance. We then have a compound, the properties of which are more or less unlike those of the bodies from which it was formed. This form of polarity, magnetism or attraction, is usually called chemical affinity. It is no attraction of dead matter, except we use the term relatively, but the affinity of living substances of diverse nature, for each other. Observe this peculiar word - affinity. It is from the Latin *finis*, the end, showing that it means a contact or coming together at extremities and not by a total compounding of the entire substance. In all unions, chemical, connubial, or spiritual, we may take for granted that no particle, person or spiritual essence, ever seems to be distinct. The drop of water is never lost in the ocean, really; its various parts preserve their integrity.

Duality, we perceive, is inseparable from polarity. There must always be two in every type of manifested existence. Electricians tell us therefore of positive and negative conditions; chemists of acid and base. Now, at the bottom of all material existence there is one base; of which all others are but modifications. That base is hydrogen. It is a metal, Professor Graham of Edinburgh tells us. Certainly it has every characteristic of a metal. Doubtless every known material substance is but a form or modification of hydrogen.

All chemical changes in an ulterior analysis are oxidations; and all oxidations are attended by a galvanic activity. The gas or vapor coming into the nostril, is absorbed by the mucus there, to a degree, and if it is oxidized at the same time, the olfactory nerve is impressed by the magnetic or galvanic current; and we have the sense of smell. If the substance is placed in the mouth and moistened by the saliva, a chemical action begins at once, the magnetic or galvanic action impresses the nerves of the mouth, and we have taste; except the saliva be there to set galvanic action going we have no taste. Place a coin in the mouth and a piece of zinc and the moisture will set such a current in motion at once. So with food; and its taste is agreeable or otherwise, according to the peculiar nature of the saliva, and its affinities. Water alone, has no smell, because it is not disturbing polarity.

If we have been fairly understood, there will be no difficulty in comprehending that force is inherent in all things, that it is the principle called polarity and magnetism, that it underlies and constitutes all attractions and affinities, and that the sensations known as smell and taste are incidents of magnetic and galvanic action and chemical changes. That touch is the perception of force in another form, has been already stated. What we call force, and having named it often imagine that we have explained it, is the bottom-fact of touch, taste and smell - of magnetism, electricity, chemical affinity, attraction and life - of everything that we are able to think and talk about - of our own individual existence - of all

existence. On one side, the under side, it appears to be the outcome of everything, so universal as to be unknowable and incomprehensible; on the other side, it is the manipulation of omnipotent energy employed omnifically - as Pharaoh's magicians said to him, "The finger of God." Every particle of material substance, every molecule seeks its converse, its opposite, by a law of affinity which is as ardent as the passion of lover for the one beloved. It is as true in science as in human history, that Eros or love mingles all together.

The organ of the sense of hearing is the ear. It is usual to divide this organ into three parts; the external ear, the tympanum or middle ear, and the labyrinth or internal ear. I would, however, object to considering these three as constituting the whole ear. The whole nerve structure, beginning with the auditory ganglia in the medulla, beneath the floor of the eighth ventricle, proceeding with the auditory nerve itself, and ultimating itself into all this curious apparatus, should be thought of as substantially one. There is properly no nerve to the ear, but an ear as the outcome and mechanism of the nerve. The history of the birth and development of the ear shows this. In our rudimentary existence, a little cell or vesicle, the epencephalon, appears on the upper extremity of the dorsal chord. It is barely a mass of watery fluid just circumscribed as into a minute drop. It presently aggregates more substances and becomes the rudimentary medulla-oblongata. Out of it sprout the two crura or foot-stalks of the cerebellum; also the two miniature ears which have the thread-like auditory nerves for their foot-stalks. The little germ at the medulla develops into the ganglia, and the bulbs at the extremity grow into ears. But the idea of their entireness should be remembered.

(*The Word*, vol. 14, no. 6, March, 1912)

Disposing of the Dead *

The proper disposition of the remains of the dead is a serious problem to the living. We have funeral pageants in abundance, and shall doubtless continue to have them till our common human nature shall have undergone some improbable change. There is a mysterious sentiment lurking about us, that an eloquent display of grief is a tribute acceptable to the dead, and certain in some occult manner to afford solace and joy to the ones thus honored. Very many seem to believe as an article of religion that the trappings of woe are an offering most grateful to the spirit of the deceased. It is a waste of words to argue down the notion: all will acknowledge conviction, but few will be convinced or do differently.

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* This is a slightly longer and different version of Wilder's "Arguments for Incineration" published in volume 7 of *Medical Tribune*. - dig. ed.

And then, the interment. In our large cities this has become a grievous burden. A plat of ground, "seven feet of land or perhaps something more," for the bestowal of a corpse often costs more than subsistence for many weeks, or even a home in the country. Many households coming originally from rural townships, to compose the great city's more active population, deport back their dead to the former home, as much from motives of economy as from a pious wish to lay them beside the bodies of kindred. Also, as though to cheat the soil of its own, the attempt is made to withhold from it the relics of the dead by means of costly entombment. It seems like a device to enthrone the rich and titled over the poor and undistinguished, after they had been leveled to the same altitude by death and decay. Nor even then does the vain mockery always cease. Various devices of desiccation, close sealing in air-tight receptacles, and chemical preparation are employed on purpose to arrest decomposition itself - as though to preserve incorruptible that which is of its own nature corruptible as well as mortal.

So have men toiled, wasted expense, and exhausted the resources of art. Failing in it all, they have resorted to monuments elaborately carved, to make their dead ones famous in remembrance. Inscriptions have been devised on purpose to convince the living that those who were better and greater than they had been taken away by remorseless death. The hieroglyphic upon the sarcophagus of an Egyptian king was elaborately worded to show that the mummied body in it belonged to one of the best of men, who revered and was beloved by the gods. We have not all got very far in advance of that. Our modern monuments and gravestones record many glowing fictions. Severely true is the rebus, that the dead lie in the grave beneath, while the living lie in the inscriptions over them.

Yet it is a sentiment which we are hardly willing to disturb. From unrecorded time, the house where the body of the dead reposed was the sanctuary where the survivors worshiped. Somewhat of the old feeling still hovers over us, and we place the bodies of the favored in churches, and those of others in fields which have been consecrated. This practice, too, is an heirloom from pagan antiquity. Professor Lesley, speaking of the sacrifices and other funeral customs, truly declares: "All these sites, however beautiful some, however horrible others, were but the many-sided aspects of one original idea, - the primitive religion of mankind, the pure and simple worship of the dead."

We leave such matters accordingly to be managed as custom, taste, or religious feeling may dictate. The subject coming under our direct consideration is the proper or better means of bestowing the remains of the dead. Here there is abundant field for rational inquiry.

Public necessity has compelled innovation. The inhumation of the dead in places of worship was found to be a prolific agency for infecting the living, and therefore has been generally prohibited. The adoption of the church-yard for interment was a mitigation of the other practice, but the same reasons exist against it. Now enlightened sentiment declares against any burying of the dead in the limits of populous districts. It needs no argument to an intelligent person that a region of graves is more or less destructive to the life and health of all who live about it. The earth reeking with the emanations and decomposing matter of dead bodies is foul and polluted beyond any reclaiming or neutralizing by priestly consecration. To this conclusion we must all inevitably come.

The more rational method to do away with this evil, it would appear, consists in a speedy reducing of the bodies of the dead to their primitive elements. There is no good reason for waiting till festering decomposition renders them noxious and deadly to the

living. When the life has left the body, the latter is no longer a human being, but an inanimate thing. Although the structure is as before, we speak no longer of personality: we do not say "he" or "she," but "*it*." It has no individuality, no sex or human quality. If we leave it alone, nature with its chemistry will hurry to restore it earth to earth, ashes to ashes. "Then shall the dust continue with the earth *as it was*." We are therefore at perfect liberty, and it is incumbent upon us to dispose of it as an encumbrance, in the most effectual manner to assure no further inconvenience from it. The public welfare imperatively requires this.

The practice of cremation has existed in many countries, under different forms of religion and civilization. The Hebrew traditions indicate entombment as the patriarchal custom, and then interment in the earth. Later on, however, we read that the bodies of King Saul and his sons were burned by the pious Gileadites of Jabesh; and the prophet Amos speaks of "one's uncle, even he that burneth him," which indicates that it was a common practice. Homer speaks of the burning of Hektor and Patroklos, as the more honorable method of disposing of the dead. In later periods the practice was universal. Whatever prejudice or early belief had existed adverse to it, the consideration of utility had swept it out of the way.

In India the practice has been kept up till the present day. Regarding fire as the most pure and sacred of all the principles of nature, they have consecrated cremation with the belief that it was a hallowing of the remains of the dead. Their primitive rivals, the Parsis, however, carry the notion of the sanctity of fire so far, that they conceive the burning of a human body as sacrilegious; and they even regard it as wrong to inter it in the ground or to pollute with it the water. Hence they erect structures called "Towers of Silence," and place their dead upon them for scavenger birds to devour. This practice is most repulsive to us, who look upon the licking of the blood of Ahab, and the eating of the body of his queen by dogs as the extreme of dishonor. Yet for the living, whose welfare in such respects ought to be regarded first of all, it is far better than interring them in the ground.

Everything like disrespect to the body of a deceased person should be scrupulously avoided. We grant that it is but a senseless thing; yet it has been the instrument of a superior intelligence. It should be reverenced for that very reason, and honored for the uses which it has served. To speak contemptuously of it, or of any part or function of its organism, is contumelious and blasphemous. About it is nothing base or unworthy. We might carry this reasoning further, but it is foreign to the present purpose.

A plea for cremation, which is, however, hardly acceptable logically, is suggested by the terrible peril of being buried alive. Now and then an article appears in public journals, designed to show that such a risk is too small to be taken into account. We do not believe it. The evidence, which upon its surface may seem almost conclusive, is superficial, if not unworthy of belief altogether. There in such a liability, and it increases with modern usages. These may be catalepsy and suspended animation, in which life enough remains in the body to prevent decomposing, but not sufficient to exhibit absolute proof of its presence. The extraordinary feats that have been sustained by Tanner and others, especially when in ecstatic conditions, show that life may sometimes be prolonged indefinitely without food. Some of the drugs which physicians have a craze for employing were known as "witch-herbs" in the Middle Ages, and were then used to produce cataleptic insensibility. They have not lost that quality by having been adopted into modern pharmacy. We are warranted in the apprehension that their use as medicines will

sometimes bring on a physical condition simulating death. If no reform in methods is likely to be adopted, or the Healing Art is not to be employed in some superior form, we must live in terror lest some accident of the kind shall occur to our own selves, and we sleep some time to awake in a coffin and buried alive. Poor argument as this may be for cremation, the swift destruction which might possibly occur in such a case would be infinitely preferable to the horror, the agony, the despair which would attend interment in a living tomb.

Henry Laurens of South Carolina was a member of the American Congress of the Revolution. His daughter was prostrated by illness, declared dead, decked for the grave, and placed in the coffin. All was ready for the last office, when she revived just a moment before it was too late. She recovered, grew up, married, and became the mother of children. Upon Mr. Laurens himself the impression thus made was indelible. When he died, and his will was read, the condition was found appended to every legacy that his body should be burned. A pyre was erected accordingly, and the direction obeyed.

I have the most perfect sympathy with Mr. Laurens in this matter. However much is asserted, too little is really known of medicine and the sure evidences of death to give an intelligent man much confidence; and I would give cremation the full benefit of that doubt.

The more utilitarian argument, however, is the benefit to the living. This cannot be insisted upon too earnestly. Though the argument is comparatively of slight importance, the setting aside of tracts of land for graveyards and cemeteries is a waste which we may as well do away with. The contiguity of the dead is a menace to the health and life of the living. Even the aura of a corpse in a house is devitalizing to the atmosphere; and when decomposition has begun, the emanations carry death in every direction. Who that has read the story of the Bronte family in England can evade the conviction that the church-yard beside which they grew up - filled as it was "with dead men's bones" and all uncleanness - had its full part in developing their unhealthful temperament, and hastening them to premature death? As health is contagious, and everywhere infects those who come near the well and happy, so disease communicates its baleful influence in all directions, and death poisons the air, the earth, and the blood of those who are alive.

Sanitary precaution requires us to remove decaying matter of all sorts, and even to destroy it by fire or chemical agents. A hundredfold should this care be taken in this case. The remains of no animal are so destructive to life and health as the decomposing substance of a human body. Living, the diseases of human beings are often more foul and torturous than those of any brute; dead, the contamination is more certain and destructive.

I know well the appeal to sensibility. A vast accumulation of poetic *debris* has been raised over the graves of the sleeping dead. There might be some regard due to it, if the dead were but sleeping there. But they are not. There has been an everlasting good-by already. The principal use of the poetry is to keep sentiment alive till it becomes morbific, and to disguise the fact that noisome things are in operation in that couch of earth. A grave where terrific corruption is at work and noxious emanations are forcing their way into upper air is no hallowed piece.

Sentiment is best directed and purest in aim and act where the form of the deceased, preserved from the charnel, is speedily dissolved into its former elements. The fire performs this office with none of those accompaniments that make the subject hideous and revolting. What is earth remains with the earth, doubly refined; what is of the air is transmitted to the air, and we may believe with the Hebrew Pythagora that "the spirit will

return to the Divinity that gave it." The bereft ones may remember, the features and lineaments as they last beheld them, and that memory will never be conjoined with reflection upon the repulsive forms of corruption. It is in the course of nature, however, to render the remembrances of grief obscure in our minds, while joys being preserved in freshness are renewed with the thinking of them. So we mourn the dead for a season, and then remember them with emotions of pleasure for what we had esteemed in them.

There need be no appeal to religious considerations. If we were worshipers of our ancestors, as many seem to have been in very ancient times, we might, like them, place a family altar-fire over their graves, and feed it with fuel, food, and libations, as they fed and sacrificed to their gods that once had lived as men. The Hindus, however, who have that faith and yet cremate their dead, find no difficulty in offering to the *pitris* the funeral cake. We perceive in no sacred book of any faith ancient or modern, any direction upon the subject, except it be some "teaching as doctrines the commandments of men." Upon the face, therefore, no good reason appears militating against making such disposition of our dead as seems good in our eyes. There is a new departure more or less developing in our civilization, which, while allowing to sentiment all that is its due, is all the time blending it with higher considerations of duty and benevolence. It will extend to all the walks of life, and even to the dues of the dead. We may honor the deceased by obsequies, funeral rites, tablets, and monuments, and even canonization. This will not interfere with modes of disposing of them after forms consistent with decency, veneration, and at the same time higher regard for the public welfare.

The problem will probably be unraveled by individuals doing in the matter as they shall prefer. I would dislike extremely to have it otherwise. I venerate liberty and personal right above other earthly things. Yet the general dissemination of knowledge must lead to an evolution of good sense in this as well as in other matters. We may not doubt, then, that the method which has here been indicated, will become generally adopted as the wisest, purest, and best of all.

- Alexander Wilder, M.D.

(*Medical Tribune*, vol. 6, no. 1, March, 1890)

Premature Burial

Several years ago, at a meeting of our State Medical Society, at the Capitol in Albany, the writer, then its president, took advantage of the opportunity thus afforded to deliver an address on the Perils of Premature Burial. It was and is his profound conviction that every year there are many persons pronounced dead and consigned to the coffin and grave while still alive. He cited several examples that had come to his knowledge where individuals had been prepared for interment, but had fortunately recovered sensibility and power of motion in time to arrest the further frightful denouement. He also prepared the draft of a bill for the Legislature which required indisputable evidence of death before burial

should be permitted, but it was never reported upon by the committee to which it had been referred.

There exists a strange apathy upon the subject, or else there is some strong objection to any alarming of the public, which precludes any successful effort to reform the common practice. Yet there exists among many an awful dread of such a fate. It is not the ignorant that entertain it, but persons of superior intelligence. The example of Henry Laurens, former Governor of South Carolina and President of Congress, has been repeatedly cited. His young daughter, having been pronounced dead, was shrouded for the grave, but recovered sensibility and was restored to health. But her father never overcame the shock; and in his apprehension of a similar peril for himself he required his own body at death to be burned on a funeral pyre. Harriet Martineau made provision that her head should be severed from the body. Francis Douce, the antiquary, and his friend Kerrick took a similar precaution. Edmund Yates, the author, and the late Miss Ada Cavendish left instructions for the severing of the jugular vein; and Lady Burton, the widow of Sir Richard Burton, took measures that her heart should be pierced with a needle, her body opened, and afterward embalmed. She was subject to trance and feared that her case, like that of the late Washington Bishop, might be diagnoaticated as death, while yet living. Wilkie Collins always left on his dressing table a letter in which was the solemn injunction that if he were found apparently dead his body should be carefully examined. Bishop Berkeley, Daniel O'Connell and Lord Bulwer Lytton entertained similar apprehensions. The Rev. John Kingston, chaplain in the British Navy, writing to the London *Morning Post*, September 18, 1895, declares: "The danger of being buried alive appears to be a very real one; and I can testify from my experience as a clergyman that a great many persons are haunted by the dread of that unspeakably horrid fate."

It seems preposterous to affirm that examples of premature burial seldom occur. It is certain that they do actually take place often enough to warrant the most vivid apprehensions. In fact the record of cases well authenticated would fill a volume. If undertakers and directors of funerals dared tell what they observe the public would be horrified, if not excited to actual violence. Mr. J. D. Bengless, late president of the New York Cremation Society, in a public lecture in June, 1883, declared that an undertaker in the city of Brooklyn had recently made a provision in his will that his body should be cremated, and had also exacted a promise of great caution from his wife. He was induced to this from the fear of being buried alive. He asserted that "live burials are far more frequent than most people think." There was a report also privately whispered about the same time, that another undertaker in that city had deposited a body temporarily in a receiving vault, and that when he went, some days later, to remove it for burial he found, upon opening the niche in which the coffin had been placed, the body crouching on the floor, stark in death, the hair disheveled, the flesh of the arms lacerated and torn, and the face having the most appalling expression of horror and despair ever witnessed by human eyes.

It is a practice by no means uncommon in many places to inter the body the same day or the next after death. Colonel Vollum, of the United States Army, told the writer that when he was sojourning some years since in a city of Saxony, he witnessed the case of a woman of social position who, being in apparent health, was suddenly seized one morning with some illness for which a physician was summoned. That same afternoon a hearse with coffin and other paraphernalia was driven to the house and her body conveyed

away. Dr. Franz Hartman collected seven hundred similar examples, and the Rev. J. G. Ouseley estimates that twenty-seven hundred are annually buried alive in England and Wales. Even in our country the same thing occurs often enough to warrant more precaution.

Professor D. Ferrica, writing for *Quain's Dictionary of Medicine*, observes: "It is not always easy to determine when the spark of life has become finally extinguished. From fear of being buried alive, which prevails more abroad than in this country, some infallible criterion, capable of being applied by unskilled persons, has been considered a desideratum, and valuable prizes have been offered for the discovery. The conditions most resembling actual death are syncope, asphyxia and trance, especially the last. We cannot, however, say that any infallible criterion, applicable by the vulgar, has been discovered,"

The celebrated Madame H. P. Blavataky was subject to trance of a death-like appearance, and on one occasion would have been buried alive but for the interposition of Colonel Henry S. Olcott. The examples of the fakirs of India, who voluntarily undergo apparent death and interment, and are resuscitated some weeks later, are enough to show that this condition may continue for an indefinite period. We have read of vampirism, in which the dead were supposed to haunt the living, and that when the graves were opened the bodies were found undecomposed and with red cheeks and lips. The precaution was taken of driving a stake through the heart, on which a jet of blood spurted into the air. Such a case is plainly one of burying alive. If we are to accept the modern doctrine that the human race has been developed from a lower animal condition, it would be reasonable to presume that hibernation or, perhaps, estivation have been characteristics. This hypothesis might explain the power of Indian fakirs to exist for weeks when buried in the earth.

During the middle ages much of the healing art was exercised by hoxas or witches, who were regarded as possessing preternatural endowments. We read of their journeys to attend the "Sabbath" in the Brocken. Jung-Stilling describes one of these. The woman drank an infusion of an herb, placed a stick between her legs and fell asleep. When she awoke she recited to her gossip her excursion and occurrences which had taken place. The "magic herbs" which were commonly used by these hoxas were hemp, nightshade, poppy, veratrum, aconite. Such being their quality, it is not without warrant to presume that their use as medicines, now so general, may produce similar effects, and even apparent death. It would certainly be a fearful risk to send a body to the grave hastily where any of these drugs had been administered.

Victor Rydberg, a Swedish author, in his tale of "The Last Athenian," depicts two cases of fictitious death purposely induced by the administering of a mysterious potion. One is that of Simon the pillar-saint who is restored to life; the other that of Peter, the "Homoiousian" bishop of Athens, just nominated for "Homoiousian" bishop of Rome. The effect of the potion is numbness, palsy, and every sign of dissolution, though he is conscious till the closing of his eyes. Two days later he is buried; but we are told that "if any one the following night had opened the lead coffin in which he was laid, and plunged a red-hot iron into his flesh, the world would, perhaps have witnessed a new resurrection of the dead."

Tobacco, like nightshade and other drugs, impairs the action of the heart. An overfull stomach may paralyse the ganglionic center at the epigastrium. It is dangerous in such a case to lie on the back. Death in such cases is by "heart-failure." Sometimes,

however, it may be only apparent, and too much, therefore, must not be presumed.

Various maladies, especially with the peculiar medical treatment which they often receive, result in death, which nevertheless may be only apparent. The nervous or ganglial prostration incident upon influenza is followed by catalepsy in certain cases. Symptoms resembling death are produced by any emotional disturbance, sudden alarm, violent ebullitions of anger, fright, excessive joy or grief, apoplexy, asphyxia, epilepsy, choleric disease, hemorrhage, hysteria, lethargy, syncope, tetanus, and in short any condition in which the body is brought to a certain degree of debility. "We exhaust our energies by overwork, by excitement, by too much fatigue of the brain, by the use of sedatives or anaesthetics, and by habits and practices which hasten the Three Sisters in spinning the fatal thread."

Indeed, the signs of total extinction of life in the body are by no means so unequivocal as many suppose. Cessation of respiration and circulation are not conclusive, nor even loss of heat; for life may continue and even recovery take place when no vital warmth seems perceptible. The state of trance may last indefinitely. George Fox was once in that condition fourteen days and Emanuel Swedenborg during his periods of illumination was often thus absent.

The only indubitable evidence of bodily death is decomposition. Every body should be examined by an expert, and where a physician has been employed he should not be permitted to certify to actual dissolution, except the unequivocal evidence is present. Undertakers and those having charge of funerals should be compelled to ascertain that death has actually occurred before moving or coffining the remains. Even then, it were better that the body be cremated. "The thought of suffocation in a coffin is more terrible than that of torture on the rack or burning at the stake. Carelessness in this matter cannot be innocent, and ignorance in such a case is akin to crime." "When we neglect precautions against a fate so terrible, to which every one is thus liable, our tears are little less than hypocrisy, our mourning is a mockery."

- Alexander Wilder

(*Metaphysical Magazine*, vol. 10, no. 3, Sept., 1899)

The Black Death

Once more Europe is in alarm. A pestilence, frequent and almost regular in its visits in former centuries, but which had been, as was hoped, excluded forever by better sanitary regulations, has once more arrived at the threshold of that continent. How to prevent its incursions, how to arrest its progress, are the eager enquiries made by statesmen and publicists. Epidemic consumes the vital stamina of a people; Europe was enfeebled in this way all through the Middle Ages.

Wise epidemiologists will direct investigation toward the intrinsic nature and causes of a pestilence. The outcome, we doubt not, would be, that it is evolved rather than

transmitted. Cholera, plague, yellow fever, small-pox, and scarlatina are of this category. They all spring up *de novo* when the epidemic and other conditions predispose; they rage with proportionate violence, and cease when the conditions change. Dr. Fauvel, in an able paper published in the *Revue d'Hygiene*, says:

"Every epidemic has been, so to speak, evolved in the midst of the circumstances by which it was generated. The character of the disease is always the same, there is no abatement in its violence, its tenacity to to particular places is still remarkable, but its tendency to extend to great distances has diminished, although this fact can not be attributed to any precaution taken to arrest the contagion. It has a common point of resemblance with all similar epidemics, in that it originates and is developed wherever the wretchedness of the population and the unhealthiness of a locality offer a predisposition to infection." This is notably the case near the Caspian and in the neighborhood of the Black Sea; also in the provinces of Astrakhan. The plague is supposed to be endemic in those regions, as the Asiatic cholera in India. The population subsist under the most wretched conditions. The staple business is fishing; and the dwellings, or kennels, which they live in are situated among the establishments where the fish are cared. These last are literal cesspools, full of pestilential matter; and the food of the people is of the refuse, flavored with salt from the pickle employed. Whole villages have been depopulated from the diseases generated in this manner.

It is well to consider whether moral causes do not contribute a full share to the propagation of the pestilence. The progress of the Black Death four centuries ago was marked by a general disruption of societies. Neither kinship nor conjugal relations were regarded. The sick were abandoned, and the sanctities of life unscrupulously profaned. Lasciviousness was general, and was carried to the most loathsome excesses. Even the bodies of the dead were prostituted to the embraces of the living. All forms of lewdness and sexual aberration are provocative of disease, and such demoralization appears to be universal in plague-haunted countries. Nobody will undertake to deny this to be especially true in the countries of Asia and the Caspian; and every scholar in classic learning knows that before the Moslem period, the peculiar worship of Kybele or Anahid, the Asiatic Venus, had here its centre, and was characterized by all its worst features.

A well-known writer in the *Religio-Philosophical Journal*, not a professional man, however, has propounded this as foremost among the causes of the Black Death. He boldly declares the plague an effect of long-continued human transgressions in the conjugal relations. He thus sets forth his deductions:

"Syphilis is the general term, the father of this fatal evil. Examine the symptoms and be convinced. All the constitutional disturbances demonstrate the presence of a poison in the human fluids. The coming and going of pain in the joints, horrible heat, suffocating feelings about the chest, chilliness and thirst, great depression of the vital power, mental disturbances, apprehension, hastiness, frenzy, loss of fortitude and hope.

"Now look at the specific symptoms: ulcer in the throat, dark, colored blotches on the skin rapidly ripening into carbuncled sores, and into malignant boils without cores, which disorganize the cellular membrane and spread swiftly a deathly corruption over the whole body. Look at the engorgement of the lymphatic glands; the formation of gangrenous sores in the groins, called bubonica - the latter one of the invariable signs that the blood is loaded with an infectious venereal virus, which decomposes the lymphatic glands, burns up the cellular tissues, destroys the lime-basis of bones, and ends by

breaking down the citadel of life by a whirlwind of death....

"All plagues have three productive and multiplying causes: (1) Conjugal misdirection; (2.) Filthiness of the skin; (3.) Constipation of the bowels. Eruptive affections among children and adults, scrofulous swellings, blotches, boils, pimples, sores, erysipelas, scarlet fever, small-pox, are the effects, either immediate or remote, of transgressions of the laws of the conjugal principle of holy and procreative love.... All human diseases are the elect of transgressions, and the most horrible, the swiftest, most fiendish, most uncontrollable disorders, are offsprings of: (1) Conjugal disobedience; (2) Uncleanliness of the skin; and (3) Corruptions in the abdomen. And the most thrilling and appalling illustration of these three causes combined, is this horror of the Oriental world, called the *Black Death*. The soldiers and the citizens equally neglect their bodies and their bowels, and they mutually violate the most sacred ties between the sexes. They commit every excess in eating and drinking. At night they engender the germs or disease. These they carry about in their bowels, then in their blood, next in their brains; then in the fine essence of procreation; then, by inoculation, the virus is empowered to breed boils, bubos, carbuncles, corruption, decomposition, death - and out of all this come pestilences, wretchedness, madness, suicide, murder."

A "scientific" writer on pathology would have said all this in more technical language, and at greater length. But it is not to be dismissed with a sneer, except by those unwilling to learn. It has been asserted that "*black* small-pox" prevailed in several countries, coincident with the variolar epidemic, which would seem to warrant the hypothesis just cited. The subject is certainly worthy of a critical examination in the direction indicated.

(- unsigned, most likely co-editor Wilder)

(*Medical Tribune*, vol. 1, no. 5, March, 1879)

Heredity

[Written long before the discovery of DNA.]

Professor Draper in his "History of the Conflict between Religion and Science" alludes to the registering of impressions upon the nervous centres. He illustrates it by examples in inorganic nature. If a wafer is laid upon a cold, polished metallic surface, and the metal is then breathed upon, and after the moisture of the breath has disappeared, the wafer is removed and the metal again breathed upon, the image of the wafer will come plainly into view. The metal maybe carefully put aside and kept for many months; after which if it is brought out and again breathed upon, the shadowy image of the wafer will again come forth. Following out this subject, the accomplished professor declares that a shadow never falls upon a wall without leaving thereupon a permanent trace - a trace which might be made visible by resorting to proper processes. The processes of the photographic art are examples of this. The spectre is concealed on the silver or glassy surface till it is made to come forth into the visible world. "Upon the walls of our most

private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exists the vestiges of our acts - silhouettes of whatever we have done."

Perhaps it will yet be demonstrated that our acts and even utterances have been caught in an analogous manner by the atmosphere about us, and are mirrored and retained in the ether, to be, some time in the indefinite future, reproduced and echoed back again to human ears and human vision. The photophone, phonograph, and the photographic art make this seem possible.

There is a common sensorium of the nerve apparatus of every creature having a brain, which receives the impression of every sense, and retains them into subsequent periods of time. They may disappear from conscious memory and be lost, seemingly forever; yet some trick, art, curious coincidence, or other cause, will often reproduce them, like the events of yesterday. We talk about the remarkable memory of certain individuals. I doubt whether it is more than a mere acute sensitiveness, or some peculiar habit of mind which enables the more ready bringing out of the sensory impression.

The fact, however, that these impressions are thus preserved, and that the mind itself, often and perhaps almost always, elaborates its conclusions and purposes with them, there being no external effort or consciousness in the matter, has afforded a reason for the conviction that that department of our being really belongs to a sphere not comprised by limits of time or space, and is accordingly itself a denizen of the eternal region.

Returning, however, to our original topic, the fact that impressions made upon our sensory nerve-centres and sensitive plates of metal are really permanent and therefore capable of being reproduced to vision or conscious memory, we are impelled forward to another observation. Every particle of matter, every molecule, we must suppose to be impressed and affected in some analogous manner by the events in which it has participated. This impression must have continued amid all its changes and conditions, from the remotest time. All its history is stamped upon it in characters not to be eradicated; but processes of experience, if not of scientific skill, will now and then bring portions of it into our perception, on some such principle as the presence of the boulder at your door discloses the tale of a glacial period, an erosion from the mountainside, and a long journey into a strange region.

Under conditions in a measure corresponding to these, every living being in this world holds its tenure of existence. The material of our bodies recites in us our former history. The impressions made upon it are so manifold as to challenge our comprehension, and the results are often so hard to resist as to seem to us the dictates of *absolute* and imperious necessity.

The study of heredity more or less directly takes its beginnings from our observations of these peculiar facts and phenomena. The resemblance of children to their kindred is so general as to constitute valid evidence of a law directing the matter. A trait of character, a feature, a finger or toe peculiarly formed or redundant, or a tendency to certain forms of disease, appear in families, sometimes even to remote generations. The length of life in a family very generally conforms to a certain average. Dr. Nathan Allen, of Lowell, Mass., once enumerated the ages to which his uncles and aunts in Barre had lived. My own grandfather had married one of them, and I remember her well, though not always to my own credit. There was a goodly number of them, some ten or twelve, and they counted up, all of them, 87, 88, and even 90. My father used to say "they lived eternally."

The bodily stature and physical proportions display similar conditions. Even the mental tastes and aptitudes generally exhibit their ancestral inheritance.

We see the counterfeits of organization in that department of organization which we designate *inorganic*. The magnetic polarity which exhibits the phenomena of attraction and repulsion is precedent to chemical affinity, crystallization, and eventually to living forms. If we suspend a piece of zinc in a solution of sugar of lead, the little masses of lead will soon be deposited over it, and then shoot out branches and leaves in the form of a tree. Professor Reinsch describes coal as consisting of microscopic forms of a lower order of protoplasm. The coral growths follow the same principle as the "philosophers tree," throwing out roots on the bottom of the sea, and branches into the water of the ocean. Plants betray the semblance of animal instinct, and send forth tendrils, branches, and roots in the directions where light, warmth, food or water may be procured.

We may not rationally suppose that one of these orders of beings ever did or ever will transform itself by any process into another, but we may intelligently observe that cacti in its peculiar sphere and realm exhibits qualities and characteristics which resemble those of the human race. In some form or other, there are vital qualities in analogy between high and low, organic and inorganic, human and animal, and we may add natural and spiritual.

Every race, by a power superior to instinct, is produced after its peculiar mode, grows and develops in its own way, and displays characteristics incident to itself. One does not pass its limits and become another. Even if there be apparent modification, it is but an external influence; an aping, so to speak, but not a transmutation. This adhering to nature, persistence of type, as it is called, is the genuine heredity. The word has not yet become naturalized in English dictionaries, but it has made itself known in intelligent circles, and recognized as a profitable theme of study. Theology has consecrated its meaning under the phrase "Original Sin," and a better philosophy may carry the matter farther into antecedent history to eternal right. Then we will perceive that righteousness and goodness are anterior to sin in the generation of human beings.

Unfortunately there is too much tendency to study men and things upon the dark side. Lawyers and policemen seem to regard everybody as an unconvicted rogue; physicians, as disordered in one way or other.

Heredity is not a mere heavy weight that Nature employs to load wretched human brings with. On the other hand, it is the agency by which to improve, become better and happier. Suppose that the iniquity of the fathers is visited or transferred to the children for three or four generations; yet by the same law every good quality is carried along the current, innumerable generations further, because good is in itself persistent and essentially a principle of life and health. The aims are merciful and never cruel. If, therefore, we should study heredity from its sunny side, and that is the legitimate side, it will be found as fascinating as a romance, and as exhilarating as the very breath of life.

Exceptional genius and character seldom pass from generation to generation. There may be similarity of taste, such as has led the artisans and other craftsmen of India to pursue the calling of their whole ancestral line without break or deviation. But no descendant of Sokrates was a philosopher; none of the lineage of Shakespeare became famous in dramatic writing or anything like it; nor have any of the great generals, statesmen, or savants established a lineage like themselves. When a tree yields superior fruit its seeds are meagre and shrunken; but the coarse, uncared-for varieties are prolific enough to stock a continent. It seems, too, that when a human product has come to rare

excellence of culture and development, there came a stop. The inferior and mediocre are most certain to beget and rear children after their own likeness. It seems plain, therefore, that in all proposed effort to bring heredity to a practical issue, the attention should be fixed upon the matter of providing conditions of perfectibility and not any realizing of ideals of perfection.

In the social practices of different people, there seems to be but little account taken of this principle of hereditary descent. It seems to have been generally believed that education, personal conditions, and perhaps Providence can amend shortcomings. To marry well is understood to mean little in respect to persons, but much in the matter of wealth and social condition. Peculiarities of race are strictly heeded, but marriage-alliances are negotiated and contracted in total disregard of heritable idiosyncrasies, and their probable transmission to offspring. It would be considered not modest for a woman, and as fanciful and visionary for a man. Yet none the less is it true that heredity determines the average longevity of a family, the stature and physical proportions, and even the mental aptitudes. Thorn-bushes do not produce grapes, nor thistles figs. The parentage will place us in a fair way to forecast the probable conditions of mental and corporeal vigor, the moral nature, and peculiarities of taste, character, and disposition.

Precision, however, in these respects, will never be possible. The immense diversity that characterizes every family-tree, the innumerable ancestry from different races and stocks, render the ascertaining of the principal influence in shaping the idiosyncrasy of the individual and his consequent fortunes, a thing not practicable. In every generation there will be a distinct modifying agency. There is, besides, a change of characteristics at the various periods of life. The man or the woman is often different from what childhood promised. One may resemble his mother in early life and become like his father in later days. Then, too, atavism may display itself, and some predecessor may in turn come out to life and light in the physical, mental, or moral endowment. Yet this uncertainty constitutes no evidence against the existence of a principle of heredity, but is itself an unanswerable testimony in its behalf. It proves, however, that we may not aspire to any plan or regulation which will assure just the progeny that we may expect. Bird-fanciers may breed to a feather, and dog-raisers rear to the shape and physical quality desired; but animals and human beings are by no means controlled in this matter by a common law. Outside of race, peculiarities and family-traits are a world of moral causes to exalt or depress the physical and psychical quality of the human progeny, from which birds, bees, and animals are exempt.

This, however, is no argument for reckless parentage and indifference in regard to mating of human beings. It constitutes, on the other hand, additional cautions to avoid mistakes. Connubial alliances are at the beginning of the whole matter. In this particular both custom and jurisprudence are sadly lame, halt, and blind. The prospects of amending them speedily are by no means encouraging. The existence of a repugnance in nature or character, rendering conjugal unity and sanctity impossible, seems unknown by law or church.

Perhaps we are all at fault more or less. The physiological knowledge of the medical profession has given but an uncertain, flickering, deceptive light. Medical men are neither teachers nor examples. The calling belongs in another arena.

Two dogmas are about all that have been propounded: 1. That the connubial alliance of kindred is liable to entail deterioration of blood; 2. That conjugal relations

between individuals of similar temperaments are unphysiological and incestuous. It would require too much time and space for me to discuss either of these; and I am not certain that the endeavor would be profitable. Both theories gain their principal support from observations and examples, chiefly collated on one side, while the evidence on the other side is left out.

Meanwhile the world goes on, and the agencies in question no where operate in any sensible degree to diminish its population. It is safe, therefore, in the present stage of our knowledge, to dismiss them with the Scotch verdict: "Not proven."

Besides, in our human realm of existence this matter of heredity involves much that is not exactly ancestral. The human constitution is too complex to enable things to be computed as by the rules of arithmetic. It would be impossible to eliminate the ill-organized and unworthy from becoming factors, except we employ brutal or arbitrary violence. Even then it would be a serious question whether those who should be thus ostracized might not be endowed with qualities and characteristics that it would not be well to omit from the grand total of this new humanity. Suppose that any part of our human nature, as for example, the qualities which are represented by the nerve-structures nearest the medulla oblongata, should be reduced by culture and careful parentage. The result would be, very possibly, a large annihilation of the sensuous endowments, and perhaps a superior refinement of the mental and religious faculties. Along with such an exaltation of nature, however, would be a lack of energy to elaborate any mental pursuit, of prudence to guard against treachery, violence, or physical want; of vital force to sustain existence itself. The eye would become feeble and short-sighted, the ear silent, the moving power of the body inert. It would be death in life, if not death out of life. So, therefore, in our studies of heredity, we will be obliged to accept the rule of stalwart corporiety, even at some inconvenience; like the stomach and its adjuncts, everything else depends on it.

We may feel reasonably safe, however, in this necessity to accept the average human being without dwarfing or mutilation. Every quality as well as function is precious. All human vices are but virtues distorted from their proper relation. Man, too, is primarily a soul, and but secondarily a fabric of bone and muscle, lined and covered by membrane, nourished and cleansed by blood, and both made alive and sustained by the mediumship of nerve structures. He loves, wills, thinks, receives moral impulsion from external agencies, and is more or less at the mercy of external conditions. The *kismet* which ancestry may entail is intimately commingled with the *karma* of individual experiences.

Prenatal influences are comparatively unregarded, yet the moods and mental exercises of parents are enstamped from the first dawn of embryonic existence. The emotional excitement of a few moments' duration has transformed the entire quality of a child's nature. Drunkenness has been known to entail imbecility, and the liking for alcoholic drink is perpetuated to children almost even to create physical necessity for it. The assassination of David Rizzio in the presence of Queen Mary Stuart made her son James I timorous and cowardly; while the superhuman daring of Carlo and Letitia Bonaparte modeled prenatally the whole nature of their famous son.

Hereditary descent, we may consider certain, does not operate principally to perpetuate what is pernicious and evil. There is no law of evil anywhere; evil is itself always and everywhere a perversion and nothing more. The law of the universe is order and fitness, and this law is superior in the matter of parentage. Those who desire and intelligently love children, generally have such as are a delight to them; and conjugal

affection is the most energetic cause of a wholesome fatherhood and motherhood. We need take little account of the modern notion so assiduously disseminated in parts of this country in regard to the ill influence of blood-relationship in such matters; but very much in respect to the nature and inherent genuineness of the connubial alliance.

We should hesitate in regard to the mating of individuals of adverse natures. It is not well to wed the dove to a hawk, nor an eagle to a hog, or a mole, or any reptile. We do not care to rear bats, that seem to belong neither to earth nor sky; and we may be sure that human associations of analogous character will be too evil and too prolific of evil to be capable of becoming holy and sacred. To be sure there have been such *mesalliances*, which have been unfortunate, and promotive of disorder and misery to all immediately concerned, but which, nevertheless, were followed, in some later generations, by the production of individuals of rare merit and even goodness. Indeed, what we very often naturally and even properly regard as evil may be the source and matrix of a preponderating good. The progeny of an unfortunate alliance may be great, brave, and energetic. Yet the contrary is so much the more probable, that we ought always to hesitate in regard to any mating which is in form rather than in fact. If the evil sequences are obviated, there are circumstances which will more or less account for it. What are called somewhat erroneously the Laws of Nature are so many energies of the superior principle of life constantly operating to remove and repair the evils which have been infused into lineages by ill habits, vice, and other accidents. The principle of life and health being positive and paramount in the human body is active to resist morbific influences, to neutralize their results, and to heal the injuries; nor does it yield till it has been wholly overpowered.

Let our modern writers be in less hurry to arrive at conclusions, and less tenacious of testimony shaped on purpose to bolster up their preconceived notions. They should occupy a broader field for their observations. The notion of regarding human beings as in the same physical plane with the animal races is not only degrading but unphilosophic and untrue. Every element and faculty which distinguishes man from the animal is a factor modifying the physical nature and the character of offspring. That imagination will do this, every observing person knows; and the other intellective faculties, like hope, veneration, love of justice, faith, are equally potent. Children are well-formed or deformed, healthy or weakly, cheerful or gloomy, hopeful or despondent, as the effect of these qualities in parents. We notice this often enough in the social atmosphere of a family group, that the moods of one or two will infect the whole company, and the same influence will be more energetic upon those yet unborn. Hence the inspiration of higher motive exalts the whole corporeal nature, arresting the ill conditions of hereditary and circumstantial operation and introducing better psychic and physical tendencies.

If any intermarriage is to be prohibited on physiological grounds, the relations of kinship of themselves do not come within the rule. The observations of the animal kingdom are ample to show this. Birds hatched in the same nest pair together, and so on, all through the ages. The human tribes which permit and promote such alliances, are not only the longest-lived, but they show the greater capacity for civilization. As extremes on both sides, we have the Tartars and American Indians as representing savagery and repugnance for the amenities of social culture; on the other the Semitic peoples of Arabia and the Euphrates, the Aryan races of Persia, Greece, and the West.

A fact in modern history may constitute the basis for the diverse opinions. About the

time of the discovery of this continent, one of those terrific outbreaks of syphilis occurred over the principal European countries. Italy, Spain, France, England, all were visited in turn. The Pope died in his chair of St. Peter; the King of France rotted to death in his royal bed; noblemen, gentry, all classes and professions participated. Is there a wonder that this universal taint of the Christian world has produced deterioration of the blood, and that scrofula, formerly thought to be an evil that kings could cure, became an evil that all kings had? Certainly it is easy to perceive that individuals tainted from such a cause would be pretty sure to have an infected progeny; and that with such antecedents our theorists and sciolists can procure all the statistics they may wish for showing evils of intermarriage of kindred or persons of similar temperament. But pure blood is not so conditioned.

The sanctities of the conjugal state are neither created nor sustained by external statute regulations or priestly consecration. The higher law is supreme in this matter. There may be, there often is, there should be to a certain degree at least, a oneness of thought and will between conjugal partners which even will transcend the ordinary limits of individuality. In the distractions, the various conflicting circumstances and occurrences of our everyday life, we fail to attain and keep sight of the true principle in the matter; and nuptial alliances are frequently contracted from lower motives and influences, as well as according to faulty social theories. To this is largely due the faulty tempers, mental obliquities, and bodily degeneracy of children; and, in fact, melancholy, insanity, idiocy, predisposition to crime, are thus induced to a fearful extent, that few appear to suspect.

Where a true unity exists between connubial partners, their vital energy is heightened and intensified by their intimate consociations; and there is the best reason, therefore, for supposing that the auras, the potencies emanating from their interior being, both increase the volume of life in each other, and induce in their offspring a condition of health, vigor, and intellectuality which no other physiological conditions by themselves, however apparently perfect, can develop. As the Hebrew prophet declared of the vision: "It is from God, and its interpretation is sure."

- Alexander Wilder, M.D.

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Astrology, A Department of Medical Study

- Alexander Wilder, M.D., F.A.S.

There appears to he a very general revival of interest in astrology. A literature of considerable dimension and variety has been produced to meet the demand; publications devoted to the subject are regularly issued, and professors of the art or science are numerous, many of whom exhibit sincerity and intelligence to a degree which precludes candid persons from applying to them any opprobrious epithet or language expressive of contempt. No sensible individual is in a hurry to denounce what he does not understand. It would be conclusive evidence of superficial knowledge equivalent to confession outright.

The fact that many professors at the art are charlatans or mountebanks is actually an argument for its genuineness. Where there is no science there is no pretender. The men who pursue the vocation of counterfeiters employ their skill only upon what actually exists. Fair-minded individuals are always disposed, therefore, to treat with decent respect the subjects which they do not understand.

The "Science of the Stars" has come to us from the earliest prehistoric period of which archeologists have obtained a clue. It was cultivated by those who, in those far-off days, possessed the ripest scholarship. The oldest religions also were intimately interblended with astrologic dogmas. Our Aryan ancestors of many thousand years ago designated the Supreme Being, "the Father in the heavens," and the luminant Day-star was his symbol. "The heavens declare the glory of God," chanted the Hebrew psalmist, "the firmament showeth the work of his hand, and in the sun he hath placed his tent." The hieroglyphic symbol of the Osiris of Egypt, the eye of the cat, denoted the sun in the sky.

The Zodiac was conceived of as a circle of Zoo or living animals, representative in their respective months of the sun periodically abiding with them. The Chaldeans, or their less-known predecessors, mapped out the domain of each of them in the middle sky, and gave these the designation of the twelve signs or "houses." It is declared in the first chapter of *Genesis* that God made lights in the expanse of heaven to be "for signs or portents, and for seasons" and for days and for years."

The seven planets, including the sun and moon as two, were indicated as of special importance, and the seven days of the week were set apart to them in prehistoric times. Every month and every day had its divine ruler; the new moon was specially revered, and propitious days were named for particular work, and for engaging in new undertakings. The seventh day of the week was ominous beyond others. It was set apart by the Akkadians to the god Amar-Utuki, or Merodakh, and their priestly code, as that of the Assyrians and Judeans after them, prohibited every diversion, every new employment, every official work, even to the taking of a bath or the swallowing of medicine upon the *sabbatu*, as the day was designated. But Friday, the day of the Goddess Istar, was abundantly fortunate. It was characterized by all manner of good omens. Love, business, religion, all combined to give the day every felicitous assurance. Mohamed, under the profound impression of its significance, as well as in deference to former worships, made it the holy day of the Moslems.

The agency of stars in human affairs was distinctly recognized in ancient literature. "There shall come a star out of Jacob," chanted the prophet Balaam; "it shall smite the corners of Moab." Particular stars and asterisms were regarded as the favorite seat or abode of guardian divinities. These were called by the Greeks *theoi*, gods, or more correctly, "disposers of events." "They fought from heaven," said Deborah the prophetess; "the stars in their courses fought against Sisera." The writer of the book of *Daniel* describes a conflict in the sky; that a celestial personage was detained there three full weeks by the opposing prince of the kingdom of Persia before he could go on his errand. Another author in the book of *Maccabees* tells of an apparition of soldiers in the air for forty days, infantry and cavalry contending in battle. The classic writers have also narrated occurrences of similar character, sometimes preceding events on the earth and sometimes even simultaneous.

Conjunctions of planets are supposed to presage or even to conduce to events of great moment. The perihelion of three planets occurring at the same time in the fourteenth

century was regarded as premonitory of the Black Death which followed shortly afterward, and swept away whole populations in Asia and Europe. There is no end of analogous examples.

Our language contains many words that are relics of the astrologic beliefs. A calamitous event is termed a *disaster* as originating with an unpropitious star. An epidemic with which our population has become familiar is denominated *influenza* as being occasioned by a morbific lunar of stellar influence, and an insane person is called *lunatic* or moon-struck. Persons who think diligently are said to *consider*, or in other words, hold counsel with the stars; a *temple* or *tempulum* was a plat of ground set apart by religious rites for study of the constellations, and hence a priest, an astrologer or individual is said to *contemplate*, which once meant to observe the *aspects* of the sky. Even *superstition* comes in the same category, and the term etymologically denotes a standing and contemplating objects and subjects above the common concerns of every-day life.

Men regarded astrology as a vital part of religious science. The sun was saluted in the morning with affectionate homage as the Lord in the heavens, and the eyes were closed as is now done in prayer, because of the intensity of his rays. The Moon, sometimes as masculine and sometimes as feminine, was participant in the worship; and Moses is described as promulgating the Law from Sinai, a mountain thus named from Sin, the moon-god of Semitic peoples, from being sacred to him. Every ancient faith was astrologic, either directly or allegorically. The heavenly bodies signified or enabled to keep vividly in thought the presence of the powers of the heavens as arbiters of human life.

The medical art was part of the religious rite; and there were divinities that men venerated as gods of healing. Baalzebul (lord of the house) or Baal Zebub, of Palestine, was of the category. In the old mythology there were seven divinities reputed to be the sons of Sedek (the Just) and they were comprehended in one as the eighth. He is explained by Sankhuniathon as being the original Aesulapius. Transplanted by Phoenician adventurers into Greece, where Apollo was god of healing, he was naturalized in the Hellenic Worship as the son of that divinity. Both Apollo and Aesculapius were honored as rulers of the sun. An order of priests sprang up in Argos, Thessaly and the island of Kos, which for centuries held a monopoly of the medical art. They were known as the Asklepiads or sons of Aesculapius, and professed to have been his lineal decendants. Hippokrates was of this number. He was in no sense a father or founder of the medical art, except as he was foremost to begin the creating of a literature. A new period had then been introduced, and the philosophers of Ionia and Greece were a new order of thinkers and teachers. Hippokrates affiliated with their disciples, and following their example he made medicine, which had been a sacred art, now accessible to a wider circle. There was not then a Hippocratic oath for novices, but a sacerdotal rite of obligating Asklepiads not to divulge the sacred knowledge to uninitiated persons.

Hippokrates not only attached great importance to the sovereign virtues of charms, talismans and amulets, as also did Galen and others even in later times, but also to the benign influences of the sun, planets and zodiacal constellations. Indeed, before Greece was ever known among the countries of the world, the medical art was practiced among the older peoples of the East with these accompaniments. The exhumed Tablets inform us that in Assyria and Babylon diseases were regarded as having been inflicted by malignant demons, and to be driven away by the spirit of the heavens. Marduk or Merodakh, who was supposed to rule in the planet Jupiter, and Silikh the sun-god were

reputed healers of the sick, and were invoked and propitiated accordingly. Similar notions prevailed in archaic India. Egypt was famed for its priest-physicians, and special days were set apart by astrologic selection for all to undergo medical treatment. Even those in health were not exempt from the general purgation. The serpent on the pole or staff was the Egyptian symbol of the physician's art, and also the cipher of the planet Jupiter, and the god Emeph or Imhetep.

A more universal symbology employed the three figures - the circle, the half-circle and cross - to represent the whole astrologic system and religion. The circle represented the sun, the half-circle the moon, and the cross the earth. The sun signified perfection, the moon denoted the Maya, or illusion of the senses, and the earth the principle of matter. These symbols were combined to represent the planets and their respective qualities. The cross over the circle (--) was the figure of Mars and denoted the impelling energy; the cross under the circle (--) was Venus or Isis, the personification of love and desire. The semicircle below the cross (--) represented Saturn, and the semicircle on the cross (--) Jupiter, the diviner soul. The semicircle upon the circle which in its turn surmounts the cross (--) is the symbol of Mercury - three in one. It was thus significative of wisdom, enlightenment and the liberal arts; and Hermes, the Mercury, Thoth and Budha of the older religions, was the patron of knowledge.

The human head was apportioned among the planets - the forehead to the sun, the brain to the moon, the tongue to Mercury, the right eye to Jupiter, the left eye to Saturn, the right nostril to Mars, and the other to Venus. The whole body was also marked off into regions, and each of these was assigned to one of the twelve signs of houses of the Zodiac.

The metals were also named for ruling planets; gold was assigned to the Sun, silver to the Moon, quicksilver to Mercury, copper to Venus, iron to Mars, tin to Jupiter and lead to Saturn.

Medicine became naturally and necessarily involved in the prevalent belief. Every part of the body had its guardian demon; and as every disease was imputed to the influence of a malignant genius, the remedies were selected accordingly. Every medicinal herb had its ruling planet and was employed according to its relations to the morbific agent that was supposed to be making the trouble. Treatises on Herbalism named carefully the ruling stars and zodiacal signs. The treatises of Nicholas Culpepper, which are still extant, are characterized by this peculiarity. Culpepper was himself an alchemist and proficient in the curious sciences of his time which were then in fashion - and his descriptions of the virtues of the indigenous remedial plants of England are alike interesting for their astrologic information and valuable intrinsically for their medical learning

Mohamed had not been dead twenty-five years when the religious faith which he had proclaimed came under the control of his former rivals. A century later began the period of Arabian learning. The mosques were schools, and there was a belt of universities extending from Samarkand to Cordova. Works on astronomy were procured from India and translated; and the writings of Hippokrates, Dioskorides and Galen were rendered into Arabic and taught to students everywhere. Alchemy and astrology were made parts of medical instruction, and metaphysics became also a conspicuous feature. Mathematics, the title of the learning of Pythagoras, included astrology in the curriculum. Presently, under the patronage of Pope Sylvester II, himself a pupil in astrology and alchemy, and of the European Frederick II, the works of Arabian authors were translated into Latin by

Jewish scholars, and became a part of the course of instruction in the universities of Italy, France and Germany.

We have no occasion for wonder, therefore, that the scientists of the Middle Ages and centuries immediately subsequent were skilled in astrologic learning. Tycho Brahe, the great astronomer of Denmark, predicted the birth of a prince in Finland who would devastate Germany and die in 1632. This was afterward fulfilled exactly in the career of Gustavus Adolphus. Keppler calculated the nativity of his famous competitor Wallenstein and found out that his death would follow shortly upon that of Gustavus. Stonewall Jackson was an astrologist and forecast his own mortal peril in 1862. Examples like this are easily multiplied.

We are not so very credulous even with the boasted luminance of latter-day unbelief if we apprehend that there is "something in it."

That myriads of spiritual beings walk the earth was affirmed by John Milton in his great poem, and something like it is declared in the *Epistle to The Hebrews*. If John Dryden the poet could foretell the career of his new-born son, indicate the perils which the youth would encounter at different periods of his life, and even the time of his death, there must be an art, the existence of which we cannot intelligently dispute.

This much may be regarded as certain. Our own bodies are constituted of elements similar to those which compose the mass of the earth. There must, therefore, be a natural affinity between them. Our health, vivacity and other conditions are sensibly affected and modified by the states of the earth's atmosphere. The magnetic relations subsisting between the two are enough to convince us in the matter. The rheumatisms, agues, coughs and other affections are evidences easy to apprehend. Epidemic visitations of various kinds recur with a regularity indicative of a direct relation between the conditions of the human body and those of the earth and atmosphere.

This enquiry naturally extends further. There is abundant reason to suppose that the other planets of our solar system and the innumerable worlds and systems beyond are also formed of material of similar nature and subject accordingly to similar laws. Such being the fact, we may suppose with good reason that they exert a reciprocal influence upon this globe and its inhabitants. We are, without doubt, affected by them, and our bodily conditions are modified according to their situations in space and by their magnetic influence upon our atmosphere. We can believe thus much from a point of view as materialists, and it does not seem absurd or remarkable that others look farther and suppose that they perceive the operation of the stars upon human careers and character. What we call medical science is really empiricism, and it comes with ill grace to confuse or sneer at those who aspire to know something of the causes of what we observe.

The Teaching of Paracelsus

Paracelsus appears to have been a promulgator of more intelligent views upon this subject. After the manner of his famous contemporary, Martin Luther, he cut loose from the traditional medical practice of his time. This consisted largely in an unquestioning adherence to the Arabian teachers; and as Luther burned a bull of the Pope, so Paracelsus burned, in the presence of his students, the Writings of Galen, Razis and Ibn Sina. Medical instruction was given at that period in mediaeval Latin, and the medical practice consisted in little else than pompous manners, inflated boasting, bleeding, purging, giving of emetics and persecuting with merciless rage everybody who did not approve their

method. Paracelsus discarded all these, rejected polypharmacy, went on foot to visit patients, and taught students in their own German language. He also disregarded the current views of astrology as taught at the universities, and presented it after a new manner. Human wisdom he declared to exist in the three forms of Physiology, Astrology and Theology: One relating to the physical constitution, one to the psychic, and one to the spiritual. "The pervading hand of universal consciousness is united in the stars, and from it all human wisdom is named," he positively affirms. "Many stars have not had their influence," he says again; "and, therefore, the discovery of arts has not yet come to an end." He explained further: "The sun and the stars attract from us to themselves, and we from them again to ourselves. These secret influences have their positive office in the maintenance of the body."

Accordingly, Paracelsus, by his way of teaching, made of astrology a recondite theory of animism. "The particular life of earth," he declared, "must accord with the general life of the higher worlds; for God in love has created us the sidereal body, and has given it sensibility, so that we may feel and reveal the secrets of the stars."

Nevertheless, the language of Paracelsus should not be construed too literally. In order to understand him well one must be of somewhat kindred disposition and temper. During the Middle Ages there existed a class or society of scholars and men of thought who wrote their profounder lessons in enigmas. Learning was considered in those times as akin or identical with magic, and the heretics in science as well as in religion were liable to condign punishment - the dungeon, the rack, the iron boot, the thumb-screw, and the stake. It was necessary to disguise language to be reasonably sure of personal safety.

Paracelsus inculcated, like the Brahman philosophers, that the human essence consisted of seven principles, some of them corruptible and others incorruptible. With death the physical body returns to the elements, and the more material parts of the sidereal body undergo a similar decomposition. This astral or sidereal body is subject to planetary influences, and will eventually dissolve into the elements to which its substance belongs. These two bodies remain near each other for a while after death, and sometimes the sidereal body becomes visible. It is the part which is active when we are asleep. The causes of epidemic he considered to be subjective in the body, but aroused into activity from the astral influences.

"All the influences that come from the sun, the planets and stars act invisibly upon man, and if they are evil they will produce evil effects. The world is surrounded by a sphere of vapor, as an egg is surrounded by a shell. The cosmic influences permeate through that shell, and sometimes, becoming poisoned by miasmas in the air, they create epidemic diseases. If no germs of disease exist in the atmosphere, they do no harm. If, however, evil elements exist about us, they attract such astral influences as cause diseases."

"The moon exercises a very bad influence, especially at the time of new moon, and her conjunction with certain other planets may make her influence still more dangerous. A conjunction of the moon with Venus and Mars may cause plague; if it be with Saturn it may occasion certain acute diseases. But *no noxious influence can develop a disease where the germ of that disease does not already exist.*

"There ere certain stars the influence of which corresponds to the medicinal qualities of certain metals, and others that correspond to those of certain plants, and they may act for good or evil if they are attracted by certain elements in the sidereal body of man. A physician should know the physiology and anatomy of the sky as well as that of man, in

order to understand the cause and cure of astralic diseases; because he may try his remedies vainly so long as his patient is under the ascending influence of an evil star, but after that evil influence ceases, the disease will be changed or will disappear. Every metal and every plant possesses certain qualities that attract planetary influences; and if we know the influences of the star, the conjunctions of the planets, and the qualities of our drugs, we will know what remedy to give in order to attract such influence as may act beneficially upon the patient.

"If, for example, a woman is deficient in the element the essence of which radiates from Mars, she suffers consequently from poverty of the blood and want of nervous strength. We may give her iron, because the astral elements of iron correspond too the astral elements contained in stars and will attract them as a magnet attracts iron. But we should choose for this purpose a plant which contains iron in an etherealized state; for this is preferable to the metallic iron. In case of dropsy it would be exceedingly injurious to give any remedy that would help to attract the evil influence of the Moon. The Sun, however, is opposed to the Moon, and those remedies which attract the astral essences of the Sun will counteract those of the Moon, and thereby the cause of dropsy may be cured. The same mode of reasoning may be applied in all other astralic diseases."

Paracelsus, however had a meaning of his own for the astrologic terminology. By the "stars" he meant the faculties of man's mental and moral nature. He declared that the "house" was the body itself. We may accordingly read his true utterances "between the lines," when he declares that "he who knows the stars knows also the nature of the disease."

"It may not be supposed," says he, "that a certain material element coming from the planets enters the organism of man and adds something to it which it does not already possess. The light of the sun does not contribute any corporeal substance to the organism existing upon the earth, and a man does not become heavier if he stands in the sun. But the natural forces acting in the various organs are intimately related to similar forces acting in the organism of the world; and as the liver, the spleen, the heart, etc., are bodily representatives of certain activities, so likewise the Sun and the Moon, Venus, Mars, etc., are the visible representatives of the corresponding organs of the kosmos. If a man get angry it is not because he has too much bile, but because the 'Mars' - the combative element in his body (the visible element that produces the bile) - is in a state of exaltation. If a man be amorous, it is not because the spermatic vessels are overloaded, but because the 'Venus' (the amorous element) is in a state of exaltation. If in such cases a conjunction of the combative and amorous elements take place in his body, an ebullition of jealousy may be the cause; and if such an internal conjunction should take place at a time when the conjunction of Mars and Venus takes place in the sky, the sympathetic relationship existing between the elements representing those planets in the Microcosm (man) with the elements representing those of the Macrocosm (the universe) may lead to serious consequences unless counteracted by the superior power of reason and will."

There are a great many plants, Paracelsus declares, that are the earthly representatives of astral influences corresponding to the qualities of the stars, and which will attract the influences of the stars to which they are sympathetically related. By using such plants as medicine, we attract the planetary influences needed to restore vitality to the parts.

It will appear reasonable, says Dr. Franz Hartmann, that it makes a vast difference

whether such plants are fresh or whether they have been dried; and their occult properties are, moreover, to a great extent modified by the time of day or night, and under what planetary conjunctions they have been gathered, and at what time, they are used. Each plant should be gathered at a time when the planet to which it is related rules the hour, and its essence should be extracted as long as it is fresh. By the judicious use of plants, beneficial astral influences may be attracted and evil influences neutralized. But in order that we may know what plants are required in each case, it is necessary to know not only the anatomy of the human body and the functions of its organs, but also the constitution of the starry heavens, the qualities of the stars, and the time of the appearing and conjunction of the planets.

"That which is active in medicines," Paracelsus affirms, "is their astral elements acting upon the astral man, and they are produced by astral influences, and it makes the greatest difference whether a medicine is pervaded by one influence or another."

It is hardly possible, however, to find in the current *materia medica* many remedies which conform to these conditions. Since the time of Culpepper, astrology has passed from its former place in the medical curriculum, giving, perhaps, a clue to the modern notion that the nature of remedies is little known and their action uncertain.

It is apparent that there is a philosophic as well as a physical department of astrology and it is reasonable to presume that there is a genuine science that includes them both - yet there is truth and good sense in the maxim: "The wise man rules his stars, the fool obeys them."

(*Metaphysical Magazine*, vol. 16, no. 6, June, 1902)

The Fabricating of Physicians

- Alexander Wilder

"Seek Truth from thought, and not from moldy books, Oh fool!
Look in the sky to find the moon, not in the pool."

The beginning of a second volume of *The Medical Eclectic* will be grateful assurance to our friends and readers that the old colors are still flying. We think that they are nailed to the mast, and will not easily be torn down. Our great source of strength is derived from the conviction that we are in the right; besides we are greatly encouraged by what we have witnessed and experienced during the last season. We begin the new year and the new volume alike, with confidence and hope, and repeat anew the confession of our Faith:

"Reformed Medicine is an assertion of individual right, as against the assumptions of a Medical Sacerdotism; a Declaration of Independence from a Practice and Code of Ethics born of Medieval barbarity and baptized with the spirit and fire of religious bigotry and political despotism. Its work, therefore, is to re-make the entire structure; the former things must pass away."

We consent therefore, to no alliance or striking of hands with any policy or persons to the imperiling of our cardinal idea. *Laissez nous faire*. From the time that the Federal

Constitution was adopted the impelling principle of the party of progress in this country has been the liberty of the private conscience from the yoke of government; and it has been, in a great degree, successful. Religion is free; the press is free; and medical practice, thank heaven, is steadily verging toward a like equality before the law, and independence of State domination.

But this equality and liberty are not likely to be conceded unqualifiedly without further conflict. The pampered dog of the kennel is ill-content to let his free brother of the forest range the fields without chain and collar. Accordingly, the American Medical Association has proposed an appeal to the Legislatures of the several States, "advocating that no more charters be granted to medical colleges which do not agree to adopt the plan of teaching which the Association shall hereafter demand." Perchance, if successful in grasping so much power, the next requirement would be to close up every institution now in existence, which will not conform to such a plan. It is always the first step which counts. Already, the worthy President of the National Public Health Association, has taken the initiative by a letter proposing the enforcing of "a standard of qualification in all branches of medical learning about which 'doctors' do not disagree," while "*materia medica*, or medicines and their uses, from which spring all the systems of practice about which doctors disagree;" shall be pursued in the hospitals after graduation. Instead of the present method of conferring the degree of Doctor of Medicine, Dr. Smith proposes to devolve that power upon a Medical Council, as in England.

However plausible this may seem, it involves nothing short of the overthrow of every institution and School of Medicine, the tenets of which are not acceptable to the American Medical Association. Whenever that shall be done, no matter how much verbiage there may be had about "raising the standard of medical education," and however much the curriculum of study may be extended, it will be inevitable, as it always has been in religious and political matters, that the investing of any man or body of men with power to control the action of those differing from them will be both the violation of individual freedom and a corresponding obstruction of intellectual progress. Sixty years ago, something like this was law in many of the States, and the calomelpet and its murderous associate, the lancet, constituted the test of medical orthodoxy, and of the right to administer medicine. Men were then put to death by hecatombs, under the guise of "scientific practice." Forty years ago, the legislature of New York abolished the odious system; and since that period the art of healing and the knowledge of the associated sciences have advanced a hundredfold in consequence. Similar action in other States has been attended by a like result.

We trust and hope that the law-makers of New York and the other commonwealths of this Union, will not disturb this subject. There is a general law now in force in this State for the chartering of medical colleges, ample for the wants of the public, doing entirely away with the creation of such institutions by special legislation. The people can be relied upon to decide in relation to the qualifications which should be possessed by their physicians, as well as by the members of the other learned professions, whom they see fit to employ. There let the matter rest.

It is very easy, as well as very mean, when any person shall express such ideas thus freely, to misrepresent his sentiments and to belabor him accordingly. But we shall, nevertheless, not hesitate to declare the belief and conviction that the suggested course will not and cannot by any reasonable probability, materially benefit medical practice, or increase the efficiency of medical men.

Physicians are not solely made by the instruction which they receive any more than human heads can be made by the turner at his lathe. The most that can be accomplished is to sharpen the capacity, aid to develop the perception, and communicate a knowledge of facts. We approve of doing all this to the very utmost; for we believe religiously that no practitioner of the healing art has the right to be ignorant of the details of his vocation. But it has been the fact, and we presume, from the nature of things, that it always will be, that the knowledge, dexterity and tact which is like intuition, will be acquired elsewhere than in school, and generally when the student or graduate comes into contact with the practical experiences of the profession.

Nevertheless, the other extreme can be equally as mischievous. A knowledge which is doled out as by prescriptions and taken in irregularly-measured quantities, will not successfully accomplish the purpose of making intelligent and competent physicians. It must be acquired and assimilated as "our needful food" is eaten, digested and assimilated; not by prescribed boluses, of so much per meal, per day, per term; but in compliance with the demands of a natural appetite, backed up by normal digestive powers.

There is an old adage: *"Poeta nascitur non fit"* - a poet is born, not made. To a very great degree, the same rule holds good with the physician. A sentiment is likewise imputed to the Rev. Henry Ward Beecher, which is in keeping with this, and to which we subscribe heartily: "Dress does not make the man, but he is much more a man when he is dressed." We carry this proposition over to our argument: Education does not create a man, but he is infinitely more of a man for being educated. A medical curriculum, however extensive, although the standard reach above the clouds, will never make a physician of any person whom God has not made one first. But when any man has that sanction, the State and the Medical Boards must keep their hands off. Even the ass of Balaam, when it holds the angel of the Lord, will speak, and rebuke a prophet's madness; and when the Son of Man is sent with a commission from heaven, he will heal the sick, despite Scribes and Pharisees, Chief Priests and Sadducees, refusing to accept them as the fountain of authority, even though they inflict upon him the judgment of the cross. It is lawful to do good; it is not the province of any man or body of men to define the rights or duties of an individual.

Before we will consent to arbitrary regulations and State interference in the matter of fixing the standard of education, as appears to us to be proposed and contemplated, we will take position in favor of the Broadest freedom, even to the closing of every seminary of learning whatever. If "a man is better than a sheep," then is he also greater than institutions.

When Alexander of Macedon had been appointed by the National Assembly of the Grecian States, at Corinth, the commander-in-chief of their military forces, the philosopher Diogenes did not come with the multitude to render him homage. Curious concerning a man who dared assert such independence, the imperator visited him at his place of sojourn. "I am Alexander," he announced himself. "I am Diogenes," was the reply. "What service can I render you?" asked the King. "If," replied the philosopher, "you will but stand from between me and the Sun."

(*The Medical Eclectic*, Vol. 2, January, 1875)

A Conversation with Alexander Wilder on Medical Freedom

Q. Dr. Wilder, as the author of an able and interesting "History of Medicine," which I have just had the pleasure of perusing, I would like to obtain your views on restrictive medical legislation. The advocates of this kind of legislation plead that it is demanded for the protection of life and health, for the welfare of society, and for the advancement of science. In regard to the first of these propositions, let me ask you whether you consider it true that the life and health of individuals are safer and better secured where statues are in force that narrow the practice of the healing art to the representatives of two or three schools of medicine, or where a broader freedom obtains and every citizen is guaranteed the right to select whomsoever he desires to wait upon him in the hour of sickness, and each physician understands that he will be held responsible for his own acts?

A. The subject of medical legislation covers a wide field and invades not only the rights of persons in a professional matter but their rights as human beings. I wish, therefore, that the subject could be discussed by some one other than myself. I grew up from childhood with an intense hatred of oppression and love of fair play and fair opportunities for all. I believe heartily with Herbert Spencer that every individual has freedom, the right to do all that he wills, provided he infringes not on the equal freedom of any other person. It seems to me, therefore, that I am too decided and too radical in my notions to give any but a positive reply, perhaps without due regard to the other side.

I do not think the stringent legislation which, under the pretext of regulating medical practice, aims or operates to confine it to the representatives of particular schools of medicine has the slightest advantage in regard to life and health over the freedom of every individual to select his own adviser, and of that adviser to give the aid desired. It would be an act of tyranny to force a person to take medicine if he did not believe in its efficacy, and it is equally such to compel him to do without advice and service where he does so believe. Until this American system becomes a paternal government or an Asiatic despotism, such wrongs are not to be countenanced.

Medical legislation as a general fact is but meddling and muddling whenever it interferes. It cannot be intelligent, and therefor cannot be just. For medical men seldom agree, and none of them are experts in matters of legislation; hence, it is not possible to obtain the requisite knowledge to legislate to any right purpose. The legislators who vote for such enactments are little else than dupes of those who seek them; and unfortunately medical men have a great pecuniary interest in disseminating exaggerated notions about infection and other matters. If there was no pecuniary interest involved, I do not believe that such legislation would be sought; and indeed, medical men of the first class in their profession are seldom found seeking to obtain it.

The first of these statues, the one enacted in Illinois about twenty years ago, I was told by a physician who took part in it, was passed and procured, not to elevate the practice or to drive off charlatans, but simply to make an office for Dr. Rauch.

Q. Is it not true that the independent practitioner is compelled to be far more careful than the physician who has a large and powerful medical organization behind him?

A. Yes; the practitioners who have no powerful medical organization behind them

are sure to be held responsible as other physicians are not. It is a significant fact illustrating this statement that while criminal abortion is very general, physicians belonging to orthodox medical societies are seldom brought to answer for it. When they are called to account for alleged malpractice or mistreatment, their professional brethren generally swear them clear. But the slightest aberration or blunder on the part of the unprotected independent is very certain to be made the theme of general criticism and abundant exaggeration.

Q. Is it not true that the remedial agencies and procedures employed by liberal, progressive, and independent practitioners are, as a rule, far less dangerous than the drugs employed by the "regular" or old school of medicine?

A. Certainly; I am very positive in my conviction that the latter are far less dangerous. Any intelligent person will object to swallowing medicine when in health, because it will very probably do him injury; yet he is the same individual when ill, and will often suffer injury from it accordingly. Hence, he takes it in the hope of some incidental benefit compensating for the injury. My personal observation in early life in my own family and neighborhood made me apprehensive that the physician would prove more dangerous than the disease; and, indeed, one of my strongest reasons for studying medicine, beyond a passion for knowledge, was to be able to escape that peril. Nevertheless, it is hardly necessary for me to impeach the orthodox medical practice. Its history resembles the shifting of the kaleidoscope, in which the same material is presented constantly in different forms, but with no change in the articles themselves. The ablest and most learned members of the profession have often spoken in no doubtful terms. I will not quote William James or Oliver Wendell Holmes.

Five centuries ago, when polypharmacy was in vogue in most disgusting extravagant forms, Paracelsus wrote: "Some poison their patients with mercury, and other purge or bleed them to death. There are some who have learned so much that their learning has driven out all their common sense; and there are others who care a great deal more for their profit than for the health of their patients." Dr. Benjamin Rush, a signer of the Declaration of Independence, was equally positive. "We have assisted in multiplying diseases," said he, "and we have done more: we have increased their mortality." Even Dr. Chapman of Philadelphia declared the physician who abandoned his patient to calomel "a vile enemy to the sick." Yet the same boast was made then as now - that the art of medicine was more perfect than ever, and not to be improved.

If it is imagined that the blood-letting practice has disappeared, not to return, we have only to remember that there are recurrences of epidemic "fads" among medical men, like those of cholera. Bacteriology was a fad two centuries ago, and even now the leading medical journal of Great Britain is named *The Lancet*. No one will venture to call it a misnomer. "Monsieur Tonson" is very sure to "come again."

Meanwhile it is a fact easy to demonstrate that physicians of the homeopathic, eclectic, and other schools, practicing medicine side by side with those denominating themselves regular and "the medical profession" *par excellence*, do not exhibit in their practice any such high percentage of deaths. I have scrutinized their books and interrogated them personally in order to be sure of the fact. One of them, who has had a large number of cases of pneumonia, has in forty years scarcely lost over one or two in a hundred; and in an epidemic of dysentery, which was very malignant and fatal, he had over

seventy patients and all recovered. He is equally sure in smallpox, but never vaccinates. I could point at others. It is perfectly safe to pronounce the remedial agencies and procedures of the various schools of liberal physicians far more sure of good results and far less dangerous than those of their rivals; and another significant fact is that when they adhere faithfully to the formulas and treatment of the school to which they belong, not "going after strange gods," they leave no disease behind as a consequence of their medical treatment. To them, therefore, the emphatic words of Dr. Rush do not so forcibly apply: "Those physicians generally become the most eminent in their profession who soonest emancipate themselves from the tyranny of the schools of physic;" or the declaration of Sir Thomas Watson, that in order to become successful the physician must first forget what he has learned in college.

Q. Is it not true that wise and just regulations can be provided for the protection of the community in case of contagious or infectious diseases, for example, without any stringent laws that are applied and intended to apply so as to give favored schools of physicians a practical monopoly of the healing art?

A. In regard to the protecting of a community in the case of contagious disease, it is my opinion that this business of contagion and infection is prodigiously overdone. Much of the danger supposed to exist is only in the fancy, which is, often from motives of self-interest, stimulated abnormal to the point of alarm. Our people are educated to consider themselves diseased or liable to disease when such is not the case. Employment at something useful, pure air, pure water, and wholesome diet are more effective as prophylactics and disinfectants than the various expedients that are vaunted and exhibited. The legislation with which we are infested seems to be devised for the advantage of sanitary officers rather than for benefit of the sick, or even the health of the community. I have yet to learn where health boards and their regulations have served to any noteworthy degree to lower the death-rate.

Q. It is often asserted that, in States and communities where no strict laws and regulations are in force, impostors, mountebanks, and charlatans deceive the people and lead their patients to believe that they have received a medical education when this is not the case. This plea was put forward several years ago as one of the chief reasons for the enacting of a medical statute in Massachusetts. It was opposed by a proposition that a measure should be enacted requiring every physician engage in professional practice to hang up his diploma, if he had one, and a certificate giving his qualifications or lack of qualifications, which should be signed by the proper official persons. But this did not meet the purposes that were sought.

A. As for strict laws to prevent impostors, mountebanks, and charlatans from deceiving the people, I have no faith in their efficiency, or even the necessity for them. We have schools, high schools, books and libraries, and innumerable periodical publications for education and to show every one how to look out for his own safety. Our American fellow-citizens are intelligent and able to take care of themselves, and need no such babying swaddling by government. They know enough to go to bed without dry-nurses.

When protection is talked about it is time to be on the lookout for jobbery and trickery. The pretext of protecting the people by any regulating of the practice of medicine, such as is afforded by the statues now in operation, is too utterly frivolous for serious argument. The man who puts it forth is either himself a fool in relation to the subject or he

supposes he is talking to persons that he can fool. The people in no state of the American Union have ever needed, or asked, or wished for any such legislation. It has been foisted upon them at the behest of men who expected to secure advantage by it; and many of the bills were stolen through the legislatures when no one was on the watch. Lust of power and lust of gain are evident in them all, and we have a travesty of government - a government of the people, by the doctors, for the doctors.

If there exists any sincere desire to provide security for the people in regard to their medical advisers, it may be best met by some measure that will show individuals how to protect themselves. The late Professor Joseph Rodes Buchanan proposed such a safeguard. He suggested that every physician who signed a death certificate should be required to name the school of medicine with which he was identified. This would be applying of the test of the Gospel: "Ye shall know them by their fruits." Some would wince at this ordeal, but it would be a sure detector of impostors, mountebanks, and charlatans, even when they held, as so many do, diplomas of medical colleges and certificates of license from boards of medical examiners.

Q. As a matter of fact have not very many of the greatest advances in the art of healing been made when medical practice was free of legislative restriction? Has not the school styling itself "the regular" bitterly opposed the newer modes of treatment till the success and popularity of these compelled their acceptance?

A. The concept that medical or other progress may be promoted by restrictive laws is absolutely contrary to the experience of mankind. It is not possible to devise any kind of government handcuff or gyve that can help progress. You may as well prescribe restrictions within which Thomas A. Edison shall present his inventions. They can only shackle and obstruct, hinder and smother. An examining board to license editors is no more absurd and ridiculous than those we now have to examine and license physicians. It can be only what it is: mediocrity sitting in judgment, and yet only competent with mediocrities like itself. With such legislation in our country, Americans can but be a people of mediocrities.

The leading men of the medical profession, the scholars and men of eminence, who are named as honors to their calling, are not to be found trying to procure such legislation, or even approving of it. They know it to be little else than a matter of jobbery to procure the creating of useless offices and the multiplying of swarms of unnecessary officers, to infest the community like the frogs of Egypt and the malarious mosquitoes, to "prey upon the people and devour their substance." We had none of these statues from 1845 to 1883, and neither the people, the medical profession, nor scientific knowledge suffered by it. Freedom of practice is imperatively necessary to allow advance and improvement. It has, however, been the history of the medical art from the remotest antiquity that any newer form of treatment should be first opposed, and, after being found beneficial, then adopted. It is always history that when a prophet appears he shall be rejected and persecuted; and after he is dead - rear him a monument. I need but mention William Harvey, Thomas Sydenham, and Morton of Boston, who are now honored by medical men. Others will come in their time. But the teachings of the prophet - who heeds them?

Not many years ago a physician not far away was denied admission to a medical society because when a patient desired it he would administer the "little pills." Another was expelled from a State medical society because he consulted with his wife, who had

graduated at a homeopathic medical college, and had left some of her medicines with her patients. All the remedies known distinctively as eclectic, and which were discovered and applied by botanic and electric practitioners, were under a similar taboo. But it was observed that great numbers of the people preferred physicians who knew and administered such medicines; and so there came a change. The medicines have very generally been accepted as "official," some physician of the orthodox fraternity having "introduced" them, while their real source was carefully ignored.

Q. Would the rise and growth of the homeopathic or eclectic practice of medicine have been possible if statutes had been in force in former periods such as now exist in so many of our commonwealths?

A. In archaic times medical men were priests and were invested accordingly with that dignity and divinity that were supposed to hedge about sacred men. It was accounted sacrilegious to ask medical aid outside the sacerdotal caste. Even when evolution had separated physicians from their caste they managed often to attach to their calling somewhat of the ancient odor of sanctity. Then men who prepared the first amendment to the Federal Constitution overlooked this, and, while trying to assure the new nation against an established church, omitted to give similar protection against the pretensions of a profession whose members often claim like priestly importance and right to domination. Hence, it has been empowered in one way and another to block the way of those who do not bow to its authority.

When Hahnemann began the homeopathic practice in Germany, he was beset by obstructions and petty persecutions. He was not even permitted to prepare and dispense his own medicines. Finally he abandoned the country where he was persecuted and made his home in more liberal France. Yet persecution did not prevent worthy and intelligent men from espousing his doctrines. Vincent Priessnit encountered calumny and prosecutions. The legal physicians were not willing to believe in or permit the curing of the sick with water, especially by a man to whom they had not given authority.

Even Jesus is recorded as having been called to account for teaching without authority from the Hebrew Licensing Board. If he were to live here nowadays and heal people, as is recorded, he would be hounded, arraigned before a magistrate, fined, and imprisoned. The world has not changed much.

There were "class or monopoly laws" in force in many of the States when Samuel Thomson began his new Botanic practice. Others were enacted directly afterward on purpose to suppress the innovation. New York kept it up till 1828. Professor Waterhouse of the Harvard Medical School denounced the New York statue as unconstitutional, and contrasted the State as behind Massachusetts in enlightenment, both in theology and medicine. Courts took fewer liberties then. There followed persecutions diabolic in their malignity, the spoliation of goods, calumnies, prosecutions, and imprisonments. Such was the state of affairs in my native State in my boyhood. It was akin to the times of the Spanish Inquisition, only the rack and thumbscrew were not permitted.

The Thomson brothers, brave and heroic men, determined to put a stop to this condition of things. I would that there were such men here now as John Thomson and his associates, to beard the medical beast and his prophet. They carried petitions to be presented to the legislatures in scores and hundreds, but the prayer was denied. They then began a campaign of education, not intermitting for years. Innumerable pamphlets

and periodical publications were printed and circulated. Then national conventions were held, State and local societies formed, and appeals made to the people. They were able to convince a wide constituency of their right as American citizens to follow a lawful calling; also to show by successful treatment of cholera and more common diseases their superior skill and remedial procedures, and the utter meanness, as well as shameful injustice, of legislating against them and arbitrarily making the Botanic practice a crime. The people responded. Public men in the different States took their part. Horatio Seymour was their champion in the legislature of New York. Governor Chauncey F. Cleveland advocated their cause in the legislature of Connecticut. The conflict lasted from 1828 to 1844, and the obnoxious statues were swept into the Acheronitic cesspool from which they had come. The result fully illustrated the declaration of Thomas Jefferson, that "error may safely be tolerated when truth is *free* to oppose it."

It was when such statues were in full force that our School of Reformed Medicine came into existence. Samuel Thomson began his work in 1805, and Wooster Beach in 1825 - distinct and opposed to each other. Homeopathy was introduced from Germany into Boston in 1825. Right in the midst of the persecution their schools were planted. There were no hostile laws, however, in several States - as in Vermont, Pennsylvania, Indiana, and several Southern States; yet I am not aware that the new schools were much checked in their growth by partial legislation or indignant persecution.

Human experience has shown that no persecution short of massacre extinguishes a doctrine or a people. The Albigenses were massacred without mercy, and we know them no more. The Jews, the Parsees, and the Waldenses were all assailed for centuries with a tigerish ferocity; yet they still continue. The protestant communities actually grew stronger when persecuted. The persecution of the Thomsonians advertised them and they became ruling powers in States; but when the dogs of war were called off they decayed and were largely absorbed into the eclectic body.

The statutes that have come into existence since 1870 are simply a revolution of a circle - a retrograding after an advance - "Monsieur Tonson come again." War causes peoples to lose the instinct of liberty. The present generation has not the passion for just dealing and personal rights that the former one had. The political parties are not tenacious of freedom.

The present legislation was fabricated by the managers of the American Medical Association. That body was formed in 1846 on purpose to weld anew the chain of medical power. The design was to crush the rival schools of medicine. I do not doubt that that design is still maintained. The tactics, however, have been somewhat modified. The eclectic and homeopathic organizations were too strong, and so there have been alliances. It reminds me of the treaty that the wolves made with the sheep. The latter surrendered their dogs, and the wolves delivered over their cubs. Then upon the first pretext of ill faith the wolves attacked the sheep, who were unprotected, took away their cubs, and ravaged the flock.

I do not fear so much the check that these law-defying medical statutes may occasion as I do the general indifference and demoralization. The men who have not suffered, they who have had everything made easy for them, do not feel the importance of firmly adhering to conviction and principle. Revolutions are not made with full stomachs, and the steel must enter the soul before men will rouse to action.

The present situation reminds me of the Beast and two-horned Dragon of the

Apocalypse, and the boycott of every one who has not the mark of the Beast in his forehead or his hand (*Revelation* xiii). Perhaps this stanza from the *Index*, addressed to England, may apply here:

"But when thy suffering millions feel
A foe in thee alone,
Nor throne, nor lords, no martial power
Can stay the onset of that hour."

(*The Arena*, Dec., 1901)

The Fallacy of Vaccination
- Alexander Wilder

"Bad begins and worse remains behind." - Hamlet

The fourteenth day of May, 1896, was observed at several places in Europe as the centenary of the introduction of vaccination among the resources of the healing art. The event thus commemorated was the performing of the first operation by Edward Jenner upon a young lad named James Phipps with the result of successfully producing the characteristic vesicle of the vaccine disease.

The celebration, however, attracted but little attention; partly because those who credit the utility of the peculiar operation are indifferent to its early history, and partly because the modern notions respecting it are very widely different from those promulgated by Jenner himself. Besides, there is among profounder thinkers and observers a growing conviction that vaccination, so far from being a benefit to mankind, is itself utterly useless as a preventive, irrational and unscientific in theory, and actually the means of disseminating disease afresh where it is performed. Hence, while governments are stepping outside of their legitimate province to enforce the operation, the people who act from better information upon the subject, are steadily becoming adverse

Several years ago compulsory vaccination was submitted to the voting population of Switzerland by the referendum, and every canton but one gave a majority against it. In other countries the governments act arbitrarily, and have conferred despotic powers upon privileged professional men, and so the practice is enforced without mercy. Its advocates have taken little pains to convince those who distrust its utility, but instead have resorted to the employment of other and often reprehensible means. Children are excluded from the public schools unless they have been vaccinated, and the attempt is made to worry and coerce the parents and guardians into compliance with the arbitrary condition by prosecutions for truancy. In many instances they have succumbed from a feeling of utter helplessness, precisely as men submit to the bastinado inflicted by Oriental despotism. In other cases, they have followed as in a groove, without considering what was right or

wrong, reasonable or fallacious. Advantage has been taken of the prevalent inattention to the matter to foist upon the statutes various health regulations and other requirements, often in flagrant violation of personal rights, and with no adequate justification. Passengers upon ocean steamers are forced to submit to the operation, unvaccinated children are excluded from schools, and persons employed in factories, warehouses, and the civil service are compelled to submit to be vaccinated on penalty of losing their places. Soldiers in the army and seamen in the navy are also obliged to submit as a matter of discipline, as a century ago they were inoculated perforce for small-pox.

Nevertheless, the claims for vaccination have never been demonstrated to be sanctioned by any ascertained law or principle in the medical art. The chief, indeed, the sole argument has been the citing of statistics, more or less perverted, and the inference that because the matter has been made so to appear it must be presumed to be with good reason. Further argument is met by stolid silence, and by an apparent concert of purpose to exclude carefully all discussion of the matter from medical and public journals, and to denounce all who object. When an accused person finds it hard to repel a charge, he frequently seeks to divert attention by vilifying another.

Yet many objections to vaccination have been intelligently made from personal experience and observation, and by persons fully entitled to respectful consideration. They will not always be dismissed by obstinate silence and unworthy innuendoes. Those who object are conscious that they are right, and therefore entitled to be heard. If the public health and safety constitute the supreme law, then a candid and critical examination of this whole subject is imperatively demanded.

The contaminating of the body of a healthy person by the virus of disease, under any pretext whatever, is unphilosophical, unjustifiable, criminal. The possibilities are that he will not contract a contagious disorder, so long as the standard of health can be maintained. To infect him with distemper on the plea of protecting him is preposterous.

The lymph of a vaccine pustule contains no virtue or quality that will in any way remove the liability to contract small-pox. No one can intelligently deny that it is itself the product of decay of tissue - that it is produced by the decomposition or retrograde metamorphosis of the tissue of the body. It is but a little remove from absolute rottenness. This being the fact, the inserting of such material into the living tissues of another person is a culpable act, and nothing less than the contaminating and infecting of the body of that individual with filthy, loathsome, poisonous material.

In fact, it will be found by careful observation that whenever a vaccinator or corps of vaccinators set out upon a vaccinating crusade, there follows very generally a number of deaths from erysipelas and other maladies which have been induced by the operation, accompanied by suffering of the most heart-rending character.

Dr. Hubert Boens, of Belgium, has pushed the matter further, and announced even more alarming discoveries. The appearance and character of vaccine pustules have warranted apprehension that their remoter origin was from an infection more venomous than small-pox. The virus used by the earlier vaccinators had been derived from the diseased teats of cows and heels of horses. The disease in these cases was thought to be spontaneous. It appears, however, that every such case could be traced to a groom or a milker who was suffering from the "bad disease." No heifer or bullock had cow-pox, but only milch-cattle; and then only when the hand of the milker disturbed them. Ricord, the famous specialist of Paris, caused several individuals to be inoculated from the blebs of

patients suffering from that complaint. The result was the development of vesicles, scabs, and eschars, easy to be taken for those of vaccine ulceration. The description of the one would answer for a description of the other. If it be insisted that the virus now used is not of such a character, it may be replied that outbreaks of that disease have repeatedly ensued upon vaccination. Besides, the practice exists of inoculating calves from small-pox vesicles, and huckstering the material thus obtained as vaccine virus.

With these facts in view, it seems almost unnecessary to declare the current notion that vaccination will prevent small-pox, or even mitigate the severity of the attack, to be entirely destitute of foundation. Indeed, every observing person can enumerate examples of vaccinated persons who were afterward taken with the disease. Even young Phipps, whose case furnished the occasion for the late commemorative celebration, was afterward attacked by small-pox in the confluent form. Several others who had been vaccinated for experiment also had the disease at a later period. Jenner carefully kept several such experiences out of sight, actually insisting that facts of this character must be held from the newspapers. In a letter of remonstrance he wrote as follows: "I wish my professional brethren to be slow to publish fatal cases of small-pox after vaccination."

Among our own people in later years this injunction appears to be diligently heeded. Occasionally, however, a death by vaccination is published, and immediately the effort is put forth assiduously to make it to be believed that it was from some other cause. The statistics of small-pox, purporting to distinguish between vaccinated and unvaccinated persons, are too often not quite trustworthy. Many persons who have been vaccinated are falsely reported as unvaccinated. Even when death occurs as the result of vaccination, the truth is concealed and the case represented as scarlet fever, measles, erysipelas, or some "masked" disease, in order to prevent too close questioning.

The failure of vaccination to assure exemption from small-pox has been made a reason or pretext for repetitions of the operation. Nevertheless, the history of the last fifty years affords sufficient evidence to show that even repeated vaccination has no merit. A case came to the knowledge of the writer, some years ago, of a man employed for years in a hospital, who was "successfully vaccinated" some seven or eight times, and afterward contracted small-pox. Another had been vaccinated in infancy, then vaccinated a second time when he procured employment as a coachman, and a third time upon entering the army; after which he was taken with the disease. Much of the terrible mortality of the prisoners confined at Andersonville during the Civil War was caused by vaccination; and there were several peculiar "epidemics" in both the Federal and Confederate armies, attributable to a similar origin.

Medical men, scholars, and publicists of the highest reputation, concur in their testimony in regard to this subject. Alexander Von Humboldt, in a letter to Mr. Gibbs, president of the Anti-Vaccination League of London, declared emphatically: "I have clearly perceived the progressive, dangerous influence of vaccination in England, France, and Germany."

"While utterly powerless for good," says Alfred Russell Wallace, "vaccination is a certain cause of disease and death in many cases, and is the probable muse of about 10,000 deaths annually, by inoculable diseases of the most terrible and disgusting character."

Francis W. Newman, Herbert Spencer, and others of equal note have borne similar testimony. Besides these are prominent physicians, some of whom have been in charge

of small-pox hospitals, where they had abundant means of observing. Several of them freely gave up hundreds of pounds of professional income for the sake of their convictions of duty thus enkindled.

Even to have had small-pox itself affords no safeguard against its recurring. Louis XV of France contracted the disease by inoculation at the age of sixteen, and died of a second attack at sixty-four. Sir Thomas Watson, author of the standard work on "Medical Practice," makes the following statement: "During an epidemic of smallpox in Scotland, Dr. John Thomson saw, from June, 1818, to December, 1819, five hundred and fifty-six cases. Of these, forty-one took the small-pox the second time, and Dr. Thomson knew of thirty others, making seventy-one in all."

The "London Medical Gazette," of November 6, 1830, contained a letter dated at Cawnpore in India, written by Dr. J. S. Chapman, assistant surgeon to the Eleventh Light Dragoons, having the following items: "Small-pox has been playing the very deuce at this station. There appears to be no positive security against the disease, either by vaccination or small-pox inoculation; and I have seen several cases where the patients have caught the small-pox twice, and have each time been severely marked, and in two instances have died of the second attack of small-pox. Certainly by far the greater number of our small-pox cases have occurred in persons vaccinated in India twelve or fifteen years ago." Sir James Y. Simpson, of Edinburgh, mentions the case of a woman who died from her eighth attack. In the Small-pox Hospital, of London, there were three cases which occurred after a previous attack of the disease, two of which were after both vaccination and small-pox, besides four which came after the patients had small-pox from inoculation.

Epidemics of small-pox are as numerous and as severe as they were one or two centuries ago. It is probably no more possible to avert them than it is to prevent volcanic eruptions, droughts, or devastating storms. One epidemic, however, is never precisely similar to another in manifestation or severity. The type and character are principally determined by the predominating influence in the earth and atmosphere.

Dr. Charles Creighton, of London, writing for the "Encyclopedia Britannica," declares that the total death-rate from small-pox in modern times is almost the same as it was in the Eighteenth Century. Large aggregates collected by experienced statisticians in times preceding the introduction of vaccination exhibit a mortality of 18.8 percent. Those of later periods show a death-rate of 18.5 percent, which is hardly a noticeable decrease. "It must be borne in mind," says Dr. Creighton, "that the division into discrete, confluent, and malignant small-pox, is an old one: that a mild type was quite common in the seventeenth and eighteenth centuries, and was then characteristic of whole epidemics, just as in the case of scarlatina: and that the vaccinated are at present liable to be attacked by the confluent and malignant disease, as well as the discrete" (varioloid).

Dr. Creighton quotes several tables of statistics, and then remarks: "The official figures for Bavaria are more precise. Among the 24,429 cases of small-pox in vaccinated persons, there were 3,994 deaths, while among the 1,313 unvaccinated cases there were 790 deaths; of the latter no fewer than 743 deaths were infants in their first year. The mortality, both among the vaccinated and the unvaccinated, is always excessive in infancy. Feeble health, as well as nonvaccination is a factor in the very excessive mortality at that tender age.

The statistics show that from 1847 till 1865 three-fourths of the cases of small-pox in England were those of children under five years of age. The Great Epidemic of 1871

was characterized by the change of this disparity from children to persons of mature years. The average number of children continued the same as before, but the enumeration of adults had mounted up to an extraordinary figure.

The Epidemiological Society of London, making an effort to procure the enforcement of vaccination, cited these tables of statistics. A report of the Society accordingly set forth the comparison that, during the twelve years before the passage of the Compulsory Vaccination Act of 1853, there had died of small-pox in England and Wales, no less than 82,825 persons; while for the twelve years immediately ensuing to that period, the number of deaths from that malady was but 47,710 - a little more than half.

It appears from these figures that during the twenty-four years enumerated there had died from small-pox in the two countries 130,535 persons. The average fatality from the disease before the enacting of the Compulsory Law was seven percent. It seems, accordingly, that, despite the enforcing of vaccination, two millions of the population were attacked. Of this number of small-pox patients, eighty-four percent had been vaccinated.

The facts hardly verify the assumption that small-pox had been mitigated by the enforcing of lite Compulsory Law. In the Census of 1870 there is a table which shows that there was more small-pox in England in 1860 than in 1850, and still more in 1870 than in 1860. Small-pox had become more prevalent since the spread of vaccination; and yet in each year this disease was far less fatal than measles, scarlatina, or consumption.

An examination of the statistics kept in the different cities of the United States will disclose similar facts. In the seasons when smallpox is epidemic, the deaths from measles invariably exceed those from that disease, while the cases of scarlatina and the deaths from it are far more numerous, sometimes outnumbering thirty to one. If the facts were impartially presented in their true light, and no effort made to create a panic over the few cases of small-pox for the sake of jobs in vaccination, the public attention would be directed to the diseases that were actually sweeping away their victims by the scores and hundreds, rather than to the meagre roll of small-pox cases.

Before the end of the second twelve years indicated in the report of the Epidemiological Society there broke out an epidemic in England severe enough to dampen whatever confidence the representations of the Society might have inspired. During the years 1863, 1864, and 1865, when vaccination had become general and compulsory, smallpox prevailed to an unusual extent in England as well as in Germany, Hungary, France, and Sweden. As an example of its severity, there were 1,346 persons in Upper Bavaria attacked by it in the malignant form, of whom ninety percent had been vaccinated.

Never, however, did the faith in vaccination receive so rude a shock as in the Great Small-Pox Epidemic of 1871 and 1872. Every country in Europe was invaded with a severity greater than had ever been witnessed during the three preceding centuries.

In England the number of deaths from the disease was increased from 2,620 in 1870 to 23,126 in 1871 and 19,064 in 1872, falling again to 2,634 in 1873. Upon the Continent, particularly in France and Germany, the visitation was even more severe. In Havana, for example, with a population vaccinated more than any other in the world, the mortality was greater than in any other country of Northern Europe, except Sweden, which experienced the greatest that had ever been known.

What was even more significant, many vaccinated persons in almost every place were attacked by small-pox before any unvaccinated persons took the disease. These facts are sufficient to overthrow the entire theory of the protective efficacy of vaccination.

During these two years, there were 14,808 persons treated for small-pox in the English hospitals, of whom 11,174 had been vaccinated. Dr. Farr, the Registrar-General, was compelled to acknowledge, however reluctantly, that vaccination did not by any means afford entire immunity against attack, or even against death by smallpox.

Professor William A. Carpenter, the author of the textbooks on Physiology, declared in 1882 that he considered the city of Montreal as thoroughly protected by vaccination. A very few years afterward there broke out the most frightful epidemic of small-pox ever known on the Western Continent. The panic was even more dreadful, extending into the United States.

Very similar was the experience in the late epidemic in Chicago. It was enough, we should imagine, to convince everybody except those who will not be persuaded even though one rose from the dead. A physician of the city, who had been a defender of vaccination, told the writer of a family that he had attended professionally at that time. Most of the members had been vaccinated, two of them but a little while before. The small-pox, however, made no discrimination in their favor; those who were vaccinated had it in the confluent form.

Mare d'Espine, the eminent physician of Paris, in a report in the "Echo Medical" of July, 1859, gave a statement of facts occurring under his observation. Enumerating the patients who had been seized with small-pox, he stated that sixty-five percent of those who had been vaccinated, and twenty-three percent of the unvaccinated had the disease in the malignant form. When, from want of physical energy, the eruption had failed to appear at the surface of the body, fifty-six died out of the hundred who had been vaccinated. Yet, as declared by M. Perrin, of those who had not been vaccinated only eight percent died at the Hotel Dieu.

It is noteworthy that the principal adversaries of vaccination consist of those who had believed in it till the evidence of its utter uselessness and pernicious results compelled them to change their views. Many of them are physicians who have, because of their convictions, given up the lucrative emoluments which are derived from the practice. It was the refusal of one of these, a distinguished practitioner of London, to vaccinate the daughter of Mr. William Tebb, that directed the attention of that gentleman to the subject; and his investigations, supplemented by an excessive persecution with prosecutions, led him to undertake the Herculean work of delivering England front the scourge of compulsory vaccination.

Three Parliamentary Commissions have been appointed at different periods, composed of majorities of members favorable to the practice, and the unanswerable evidence that has been produced before them has probably given the obnoxious measure its death-blow. It is certain that many who vaccinate have no faith in the operation, but perform it for the sake of the fee. The men who forego this from conscientious scruples, like Collins, Crookshank, Creighton, and J. J. Garth Wilkinson, are steadily increasing in number. Some of the local officers of towns, as in Leicester and more recently in Gloucester, have abstained from enforcing vaccination, and we witness the gratifying result, that while small-pox ravages the towns where vaccination is general, the visitation in these towns has been no more severe.*

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* Dr. Walter R. Hadener conclusively disposed of the false statements respecting

the epidemic of 1895-6 in Gloucester. The first outbreak of small-pox was the case of a vaccinated person; and of the 2,000 who were seized with the malady 1,128 had been vaccinated, of whom 114 died. A hundred had been revaccinated, one of them eight times. Thus two vaccinated person contacted small pox to one unvaccinated; while 9,000 children that had not been vaccinated escaped unscathed. At the next municipal election in Gloucester, the opponents of compulsory vaccination earned every ward in the city.

The pernicious consequences also demand notice. The vaccinating of a healthy person is nothing less than the implanting of a noxious element in the body. The success of the operation consists in the producing of actual disease, in bringing about a permanent, unnatural and morbid condition. The person thus contaminated will seldom if ever regain the former integrity of body, but is made liable to a variety of ailments. Such compulsion to contract disease is an outrage analogous in its turpitude to enforced debauchery.

Young children are the principal sufferers from such violation. They cannot resist, and those having charge of them are often unable or too ignorant to do so. They are thus made subject to the evil results all their lives. For example, every fever or other illness that an infant undergoes, leaves its sequels behind. An expert dentist will tell by the condition of the teeth of a lad or lass whether and when there was sickness in infancy. We may be certain, therefore, that a great cause of decay of teeth, characteristic of Americans, may be referred to the disease inflicted in early life by the vaccinator. Besides, there are the multiplex eruptive diseases, the torturous eczemas, and their associates, which so often make life a burden. Consumption follows in the footsteps of vaccination as directly as an effect ever follows a cause. The vaccine poison being the product of decaying animal tissue and often tuberculous in character, must naturally produce its like wherever it finds the suitable opportunity. In the districts of this country where vaccination is most generally practiced, it has been observed that pulmonary disease appears to be a perpetual epidemic. "It is certain," says *Copland's Medical Dictionary*, "that scrofulous and tubercular diseases have increased since the introduction of cow-pox, and that the vaccine virus favors particularly the prevalence of various forms of scrofula."

Professor Bartlett, of the Medical Department of the University of New York, made the following statement, some years ago: "In 208 children who had been vaccinated 38 died of tubercular consumption, and 170 of other maladies. In 95 who were not vaccinated, 30 only died of consumption, and 65 of other diseases." It is notorious that the mortality in the city of New York from pneumonia and other pulmonary complaints is out of all reasonable proportion; but how far this is from climate, general vaccination, or other specific causes, we leave others to determine.

The "Medical Times and Gazette," of London, for January 1, 1854, as long ago as that period called attention to the fact that consumption had widely spread since the introduction of vaccination. During the ten years preceding, it had slain 68,204 in the metropolis alone. In the twelve years immediately following the enactment of the Compulsory Vaccination Act of 1853, there was an increase of deaths from this complaint to almost 230,000. The Report of the Registrar-General, for 1869, gave the number of deaths at 53,794 from that cause alone.

Other diseases appear to have been induced as well as consumption. St. Gervais, Hufeland, Hertwig, Grisolle, Canstatt, Beduar, enumerate about thirty. That pyaemia and

erysipelas should be caused is no matter of wonder; they are the direct harvest from the seed. Dr. Nittinger, of Stuttgart, asserts that "the membranes, particularly those of the organs of the senses and generation in adults, attest the sufferings and dangers originating in the inoculated kine-pox poison, such as ophthalmia, otorrhoea, fluor albus, prurigo, etc." In response to an invitation from one of the Commissions of the British Parliament, he testified more positively and at greater length. There had resulted, he declares, "an immense degree of sickly sensitiveness of the stomach and intestinal canal, accompanied by open and hidden disturbances in the whole digestive apparatus, namely: diarrhoea, dyspepsia, phthisis dyspeptica, liver and spleen suffering, never known before." There had also become prevalent since 1806 an entirely new disease, the typhus, "which is a mucous fever with ulcerations and pox-eruptions in the abdominal viscera." Croup had become more common and malignant with children, as well as whooping-cough. There had been a monstrous increase in consumptive and hectic diseases, which mostly originate in the digestive apparatus. He also instanced a vast increase of disease among young women of chlorosis and fluor albus since 1822; and affirmed that "our generation has gained a far greater susceptibility to the small-pox poison, which will ravage in the above-mentioned diseased forms of the mucous membrane till the feeding of the poison by vaccination, ordered ever by laws, sanctioned by usage, and held up by the Faculty, is forbidden by severe penalty."

Utterances so sweeping proved too much for the Commission, the members of which were not prepared for such an indictment. Later observation, however, fully verifies them; and the witnesses are an army. Dr. L. H. Borden, of Paterson, remarked the fact that epidemics of small-pox and cholera succeeded one upon the other, as though closely related. Dr. Bakewell testified that leprosy had been transmitted, and Dr. L. S. Ludington, of New Britain, Ct., had a case in his own family.

Cancer may also be communicated. The case of Dr. Barnett, of the city of New York, who was infected fatally in 1895 by the accidental inoculation of carcinous matter, shows conclusively that this is possible. Langenbeck, Lebert, and Follier assert that cancer can be thus transplanted, while Villemin, Cornil, Simon, and others declare the same thing of tubercle. Bovine virus can hardly afford exemption, for our domestic animals have both these diseases.

"I do not believe," says Sir James Y. Simpson, "that either vaccination or drugs can give absolute security against the inroads of small-pox. When every care has been taken, the vaccinated person has been known to be attacked by the disease. In an epidemic such cases are extremely common."

Dr. George Gregory, who was himself physician of the Small-pox Hospital established in London to test and carry out the theories, absolutely refused to permit his own children to be vaccinated. He also published the following statement in the "Medical Times" of June 1, 1852: "Small-pox does invade the vaccinated, and the extirpation of that dire disease is as distant as when it was first heedlessly, and in my humble judgment, presumptuously anticipated by Jenner." He further declared his conclusions: "The idea of extinguishing the small-pox by vaccination is as absurd as it is chimerical; it is as irrational as it is presumptuous."

In the face of testimonies like these, which are now multiplying on every side, the feeble assertion is sometimes made that the question has been settled long ago and there is no occasion to go over the argument again. In matters of science and the healing-art,

there is no such thing as fact absolutely established beyond future investigation. Every position has its beginning from an anterior supposition, and may be superseded by later discovery. It is an undeniable fact that the doctrine of vaccination as a protection against small-pox never underwent a critical scrutiny of the character that would be required in a court of law. Instead, it was assumed upon doubtful and equivocal evidence, and promulgated as proprietary nostrums are to this day thrust upon the notice of the public. It was accepted, as Dr. Creighton aptly remarks, upon terms which will seem incredibly loose to every person who has not already made acquaintance with the standard of logic in the medical profession. Since that, it is taken upon trust, without inquiry, upon the presumption, so often a mistaken one, that a new project, especially if it be a scientific one, had been thoroughly tested and debated on all sides before it received the general assent of its own age. Hence, in relation to the matter, public sentiment is likely to verify the remark of Rudolf Virchow: "When the public sees a doctrine which has been exhibited to them as certain, established, and claiming universal acceptance, proved to be faulty in its very foundation, or discovered to be wilful and despotic in its essential and chief tendencies, many lose their faith in science."

The actual perils of small-pox have been largely exaggerated. It has always kept within moderate limits of age and place, and extended only by repeated provocation. Even when it prevails, the other zymotic diseases seem almost always to exceed it many fold in intensity and fatality. It does not appear to have prevailed in Europe till it was introduced from Africa, and it was brought into this country simultaneously with the importing of slaves. It seems to have been unknown in England before the seventeenth century, and it has never shown a tendency toward universal infection. It belongs to overcrowded places, and breaks out spontaneously in military camps. Statistical tables show that from 1675 to 1761, its yearly average of deaths was as follows: In London, 7 percent; in Edinburgh, 7.6 percent; in Paris, 7.2 percent, and in Berlin, 8.1 percent. After inoculation for small-pox was introduced the mortality increased to 10 percent. Since vaccination was adopted, it is 15 percent. Meanwhile, whatever the epidemic, deaths from zymotic diseases are nowhere materially diminished. As one epidemic ceases another appears, frequently with magnified intensity.

The reason for this undoubtedly exists in the fact that the diseases now called "zymotic" as well as others, have a common beginning. The indicating of them by one name and another is convenient for textbooks, medical discussions, and dictionaries, but the distinctions are more or less fanciful, and are often liable to mislead those practitioners who usually accept propositions without investigation or follow routine in their prescribing. Dr. J. J. Garth Wilkinson, the physician-philosopher, accordingly describes the multiplicity of diseases and epidemics as "the mask of a single abnormality of which the 'distinct maladies,' as they are termed, are but symptoms." One form of disease or epidemic passing into another, is, therefore, little else than the effect of some change or modification in external or subjective conditions. Little importance may be attached to the hypothesis of the specific contagion or infection, further than may be admitted in a judicial inquiry.

Mr. Wolfe, in his treatise on "Zymotic Diseases," mentions an instance in India where small-pox broke out in a region many miles distant from any possible source of contagion. He attributed it to the action of decaying animal matter, and remarks that the same poisonous air will sometimes give one zymotic disease to one member of a family, and another to another, according to the bodily constitution. "An eminent physician once said

to me," remarks Mr. Strickland Constable, "that all the zymotic diseases, from nettle-rash to Oriental plague, are probably only varieties of one thing, dovetailing into each other with intimate complexities, like colors."

Dr. Samuel Dickson, the propounder of the Chrono-Thermal theory, explains that when a disease of any peculiar type is present, anything may cause it; a sudden chill, a depressing passion, or even a mechanical injury. Dr. Forbes Winslow also declares that "mental emotion and shock to nerves may cause almost any disease," and adds with disdain, that there are medical men who will assert that no complaint can be caused without some subtle poison to the blood - doubtless, overlooking the fact that every shock or emotion changes the quality of the blood from its effect on the nerves. Dr. Henry Maudesley mentions cases of surgical operations which caused erysipelas. Another operation, he said, produced measles; another, scarlet fever, and another, small-pox. Dr. Carl Both adds his testimony that "We find small-pox among races or nations that use alcohol freely."

The danger of contracting the malady is incident to the plight of the patient, apart from the complaint. The disordered condition of the person affords a nidus or matrix for the reception and incubation of the morbific principle. If he is not already in a bad or depressed condition of health, he is not liable to any malignant or dangerous seizure. The human body in a state of integrity will resist any incursion of disease whatever. We have all observed that the various malignant diseases and epidemics leave many persons unscathed. Typhus, typhoid, intermittent fever, Asiatic cholera, attack only those liable from deterioration of physical stamina, worry, undue fatigue, or paralyzing terror. Men and women in a cheerful temper of mind, self-possessed, in a fair state of health, neat and orderly in their habits, are protected as by a wall of fire.

Such are the facts in regard to small-pox. Only those will be attacked who are in the way of it; and their liability is not so much from exposure and contact with the patient, or of morbific emanation, as from some ill condition of body. A free contact with atmospheric air is sufficient to render harmless any effluvium from which mischief may be apprehended. When small-pox is epidemic, there may be greater danger; but when it is only sporadic, little special attention is required in the way of precaution.

Health, we may confidently believe, is more contagious than any form of disease, and far more likely to be contracted upon exposure. It inspires us on all sides, and is energetic to repel and overcome every morbid agency. Even contact in friendly social intercourse with persons in health is most salutary. Hygienic agencies, courage, and moral purpose are the best preventives in our possession. There are always persons who are assured against such perils by their vigorous health, or perhaps by idiosyncrasy or mental condition. We need not employ a Satan to cast out Satan, but only the "finger of God."

There are hopeful signs in the sky. The people of Switzerland have rejected Compulsory Vaccination; and every country in Europe and America would probably do the same, if there was opportunity. The British House of Commons has appointed three several Commissions, and the condemnatory evidence has accumulated to sweep away the Great Delusion. It has shown that there were numerous deaths from vaccination, but the facts were carefully suppressed, that horrible diseases have been often imparted, and that vaccination has no warrant in scientific knowledge. Some of the facts disclosed were shocking to every human sensibility. Mary the Magdalen may have been relieved of seven devils, but in the category of vaccination there is a legion of them introduced afresh. The

people of the United kingdom are opposed to vaccination, and in this event the Parliament and Government must respect their wish.

In America is still the protection which does not protect. This disseminating of disease under the pretext of averting it is the cardinal policy of medical men. Perhaps some continue to believe in the efficacy of the procedure; perhaps professional cupidity has an influence to shape their opinions and action. Enough now to say that error is but for a limited period of time. A better intelligence must yet dissipate the thick vapor and let in the sunlight of the higher truth, the true evangel of healing disease, instead of causing it.

- Alexander Wilder
(First President of the Anti-Vaccination League of America)

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Psychology

Psychology in Medicine

I have often wondered how much it was safe to believe. If we limit it to what we understand, it will leave us worse off than the animals; we understand so little. Doubtless, then, it is better to be somewhat credulous. I say "somewhat," for certainly it cannot be well to go to the extreme. There are bounds which it is not safe to pass. But what they are cannot easily be determined. Surely no one individual is competent to prescribe them for another. He who can set them justly for himself is fortunate. Yet we must take the risk. We may not succeed in our quest for the goal; but if we do not make it, we fail at the outset. We may be cheated by mirages, we may not calculate aright, we may blunder almost irretrievably; but all the same, we do right to venture. Our faith will redeem us somehow. Who doubts, hesitates and is lost. Hence courage to believe is the quality of a man; while discretion to avoid diverging from the right line, is the endowment of a sage - perhaps of a divine being.

When we explore the field of psychology and investigate its relations to the Art of Healing, we are cutting loose, in a great degree at least, from what is considered the beaten track, from the way which empiricism has opened and leveled for mankind to walk in. We are taking our very life in our hand, and risking honor, reputation, and all that men esteem. We are daring an unknown ocean, like Cabot and Columbus, hardly certain whether the land beyond is the old India that is known, or a new world that no one believes to exist. Nevertheless, we cannot be really physicians, skilled in the knowledge of nature and of man, except we not only render to empiric science what belongs to it, but also give to the psychal knowledge that which is its share. The mind, that which thinks and wills, is really the personality; and the body, with its accidents and diseases, is the product of mind.

We therefore, in order to comprehend how to protect from disease, and to recover from it, should be skillful in perceiving the agency of mind in the matter, and how to employ it in the restoring of health and order.

Psychological Medicine is by no means an art or practice which relates solely or chiefly to lunatic asylums. A man is hardly to be considered proficient in psychology, because of being an expert alienist. Souls are not to be studied and learned from the phenomena of the madhouse. They are to be known as human beings, both essentially and in their manifestation.

In the psychic principle we recognize that quality of our nature which is persistent, which preserves identity while the material particles which constitute the bodily organization are wasted and renewed. With that persistent principle we perceive the essential qualities of volition and understanding to be included, which make up the moral nature. As it sustains the body in its organic conditions, we are certain that these moral qualities have their influence upon the bodily health. Psychology, therefore, is prior to physiology, and of course to pathology. Hence the name which we give to a morbid state of body is *disease*, or unrest; which is essentially a disturbed, unbalanced condition of mind. The normal condition is *health*, or wholeness, a state of being entire - body and mind in unison and harmony.

We will waive here all that we are able of metaphysics. It will be enough for the present purpose to recognize a *super*-natural, or superior-natural principle, and to give it due acknowledgment for the part which it bears in the physical economy. Recognizing this, we may readily apprehend the agency of the psychal nature in the phenomena and conditions of the body, and perhaps may learn how to employ it for the well-being of the corporeal organism.

With the methods popularly or technically known as "Mind-Cure," or "Metaphysical Medicine," "Christian Science," and others of analogous character, we do not profess to deal. Neither denying nor declaring their soundness or reasonableness, it falls to our province to treat of matters coming more directly within the purview of the recognized Practice of Medicine.

I am aware that in the modern scientific creed, the miracle no longer holds any place of honor, but that what is denominated *law* is held supreme. With my own interpretation of the term, I am willing to subscribe to this formula. But this supreme law may not consistently with good sense be regarded as the force of a blind unreason, but as the energy of a dominant intelligent will. How that energy which pervades all things is directed by that will is a problem not so easy to define. We are cognizant, however, of the operation of those qualities, commonly known as imagination, faith and volition. Each of these is a factor powerful in its way to disorder the body in its various functions, and of course more forceful to restore it and enable it to maintain normal conditions. It is the province of the imagination to create mental images, to form ideals and impart them to the understanding and moral nature. Faith is the energy or resolve by which we believe. Volition is the interior love and will objectified into active purpose.

Of the obliquity and perversion of these qualities, and the resulting abnormal conditions, our literature is full. It has been suggested that if we were intimately acquainted with the molecules of the brain, we could by their peculiar excitation divine the actual thinking and purpose. It is no extravagant notion, then, if we endeavor by the morbid or disturbed condition of the bodily functions, to trace the corresponding mental condition

which is its cause or effect. "When the mental states are of a disordered and depressing character," says Dr. C. F. Taylor, "they occasion more or less disturbance of the functions and their physiological processes." Every passion and quality of mind has its focus and characteristic operation in the bodily organism. The memory receives knowledge as the stomach receives food, for future digestion and assimilation. Wholesome knowledge is a powerful therapeutic. The Alexandreian Library had over its door the inscription: "Medicine for the Mind."

Curiously many literary men suffer much from indigestion, while as a general fact men devoted to science and mental culture are longest-lived. The condition results from the way study is performed. Torpidity of the mind enfeebles the digestive system, and renders the individual prematurely old. Substances coming into contact with the inner surface of the stomach affect the states of the mind. Wine "maketh glad the heart," and "strong drink" is beneficial to those in extreme misery. Fish-eaters are stupid and sensual. Rice influences the reflective powers. Tea, coffee, opium, hemp, coca, all act on the mind. As the thinker feeds, so he will work. Inflamed stomachs, whether from hunger or disease, are excitatives of violent and murderous activity. Impatience, irritability of temper, and a tendency to destroy are thus occasioned; and in their turn they disorder the stomach, and even disorganize the blood.

Melancholy suggests by its name a black, morbid bile; and that the liver and other organs working in concert with it are remiss in their functions of elimination. Insanity is attended by constipation; a great mental activity by a reverse condition. Byron prepared for work by swallowing epsom-salts. The nervous focus of the bowels is in the head near the region which the phrenologists term *Hope*; and it is certain that a congested condition at this point attends intestinal disorder. A despairing habit of mind, a disposition to forebode evil, is certain to affect the bowels morbidly. Even to think much of the ill actions of others, to judge their motives unfavorably, or to anticipate evil of them or from them will reflect upon the nervous system, disturb glandular action, and produce an ill bodily condition. It is wrong to dwell upon past enjoyment rather than upon present advantages or experiences. The past, both for ourselves and others, has accomplished its uses, and is, so to speak, effete and to be eliminated. The "inward man," as well as the physical structure, requires to be "renewed day by day." Peevishness, the criticizing of the motives and conduct of others, a censorious temper, will rob the liver of its energy, and so will likewise occasion abnormal secretions by the kidneys. Indeed, the habits of thinking seem to govern the latter function. Excessive study and mental activity we all know produce an elimination of an unusual quantity of phosphates. The peculiar habit of thinking will also occasion other analogous phenomena. The forcing of the brain in children at school thus produces an untold amount of disorder. The concentrating of thought upon any subject for an undue length of time, leaving other faculties inactive, overturns equilibrium of mental action and results in corresponding physical disturbance. Monomania is a product of such causes. It is by no means improbable that many hobbies, insane notions, and religious irregularities are the effects of such a habit of mind.

Joy stimulates the circulation of the blood and determines it toward the surface of the body. Anger also accelerates the circulation, but has the effect of electricity to disorganize it, even sometimes paralyzing the heart. Fear weakens the flow of the blood, making the complexion pale and even ghastly. Sadness effects the same thing to a degree. The contemplating of a part of the body will cause the blood to flow thither in

increased quantity, and increase its sensibility even to disagreeable results. Indeed, it would not be difficult to frame a catalogue of mental disturbances and arrange them in a class with the bodily disorders to which they are allied. One school of pathologists actually profess to trace a relationship between specific points and regions in the encephalon and distinct parts of the body, so that the healthful or morbific influence which affects the one is reflected upon the other.

In this way every part of the body is focused in a corresponding part of the nervous system; and so, the latter being the direct physical organism for the mind, is the medium for the mind and will to act vitally, morbidly, or beneficially upon the corporeal structure.

At the pit of the stomach, in the semilunar ganglion, the whole physical life is centred. If a blow is struck there with sufficient force, death occurs at once. Every depressing emotion excites the sense of weakness at that point, which if continued will become actual disease. Impairment of the force of the will is accompanied by deficient nerve-force, and the outcome is debility of the whole body. In most chronic diseases, those characterized by nervous prostration and general weakness, disturbance of this region will be found to be at the root of the mischief. Every class of insanity, however caused, is preceded by debility and enfeeblement of the ganglionic nervous system. Moral agencies, such as are set in operation by individuals of a despotic temper when attempting to tyrannize over another, or by the endeavor to check or discourage in any manner upon that which the heart is set, will debilitate the body. The glandular structures are all directly under the control of this nervous system, and their functions become deranged; so that secretion is abnormal; "the whole head is sick and whole heart is faint." The medulla oblongata, the first beginning of the brain and its efficient support ever after, is the part in the encephalon which is polar to the solar region of the body.

The cerebellum is the structure upon which the muscular sense and power depend. It perfects the operation of the cerebrum, converting thought into conviction, and enabling the purpose to be carried into effect. Its influence is diffused over the whole body, imparting warmth, energy, and the sense of physical pleasure or pain. The spinal cord is the intermedial nerve-structure from which all the organs of the body are supplied, and by which they are kept in close relation with the encephalic regions. Disease in any part of the body is attended by soreness or tenderness at a corresponding point in the spine. The "small of the back" is the pivotal centre of the whole trunk - the strong point or weak point, as the case may be.

The pneumogastric or vagus nerve is the direct medium of communication for the medulla and brain to the different structures of the body. While the sympathetic or ganglionic nervous system influences all the processes of organic life, the pneumogastric conveys the mental stimulus to the larynx, pharynx, esophagus, lungs, spleen, liver, stomach and intestines. It unites the two great nervous systems, and carries the messages of the will to the various regions.

Every organism of the body has its focus in the encephalon, from which it is directly controlled, and which it affects in its turn. The intestines are thus influenced from the point between the regions classed by phrenologists as Hope and Veneration, and indicate disorder by abnormal heat or coolness at that place. The duodenum has its encephalic centre, however, between the ear and angle of the eye, and when it is inflamed there will be a tender spot at that point. Sore eyes, which accompany this affection, will be relieved by cooling, or appropriately treating, this part of the head. The liver has its nerve-focus in

a region of the head situate between Cautiousness and Combativeness, which fact seems to be confirmed by the peculiar emotional condition, the sadness and melancholy incident to hepatic disorder. The muscles of the body appear to have their point of concentration in the region midway between Firmness and Self-Esteem; as is demonstrated by the fact that in cases of women suffering from debility, this region is sensitive to pressure, inflamed and congested.

When the cerebrum is disproportionately active, it exhausts the energy that is needed by the cerebellum and other parts of the encephalon, and so they fail in properly stimulating and invigorating their parts of the bodily organism.

Nevertheless, the power of the thought and emotional nature to enfeeble the body is far exceeded by their energy to heal its infirmities. Life is strength; death and disease are weakness. The influence of the mind to give life, delight and integrity to the physical organism is therefore far greater than its converse. As a factor to restore the body to soundness it is superior to all forms of medication, or even hygienic agencies.

Everybody can give examples of illness and recovery, produced by mental causes alone. We know, too, that the confidence of the patient in the ability of the physician to treat him successfully is an agent for his recovery more potent than the skill employed. Bringing the imagination and will into activity, the more arcane forces of nature are made effective to restore to normal health the involuntary functions of the body. It makes little difference, comparatively, who or what the physician is, whether the cultured effeminate-voiced practitioner of the boudoir, the vociferous quack-mannered blatherskite, or the witch-doctor of the African swamp. The chief part of their influence is due to the power which the mind exerts upon the body.

"Do you believe in faith-cure?" she asked.

"Certainly," the doctor replied. "I have cured many patients in that way."

"How?"

"By their faith in me," was the answer.

I often suspect that more persons are healed by this form of faith than by drugs, medicaments and regimen put together. I do not mean that a maimed body, an extinguished eye, or a defective tooth would be restored to primitive wholeness, but that ailments which the nerve-force, the circulation of the blood and glandular action can influence, are thus brought within the range of healing efficacy. Galen himself declared that hope and confidence were of more power than medicine; and in these days, when men like Oliver Wendell Holmes openly avow their skepticism in regard to the drugs they employ, it can be no stretch of credulity that is unwarrantable, if any of us should venture to surmise that hope and confidence may exist in such form and degree as to enable us to dispense with the drug. Certainly; the physician who succeeds with his patients approximates that concept. "The doctor operates by skill of character rather than by skill of knowledge," says Edward Spencer. "It is the active, not the speculative part of his mind that wins him professional eminence. Not in his science, but in his personality, is the secret of his power. His insight is sympathetic, much more than diagnostic. It is his office to touch the springs of hope and confidence, to soothe the chafed nerve, to quiet the secret fear and revive the fainting heart."

It is not so easy with this explanation to accept the common distinctions made between genuine physicians and those denominated in the current medical slang, quacks. What is called Science is plainly not the main thing; the person rather than the drug is the

healing agent. He is sometimes a man of delicate and intuitive insight, with sympathetic feeling for character; in other cases, arrogant, overbearing, self-confident and conceited. Yet, in both classes, the confidence of the patient will be won, and so the result will be good. The physician's confidence in his own powers, is the measure of the patient's reliance upon those powers, and so of the efficacy of the treatment. It is a communion of faith with faith, and so a power to salvation. The struggle with disease is more or less a moral conflict, requiring the moral faculties in the strife. The confidence of the physician must have its origin in the consciousness of his power, not merely of discernment to determine the ailment and skill to select the remedy, but of his own ability in his personal nature to meet and overcome disease. The person who thus possesses a vivid sense of his powers of working benefit possesses the genius for healing.

"From all these things," says Spencer again, "we begin to discover the doctor's right place and real importance in the economy of society. His work is not to be done by means of drug or knife, but by means of his counsels, and, above all, by the force of his manner. He enters into the very life of the invalid in his struggle with disease, sustains him, and holds up for him his languishing right hand until the victory is decided. It is the doctor that cures us, not the doctor's physic; and the quack has very often valid reason against the scornful repudiation he gets from the physician, since his mere manner very often effects that which all the science of the other has failed to accomplish."

This, certainly, is in accord with the general belief. Medicine, in this view of the case, is to a great degree simply a kind of magic charm or amulet, by which the imagination is made to work, and faith stimulated. This explains, perhaps, why certain drugs are seemingly beneficial in one man's hands and ineffectual with another. The physician, and his medicine, are both inciters of confidence. With the manner of the physician, the peculiar ceremony of his examination and prescribing, the patient is excited to hopefulness; the mind is set to work, and the body reacts, producing a beneficial result. The priests of the old religions who affected to heal, made use of corresponding agencies. The art of healing being regarded as divine, the presence, the words, the touch of the healer himself, were believed to transmit a divine influence, and the medicine to have a supernatural potency. In this way, the practice of medicine had its beginning, and it has not attained a very great distance from the starting-point. How far it should go, and whether it is not destined to form a circle, ending where it began, or ascending spirally, are questions of interest.

Enough has been observed in human experience to show that vital force, like animal warmth, can be imparted from one living being to another. Mesmerism has demonstrated this abundantly. Roger Bacon was asked concerning the *elixir vitae* of the alchemists. He replied by citing the story of King David and Abishag. When the woman with haemorrhage touched the garment of Jesus, he declared that virtue (*dunamis*) had gone out from him, and that her faith had made her whole. If this be ascribed to imagination, then an appeal may be taken to Lord Bacon, who declares that "the imagination is next akin to miracle-working faith." We have read of the two patients visiting the surgeon that he might excise their scirrhous tumors. The one being a lady of social position was first placed on the operating table. When the turn of the other had come, it was found that her tumor had disappeared. Dr. Beddoes believed the nitrous oxide to be a specific for paralysis. Sir Humphrey Davy was assisting him with a patient for experiment, and placed a thermometer under the man's tongue to ascertain his temperature. The patient supposed this to be the

operation, and enthusiastically declared that he felt an improvement. The hint was taken, and the thermometer employed two weeks, with perfect success. The numerous cases of hydrophobia, so called, are illustrations of disease produced by morbid imagination; and fear has proved more dangerous than infection in the propagation of Asiatic cholera. The influence of mind upon mind, whatever the name it may be called, is the agent to heal or to kill. Mighty works cannot be done when there is unbelief; mountains can be removed when there is faith equal to it.

This all comes within the range of a sound philosophy. That it is wonderful (miraculous) is no valid argument. A person once denominated mesmerism a miracle because it enabled the individual to see without using his eyes. Yet the ability to see with the eyes is a phenomenon equally wonderful. The mind operates through the agency of the nerves, and by analogous reasoning we are warranted in the belief that it may also effect results without them. The sympathy of one person will mitigate the anguish of another; hopefulness will arouse hope, and cheerfulness lift the pall of gloom. Health is a thousandfold more "catching " than any disease.

The *vis reparatrix Naturae* is absolutely a mental or psychic quality. That which constituted us living personalities is potent to keep us such; that which caused the body to come into existence as an organic structure is able to maintain its health. Only this is the fact: that the mind as a volitional principle is dominant over the life as an organizing factor, and by virtue of that superiority may enfeeble or recruit its energy. Freedom both of mind and action are essential conditions; and God himself always scrupulously preserves the freedom of the human will. Strength of body is actually an outgrowth of the mind; the greater the courage and confidence the stronger the muscle, the more active and healthful the various functional activities. Remove the pathological condition of the mind, and the work of healing from disease is easy.

Allusion has been made to the reaction of the body. If we would induce a mental condition we will generally succeed by placing the body in a corresponding attitude. Goldsmith could not dictate to an amanuensis; he must have the pen in his own hand to enable thought to flow readily for taking down. I am myself similarly influenced. Campanella employed this art to obtain a knowledge of other persons' thoughts and purposes. He would, when alone, seat himself in similar attitudes, take postures like some other individual and note carefully the operations of his own mind. He thus made himself master of secrets that had not been divulged. His mind became a passive receptacle for the other man's thought. On the same principle the scholar and the writer are best enabled to do their work when in the usual posture of the body and at the accustomed place. Even the Hindu yogi seeking union with Divinity has his prescribed attitudes down to the minutest particulars.

Well would it be if these matters received more attention. Medical knowledge, the art of healing, upon its superior side, must be revered as the noblest pursuit of man. It is the outcome of the highest aspirations, the most recondite discovery. Upon this tree of knowledge is no forbidden fruit, the eating of which is death; and the tree of life is beside it. It is purely a completer, higher knowing of human nature, such a knowing as constitutes the individual a physician because he is conversant with Nature herself.

- Alexander Wilder, M.D.

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The Imagination a Factor in Health and Disease

- Dr. Alexander Wilder

[From a lecture as a College instructor in the 1860's or 70's]

"There is nothing existing in human thought," says Emanuel Swedenborg, "but has combined with it, a natural and sensuous image." In fact, this creating of images is in the foreground of our mental faculties. It begins development with infancy. When the child begins to think, it imagines: it gives form and figure to thought. The school boy whose imagination is liveliest is certain to be the pupil that is most proficient. It is the prolific imagination that characterizes the inventor, and enables him to contrive productions of ingenuity. Rhetoric, literature, science, philosophy, religion, all are endowed with form and enriched by its operations. Indeed, wherever there is not imagination, the whole region of thought and mental activity is a barren waste.

It should be borne in mind, however, that in every field of thought as with our bodies, there is right and left side. We take our views accordingly from our particular point of observation; in other words, from the side that we are gazing upon. We may notice this peculiarity in all forms of partisanship. Few of us can perceive soundness in argument, or perhaps even in mental ability, in reasoning which does not directly favor our own notions and way of thinking. This shows itself every day in the rancor of politics. We observe it also in the domain of religious belief. For example, ancient paganism has been described as a blind worship of stocks and stones, accompanied by odious cruelty and sensuality; overlooking in the meanwhile the more notable fact, that it was the principle of life itself which the intelligent votary contemplated, and that there was developed from it, not actually based upon it, that philosophy from which our later refinements of thought and conception have originated.

"The thinkers of all civilized nations are the posterity of Plato," says Ralph Waldo Emerson.

Imagination has appeared in all varieties of sentiment. Its merits are accordingly measured in various degrees. On one hand, we have the idealist; on the other, the visionary, the chaser after the "will-of-the-wisp." Both these are equally devotees of the imagination, and to be dealt with as such. The fact which may perhaps challenge our powers of belief is that the products of the imagination are truly real things, though not capable of being seen, felt, weighed or measured. When the architect plans a house he produces an ideal form. If afterward that house is built, the question may arise whether the structure before our eyes or the plan in the mind of the architect is the actual reality. Certainly the building can be burned or torn down, thus ceasing to exist. But the plan of the structure, the idealism formed by the imagination, will continue, unaffected by any destroying agency.

We may accordingly, without hesitation, declare it to be the creative faculty. It will

produce an object or figure that the individual can contemplate; it will reproduce a perceptible object in the mind or recall a state of mind which has been already experienced; it will take such material as is furnished by experience, observation, or direct apprehending, and model it into forms and images. It may not be disputed, however, that it also embodies unreal things, of a character perfectly visionary; that in many respects at least it pertains to the world of ghost and goblin, and to the region of vagary and hallucination, and that it is chiefly understood by the many as embracing everything which may be considered frivolous, deceptive, illusional, or in short wholly unreal.

It must be acknowledged that many of the things of this kind which are presented to our notice are subjective and personal and not objective in any general sense. In such cases the seers are very apt, like the Jewish prophets described in the book of Jeremiah, to "see a vision of their own heart." The whole matter, however, is capable of being rationally explained. Our treatises on physiology explain that the senses are not simply in the special organs; that sight, smell, and hearing, are not cognized by the eyes, nose and ears by themselves alone, but by the common sensorium, a group of nerve-ganglia situated within the head from which the nerves of sight and other special senses extend and grow, as limbs and boughs from a tree. These little ganglia or tumors of nerve-tissue under the brain receive the impression that has been made on the nerve of special sense, and register it in the consciousness. Then the brain, or, to speak nearer the fact, the energy within the brain takes up this impression and evolves a thought, or perhaps sets an action going. Thus one impression is framed into a sound, another into a flavor or an odor, another into sight, and we seem to see the objects; usually this is done on the instant, and we do not perceive otherwise than that each organ of sense was acting apart from the mind.

Such seeing or hearing is not all that there is of the transaction. The impressions which one made upon the registering ganglia of the sensorium are analogous to those upon the sensitive plate used by the photographer. They are fixed there permanently, and, following out the analogy, often become manifest again to our consciousness, most times in remembrances, but frequently in dreams, and even in spectral appearances. Thus Sir Isaac Newton beheld the sun at midnight, and William Blake by an effort of mind placed the figures of his sitters in the very seat and posture which he desired, and then went on painting their pictures.

The mind may by its own inherent energy change the shapes of these objects and vary the spectacles in infinite series. These new productions, however, do not constitute anything of this character that is specially worthy of note. But another fact demands attention. Ideas and thoughts which have in some occult way been framed in the mind are also inscribed upon the registering ganglia somewhat after the manner of impressions from without, and so are produced to our perception as objects that we see in dreams. That they also appear sometimes as actual apparitions may also be understood.

This affords us a conception of the part which imagination takes in our bodily conditions. There are different ways by which to contemplate this matter. It is difficult, and even almost impossible, to describe a principle except by comparing it with something different. Nor is it possible to find a fact that is not modified by some defect. If we would describe perfect health, we do it by contrast with various imperfections. It is a thing to be named and compared with the variations. We understand it as integrity, a condition in which every function mentally and bodily is perfectly correct and normal. Indeed, the term

"health" means etymologically, physical integrity, a state of being whole. But when we scrutinize the subject critically we perceive that more is implied and required than simple soundness and normality of function. The interior man, the real man, - must also be in corresponding condition; there must be a sound mind in the sound body.

The theories of psychiatry are at fault, therefore, which project forward disorders of the body as causes of mental derangement. We may admit that when there is disturbance or alteration of the faculties of mind, there is also bodily disorder. When the brain has been injured by some violence, there is often suspension of consciousness or imperfect perceiving of facts. But this does not justify any hypothesis of impairment or destruction of the mind itself. Sensibility is thus interrupted in artificial anaesthesia, but the mind, the ego behind the organism, is alive and is wide awake as ever, but in another region of activity. Certainly the memory and imagination seem to have their full swing.

The phenomena in these instances correspond to those of a broken instrument. The musical instrument does not itself utter musical notes, nor does it evolve the musician. Yet when it is injured there can be no music, not till it is repaired. All the same, the musician is the same in power and quality; his part in the matter is not impaired. The soul does not age with the body, Emerson remarks; and the musician does not wear out like his instrument. What is more, the instrument can be repaired, and all go on as before. The analogy holds even better with the soul and mind. The poet Spenser taught sound physiology as well as philosophy when he wrote the lines:

"For of the soul the body form doth take;
For soul is form and doth the body make."

We observe even in young children more than the formative energy, the inherent impulse and tendency to a specific individual development. The will, the ruling motive, the temper and passions, all make themselves manifest in the structure of the body, in its configurations, and so are impressed on the features; and a person who is expert in the study of physiognomy, gesture and bodily figure, can estimate very accurately the probable duration of life, and the power to resist and overcome disease. We have also very fair perceptions of character and disposition. We know the avaricious man by his peculiar contracted features; the person who conceives that the world, or rather its affairs, are his to manage; the individual who affects to be austere, the one that is kind and open-hearted, and so on through the category. The idealizing faculty of the soul pervades the whole organism and brings these peculiarities to light.

After a similar manner the conditions of the body correspond to states and operations of the mind. Where there is health and cheerfulness, the thought itself is wholesome, and the idealism of soundness is put forth by the imagination. The mind in such case is all right, manifesting itself incessantly in the sound body which it governs. Even when there is exception to this condition, when the body is disordered, the advantage is quickly perceived when the individual is normally cheerful, and more particularly if at the same time he is resolute in purpose and determined to recover from the malady. The necessity of developing and promoting such a state of mind cannot be extolled too highly.

Plato has set forth this matter in his peculiar style of assigning the sentiment to some one else. He presents the subject as having been called to the attention of Socrates by a physician professing to be instructed by a divinity in the region beyond the river Danube.

"He stated as an utterance of that divinity," says Socrates, "that as it is not proper to attempt to cure the eyes except with the head, or the head except with the body, so you ought not to attempt to cure the body without regard to the soul. For everything, both that which is evil and that which is good, is set in motion from the soul to the entire man, and flows thence as from the head into the eyes. Hence, it is necessary to treat that matter first and especially if we are to have the head and the various parts of the body in good condition."

By this reasoning it is argued that so long as good and wholesome influences are transmitted from the mind and soul, they will disseminate health and integrity through the whole nature. The imagination when it is influenced only by such conditions, will convey none other. What, therefore, it behooves us to guard against to the utmost of our power and possibility, is the incurring of fatigue, or becoming exhausted, in any way, to a degree which may enable the creating or introducing of causes of disorder. The body is undergoing change in its constituent particles every moment of time, and is affected by every kind of influence. But the mind, and by the mind I mean here the soul in the higher department of its being, is not subject to such waste and wear. It is itself permanent, and maintains the integrity of the bodily organism. It continues to do this so long as no injury occurs to mar, and the requirements of nature are duly heeded and obeyed. So long as it exerts its influence normally and undisturbed, it preserves the health, keeping up vivacity of spirit and temper.

But, it is as a factor in disease that the imagination seems more generally to be considered. There is a pernicious habit with individuals of taking the darker view of things. It is as when in the transactions of business every one is looked upon as seeking to obtain unfair advantage. Men often regard one another as selfish and dishonest, and with little superior aspiration, as physicians contemplate every individual as in some way distempered, or liable to become so. Such fancies when widely disseminated are liable to demoralize a community. Indeed, in epidemic visitations, the principal cause of their apparent prevalence and severity is the excitement produced by a "scare." This has been observed when the Asiatic cholera raged; but other types of disease have been made epidemic and fatal by these disorders of imagination. The chief injury done by nostrums and proprietary medicines is due to the advertisements rather than to their ingredients. Individuals reading descriptions of disorders and their symptoms are often affected by such symptoms through the prolific panacea which have thereby been induced. Every excitement which disturbs mental equipoise and self-control is liable to develop in sensitive individuals the phantasies of disordered imagination.

The fact is stronger than even Holy Writ that when the head is sick the whole heart is pained. Close to the seat and centre of physical existence the passions are enthroned. Love and hate, hope and fear, confidence and distrust are present with all of us. When they are in equipoise, none of them being active beyond harmony or defective beyond what is normal, the mind acts freely and without disturbance, and the imagination, its agent upon the body, is occupied with ideas only which are sane and wholesome. The body is then in health, and normal in all respects. But when any passion exceeds its proper bounds, it more or less distracts the will; and when the will is swerved from its due balance, thinking becomes perverted and the imagination is subject to wrong impressions.

Thus illness is induced by apprehension, or by the fancy of being affected. Instances are on record in which individuals have become seriously sick from the phantasy

created by others, sometimes from experiment, but often by mistrusted sympathy. One person believing another to be ill in some way can frequently implant that imagination in him and so bring about real disorder. Physicians have been suspected of infecting persons by "scares" or after this manner. Many an individual has been prostrated, paralyzed, and even has died outright, as the effect of fear or disordered fancy. Many are the recognized disorders which have a beginning in emotion. Fear alone acting through the imagination may occasion insanity, paralysis, transudation through the skin, disordered activity of the internal organs of the body, and even disease of the skin, as erysipelas and eczema. In epidemics the alarm is often more fatal than the pestilence itself. Sir Francis Galton attributes cancer to mental shock, and we can adduce examples to confirm the statement. That in such cases the imagination is active to assure their fatality, may readily be supposed. So true is it that imagination is prominent in these negative directions, that it would not be very difficult to enumerate the different complaints along with the specific emotion by which they are occasioned. Every notion which we cherish has a peculiar mode of expression in the conditions of the body, perhaps healthful, perhaps unwholesome. Every false religious belief has its influence in the imagination, and so promotes unhealth. Thus does mind translate itself into bodily tissue. Macbeth in the drama, when he was told that the patient with mind diseased and sorrow deeply rooted, is told that medical treatment does not meet such cases, but herein the patient must minister to himself. He is fully justified when he cries out passionately: "Throw physic to the dogs!" Certainly the physician who knows not how to eliminate from the imagination a rooted sorrow or a morbid impression, has yet to learn the higher knowledge of his profession.

When, for example, the conception has become firmly fixed in the imagination of a disorder or the liability to it, the next stage is the external manifestation. The prevalence of epidemics is largely produced in this way by the distempered fancy of individuals. The notion that a particular form of disease is contagious tends accordingly to its dissemination as a "scare" and is acting the part of an enemy of mankind.

In the matter of insanity it may not be prudent to speak very positively or dogmatically. But as everybody seems to have been more or less off the mental balance at some period in life, and as common sickness may be regarded as accompanied by abnormality of the imagination, it may be permissible to add something on that subject. It is a characteristic of insanity that, some disordered fancy prevails which the individual fails to resist. Yet, where there is no incurable condition of body, it seems that even a lunatic can be treated successfully and enabled to minister to himself. There is generally a hallucination, a morbid impulse of some kind. The disordered condition itself is the outcome of some injury, or of a distempered imagination. The individual is beset by the consciousness of wrong in some respect. The energy is paralyzed by a sense of being powerless, or he is aroused by paroxysms of fury, and the functions of the body are correspondingly deranged. Every passion or emotion which disturbs self-control is liable to bring about such a condition. Hence the suggestion seems proper, that while care and repose are imperatively necessary to enable the bodily constitution to recuperate, the individual may be set to the working of his own recovery. Let the endeavor be made to raise the sense of dignity and also of approbativeness. Let it be impressed upon him that by succumbing to trouble, raging with anger or jealousy, worry or misfortune, he is making a fool of himself. Assure him that he can get the better of his trouble, but that it will be through endeavors of his own.

Effort after effort may be put forth, and come far short of the desired result, even threatening total discouragement. But the analogy and example of King Robert Bruce's spider suggest persevering. Repetition of the effort will tend to concentrate the purpose of mind and intensify the energy, till a complete self-control shall be attained. Remove the morbid conception from the imagination, and encourage every effort in the right direction.

It is not a very wild notion that other maladies are after a similar pattern. Worry, itself a kind of insanity, is the source of a vast multitude of evils, and should be avoided with greater care than an epidemic. The various complaints may differ in form and severity, but their proper treatment will accord with what has been proposed. The higher principle will control the lower, whenever the two are brought into conflict. This reasoning brings us back to the hypothesis of the physician quoted before.

"He said further," says Socrates, "that the soul is to be healed by magic charms; and he explained these charms that they were suitable instructions by which self-control is engendered. And immediately present as a principle it is easy to transmit health from the soul, both to the head and the whole body."

"Determined imagination is the beginning of the highest achievements," says Paracelsus. "Fixed thought is the means to the end. The imagination is inaugurated and perfected through faith, for every doubt interrupts the operation. Faith must confirm the operation, for it makes the will steadfast. It is because men do not perfectly imagine and believe, that they are not certain."

We have carried the subject beyond our own range of thinking, but it indicates a world of important knowledge ahead of us.

(*The Word*, vol. 9, no. 6, Sept., 1909)

Psychology and Physiology

- Alexander Wilder, M.D.

[From a Lecture as a College Instructor in the 1860's or 70's.]

By Psychology we mean nothing less than anthropology itself - the Science of Man. It is no harm to anyone if we seem to have taken a long stretch away from natural and material phenomena; we must be permitted to dream, as well as to sleep; and shall be all the better for it. I am in no hurry for the dreamless sleep; and what has been said, if duly taken note of, will make you all the wiser. Perhaps, too, when you know yourselves a little better, you will find the dreaming to be the real living.

Shakespeare found it out for you. He says:

"These our actors
As I foretold you, were all spirits, and
Are melted into thin air:
And like the baseless fabric of this vision,

The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rock behind. We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."

Let us bear in mind, too, the words of Hamlet, when his friend Horatio hearing the ghost speak, exclaims: "This is wondrous strange."

He replies:

"And, therefore, as a stranger, give it welcome,
There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

Shakespeare is one of our textbooks, when we care to learn and to know. He was an adept in psychological science; an expert surpassing everyone that we desire to be called at great trials and celebrated causes. He had no microscope to look up molecules with, and guess whether they betrayed intellectual health or moral weakness; so he would hardly pass in the mechanic shop of a modern scientist. The great world has judged him better. One could imagine that he had visited Apollo's temple and read the two inscriptions: "Thou art" and "Know thyself." He gave God his faith; and thus well outfitted, he was prepared to study man. A more accurate and profound knowledge than he exhibits, a better conception of human nature, dis-order, all that concerns the medical man, the student in mental science, the real psychologist, we find nowhere else - I have often wondered who Shakespeare was; whether, Plato, Zoroaster, Kapila or Patanjali; certainly he was not Francis Bacon.

Another valuable or rather invaluable book for our purpose is that of Dr. J. J. Garth Wilkinson - "The Human Body and Its Connection with Man." I would be glad to be able to handle these matters as ably and as elaborately as this great English Homeopathist.

When the physician is called in to advise with a patient, he considers whether the disease, or rather the manifestation which the morbid condition makes, is organic or functional. In the organic case there will be actual lesion, what the doctors call a loss of continuity in a part of the body. In the functional case there is only the disturbed action of an organ. This disturbance is only the effect of a cause which is interior and hidden from sight. If we are to be every-day practitioners we will seek to relieve the symptoms which we can ascertain, and give ourselves little trouble beyond. I am not to teach this sort of proceeding. There are enough to do that; more than enough who mean to practice the healing art in that way. We are exploring causes; we are examining the matter as psychologists and, therefore, as philosophers - perhaps, as seers and prophets.

Herbert Spencer says: "Though we commonly regard mental and bodily life as distinct, it needs only to ascend somewhat above the ordinary point of view to see that they are subdivisions of life in general and that no line of demarcation can be drawn between them, otherwise than arbitrarily."

We accept this as our base of action. The inner nature is the real person; the mind

the actual force that pervades the body, keeping it together and in activity. When it dissolves its connection with the body, the latter falls under the action of other laws, and dissolves into the molecular constituents.

Dr. Jahr, in his treatise on Homeopathy places this idea at the very foundation. He says: "We are to regard every given case of disease less as a local affection of this or that organ, causing a general derangement in the organism, than as a consequence of a disturbance in the principle which governs and preserves in harmony all the vital functions of the body. From this it results that, in practice, it is less important to remove the affectation of an organ than to regulate the normal state of the principle of health in the organism; convinced that the normal state of this principle being re-established, all the consequences arising from its disturbances would also naturally cease, and in a much more certain and permanent manner, than if they had only been transferred from one part to another by derivatives or momentarily suppressed by palliatives."

Physiological science has never settled the fact in regard to what the essential principle of health is. It is pretty certain that chemical preparations and pharmaceutical compounds cannot reach to it. The body is only an incident of our real nature, and whatever disturbance is going on in or about it, is superinduced from that which permeates it and extends indefinitely beyond. It is the life itself, the very life with which we have to do. This life is as one - a sort of ocean extending everywhere, as the ocean of water extends over part of the earth, and the nobler ocean of air all over it, to many miles above our heads. That ocean of life subsists every living creature, it maintains our bodily organism and all its tissues. It adds no weight to us, no bulk, nothing of dimension, but it keeps us alive. Are we, as students of the healing art, going at all out of our place, to learn what we can of this all-pervading principle?

About the commencement of the Christian Era, this doctrine was revived in the world of scientific learning. A physician named Athenaios, a native of Pampylia, seems to have been instrumental in this matter. He taught Materia Medica as distinct from therapeutics, and wrote also upon food and diet. He went to Rome, where he acquired distinction. He taught that there was an immaterial, active principle in the body, which he denominated *pneuma* or spirit, and he considered the state which it was in as the source of health or disease. Hippokrates had taught something very similar to this some four hundred years before. He called the principle which regulated the bodily functions *phusis* or nature. From this word, those who practice the healing art are designated physicians or naturalists. Physiology only means, the science of nature. What Hippokrates meant was an all-pervading principle in the body. It is now called *vis medicatrix Naturae*, the healing force of nature. This is not a force emanating from material substance, but essentially superior to it. The physician Athenaios properly called it spiritual. It is only a historical fact that a school of medicine sprung up by the title of Pneumatists or Spiritualists. The healing attributed to Jesus Christ appears to have been performed in accordance with their theory. Perhaps he belonged to that school. It was the prevailing method where the apostle Paul preached; and especially in the town where Galen was born and educated.

Another theory grew out of this; that there was an animal spirit generated in the blood. Many believe it now; it appears to be the doctrine of the books of Moses. "The lips of the flesh is in the blood," we are told in the book of *Leviticus*.

Untzer and Prochaska, two German teachers, gave this spirit or animal spirits the new name of *vis nervosa* or nervous force; and propounded the hypothesis that it has its

origin in the brain. It may be that this should be extended wider. Undoubtedly the cerebrum, cerebellum, the great ganglionic sensorium, the medulla oblongata, medulla spinalis and branching nerves should be included. This is what is generally meant when persons discourse on the nervous system. I have no disposition, however widely I may diverge from the theories, to disparage in the least the importance of this part of our corporal structure. Prochaska declares that it is the most important of all the organs of the body. It is the more immediate seat of the rational soul, the interior mind, and we are further told that it is the link by which the soul and body are united; the instrument by which the soul, so long as it is united to the body, produces its uses. By it, the mind acts on the body, and the body in turn acts upon and influences the mind. In a great degree this is true; but the current ideas on this subject are more or less at fault. There is somewhat of exaggeration in the statement so generally made, that the soul through the instrumentality of the nervous system, as here explained and defined, has the power of exciting in the human body various movements that are involuntary, but which are essential to the healthy existence of the body; as digestion, nutrition, secretion, excretion, and all the physiological processes.

I cannot accept this dogma without qualifications. These functions, so essential to the bodily conditions, are just as correctly performed by individuals having a deficient quality of brain, as by those noblest endowed. The horse and the ox digest and are nourished, and perform all the physiological processes as well as the clearest-headed man. The fishes, insects, reptiles and other creatures, can tell the same story. In strict analogy, the grass, the trees, and all the vegetable kingdom feed, digest, assimilate, secrete, excrete and exercise other functions. Brain and its dependencies, important as they are, do not have any significant part in the matter. If the brain could be removed without shock, down to the medulla and its associated ganglia, there would probably be no hindrance whatever to all these physiological acts.

Without now carrying farther this picture of the discussion, we will consult another author, of too much note to disregard.

Professor Gen. Ernest Stahl of the University of Halle considered that health depended on the integrity of the fluids of the body. He has good reason for this; for all that is essential to existence is fluid. The nervous system is fluid. The fats are fluid. The muscles are principally fluid. Seven eighths of the body are constituted from water. What we call solids are chiefly from that origin. The circulation of the blood maintains every part of the structure. When any part fails to get its due share, it parts with its strength and becomes inert. The brain stops work when the blood becomes deficient in nutritious material and vital power.

Professor Stahl had been court physician at Weimar, the metropolis of the intellectual world of Germany. He did not study books so much for his instruction, but depended rather upon his observation and contemplation. It may be said right here and now, that he relied upon his intuitive perceptions as the means of knowing the truth. He attempted a revolt against the physico-chemical doctrines which have swept over the medical world like a sirocco, debilitating every heart and intellect when it blew. He taught that the body was passive, receiving influences from the soul; and that it is necessary to the soul for the purpose of establishing conscious relations with the external world. No muscle of the body is a force but only the instrument of a force. As motion implies and requires the operation of a spiritual moving agency.

He affirmed that every pathological affectation was the result of the reaction of the soul against the morbific agent, and that the totality of the symptoms of any given case of disease only represent and indicate the succession of vital movements. This is in another form, the old doctrine of Samuel Thomson, and of the more philosophical Eclectics. I have heard it repeatedly enunciated by broad-browed, sunburnt men. The logical outcome of this doctrine is that it is the duty of the physician either to remain as the inactive witness of the struggle, or to aid the soul intelligently in her endeavors to restore the body to a state in which it will be her unobstructed and passive instrument. As phenomena, the things which appear about us are not the genuine realities, so symptoms are not disease. It requires intelligence and spiritual insight to deal with symptoms. We are liable otherwise, with our bungling and crude remedies, to derange the wise combinations of the soul, the supreme regulator of the economy; to impede and hinder its efforts to set itself right with the physical body.

Animist as I am, and believing in the supremacy of the interior nature and life, I shall be found by those who care to know, to differ also with this wise, inspired German. He forgot that the soul permeates the body through an intermediary principle. Barthez, in France, called our attention to what he called the vital principle, but curiously declares that it is neither a subtle entity intermediate between soul and body, nor a mode of organized matter. It is now more common to denominate it *vis vitae* or *vires vitales*; but even with this, there are no serious endeavors to define what this vital force means. It seems to be regarded as some blind principle about us, which doctors give light to - a kind of salt to keep the body from decay.

The Dutch philosopher and physician of the 17th century, Van Helmont, has, perhaps, given us the clearest statement. He was a student of thirty years, who possessed the ardor of an enthusiast and the devotion of a saint. He taught that the soul was not fettered to any one organ of the body, but diffused itself through all. He experimented on himself with aconite, and found his very sense and consciousness transposed. He no longer thought and felt with the head; but with the region of the stomach. He had a clearer power of perception than ever. He calls the substance there the sun-tissue. That part of the body was denominated by the ancients the circling of the Sun? *[sic]* Our anatomists adhere to this language. "The sun-tissue in the region of the stomach," says Van Helmont, "is the chief seat and essential organ of the soul. There is the genuine seat of feeling, as in the head is that of memory. Reflection, the comparison of the past and future inquiry into circumstances, are the functions of the head; but the rays are sent by the soul from the center, from the region of the stomach. The isolated recognition of the future, and that which is independent of time and place belong solely and alone to the central hearth of the region of the stomach. Notwithstanding this, however, the feeling soul is not enclosed in the stomach as in a bag; the soul only has her chief seat there. From that point proceed the light and warmth which diffuse themselves through the whole body; from thence is the power of life which prevails in all the organs."

This brings us to the very place where explanation in psychological science, as relating to the human body, must begin; to that point in us in which, substantially, we live, and move and have our being.

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[A different article by Wilder with the same title was published in *Mind* magazine.]

The Brain and Subconscious Cerebration

- Alexander Wilder, M. D.

What of the brain, its scientific history and its specific functions? We are really in a microcosm here, a little world. The "visions of the head," as the Hebrew prophet termed them, are creations so innumerable, so various and wonderful, as to warrant the conviction that only a divinity could originate them and give them form. Thought is an infinite capacity of knowing and possessing in a universe that only gods can occupy. The organism by which it is performed is more than any other in the economy, because of its relations and functions. It is the last part of the nervous structure formed. This indicates its distinct contrast from the solar or semilunar ganglion, which is the first. It long remains pulpy and incomplete; and, even when the infant is born, it is very imperfect.

At the beginning of evolution, three cells or vesicles are formed, the posterior of which develops into the medulla oblongata and cerebellum, the middle one into the corpora quadrigemina, and the anterior one into the optic thalami and corpora striata beneath and the hemispheres of the brain above. These hemispheres are first joined by the rudimentary fornix in front and the corpus fimbriatum and hippocampus major behind. As they increase in size, they grow backward, so as to overlap the optic thalami, the corpora quadrigemina and the cerebellum. The great transverse commissure, the corpus collosum, appears about the end of the third month of foetal life. About a month later the indistinct trace of convolutions is perceptible. Not till about the end of the seventh month do they enter upon the course of rapid development.

In the order of evolution, from lower to higher, we find in the amphioxus a spinal cord, medulla oblongata, and the representative structures of sensory ganglia. In fishes, there are four ganglia or pairs of ganglia, which represent the cerebellum, corpora quadrigemina, cerebrum and olfactive ganglia. Thus in them sight, smell and coordination of motion are provided. In reptiles the order is the same, but the hemispheres of the brain are larger. In birds, the hemispheres cover the olfactive ganglia in front and the optic behind; just about the same as they do in a foetus of the third month. The marsupials of Australia exhibit about a similar development. In these cases, however, only the frontal lobe has been developed. During the fourth and fifth months of gestation, the middle lobes of the brain are developed from the posterior side of the frontal lobes, in an upward and backward direction, and at a later period the posterior lobes are produced from the posterior side of these. Only the higher carnivora and the quadrumena attain this distinction.

As both the cerebrum and cerebellum proceed and are ulterior outgrowths of the spinal cord, that cord being able to perform its own functions independent of them, it is most natural and convenient to consider their structures as arising out from its structure, and their functions as relating to its functions.

We have accordingly treated the cerebellum as being chiefly a continuation and

development of the restiform bodies, with the addition of the arciform fibers from the anterior pyramids. They extend from the medulla to the corpus dentatum or ganglion at the core of the cerebellum.

The cerebrum is in an analogous manner the continuation of the anterior and posterior pyramids of the medulla, the crura proceeding from these bodies and receiving fibers from the olivary bodies. The nerves of the head and face, as well as the pneumogastric and spinal-accessory nerves, are given off from the crura, as has been stated. The two crura extend from the medulla, one strand of them proceeding to the corpora striata and the other to the optic thalami. Still beyond these ganglia we come to the brain itself. With this structure we now propose to deal, trying to set forth intelligibly what is known, and to suggest what may be the functions of the parts that are less understood.

It is well to remark that the structure of the brain is far better understood than its functions. This is partly due to the fact that physiology is a younger science than anatomy, and partly to the abstruser reason that the mind acting through the brain has been the occasion of a great variety of opinions in regard to the office of the corporeal structure and its relations to the spiritual entity of which it is the medium. We shall have reason and opportunity to notice some of these opinions.

Dr. Carpenter has worked hard to indicate to us the relative functions of the nervous structure of the cerebro-spinal axis; that the ganglia at the base of the brain constitute the true sensorium and an isolated apparatus to which are superadded the cerebral hemispheres. These he regards as essentially distinct - a position which appears to be fully sustained by the fact that the ganglia of the sensorium, though in a manner continuous with the gray matter of the spinal cord, have no communication except by the white fibers or nerve tubes with the ganglionic matter of the brain.

Any impression received upon the optic thalamus, whether coming through the sensory ganglia or in some other manner, is transmitted by the fibers which connect it with the convolutions to the hemispheres; and, in return, the influence which is to produce motion descends along the fibers from the convolutions to the corpora striata and so onward.

Dr. Draper expresses it concisely in his way of representing the nervous structure as a kind of machinery. The spinal cord alone, he says, is a longitudinal series of automatic arcs; on the addition of the thalamus and striatum it becomes a compound registering arc, the cerebral hemispheres, finally annexed to it, constituting an influential arc.

In plainer English: with the spinal cord alone, we may continue to exist and perform all spontaneous or instinctive acts. The amphioxus does this. With the compound ganglia, the optic thalami and corpora striata added, we register the impressions received; in other words, we enter them for future use. The brain being superadded, the impressions are conveyed thither, or at least, speaking more properly, are there distinctly recognized as conscious and are reasoned upon and decisions made, the result of which is a purpose which the efferent waves and corpora striata receive as influence and transmit to the motor or muscular system.

Dr. Draper suggests accordingly this curious metaphysic. "In a simple arc an impression is at once connected into motion and leaves behind it no traces; its expenditure is instantaneous and complete. In a registering arc, a part of the impression is stored up or remains - nay, even the whole of it may be so received and retained. It is not to be

overlooked that as soon as this effect occurs the evidences of sensation arise; and, since sensation necessarily implies the existence of ideas, ideas themselves are doubtless dependent on this partial retention or registry of impressions."

This expression will excuse a moment of diversion. We may not suppose that the sensation creates ideas. It implies that they exist, Professor Draper continuously remarks. If they exist, it must be that they exist prior to the sensation, in some latent or dormant condition, and that the sensation serves to arouse them and bring them out into our conscious everyday life. I cannot, therefore, accept the learned Professor's inference that ideas are dependent on this partial retention or registry of impressions. They are only dependent in this way for an agency to bring them out, but not for existence.

It is agreed by physiologists that the cerebral hemispheres constitute the instrument by which the mind exerts its influences on the body. Any serious injury inflicted upon them is attended with a total loss of intellectual power; any malformation or lesion by disease is attended by a deterioration below the common mental standard; any unusual development is accompanied by correspondingly increased powers of intellection - and this not only as regards animals of different persons when connected with one another. *[sic]* It is the rule and probably the law that those who distinguish themselves for mental attainments or intellectual vigor are marked by the unusual development of the hemispheres of the brain. While, however, declaring this, let us be carefully understood that we consider the brain as being substantially an instrument and not a producing cause of mind. The imperfections in it may produce inferiority, but that inferiority is in the manifestation of mental faculties, not in the intellectual principle itself. The mode of action being by an instrument, the action becomes imperfect if that instrument is or becomes imperfect. It is like a workman who may be thoroughly expert at his work, but, having his tools broken, out of order, or the like, he turns off unsatisfactory work. The fault is not with the man but with the tools. It is not necessary to say that the tools do not make the artisan; that he is skillful or unskillful, as the tools are in good or bad condition. Nor would we trust a known burglar, though his were the best of tools. We may be as rational, as candid and as philosophical in treating of the mind and brain. With a good brain the mind will operate satisfactorily, but it withdraws from a diseased brain and does not fully occupy an imperfect brain. Much of our mind is not in our brain at all, except potentially. It is in the great world of intellect about and beyond us.

The chief functions of the brain and other structures have been reviewed: In turn we have examined the spinal cord, the medulla oblongata, the sensorium and cerebellum, compound ganglia and cerebrum. Till we arrive at the latter organ, all action appears to be automatic. When the higher nervous organism in any animal is injured, the other is disturbed, though it has not been touched, when an animal having only the lower nervous structure would have full power. The functions of the medulla are purely automatic or mechanical, having no dependence on volition, intelligence or any other of the higher mental processes. The sensorium, including the pons varolii, appears to be in close relation to the affections and emotions, as fear, terror, pleasure. Laughing and crying and other acts which are not dictated by volition or reflection come within the same field. A frog with the brain removed, but these parts still intact, will croak and exhibit sensations of pain and pleasure. The cerebellum is the organ of equilibration and coordination of motion, and its removal gives an animal the appearance of being drunk. Perhaps its anaesthesia from alcohol will occasionally cause human beings to exhibit a similar appearance.

The central ganglia, as Solly calls them, the registering arc of Draper, have the power to render various movements which were first set agoing by consciousness and volition, practically mechanical and automatic. What we have learned to do, by conscious effort, we now perform with little or no consciousness. We walk, we keep our bodies in movement or position, not thinking what we do. Somnambulism may be performed in such conditions. We awake at usual hours, however short a time we may have been asleep. We are reminded of the usual dinner hour, not so much by appetite as by habit. This habit, Pythagoras tells us, is a second nature, another birth of us. A man much in the habit of writing has little or no idea of the letters as his pen goes over the paper. It is unconscious or nearly so; else he would drop his ideas in fatigue, write little and that not very heavily freighted with thinking. A person will read aloud and not be aware of what he is reading. Clergymen often read prayers and intone them with great acceptableness, when their thoughts are elsewhere, even at the ends of the earth. Musicians will perform pieces exquisitely but think of something else. A man familiar with the city will thread its mazes with great accuracy, when the unpracticed countryman will stumble, be run against, and find himself awry in innumerable ways.

We have now another enquiry to make in relation to the various operations and phenomena entitled by several authors *Unconscious Cerebration*. Whether we have not just been describing it is to be considered. Miss Francis Power Cobbe of England seems to have accepted the term and its various definitions without question. I remember a paper of hers which appeared in *Macmillan's Magazine* in 1870, which gave a very graceful illustration of the matter. I will quote some extracts:

"It is an everyday occurrence to most of us to forget a particular word, or a line of poetry, and to remember it some hours later when we have ceased consciously to seek for it. We try, perhaps anxiously, at first to recover it, well aware that it lies somewhere hidden in our memory, but unable to seize it. As the saying is, we 'ransack our brains for it,' but, failing to find it, we at last turn our attention to other matters. By and by, when, so far as consciousness goes, our whole minds are absorbed in a different topic, we exclaim: 'Eureka! The word or verse is so and so.' So familiar is this phenomena that we are accustomed in similar straits to say: 'Never mind; I shall think of the missing word by and by, when I am attending to something else'; and we deliberately turn away, not intending finally to abandon the pursuit but precisely as if we were possessed of an obedient secretary or librarian, whom we could order to hunt up a missing document, or turn out a word in a dictionary, while we amuse ourselves with something else. The more this very common phenomenon is studied the more I think the observer of his own mental processes will be obliged to concede that, so far as his own conscious self is concerned, the research is made absolutely without him. He has neither pain nor pleasure, nor sense of labor in the task, any more than if it were performed by somebody else; and his conscious self is all the time suffering, enjoying, or laboring on totally different grounds.

"Another and more important phase of unconscious cerebration is that wherein we find our mental work of any kind (a calculation, an essay, a tale, a composition of music, painting or sculpture) arrange itself in order during an interval of sleep or wakefulness, during which we had not consciously thought of it at all. Probably no one has ever written on a subject a little complicated, or otherwise endeavored to think out a mater any way obscure, without perceiving next day that the thing has somehow taken a new form in his mind since he laid down his pen or his pencil after his first effort. It is as if a 'Fairy Order'

had come in the night and unraveled the tangled skeins of thought and laid them all neatly out upon his table. I have said that this work is done for us either asleep or awake; but it seems to be accomplished most perfectly in the former state, when our unconsciousness of it is most complete. I am not now referring to the facts of somnambulism but of the regular 'setting to rights' which happens normally to the healthiest brains, and with as much regularity as the chairs and tables are put in their places before the family comes down to breakfast.

"The laws which govern dreams are still half explained, but the most obvious of them singularly illustrate the nature of the processes of the unconscious brain work which causes them. Much of the labor of our minds, conscious and unconscious, consists in transmuting sentiments into ideas. It is not in this little essay that the subject can be developed in its various branches: the ordinary passions of life, the religious and moral sentiments and, lastly, insanity, wherein the false sentiment usually creates the intellectual delusion. Our conscious brains are forever at work of the kind 'giving to airy nothing a local habitation and a name.' Our unconscious brains, accordingly, after their wont, proceed on the same track during sleep. Our sentiments of love, hate, fear, anxiety, are each one of them the fertile source of whole series of illustrative dreams. Our bodily sensations of heat, cold, hunger and suffocation supply another series, often full of the quaintest suggestions.

"Again, the small share occupied by the moral law in the dream-world is a significant fact. So far as I have been able to learn, it is the rarest thing possible for any check of conscience to be felt in a dream, even by persons whose waking hours are profoundly imbued with moral feeling. We commit in dreams acts for which we should weep tears of blood were they real, and yet never feel the slightest remorse. On the most trifling provocation we cram an offending urchin into a lion's cage (if we happen to have recently visited the Zoological Gardens), or we set fire to a house merely to warm ourselves with the blaze, and all the time feel no pang of compunction. The familiar check of waking hours: "I must not do it, because it would be unjust or unkind,' never seems to arrest us in the satisfaction of any whim which may blow about our wayward fancies in sleep. Nay, I think that, if ever we do feel a sentiment like repentance in dreams, it is not the legitimate sequel to the crime we have previously imagined, but a wave of feeling rolled on from the real sentiment, experienced in former hours of consciousness. Our dream-selves, like the Undines of German Folk-lore, have no soul, no responsibility and no hereafter.

"But, if moral repentance rarely or never follows the imaginary transgressions of dreams, another sense, the Saxon sense of dissatisfaction in unfinished work, is not only often present, but sometimes extremely harassing. The late eminent physician, Professor John Thomson of Edinburgh, quitted his father's cottage in early manhood, leaving half woven a web of cloth on which he had been engaged as a weaver's apprentice. Half a century afterward the then wealthy and celebrated gentleman found his slumbers disturbed by the apparition of his old loom and the sense of the imperative duty of finishing the never-completed web.

"From sounds to sight the transition is obvious. An apparition is to the optical sense what such a voice as we have spoken of above is to the hearing. At a certain point of intensity the latent idea in the unconscious brain reveals itself and produces an impression on the sensory, sometimes affecting one sense, sometimes another, sometimes perhaps two senses at a time."

Miss Cobbe gives several examples which we have not time now to consider. I will

remark that to dismiss them under the designation which is given appears to me to be a superficial, timorous method of dodging the issue. To some degree, the theory of Professor Draper which we have given, that the compound ganglia, the optic thalami and corpora striata receive and retain all impressions made by the senses, will explain the matter. But will Miss Cobbe call this organ an unconscious brain? Or does she mean something else?

"It will be observed," she remarks, "that all the phenomena of unconscious cerebration now indicated belong to different orders as related to the conscious self. In one order, that of delirium, somnambulism and anaesthesia, the conscious self has no appreciable concern whatever. The action of the brain has not been originated or controlled by the will; there is no sense of it either painful or pleasurable while it proceeds, and no memory of it when it is over.

"In the second order, that of rediscovered words, and waking at a given hour, the conscious self has so far a concern that it originally set the task to the brain. This done, it remains in entire ignorance of how the brain performs it, nor does memory afterward retain the faintest trace of the labors, however arduous, of world-seeking and time-marking.

"Lastly, in the third class, that of natural dreams, the share of the conscious self is the reverse of that which it takes in the case of word-seeking and time-marking. In dreams we do not and cannot with our utmost effort direct our unconscious brains into the trains of thought and fancy wherein we desire them to go. Obedient as they are in the former case, where work was to be done, here, in the land of fancy, they seem to mock our futile attempts to guide them. Nevertheless, strange to say, the conscious self - which knew nothing of what was going on while its leg was being amputated under chloroform, and nothing of what its brain was doing, while finding out what o'clock it was with shut eyes in the dark - is here cognizant of all the proceedings and able in a great measure to recall them afterward. We receive intense pain or pleasure from our dreams, though we have actually less to do in concocting them than in dozens of mental processes which go on wholly unperceived in our brains.

"Thus," she concludes, "it would seem that neither memory nor volition have any constant relation to unconscious cerebration. We sometimes remember and sometimes forget its action; and sometimes it fulfills our wishes and sometimes wholly disregards them. The one constant fact is that, *while the actions are being performed,* the conscious self is either wholly uncognizant of them, or unable to control them. It is either in a state of high activity about other and irrelevant matters, or it is entirely passive. In every case, the line between the conscious self and the unconsciously working brain is clearly defined."

What Miss Cobbe means by the conscious self appears of itself plain enough. It is an entity that is not brain, but possesses the brain and all the organism of the body. She says:

"It sets a task to the brain and remains in entire ignorance how it performed it. It knew nothing of what was going on while its leg was being amputated under chloroform, and nothing of what its brain was doing while finding out what o'clock it was with shut eyes in the dark. In every case the line between the conscious self and the unconsciously waking hour is closely defined."

My one doubt is in regard to the propriety of denominating many of these acts cerebration at all. Dr. William B. Carpenter is the author who formulated them and gave them this peculiar name. He sets forth the phenomena very much as Miss Cobbe has

done and asserts that the brain has an automatic power of its own. "Having been shaped, so to speak, in accordance with our ordinary processes of mental activity, having grown to the kind of work that we are accustomed to set it to execute, it can go on," he declares, "and work for itself."

This might explain much that we call habit; but it does not. If we imitate any former action, we are very likely to fall into an analogous train of thought and even of sensation.

But, if we imitate the actions and manners of some other person, there will be a tendency incited to think as he does and even to be inspired by his motives. Machiavelli, the Italian statesman, practiced on this idea in the conviction that he wormed out the secrets of others. Prince von Bismarck, it was said, kept in his private cabinet the pictures of Lord Beaconsfield, King Umberto of Italy and, I think, the Russian minister Gotschakoff. It is not impossible that he, too, was practicing a little "black magic."

While, therefore, the mind, the conscious self, may establish habits, may shape the brain and cause it to grow to peculiar forms of thought and activity, there is a possibility of such apparently spontaneous thought which was not from a habit of the brain. It is the mind itself that operates thus unconsciously. It is more or less in communication with other minds from which it has been individualized away by its relations to this world. It receives impressions from beyond itself, recognizing them perhaps as only its own thought. "We do things awake and asleep which surprise us," says Dr. Oliver Wendell Holmes. "Perhaps we have co-tenants in this brain we live in." He declares again: "We all have a double who is wiser and better than we are and who puts thoughts into our heads and words into our mouths." It is by this double, by intent of this potency, that we are human beings and not brutes; that, while they live in time, we are in eternity.

With cerebration there is consciousness. The registering ganglion, which we have indicated as capable of setting automatic activities in operation, very likely does much of the unconscious work which has been laid to the account of the brain itself. It is evidently the organism for habits. When the mind has elaborated a purpose or a conviction, it is impressed upon this structure, mirrored there, and ready to be intimated into act in due time without necessarily a new mandate from the superior power, the conscious self.

Again, all consciousness is not on the same plane. The common consciousness is closely identified with sensation and, of course, operated by cerebration. But there is a higher consciousness, the consciousness of absolute being, which, as Herbert Spencer eloquently declares, cannot be suppressed except by the suppression of consciousness itself. To deny it is to proclaim an ignorance which would be really bestiality. It is the source and basis of our conscious selfhood.

I hesitate, therefore, to accept Dr. Carpenter's hypothesis. I believe the brain to be the minister of the mind, and the compound ganglia, with perhaps the cerebellum, to be the instrument of impressed and habitual activities. But where the action transcends these and is an operation of intellectual processes, not cognized by sensibility, I believe that wrought by an agency which is beyond cerebration, but still within the actual scope of the mind itself.

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The Cerebellum and Its Functions

The contributing of a physiological essay to a medical journal, or as a paper for a volume of medical transactions, I am aware, comes under the imputation justly of vain repetition - of "threshing over old straw." We are often bored by it, and have even been led to wonder what the writer could have been thinking about. Chief Justice Marshall once gave a reproof to a young lawyer which might well be transferred to the medical arena. The lawyer began his plea by citing Blackstone and setting forth the principles of the common law. Marshall knew full well that lawyers are always garrulous and often tedious, and only thought to save time: "Young man," said he, "there are some things which a Chief Justice of the United States may be supposed to know." Let me then, in taking up this topic, be permitted to remark in advance to your readers, that I do suppose them to know much of what I am writing about, and perhaps better than I. Maybe I am somewhat like the lady student at one of our medical colleges, who somewhat bored the lecturers with her questions: "I am not," said she, "speaking on my own account, but I wish those young men on the back row to understand this matter."

The structure of the cerebellum is familiar to the student of anatomy. The organ is made up of gray and white neurine, more or less furrowed and convoluted, and consists of two hemispheres with a central lobe. The latter formation is possessed by fishes and reptiles, but only the higher tribes possess the hemispheres. In its first development the cerebellum grows like a branch from the spinal cord, and indeed seems to be an extension of fibres from the restiform bodies, and from the anterior pillars of the medulla. It is hardly philosophical, however, to consider it as virtually a subordinate outgrowth of the spinal cord, any more than we regard the branches of a tree inferior to the stock. The boughs have the leaves and produce the fruit, to which function the rest of the organism of the tree is ministerial and subservient. The tree is for the sake of the fruit and not the fruit for the sake of the tree; and so with the nerve-structure.

The cerebrum, or brain proper, is the capital - that for which everything else exists. Here the mind is enthroned above and around it, as well as immanent in it. Every cell and molecule as well as convolution and "region," in one way or another, does duty as agent and minister to the understanding and will. When any of these fail and become permanently impaired, the mind is deprived of a necessary means of communication with the physical world, and to that extent subsists apart. To the superficial observer, it seems to have to that certain degree perished outright. But to perceive this matter well one must exercise more than a negative understanding.

The nervous system exists in the muscular organism as the yolk in the albumen of the egg. It is not continuous with the other structures, but present among them, imparting to them the governing impulses which inspire and regulate their action. Its function is intermediary. It communicates between the mind and the body. The mind is the man in very selfhood, the superior organism, and not a will-o'-the-wisp moving about the human cerebral swamp and depending upon its vapors for luminosity and existence. The spinal cord is the agent of involuntary motions; the sensorium furnishes the medium for emotion and organic instinct; and the cortical surfaces of the brain, the ganglia, are intermediary for reason and will. So each performs its duty; we grow and subsist after a manner like vegetables; we go from place to place, and perform voluntary motion like animals; we think, reason, perceive moral principles and exercise will like divinities.

Writers and teachers have variously explained the part of the cerebellum in these matters. Gall and his school have declared it the seat of the sexual instinct. It may be so; but it is much more.

The emasculated animal experiences no impairment of the cerebellar structure nor diminution of its size. Various experimenters have declared that its office is the co-ordinating of muscular motion, illustrating their opinion by the fact that animals having the cerebellum mutilated retain the power to move voluntarily, but are not able to combine their movements, or even to maintain equilibrium. This is undoubtedly true; but we should look further. The analogies of structure between the cerebellum and cerebrum indicate a similarity of function, while the unlikenesses are evidence that there is also diversity, and that the one organism does not perform the offices of the other.

The cerebrum as the organism for thought and will is the director of activity. When we sleep it lets go its hold. Impression, sense and understanding as well as impulse and will are suspended for the time. In our working hours similar conditions often exist. If, then, the cerebrum alone maintained our vital powers, sleep would be death. The giant Antaeos in the arms of Hercules found his struggle with the hero-god a mortal one when he was held up in the air. Every time he could touch the earth he gained new strength from her contact. A similar benefit is imparted to us through the cerebellum. It is an organism that neither slumbers nor sleeps. It receives from the cerebrum the various impressions and impulses which are projected, and continues them to their legitimate results. We are thus thinking and reasoning unconsciously all the time. The mind has opportunity to set the cerebrum at other work, now that the cerebellum has been employed to finish the task.

Hence, a fact which is common in our experience: A matter is introduced to our attention requiring decision, but also due previous consideration. We are conscious, at least we ought to be, that such decision should not be hastily rendered, even though imperatively required. For a time we may reason over the matter in our thought, like Venus "with fates balancing contrary fates." Yet such reasoning is often unsatisfactory and promotive of vacillation; besides it is not easy or wholesome to keep the attention long upon one subject. We are compelled to drop it out of our consciousness. In due time - hours, or perhaps not till days or weeks afterward - we will become again aroused to it, and with the proper solution or disposition of the question clear and complete. In the first instance, the cerebrum was set to work, but the proper completing of the task was given to the cerebellum. Thus, very often, the expression that we "sleep over a matter" is replete with the truest wisdom.

Indeed, during sleep the cerebellum does much of its best work. It has received its impressions during the period of waking, and now goes on with them, as the heart, lungs and stomach go on with their functions. Our dreams are thoughts appearing as visible images. Many are fantastic, absurd, and even, from extraneous suggestion, like the thinking of Bunyan's Pilgrim in the Valley with the treacherous demon at his ear. But there are also the noblest results, both of evolution and inspiration. As the sensory organism pauses in its activity, the higher mental functions are enabled to work more harmoniously. Our thinking becomes cleared and arranged, and our judgments are rendered more distinct. There also come dreams full of good sense, if not of superior illumination, and we note that our first thoughts after waking are the finest, best and most true. The "brain-worker," or, rather, the *voyant*, finds the hours that succeed immediately after refreshing sleep those in which he writes, reasons, or thinks at the best. Sleep washes the

sensibilities and assuages excitement and anguish. In this way the cerebellum is the medium of health and vigor to the mind, and we may add parenthetically, to the body, also.

It performs another office with which we are perhaps more familiar. Receiving the various impulses and impressions from the cerebrum, it transforms them into permanent psychic qualities, and they are thus made habits. Pythagoras denominated these "a second nature." In this way the results of our activity, study, reflection, observation, experience, become instinctive with us, a part of our mental being.

We observe curious illustrations of this on every hand. Men walk the crowded streets of our large cities absent-minded and unconscious of their surroundings, yet turn out for every person whom they meet. Appointments to do or give attention to some certain matter will be forgotten, but, when the time comes, will come into vivid consciousness. We awake from sleep at the hour set, though slumbering profoundly a moment before. Individuals entranced by an anaesthetic say and act what was in their thoughts before the magic inhalation. "Many tales are told out of school" by persons asleep or narcotized. A whiff of the anaesthetic vapor surpasses Doctor Young's death-bed as "a detecter of the heart." To be sure, there is abundant room for mistake in these matters, and they are not uniform; but the facts are numerous enough to serve for proof of the general truth.

In culture and experience the cerebellar influence is forcibly exemplified. There are many persons, apparently gifted, that seem to have every sense but common sense. They are inquisitive, ideal, brilliant; but there is want of balance, want of substantial consistency, want of persistent purpose or steady motive. They can talk eloquently, perhaps - indeed, are often the most garrulous and voluble, but there is no proper basis or backing to make their discourse of much importance. Such may be "high-toned," but they certainly are meteoric. They are impulsive, perhaps impetuous. The cerebellum has not due place in their encephalic structure. In a drunken man, also, the cerebellar functions are more or less paralyzed.

The religions and philosophies, if such they may be called, which set aside the results of former thought and speculation have this same deficiency, speaking in the philosophic sense. Mere tearing down of social structures is a ruinous destructiveness, fit for a Hun or a Tartar of the Middle Ages, but is characteristic of a defective physical and cerebellar organization. Law-making is a function of the cerebral region, but ethics, which determines whether the enactment is intrinsically just and right, pertains to the cerebellum. In short, the cerebellum represents what is superior in us; what is beneficial; what is right. It is an unpretentious organism, the embodiment of that charity which is long-suffering, and neither envious, arrogant, vain nor presumptuous. Quietly and in silence it does its work, and when it concurs with the understanding and will, it is content to seem to be their servant. Thus it contains and maintains the humanity of our nature; the purpose which makes freedom our right; the foresight which transcends the common prudence and circumspection.

- Alexander Wilder, M.D.

(*American Medical Journal; Medical Tribune*, vol. 7, no. 8, Aug., 1891)

Mental Disease

- Alexander Wilder, M.D.

[This is from a Lecture as a College Instructor in the 1860's or 70's. This article shows the state of psychiatry 140 years ago, and also Wilder's general perspective, which is applicable today.]

The disorders of the nervous system may be structural or functional. Bennett considers their pathological causes as being of four kinds: (1) congestive; (2) structural; (3) diastaltic; (4) toxic. In all of these cases, there is a general debility behind, which, of course, denotes that the ganglionic system is at fault. Dr. Bennett himself explicitly asserts that congestion in his opinion is "the chief cause of functional nervous disorders originating in the great cerebro-spinal center." As congestion is the result of impaired action of the arteries and arterial capillaries, and that action is controlled by the organic or ganglionic nerves, it follows that the ganglionic system is first at fault; and the cerebro-spinal disturbance follows as a consequence.

Dr. J. C. Davey remarks: "Apoplexy and epilepsy pass by insensible gradations into each other; and the latter may be, I think, considered as an apoplexy, in which the excito-motory or true spinal functions are more palpably affected. Hydrophobia, tetanus, delirium tremens, hysteria, chorea, including some forms of paralysis, and particularly that common to the insane, are doubtless more nearly allied than has been hitherto considered. That the external signs or symptoms of the several disordered conditions are very properly referred to the cerebro-spinal organism, is most true; but the integrity of this structure is, without doubt, dependent on the normal condition of the organic nervous system; and if so, it must follow that the various diseased conditions of the same structure, call them by whatever names we may, are to a very great extent referable to it; that is, the organic nervous system."

When an individual who has been magnetized is restored to the normal condition, he often exhibits symptoms of nervous derangement, resembling chorea, tetanus, neuralgia, showing that the ganglionic system is vitally concerned in the matter.

We are disposed, as has been already observed, to extend this hypothesis through the great collection of nervous disorders from the mildest hypochondria to the maddest insanity. I trust this will not be taken as a hobby. I am not aware of having any hobby in medicine except a lifelong hatred and detestation of the drugs and treatment by which many of my own kindred and friends have perished. I believe that they cannot be wisely used; and I mean to prevent them from ever being used on me. I am willing to give my body to be burned, but not to be mercurialized.

We will now present a brief summary of the principal nervous disorders. I hope to be able to comment on them more definitely. Today, however, I will be content with short explanations.

Hypochondriasis and hysteria appear to constitute the most common forms of nervous affection. It is plain, as palpable almost as sunshine at noonday, that the first of these is an abnormal condition of the ganglionic system. We hear much about the delusions of hypochondriacs but they are too utterly real for jest or contempt. At the outset,

the delicate tissue of the entire nerve-structure is disordered; and there are painful sensations in different parts of the body. The stomach is affected, and indigestion ensues in one form or another. The painful sensations give rise to a general lowness of spirit; the energy of the solar ganglia is impaired; and presently the brain and stomach alike are found to be unable to perform their normal functions. A morbid sensibility is set up, followed by morbid fancies, and finally the disorder will pass to the confirmed form of melancholia, or perhaps illusional insanity.

The term hysteria does duty for 1,001 derangements. It is an old acquaintance, appearing as the beginning of Semitic and Grecian civilization. The worship of Bacchus which came into Greece somewhere between the time of Homer and Solon was principally performed by women. Processions and songs in chorus constituted a great part of its ritual. The abnormal excitement, the passionate cries and noises, the night-watches and mourning, were admirably calculated to produce the hysterical condition; and did produce it. In Asia Minor, Syria, Egypt and the countries of the Euphrates, the like causes were in operation, and the same result. All the symptoms of hysteria have their prototype in those vital actions by which grief, terror, disappointment, and other painful emotions and affections are manifested under ordinary circumstances, and which become hysteria as soon as they attain a certain degree of intensity.

Nevertheless, we have a host of other disorders, or at least a prodigious nosological vocabulary of ailments, which flow from a like source, such as convulsive attacks, fainting fits, pain, cough, difficulty of swallowing, vomiting, asthma, palpitation of the heart, tenesmus of the bladder, loss of physical strength, catalepsy, coma, delirium, which are usually classed as functional spasms, paralysis, ansesthesia and hyperaesthesia.

Hippokrates declared that lymphatic women and those of pale complexion were most predisposed to hysteria; Galen, that the strong, fleshy and sanguine women were most liable. Some imagine that intellectual women are predisposed; other that non-intellectual women are. All these are in error; but I apprehend that Galen is nearest right. It is usual to denominate it a female complaint; and so the designation implies. Even Plato argues that it is a disturbance of the womb demanding to be impregnated. Somewhat true, perhaps; for childless women are most frequently hysterical. But little girls who are much teased, or maltreated, or have inherited unusual sensitiveness, are very prone to attack. Headache, pain in the epigastrium and vomiting, also numbness on one side, are somewhat often experienced by children that are much scolded. Whatever occasions painful emotions is liable to develop hysteria. The theory which makes it eventually a uterine disorder is therefore not supported. It exists in old and young; the Russians, Swedes, Swiss, Icelanders, Greenlanders and Eskimos have it. Women in the towns are more liable than those in the country. Men, too, have it, occasionally at least. The peculiar fits to which Mohammed was subject were of this character; and I suspect that we might impute much of the demoniacal suffering to like influences.

The starting point of hysteria is at the epigastrium; it is often hard to distinguish from other complaints and certainly hard to cure. Indeed, faith-treatment is about as certain as any. Nevertheless, it is perhaps as well to obviate the painful emotions and relieve the symptoms; also to arouse the moral energy of the patient.

Epilepsy, or the holy disease, was observed by Hippokrates as very common among the worshipers of Bacchus. It has been familiar all through the ages, and generally chronic if not incurable. "This kind goeth not out," says Jesus, "save by prayer and fasting." The

attack begins at the medulla oblongata. Irritation of the vaso-motor or ganglionic nerves at that point contracts the arteries of the menninges, and so cuts off the supply of blood to the brain. This occasions loss of consciousness and convulsion. It is a functional disorder, due to changes in the nutrition of the brain, not easy to ascertain. It sometimes results in insanity, mania, and - idiocy. Yet Cromwell, the first Napoleon, and Julius Caesar, if not Mohammed, are examples to the contrary. The causes are heredity, emotional disturbances, fatigue, sexual excess and cachexia generally.

Catalepsy is a sudden seizure attended with loss of sensibility, muscular rigidity, and even apparent death. Magnetism may produce such a condition. I am not certain that it is always morbid. Animals hibernate, exhibiting the peculiar phenomena; and some human tribes seem to become cataleptic at will. Hysterical individuals are most liable to it, we are told. Despite the assurances of many physicians, I must be permitted to express the belief that catalepsy is more common than is supposed, and that cataleptics are sometimes buried. Our anaesthetics and sedative drugs all tend to produce this affection.

Chorea belongs to the same category. It is an emotional disease. The name is derived from *chorus*, or *chois*, and originally denoted the religious dance around the altar or coffer in which the symbol of the god was deposited. Hence David danced round the ark of the Lord to his wife's great disgust, and the prophets of Baal leaped round the altar on Mount Carmel. It betrays itself in the head, face, hands or feet, all or part; various parts of the body rotate or are convulsed; and the muscles are but partially under control of the will. Children are more liable to it than adults; girls than boys. Mental excitement appears to be a principal cause and, in the majority of cases, the patient is pretty certain to recover, - outgrowing it as the phrase goes.

Individuals afflicted with nervous disorders or liable to them should be isolated from each other. An hysterical person will make every susceptible individual hysterical in some form, by contiguity and sympathy; epileptic seizures pass through a crowd of children; and chorea infects those around. The tendencies of whole peoples or assemblies to pursue one bent is of the same character. The crusades of the Middle Ages were the outcrop of an epidemic, as certainly as the Black Death. Children as well as adults left their homes in multitudes and set out for the Holy Land.

The Anabaptists of Germany, the Jacquens of France, the Jumpers and Ranters of England, the Shakers of America, were more or less the outcome of gangliasthenic disorder. But it will never do to come too close home. "Great wit to madness nearly is allied," says Pope. Aristotle says so, too. To be mad or crazy, to be ecstatic, and to be a prophet, meant pretty much the same thing.

Insanity means unsoundness. To define it intelligently and exactly is no easy matter. If we are very critical in our definition, we will find the great majority insane; if we are free with exceptions, about everybody is sane and responsible. Webster's dictionary classifies the condition thus: Insanity is the generic term for all such diseases, meaning lunacy, madness, derangement, alienation, aberration, mania, delirium, frenzy, monomania, dementia. Lunacy has now an equal extent of meaning to insanity, though formerly used to denote periodical insanity; madness has the same extent, though originally referring to the rage created by the disease. Derangement, aberration, alienation, are popular terms for insanity; delirium, mania and frenzy denote excited states of the disease. Dementia denotes the loss of mental power by this means; monomania is insanity upon a single subject. These definitions seem to be quite enough; and, as has been already remarked,

they do not amount to what we need.

The German universities recognize Psychiatry, or the treatment of mental disorder, as a legitimate branch of medical education. The matter is not left to experts and specialists, as it is here; although skillful psychiatrists occupy a very high rank. In that country, mental disorders are classed under four general heads: mania, melancholia, dementia and illusional insanity. An International Congress of Alienists, however, met at Paris in 1867 and made a more thorough classification. They gave seven forms: (1) simple insanity; (2) epileptic insanity; (3) paralytic insanity; (4) senile dementia; (5) organic dementia; (6) idiocy; (7) cretinism. I am not well pleased with this arrangement. Like all endeavors to put every disorder on its own shelf, where it can be labeled, it fails to account for the various complications. People do not always exhibit their insanity in the way the books say.

It is pretty certain that the great body of deranged persons are in debilitated physical conditions. There is imperfect and deranged action of the digestive organisms. The vital centers and organic nervous systems are impaired in function. So generally is this the case that it is necessary to direct medical treatment to that part of the structure, if we want to cure the patient.

Moral treatment is pre-eminently necessary in all cases of mental aberration. I am not partial to restraint, except as it may be necessary to prevent violence. It is better, so far as we are able, to place the individual upon his own responsibility. Let him have an abundance of employment and keep his attention at it. The idle man's head is the devil's headquarters. All causes that are likely to create emotional disturbance should be removed. He should be induced to forego the exercise of such passions as envy, jealousy, rage, hatred, and inordinate desire of every kind. "Everything in moderation," was the golden maxim of Pythagoras.

Aware that bodily disorder is a factor in the case, I would direct that the tone of the whole organism be carefully improved, constipation, torpor of the liver, imperfect action of the kidneys, and particularly the inactivity of the glands of the skin, should be assiduously corrected. The warm bath, massage, magnetic treatment, a wholesome dietary, good society, and especially the care and companionship of one individual of strong will, well-balanced temper, kind disposition, gentle and firm, without seeming to exercise much authority, are means which would remove the major part of the insanity that afflicts mankind. Treat patients like human beings and make them conscious that they are such.

(*The Word*, vol. 18, no. 1, Oct., 1913)

Insanity: Its Causes and Proper Treatment

In childhood I once was reading a novelette in our weekly newspaper, when I came upon a scene in which the hero of the story was depicted as having refused to surrender his father's will to the man who had seized upon his estate, for which he was entrapped and placed in a madhouse. Next day his persecutor visited him and offered to liberate him on

condition that he would give up the paper. This not being done, he utters the threat: "Remain here then, your entire prospect, these four walls; your clothing, chains; your only sport, the lash; your only hope, the grave!"

This was fiction, it is true; but no fiction finds place acceptably in our literature except it is a copy and similitude of fact. It is a characteristic feature of our era and even of our civilization, that the insane person has been to a great degree a virtual outlaw, for whom courts and legislation afford little protection. The Constitution of the United States declares that no person shall be deprived of life, liberty, or property without due process of law, and that no State shall deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws. Yet in the face of these provisions the certificate of one or two medical men has been regarded as sufficient to warrant the arrest of any individual, his incarceration in a lunatic asylum, and the taking from him the right to manage his own property.

An example in Philadelphia several years ago, one selected from a multitude, is an illustration of this fact. A man was conveyed to the Frankford Lunatic Asylum, kept a close prisoner, denied the usual privileges of the establishment, and refused all intercourse with everybody who had known him. No reason was offered for this atrocious treatment, except that "such were the instructions of his friends." He had been imprisoned upon the certificate of a physician who had never been his medical adviser, and who had not seen him for four or five months previous to the time when it was granted. The man's wife was party to the proceeding. His property was sold at public auction, and his books, furniture, and clothing divided among the individuals who had conspired for his kidnaping and incarceration. An uncle of the unfortunate man waited upon them with remonstrances, and was met by the threat that if he dared make any attempt in the case, they would proceed against him too as insane, and so blacken his reputation that he would not be able to walk the streets.

Such a threat is not without force. In the early part of the century a surgeon of high professional standing in London refused to declare it his belief that the valet of a Royal Duke had come to his death by suicide. At once the innuendo was stealthily whispered that he had exhibited symptoms of insanity, and as a consequence, his professional practice began to diminish, and continued to fall off till it became a pittance, and he died in reduced circumstances.

This inmate of Frankford Lunatic Asylum did finally escape, and afterward instituted proceedings for damages. The testimony at the trial abounded with fearful disclosures, both against his persecutors and against the officers of the asylum. Signatures were denied, orders repudiated, minutes kept back, records vitiated or altered, letters destroyed which would have proved the man's sanity and the entire scheme of the conspiracy - *burned while the trial was going on*, so that they might not come up in evidence. One manager testified that the superintendent could not look beyond the papers of admission, and had no power to discharge an inmate, no matter how long his cure had been established, except by consent of the friends who had placed him there. Another manager declared under oath, that "on the mere certificate of any doctor whatever, he would consign any one of the hundreds then in the courtroom to incarceration in the Frankford Asylum!"

In another instance a man of an aesthetic and literary turn of mind, fond of books, pictures, and elegant furniture, was arrested on the certificate of a physician who had not seen him for seven weeks, and was conveyed to the Pennsylvania Hospital for the Insane.

After strenuous efforts, he was liberated, but to find that his property had been sold and the proceeds divided by his creditors, who had instituted the proceedings.

We can enumerate such cases by the score near home. They have their precedent in the *lettres de cachet*, or royal warrants, that Louis XV, of France, furnished in blank to his concubines and other favorites, by which they caused individuals to be arrested, without allegation of crime, and incarcerated in the Bastille, often never knowing why.

In this matter we have a right to demand legislative protection. Only persons proficient in such matters should be asked for opinions and expert evidence, and then from actual knowledge; and the rulings of the court in proceedings for lunacy should always be, as far as prudent, in favor of the person accused. A trial by jury should be always afforded. When the widow of Abraham Lincoln was arrested at Chicago, May 19, 1875, a jury was empaneled, and she received a trial by due process of law.

In addition to this, there should be an efficient system for the visitation of asylums, and every reasonable opportunity afforded for the inmates to prove their fitness to return to the outside world. All proceedings taken in such cases should be subject to review, and where the evidence has been insufficient and the motive of the prosecution unworthy, somebody else than the person whose liberty has been assailed should be made to bear the expense.

The present jurisprudence of insanity is a blotch upon our civilization. It directly contravenes the purpose of civil government; it creates general insecurity of person and property; invests irresponsible physicians and magistrates with extraordinary powers; and deprives persons of liberty and property without due process of law. In former centuries when there were proceedings for witchcraft, individuals that were in any way obnoxious were never more in danger than those now accused of this malady.

Yet while we deprecate the arbitrary character of the jurisprudence of insanity in many of our States, we must in candor acknowledge that there have been causes which opened the way. Our lunatic asylums it should be borne in mind were never established for the purpose of enabling individuals to get rid of obnoxious relatives and neighbors. They were devised by individuals of philanthropic motives, as substitutes for the jails and poor-houses where lunatics were formerly kept, and the more violent of them chained and confined in cages filthy beyond description, sometimes utterly naked, and often with insufficient clothing, food, or other comforts of life.

Besides, numerous as our asylums are, they do not meet the demand. New ones almost as soon as they are built and opened are filled up with inmates. Sad as is the fact, humiliating and even incredible as it may seem, we must acknowledge that insanity is probably an inevitable result of our form of civilization. It certainly seems to be a characteristic feature. It increases upon us year by year in greater ratio, and some effective plan of melioration must be employed to diminish and alleviate its cause, else we cannot predict where the evil will stop.

These causes exist on every side. We can enumerate many, but the number is legion. The inordinate passion for wealth is itself an insanity. So, too, is any uncontrolled or perverted passion. The causes chiefly active among us are included under such heads as unwholesome personal habits, worrying over affairs, the confining of the attention too exclusively to a single employment, despondency, disappointment of cherished purposes, sensual indulgence, the use of narcotic drugs, and hereditary infirmity. The cases meet us on every hand, of men who had been actively engaged in business, till past middle life, who

then suddenly left off and became inactive, presently succumbing to nervous disorders and softening of the brain. Our more modern modes of employment, many of them, confine individuals to a single kind of work, thus tending to concentrate the attention fixedly and develop monomania. We have observed this in reform and religious movements. They are generally began and operated by individuals who have fixed their thoughts so closely upon one culpable thing, that it seems to them to fill their entire horizon. The same thing is however more common nowadays in the business world. Agricultural life seems to be a hot-bed of insanity. This is probably due to the terrible monotony and to the smothering of the hopes and ambitions that make the mind buoyant and active. Worry and anxiety are more or less certain to destroy the mental equilibrium. "Hope deferred maketh the heart sick," is an axiom that needs no demonstration. We all of us have experienced disappointment in some form, which was a vital matter in our thought, and so we know how it seems to extinguish the very light from the universe.

Every day corporate enterprise is extending its arms like the octopus, and wresting from individuals their employment and opportunity. Anxiety thus produced is very apt to result in confirmed hopelessness and despair. Despondency easily degenerates into melancholia, becoming a fixed condition.

Such causes as these are principally external. Others more common and in results more terrible, are incident in the individuals themselves. We need only to cite the long array of personal indulgences. Insanity is a disease of physical debility, and always attended by functional disorder of the body. How many find the table a snare, and nourish morbid conditions by the food which they eat. Henry Ward Beecher doubted whether a man with a dyspeptic stomach could be a Christian. We leave others to solve that enigma; but certainly in such cases we are justified in distrust of the soundness of mind and judgment. Close at the wall of the stomach is the great central solar nerve-ganglion, the oldest in the body, and both parent and sustainer of every corporeal structure. Weakness at the beginning of the digestive process, assures debility in every physical function. From this ganglion the brain derives its entire vital energy; so we need ask no more questions. If the function of the brain is to furnish a physical instrumentality for the intellect and understanding, the function of the great solar ganglion is to afford a corresponding agency for the affectional and emotional nature. We do not do wisely then, in underrating that quality of our being. It is what Goethe denominates the *ewigweibenliche*, that leads us to the better life.

Disorder in that department of our corporeal structure is an accompaniment to mental disorder. Let it be carefully borne in mind that the mental disorder of which we take account is primarily and substantially emotional, and only later and subordinately intellectual. The emotions which seem to be most common in producing these deplorable results are those of discouragement, fear, grief, anger, and perhaps one of the worst, wounded self-consciousness. In a well-balanced condition of the mind, under the ordinary conditions of life, the play of the emotions is controlled by the will; and so, when trouble seems to preponderate many are able to bear up against the pressure. It is only, therefore, when the will is weak, that impulse masters the power of self-control, and disordered mental action is exhibited.

From hysteria and hypochondria clear to hopeless insanity this is the great trouble. Emotion acting upon an exhausted nervous system will produce chorea.* The Bacchic festivals of ancient Greece filled that country with St. Vitus' dance and epilepsy. Emotional

causes will aggravate palsy and even occasion apoplexy. Dr. William Murray, of Newcastle-upon-Tyne, declares that "Insanity is well known to result from this cause;" and he adds: "Even when insanity is not reached, the reasoning faculties may be diseased, volitional power shaken, and more or less imbecility, of mind produced."

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* Uncontrolled nervous jerking and twitching. - *dig. ed.*

Dr. J. C. Davey, long the superintendent of an insane asylum in England, declares that insanity is evidently a disease of debility. This is his statement: "Debility is at the root of 99 percent of mental disorders; and the insane are very liable to all varieties of perverted and enfeebled action of the ganglionic centres, to 'fulness,' 'heat,' 'cold,' 'a sense of sinking,' etc,"

It may be well to remark that certain of the drugs now favorites with medical men not only tend to derange the functions of the body and produce paralysis and even simulate death, but they also unfit the body and brain for their offices as instruments of the mind.

In the days of medieval witchcraft they were employed, it is said, for "magic purposes." In Oriental countries opium and hemp or hashish are taken for these very objects. Stramonium was used to produce rapture and ecstasy. The aim with these drugs is to suspend or modify the functions of the body, rendering the "will" quiescent, and producing a prophetic or religious fury. Aconite has also its peculiar influence. Van Helmont's description of the effects of a minute dose upon himself is very interesting. He felt as though his skull had been compressed by a string. The faculties of thought and reasoning, which are generally recognized as functions of the brain, appeared to have forsaken his head and to be active at the pit of the stomach. He perceived that movement and sensation continued to take place from the brain, and that the governing power of the soul was there, but the other faculties had taken flight.

Other drugs which have been esteemed for these uncanny objects were betony root, hyoscyamus, belladonna, marjoram, arum, ground ivy, some varieties of mushroom, and other narcotic plants. Few of these can be used to any considerable extent, without entailing an injury upon the body and nervous system from which recovery often does not occur. Whether chloral, which now seems to constitute a prominent article in the pharmacopeia of lunatic asylums can be recovered from, after having been taken to any considerable extent, I do not believe. The endeavor made by managers and physicians of some of these institutions to convince the public that they make very little use of it appears very significant. Coca is a candidate for favor, but is likely to incur alike ignominious celebrity. Nor is quinia, now so generally popular, and given pretty indiscriminately, a medicine as safe and innocent as many imagine. We have cases of cinchonism, chloralism, and other pitiful drug-insanities, as well as alcoholic delirium.

Several of these drugs will produce cataleptic conditions, which sometimes simulate death. It would be proper to sound the alarm on that very account. The examples of Dr. Tanner in New York and Mr. Griscom at Chicago, in 1883, show that human beings can survive many weeks without food. The experience of Hindu fakirs further demonstrate that life may come to an apparent stand-still and the individual be entombed, and many months later be taken out and resuscitated. How do we know that some of our own circle of friends

or acquaintances may not have been drugged to catalepsy and buried alive in that condition?

The influence of alcohol needs no extended notice. We can read enough about it in our current literature. Like the drugs which have been mentioned, it has its medicinal use; and it is the departure from that which works the mischief. But like other indulgences which pass the limits of wholesome enjoyment, it is very certain to disorder the body permanently, and if the individual seems to escape ill effects his children and later descendants do not. There will be very frequently a deterioration of vital stamina which is manifest in them as debility; and mental obliquity and infirmity are likely to attend.

One more great cause ought not to be overlooked. Inordinate passion of every sort is itself a madness. We know it to be so of anger, and hence how often we call an angry person mad. Then love, too, the mightiest of all emotions, and its great counterpart, hate, are potent disturbers of the mental equilibrium. Fear will make an individual unable to reason. Jealousy in its power to pervert the judgment is a monster. Despair in its energy for evil is terrible. All these passions have their bodily seat at the epigastriam, in the great nerve-ganglion there, which is the beginning of the body and its seat of life.

A habit of mind which we are too apt to overlook in ourselves and others has also much to do with this pernicious affection. It is that of dwelling upon our feelings and conditions. We all know how true this is of hysteric and hypochondriac patients. A disordered imagination permitted full sway will overturn the whole moral nature, and sweep away with it both judgment and understanding. Even morbid conscientiousness is potent in this way. The individual is prone to dwell upon some real or imaginary wrong-doing, till the consciousness of it takes possession of his whole mind, and he loses self-control. In many cases a reaction fortunately occurs, and a glow of joy and rapture succeeds to the fearful depression. But in other instances this intensified feeling culminates in despair and insane fury, and the individual will rave and commit violence of the very character that he had before imagined.

When we let our imagination drift at the impulse of every mental suggestion, especially at the promptings of inordinate love of applause, jealousy, greed, or even purer affections, we give up our sanity and make ourselves a prey, not merely to vain imaginings, but to more terrible guests.

With this cursory glance at the causes of insanity, we may now consider what will be its proper treatment. Plainly, this should relate to the causes of disorder. It should be both moral and remedial. We may accept suggestions from our observations and experience in the outside world. We find out that controversy never convinces any one of the falsity of his belief, and may reasonably infer that to attempt to reason an individual mentally disordered out of the fact of his delusion or hallucination is sheer folly. Whatever the mental condition it is far better to treat everybody as rational. The undue excitation of anger or any other emotion will not only destroy moral influence, but aggravate the disorder, and postpone final recovery.

How far it is wise to restrain affected persons of their liberty is a difficult question. As a matter of self-protection we must secure ourselves against personal injury, or the risk of injury. Hence, doubtless, the restriction of freedom to an extent which will prevent crime, violence or disorderly conduct must be considered proper and necessary.

We could consider this proper in the case of a wayward child: and insane persons are but children once more in their minority. Yet it should be borne in mind *that the*

sentiment of Liberty is a one, and not to be outraged for insignificant or insufficient reasons. Any high-minded individual instinctively resents every attempt at its infraction. Very few of us, if we were incarcerated as insane, would be careful enough of our conduct to keep our selves from acting as though the allegation was true. It is easy, then, to perceive that the imprisonment of persons actually suffering from mental aberration has the worst influence. We should resort to it, therefore, only in cases of actual danger or necessity.

If it is a reasonable thing to do otherwise, the patient should not be sent to a lunatic asylum. In fact, hospitals are not fit places for persons who can do better than go to them. The influence of one disordered individual upon another is very generally unwholesome. An hysterical person will induce hysteria upon others; chorea will run through a multitude; an epileptic will disseminate epilepsy; and mania or hallucination in the various forms will more or less incite sensitive patients to like abnormal manifestations. The displays of dancing mania during the Middle Ages are matters of history. Individuals engaged at their usual employments would abandon them when the troops of possessed persons came along the streets, and join the besotted multitude. Even armies of children forsook their homes and set out for the Holy Land to rescue it from the Turks. In more ancient periods, the individuals attending at the festivals of the Great Mother and the Slain God, were wont to become frantic and hallucinated. The very name of epilepsy was anciently "the holy disease," because it was so common at the religious processions and assemblies; and *chorea* received its designation from the choruses that used to dance infuriated around the altars of the gods.

We have the explanation of Dr. Benjamin W. Richardson, of London, perhaps one of the most accomplished of physiologists and intelligent psychologists, that every individual projects from him a nervous atmosphere which extends to a considerable distance in every direction. It is obvious, then, that in assemblages of excited persons, there will be a commingling of their nervous atmospheres, which will tend to intensify their excitement till exceedingly abnormal conditions are produced. The collecting of insane patients into large hospitals will, from a similar cause, operate powerfully to aggravate their several maladies, and even to render them incurable.

In regard to medical treatment, it should be carefully restorative. The chief physiological difficulty with the insane patient is the imperfect nourishing of his bodily organism. The functions connected with nutrition are not duly performed. We have already noticed dyspepsia and consequent debility as operating to produce mental disorder. The intestinal system shares in the general derangement; its glands do not properly separate the disintegrated material from the blood, and the impaired peristaltic action results in accumulations of bile and urea, two most energetic agents to create disease. These conditions should be attended to when present.

It is of the greatest importance to promote sleep. This is the natural restorative of the body; and all the processes of nourishment and secretion are then most active. Emanuel Swedenborg says that the soul is then released from its duty in the brain, and goes through the body repairing its waste and lesions, and restoring the normal condition. It is hardly necessary to add a deprecation of the use of narcotic drugs to produce sleep.

In short, insanity is a disorder of the volitional nature, attended by moral and physical disturbance. Whatever, therefore, impairs the force of the will does so much toward rendering the individual not a moral agent. The emotional department of our being is the chief seat of the mischief; and the impairment of vital energy the first physical departure.

Then the blood fails to nourish the brain and to remove waste material from it. That structure is accordingly atrophied and at the same time loaded with effete and morbid substance. The rational soul finds the machinery out of order, and incapacitated for normal function.

In contending with such a state of things we have a legion of devils to deal with. I would therefore have no moral, religious, or medical quackery in the matter. The medication should be simple, the purpose being to soothe irritation, promote functional activity, and produce normal sleep.

The aim of the true alienist is to restore the patient. The means to be employed shall always be recuperative. Every agency likely to create emotional disturbance should be kept out of the way. Administer no drug likely to react prejudicially; let there be no discourse that is of an exciting or depressing character; let repugnant individuals be kept out of the way; and let care be taken to obviate and prevent the rousing of the passions of hate, anger, jealousy, envy, hopelessness, or any inordinate emotion.

The patient should be kept busy at some employment in which he takes deep interest; always stopping to rest at the very moment that he experiences a sense of fatigue. The Jesuits are said to have a rule that none shall keep longer than two hours at the same work. It is a most excellent one, and should be observed by every one. It would entirely obviate that condition which degenerates into monomania, and would be beneficial as a preventive to other forms of mental disorder. In the care of the insane, the hallucinated, hysterical, and hypochondriacal it would be invaluable.

If the insane person can be removed from the scenes where the trouble began or was aggravated and placed in the company of an individual of strong will, equable temper, kind disposition, watchful and discreet, who can exert all necessary authority without seeming to do so, much of the trouble of this character would be obviated, and generally he would recover. In Belgium there are cottages for the reception of such patients where they are secluded and their care is had with direct reference to recovery. Whether the method is all that can be desired I am not able to say; but it must be a vast improvement on hospitals.

Yet, with it all, I would fall back upon the words of Macbeth's physician: "Herein the patient must minister to himself." It is our place to help, not to do for them. In the New Testament faith seems to have been required even for what we denominate miracles. I am not disposed to agitate religious questions or dogmas, nor to ignore the religious element in our nature. But faith as I understand it is more than mere assent and passive receiving of an idea or statement. It is an active quality of purpose and resolve. The patient whether a lunatic, or the object of some other malady, must participate in the active volition of his own recovery. He should be treated like a responsible human being, and so far as in us lies be made conscious that he is such. While we are aware that a morbid egotism or self-consciousness lies at the bottom of his trouble, we should seek to rouse him to a vivid sense of self-respect. If he imagines himself suffering from some fancied ailment, or that he is the victim of conspiracy or persecution, or that he is in the presence of some fancied personage, let him be quietly shown that he is in error. The next phantasy after this one will be less fixed. The like course may be pursued with the next, and all succeeding ones. Self-respect will be gradually attained, and, with the improvement of bodily health, the derangement will pass away. As the mind recovers its equilibrium, the emotions will come under subordination to the will, the abnormal phantasms will cease or will be

intelligently recognized as objective images of mental conceits, and the individual thus set free from his terrible infirmity will return to the society of his fellows redeemed and made whole.

- Alexander Wilder, M.D.

(*Medical Tribune*, vol. 6, no. 4, June, 1890)

Preparing a Sermon When Asleep

The late Mr. Spurgeon prepared his sermons but a few hours before delivering them. Thus he made the sermon for Sunday morning ready the previous evening, and the discourse for Sunday evening during the same afternoon. One Saturday night be could not fix his mind on a text or topic. Finally, at twelve o'clock, his wife persuaded him to go to bed. This is his own account:

"On one memorable occasion all failed me. It was one of the strangest experiences I have known. Ten, eleven, twelve, one o'clock came, and still I had no topic for the following Sunday morning. At last my wife came into the room, laid her hand on my shoulder and said:

"'Had you not better go to bed? Try what a few hours sleep will do.'

"I took her advice and retired. About eight o'clock in the morning I sprung from the bed under the somewhat unpleasant consciousness of still being without a topic. On leaving the room she asked me where I was going.

"'Into the study of course,' I replied.

"Noticing an amused smile upon her face I asked her the cause.

"'You will find out when you get there, was the reply.

"Going up to the table what was my astonishment to find a text jotted down, a lot of notes scattered about in my own handwriting, of which I had no recollection whatever, and to feel a train of thought come back to me with the notes which at once supplied me with a sermon. A glimmering consciousness of the truth dawned upon me, but I hastened to her for an explanation.

"'About two o'clock this morning,' she said, 'you got up and went down to your study and I followed you. You were apparently fast asleep. You then seated yourself in your chair, gathered paper and pen, and began to write. I feared to disturb you; so I sat and waited. You thought and wrote for about one hour; then arose deliberately from your chair and went up-stairs to bed again and slept till you arose just now.'

"I preached that sermon, and it was certainly not inferior to my usual productions."

Numerous stories, describing occurrences analagous to this, are to be found in the newspapers, and sometimes in books of biography. They are statements of fact, and it is sheer folly to deny them or even to explain them away in some frivolous manner. Nor may

we attempt to dispose of the matter by giving it a name, as, for example, "unconscious cerebration." I doubt very much whether there is any cerebration which is not distinctly conscious. In Mr. Spurgeon's example the cerebrum had found itself unable to perform its usual work, and he had permitted it to rest. The cerebellum had been giving its aid to this effort, and now, when cerebration ceased, continued with the task and accomplished it alone. The body, acting as a servant of the mind, left the bed for the study and made notes at its behest, returning to bed when the work was done. In the morning, when Mr. Spurgeon awoke, consciousness returned, and the cerebrum was in action. He was aware of the work left unfinished, and hastened to resume it. As soon, however, as he had read the notes made when asleep, the cerebellum, as is its wont, delivered the results of its work to the cerebrum, and Mr. Spurgeon declared himself astonished "to feel a train of thought come back with the notes."

It would be easy to carry this reasoning into another field, and assign this marvelous experience to agencies beyond. Goethe, poet and philosopher in one, would have done this. For the present purpose, however, this is not necessary. Whatever the agencies were that enabled Mr. Spurgeon, when asleep, to write out the notes of a sermon, they were such as operated through his own organism. The sermon was probably the same as it would have been if he had prepared it when wide awake, or at least was of a similar character. No prank of a preter-human agent had made it something different. And it was not accomplished by the cerebral energy, we refer it to cerebellum, that is never weary, that never sleeps. The matter is set forth by the accomplished author, J. J. Garth Wilkinson, in his *Treatise on the Human Body*, as follows:

"Sleep comes to all, and takes away impression, sense, and understanding, as well as action, impulse and will. And in this respect, waking, too, is full of somnolency, or abrogation of our superior powers. If, then, there were not some provision, sleepless and permanent, to keep us up to the human level, the answer-ableness of the body to the soul, and consequently the animation of the former, would perish many times every day, and certainly with the first slumber. For if all that is animal really died down to the surface of the earth in the process of sleep, the body, heavy mass as it is, belonging of right to the ground, would be in the clutches of the grave, irrecallable from its conjugal gravitation. To prevent this there are two brains - a constant and an inconstant - but each corresponding to the other. The cerebellum does unconsciously and permanently whatever the cerebrum performs rationally and by fits. The cerebellum follows and adopts the states induced by the cerebrum on the organization, and holds the notes of the ruling mind. Thus, immediately after sleep, the motions of thought may begin at once, for they have not been organically, but only consciously, suspended."

As psychology takes its proper place, as well as its legitimate meaning, in our literature, and the professed practitioners of the healing art become intelligent upon the subject, we may hope not only that these matters will be better understood, but that a high as well as a practical use will be made of the knowledge.

- Alexander Wilder

(*Metaphysical Magazine*, vol. 8, no. 2, Feb., 1892)

Review: ***The Mystery of Sleep***

by John Biglow, L.L.D., Second Edition, Rewritten and Much Improved, New York and London: Harper & Bros., Publishers.

The aim of this book is to afford an intelligent conception of its subject, not only of the beneficial results accomplished by these temporary death-like seclusions from external life and its activities, but the higher moral and divine purpose which is also effected. As the title implies, it indicates an initiation into the mystery of sleep, and in other respects it is an exposition likewise of the ethics and philosophy. The distinguished author treats his subject with rigorous fidelity; his temperament is too serious, and the topic too important vitally to be jested with. An utterance like the one attributed to Sancho Panza would be incongruous and discrepant. The argument assumes that sleep is not merely a restoration of wasted physical energies, but a period in which, and the agency through which man's nobler self is made receptive for the flow of divine life into the spirit. This position is buttressed by apt quotations from the ablest writers and the examples of prominent individuals.

Emanuel Swedenborg, whom Mr. Bigelow delights to honor, once made the statement that during sleep the soul is employed in repair of the wear and wastes of the body; and skillful physicians know that fever is then assuaged, delirium soothed and that ulcers and other lesions undergo healing processes. Growth takes place during this period; assimilation then becomes more perfectly established. There is no inertia, no ceasing activity, but a change of the mode. Jouffray argues further, that the mind during sleep is not in a special mood or state, but goes on and develops itself absolutely as in the waking hours. Dreams ordinarily imply that sleep is more or less imperfect, but there is a profounder sleep in which are dreams of which the superficial memory takes no note. There is in such no adulteration by direct influences from the phenomenal world. "Man is captured in sleep, not by death, but by his higher nature," Leo H. Grindon explains. Suggestions come to us as they do not in waking hours, and of a better character. It is not brain-work or memory, but action independent of us. Of such a nature were the doctrines and Memorable Relations of Swedenborg, profound in their philosophy and replete with the sublimest ethics.

Hufeland has apportioned as a proper division of our time eight hours for work, eight for sleep, eight for nourishment and recreation. A quotation from Dr. B. W. Richardson explains the evils resultant upon deficient and irregular sleep. Every latent form of disease is brought into activity; there is intermittent action of the heart; and finally, the mind is off its balance. A profusion of quotations from Shakespeare illustrate this condition. Some conspicuous examples are also given. Byron secluded himself a month, rising after dark and going to bed at dawn, when he wrote that brutal satire, "English Bards and Scotch Reviewers." Lord Dudley believed him insane.

Humboldt, though living till ninety, is reported to have allowed himself but three hours' sleep in every twenty-four. Under his influence Manzel declares the natural sciences in Germany, with hardly an exception, were turned against Christianity. Mr. Bigelow asks whether this would have been the record if he had divided his time as recommended by Hufeland.

Calvin, however, is the evil genius most remarked. As a boy he was studious, caring

little for pastimes, and shunning society. Afterward, when studying law, he worked till midnight, and then on waking in the morning would recall to mind and go over the study of the previous day. When he became a pastor at Geneva he preached every day each alternate week, taught theology three times a week, and carried on such an immense correspondence that many a night was spent "without any offering of sleep being brought to nature." Such a course he pursued twenty-eight years, till painful diseases - fever, asthma, stone and gout - compelled him to desist. "How different might have been the history of Protestantism," Mr. Bigelow remarks, "had Calvin given as many hours to sleep as he did to professional work, is a problem upon which some reflection would not be wasted by many of us."

The phenomena of dreams, those of a superior character, are considered. Iamblichus, the Neo-Platonist, is quoted, in regard to the twofold life of the soul. In sleep the philosopher declared, the soul is freed from the constraint of the body, and enters on its divine life of intelligence. He tells in illustration, that to the sick when sleeping in the temple of Aesculapius, was revealed the way to be cured; and that the army of Alexander was rescued through a dream from the god Dionysos - adding, that "the night-time of the body is the day-time of the soul."

The dream of Cicero is also given, which forestalled his recall from banishment. Other classic writers are also cited to the same end.

The evidence found in the Bible, however, is most depended upon. The quotations are from the Revised Version, with no favor to the "higher criticism." The "deep sleep" of Adam, that of Abram, the dreams of Joseph and his fellow-slaves in prison, of Pharaoh, and also of Jacob in his sojournings are given as pertinent. But it will be enough to copy the explanation by Elihu in the book of Job as telling the whole story:

"God speaketh once, yea, twice, though man regardeth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men and sealeth their instruction."

Even conceding for a moment that the story of the Bible is a work of the imagination, a translation, a myth, a literature merely, Mr. Bigelow demands pertinently why the machinery of sleep is so constantly introduced on these occasions and not in waking hours, and explains that we are logically bound to presume it to be a part of the divine plan to secure access to our souls without interfering with the freedom of our wills.

"He who grows not in his sleep," says an old Gaelic proverb, "will not grow when awake."

A chapter is also devoted to the twofold phases of the mind, sometimes classified by metaphysical writers as subjective and objective. Whenever we seriously exercise our reasoning faculties we abstract ourselves from this phenomenal world. Often at such times occurrences take place about us without our notice. Suspend the action of the external memory and the mind acts independently of the external or phenomenal world. This, doubtless, is the condition in sleep. Swedenborg explains this, that there is a twofold memory, external and internal. Mr. Bigelow prefers this definition to the common one of two minds.

Sleep is in many respects analogous to death and exhibits similar manifestations. In the Bible the one term was often used for the other, and during the ages the two conditions were regarded as alike.

The eleventh chapter contains many statements and suggestions calculated to

arouse if not to startle the attention, and certainly instructive. The readers are asked to concede that any, even a partial, suspension of our consciousness weakens to a corresponding extent our bondage to the phenomenal world; and on the other hand, that the man who allows himself to be too long and too much interested in any worldly subject or employ, sooner or later is liable to unbalance his mind and become at first a crank, and ultimately a lunatic. This seems to explain the pathology of many forms of mental aberration, and deserves careful study. Sleep is a provision of nature to avert such conditions. "Even sickness, the most familiar and universal deranger of the plans of men, is, in most cases, the result of too much this-worldliness, and also the most effective cure of it."

Insanity has many causes, of which the most familiar one is from a disproportionate activity of some psychic quality, like avarice, ambition, vanity; and one of the first evidences of this loss of balance is insomnia. Our author asks whether we are not all in a certain sense like lunatics - victims of a more or less unbalanced mind. He cites a long list of individuals illustrious in history, as examples of such disturbed equilibriums. He intimates, however, that lunacy may be a providential agency to prevent further spiritual degeneration.

In the last chapter, Mr. Bigelow gives a shot, which is richly deserved, at the arbitrary legislation which medical men have procured to protect their calling and pecuniary interests from rivals. "It is a curious illustration of the limitations of what we call civilization," he remarks, "that the one art or science (?) which we hedge about with the most arbitrary laws for the protection of its priesthood and ministrants, and which is relied upon to prevent or cure our diseases, should be the one organized professional body which employs few, if any, therapeutic agencies that do not not discourage, or prevent sleep, and to the same extent shorten life." If those who claim to be "the regular medical faculty" have a drug that is not more or less hostile to sleep, it is one which is scarcely, if ever, used, except to impress the imagination rather than the disorder of the patient. In homoeopathy, he shows, the case is far the reverse.

The use of narcotics, fermented liquors, and other intoxicants, produce temporarily the condition in which a than finds himself in a dream. They are disorganizing and impair our consciousness as well as induce bodily disorder. "Whenever a man has reached threescore-and-ten and, in railway parlance, is started on the down grade, he should study to simplify his life so as never to be required to draw upon his reserves, nor work under pressure, or with a conscious overdraft of his vital force." Neglect of this precaution is certain to interfere with the quality and quantity of sleep, compel a resort to stimulants, by which we lower for the day the strength of tomorrow - a debt for which nature will inexorably exact the penalty.

It is hardly possible to read this book without profit. It presents views, some of which are novel, but all deserving of careful consideration. The reader is addressed on the better side of his nature, and is invited to a higher way of thinking as well as better, and, therefore, healthier activity. The author has performed a service entitling him to grateful remembrance. - A.W.

(*Metaphysical Magazine*, vol. 17, no. 4, April-June, 1903)

Popular Superstitions

- Alexander Wilder

Madame de Stael was once asked whether she believed in ghosts. "No," she replied, "but I am afraid of them." She was not alone in this peculiar frame of mind. There is and always has been, a mixed multitude in the same condition. Indeed, even arrant doubters often come under the description given of one of the number by King Charles II: "He believes everything but the Bible." Even now, when everybody supposes that the superstitions of the Middle Ages has passed away, there seems to be a belief in omens and presentiments which is adhered to with a wonderful tenacity. Individuals who are apparently unwilling to accept any concept which is not as palpable as the sunshine at noonday, are often depressed and even sometimes overpowered at accidental occurrences, many of which are not difficult to explain.

Some of these are of an utterly trivial character. The encountering of a pin or other object with a sharp point directed toward the finder, will fill many persons with dismal forebodings. A first sight of the moon at the left after it has undergone the periodical monthly change, will occasion dismay; or if the crescent is first seen at the right there comes a feeling of confidence. Many a man having occasion to return home after having set out for any business, is impressed by the apprehension that there will be an unfortunate influence about whatever he may undertake. Sailors anticipate evil when the ship begins her voyage on Friday, and many landsmen regard work that is commenced on Friday as uncertain in satisfactory accomplishing.

Extraordinary as these notions may seem at first thought, they can be traced to sources which will not be accounted absolutely irrational. Perhaps the ill fortune supposed to be attached to Friday is easiest to understand. Our Northern and Saxon ancestors regarded the day as sacred to Freya, the goddess of love and good fortune, and counted its omens as always propitious. But with the change of religions came the policy to overturn such notions, and the practice of selecting the day for public executions was enough to overturn its felicitous traditions. Yet facts have come to knowledge, sufficient in number to show Friday as fortunate as ever for undertakings.

The fancy in regard to returning into the house after having set out for business, is evidently a misapplied rendering of an old proverb. To go back, to look back after having begun, denotes an uncertainty of purpose which itself betokens ill success. "He that wavereth is like a wave of the sea that is driven about and tossed." Hence the saying imparted to Jesus: "No man putting his hand to the plough and looking back is fit for the kingdom of God." By a too literal application of this sentiment, the casual return to the house after going out became associated with ill omen.

A Chaldean maxim ascribed to Zoroaster enjoined the man going to a distant place not to return by the way by which he set out. Whatever was the moral of such an injunction, it was likewise a measure of precaution. In ancient times few persons made long journeys except for business more or less of a financial character, with a probability of bringing home valuable property of some kind. Robbers were numerous, for freebooting

was a pursuit so common as to be accounted a gentlemanly avocation. A man who had gone on a journey could easily be waylaid on his way home, a risk which he might obviate by taking a different road.

The foreboding incident to suddenly meeting the edge or point of a sharp object, doubtless had its origin from the former practice at capital executions of turning the blade of the axe or the point of the lance toward the person about to suffer.

The notion in regard to the lucky and unlucky sight of the moon after her periodical changing, is older than all these, and has a history still possessing interest. It is a relic of the ancient worship of the Great Mother, the divinity that under an infinity of names and symbols was revered in "Asia and the whole world," to whom it was taught that not only creation but the male deities were subordinate. One of the representative symbols of the goddess was the moon; and accordingly, when that planet emerged each month from her few days of seclusion, the favorable falling of her rays upon the eyes was deemed auspicious of good fortune. So, likewise, was the flying of a bird in a certain direction, or a peal of thunder at the right hand. The mystic horse-shoe pertains to the same mode of belief. Our forefathers cherished the same notions; and so, by direct inheritance, we have with us the peculiar concepts which are denominated "superstitions," without any definite knowledge of their source, or the former religion of which they were offshoots.

Akin to these is the belief in presentiments. With some individuals this belief is so strong as almost to constitute an article of religions faith; while others declare them the symptoms of disordered nerves and stomach. As really is not uncommon, both parties are to a certain degree correct. It is a fact which we may not dispute, that persons who are troubled with imperfect digestion, and entertain the belief in presentiments, have them in abundance. These are of course as baseless as the fabric of any other dream, and the disregard of them is essential to the acquiring of a healthy tone to the corporeal structure. It is not unfrequent that a person's yielding to such forebodings is a prelude to graver forms of mental alienation.

Nevertheless, there is a faculty of presentiment which is capable of development and exercise to a degree that may well be regarded as oracular. It is a peculiar quickening of the sensibility, and enables the individual to descry facts which in common every-day life are generally outside the perception. Even though persons in disordered condition of body often exhibit similar acuteness it is no objection. If objects may be perceived through the break in a wall, nobody will imagine that the break itself created the figure of the object, but only enabled it to be seen. We feel, when we are groping our way through a dark room, the presence of objects that are at some distance. This shows that our perceptive power extends beyond the surface of the body. It is possible that a still further projecting of this power incites us to think of individuals that are approaching, though still a considerable distance away, and not even in sight. Indeed, the extent of individual consciousness has never been defined. It has been ascertained that an individual who is miles away from another, may, by thinking intently, cause that other person to think of him in reciprocation. The phenomenon of two persons, under vivid emotion, thinking the same thoughts on the instant, occurs frequently enough not to be regarded as uncommon or extraordinary. It is said that certain individuals in the East have so utilized this faculty as to be capable of transmitting and receiving communications. The point of inquiry, therefore, relates solely to the law which governs the matter.

The mind, in certain of its departments, mirrors, as in a photographic negative, in the

form of delineations and occurring events, its various thoughts and impressions. Doubtless, too, it receives other ideas and impressions from other minds with which it is in contact in the ocean of Mind that subsists everywhere. From these we derive "the stuff that dreams are made on;" and our presentiments, many of them at least, undoubtedly originate in the same manner, by the reproduction in our consciousness from this "sensitive plate." The peculiar influences of others mingling in our psychal atmosphere, naturally modify these impressions and delineations. Hence, we often dream of occurrences which are in no sense a reproducing of our own thought or experience. Events of the past, it is easy enough to perceive, constitute a permanent feature in them. We reproduce them all in recollection and daydreams, as well as in "the visions of the night." This being the case, there is but one thing more requisite to make our drama complete. The future can mirror itself in our inner being, impress our consciousness, mingle with our dreams and other pictures of the imagination, without being altogether illusionary.

Indeed, in spite of the declarations of religious teachers and learned sciolists that it is unbecoming and dangerous to attempt to find out what may be impending, the passion for such knowing is universal. That "coming events cast their shadows before" is believed by almost everybody. From the patriarch Joseph in Egypt, who is said to have divined with the lees in his wine-cup, to the beldam of our day who explores the arena of tea-grounds, the incentive is the same. Everybody directs action upon the forecast of what is expected. Presentiments are the universal belief of mankind. There are traditions and stories well authenticated in every community on the face of the earth, of dreams that prefigured events which actually occurred afterward, and likewise of impressions on the mind which could not be accounted for by the ordinary reasoning, yet were realized at a subsequent time. It is vain to attack a sentiment as superstitious which is so generally entertained. Even proving that many instances are deceptive will not suffice; for counterfeits would not be invented if there was no genuine model to imitate. Besides, there exists evidence of witnesses that would be regarded as competent in ordinary matters, and it has been accepted by scientists and other persons of the highest intelligence.

Equally general has been the belief in witchcraft, sorcery and enchantment. In earlier times the art of wonder-working was believed to be a prerogative of the sacred or sacerdotal class, as possessing superior knowledge and intimacy with the Deity. Every people had its doers of miracles. The vocabulary of witchcraft indicates the peculiar character of the occult influences. The term "witch" signified etymologically "a wise woman"; and "witchcraft" was only wisdom-craft. But wisdom was regarded as transcending all knowing of ordinary things, and became liable to be maligned by its enemies. "Sorcery" meant originally a casting of lots; "divination" the communion with divine beings, which enabled the individual to perceive what was true or impending. Magic is from *mag*, denoting superior, great; "charm" is from the Latin *carmen*, a song; "enchantment" from the French, and "incantation" from the Latin simply meant chanting or singing. All the ancient worship was performed or accompanied by chanting, whether prayers, doxologies or recitations. There were also dances and processions. It was so at the Temple in Jerusalem, the orgies of Dionysos, and the Rites of the Great Mother. We read of them everywhere. The Bards or chanters were prominent in Druid times in Great Britain. There was occult power attributed to music. We are told that when "an evil spirit from the Lord" troubled King Saul, the young man David charmed it away, again and again. At a later reign, Elisha the prophet being called upon to divine for three kings and their

forces, demanded the aid of a minstrel. "And it came to pass," the record declares, "that when the minstrel played the hand of the Lord came upon him."

As the religion of every ancient nation was the vital element of its political structure, the conflicts of the various peoples were regarded and described as contests of their respective tutelary gods. It was Indra that gained India from the dark-skinned natives, and these were styled evil demons. Zeus won Olympus after a Ten-Years' War, and the Lord drove out the Amorites before the Hebrews ; but, says Joshua: "By the hornet and not with thy sword and thy bow."

In all these cases the opposing peoples were described with contemptuous epithets and accused of commerce with evil spirits. In "The Thousand and One Nights" the story-teller calls the builders of the Pyramids and excavators of the tombs Jins and Afrites. The Celtic and Teutonic colonists of Europe styled the peoples whom they displaced, giants, trolls and fairies. The Israelites associated the crime of sorcery with the customs of the Canaanites and Babylonians. The prophet Samuel explains it when he says to Saul: "Rebellion is as the sin of witchcraft."

Later usage has trod in a similar path. The Albigenses were exterminated in France on the pretext of heresy and witchcraft. Even now the French term for witchcraft is *vauderie* or Waldensism. The Huguenots and Camisards were massacred as witches.

But witchcraft proper, the heirloom of the present era, appears to have been no less than the old religion of the Roman Empire which was deposed from its seat in 381. Then the former worship was forbidden with its orgies and secret rites. But peoples do not change religion with the facility of altering the style of garments, and so, for centuries, under one guise or another, rites of the former times were secretly performed in wild and secluded places. The Church thundered against it, and secular tribunals put its culprits to death at its requirement. Hundreds of thousands were remorselessly tortured and executed in this way. With the Renaissance new light gradually dawned over Christendom, till with the Nineteenth Century these horrors were put to an end.

It will thus be perceived that the belief in witchcraft had an origin different from what has often been supposed. There were not necessarily marvels or thaumaturgic performances blended with it; for miracles are common to almost every religion. Healing the sick, casting out demons, raising the dead, and controlling the elements are features in the sacred narratives of all countries. We are not warranted in casting slime and vituperation upon them. Back of them all, where perhaps we can only see dimly, if at all, there is actual truth which they who are really desirous of wisdom will descry. They who seek will find.

"The old order changeth, giving place to new;
And God fulfils himself in many ways,
Lest one good custom should corrupt the world."

(*Metaphysical Magazine*, vol. 19, no. 4, June, 1906)

Doings of the Double

- Alexander Wilder

"Celui qui, en dehors des mathematiques pures, prononce le mot *impossible*, manque de prudence." - Arago: *Annuairs du Bureau des Longitudes*, 1885

[The person who, outside of pure Mathematics, pronounces the word "impossible" is lacking in judgment.]

Many years ago, I was engaged in conversation, with some ladies at Concord, when one of them asked me whether I believed it possible for an individual to appear in visible form apart from the body. I had forgotten this, but long afterward she informed me of such an occurrence. She herself and another lady had been occupying a room together. The figure of a person whom she recognized, but whom she knew to be at some distance away, was plainly seen by her one evening. It was somewhat luminous, and sufficiently distinct for her to perceive who it was.

Incidents of this character are so numerous as to constitute an extensive literature by themselves. They are attested, as in this case, by persons who are truthful and intelligent, though often too diffident to be willing to be named in connection with an experience that may be regarded as uncanny.

Oftener, perhaps, there is an extension of the consciousness to great distances. This is more frequent, and is becoming more generally a recognized fact. An intense energy of thought and will directed toward a person at a considerable distance will be perceived by that person, sometimes with a vivid sense of the person, but more frequently by the projection of the thought and inclination into the second person's mind in such a manner that he may suppose it spontaneous with himself. No doubt we are all more or less affected in that way. Lovers often find themselves thinking the same things at the same moment. Jung-Stilling was led to marry his first wife by such a mutual suggestion which they considered a divine inspiration. This oftener happens with individuals in the same room; and much of the effect of eloquence upon the audience at a religions gathering or, indeed, any assembly, is from this transmitting of thought and emotional influence from the orator to those in receptive conditions. I have several times perceived this on myself, when there was a general impulse inspiring those around me. I did things automatically, for no intelligent reason, which others were doing.

This illustrates a peculiarity of our corporeal machinery for which we are held accountable, yet can hardly be supposed to be participant.

I have conjectured that many curious spiritualistic manifestations were produced in these ways. The inner mind or over-mind has powers and energies that are too generally unknown. But it is not of these that we now propose to treat.

The Apostle Paul, in a letter to his Korinthian disciples, tells of a man, meaning himself, who was in ecstacy or absence, but which he could no clearly explain. "Whether it was in body or outside of body, I do not know," he says. He was conveyed as far as the third heaven - the aetherial or epuranian - and heard things ineffable, which man may not talk of familiarly. I think that although "none of the wicked" may understand this, the wise need no explanations.

I am persuaded that similar raptures were experienced by the Seer and Sage of Eran, Zarathushtra Spitaman, the Apostle of the Mazdean religion. I wish that we knew more of him, and through less equivocal avenues. I pay little heed to the romance which

place him in the reign of Darsios Hystaspas, whether put forth by Dean Prideaux or Marion Crawford. Besides, there were many Zoroasters. Superior to them all, and of remote antiquity, was the Spitaman, who describes himself an a repeater of litanies, in Apostle and the prophet or mouth-piece of Ahura Mazda. If I read aright he listened to the oracles delivered by the spirit of Nature and the words of Divinity revealed through the flames - the flames which are of the essence of Ahura Mazda himself. The prophet was then entranced, absent from the external world and rapt into the interior.

Emanuel Swedenborg in modern time is the most conspicuous example of such communion, in occidental countries. He was often ecstatic or apart from his corporeal conditions, and not only as he testifies, conversed with spirits and angels, but himself witnessed and heard of events occurring in the outer world. One of these occasions is a fair illustration. In 1762 he was staying at Amsterdam in Holland. He was present one day in the midst of a company, when in the midst of discourse his countenance changed and he was entranced. When he had returned to himself be was asked what had happened. He was not willing to tell, but the question was repeated with great urgency. Finally he answered: "This very hour Peter III died in his prison." He told the manner of the Emperor's death, and asked the date to be noted down. He had stated the facts correctly.*

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* Peter III was the son of the Duke of Holstein and Princess Anna of Russia. He lived on ill terms with his wife, the famous Katherine II, and was about to divorce and imprison her. She, however, was on the alert, and had formed a conspiracy to depose him. He was confined in prison for a season, but being regarded as dangerous, while alive, was strangled by a little company of the principal noblemen, Count Orloff among them.

This form of ecstasy or absence of the conscious selfhood from the body is described in the ancient account of Hermatimos or Hermodoros of Klasomenae. It is recorded that this man would leave his body and traverse many different places, actually viewing objects and holding discourses with individuals. After so doing he would return and tell what he had seen and heard. His body in the meanwhile, appeared as dead or in a death-like sleep. Finally, on such an occasion, his wife delivered it to his enemies who burned it on the funeral pyre.

Plutarch has given an explanation of this peculiar condition. "The *soul* never went out from the body," he declares; "but it loosened the tie that held the demon,* and permitted it to wander. Accordingly, this intelligence, having seen and heard the various external occurrences, brought back to the body and to its consciousness the information respecting them."

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* The demon, *daimonion*, or spiritual principle is doubtless the *nous*, intelligence or superior mind which transcends the reasoning faculty. "The *nous* or mind is our demon," say Mainandras. In the New Testament this entity is generally denominated *the spirit*, and seems to be regarded as a part or projection of the World-Soul.

This faculty of leaving this body and the capacity to acquire knowledge of things and events even at remote distances, seem to be possessed by many individuals in Oriental countries. I heard Bayard Taylor declare in a lecture that when he was traveling in Japan during the War of the United States with Mexico, the Japanese had knowledge of the battles and other occurrences, though there had been no arrival of any vessel or other ordinary means of communication by which to receive the news. The Arabians affirm that there is a *Habar* or occult power* that enables certain individuals to perceive sub-consciously, remarkable events like battles, earthquakes, and other important occurrances, at distances so great that none of the usual agencies for carrying such tidings can have any part in the matter. Such transmitting of news, it is said, was common in the Sikh War of 1845, in the Indian Mutiny, and in the Crimean War in 1855.

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* The Semitic term H B R, signifies a spell, an enchantment, an occult manifestation. Hebron, an ancient Hittite and Hebrew Metropolis, seems to have obtained its name from this word, indicating that it was a Kabeirian City. Its old name, Kirjoth Arbea, meant City of the Four - the three Great gods and the Goddess Mother, Astarte-Bhavani.

A writer In *Chamber's Journal*, in 1878, admits these statements and almost seems to account for the occurrences upon the following hypothesis: "Various theories have been adduced to account for the marvelous rapidity with which news is transmitted or intercommunicated among nations that possess neither the Electric Telegraph nor steam power. Some men allege that a certain Psychic Force is brought to bear between man and man separated by long distances from each other, in a manner somewhat similar to the revelations we sometimes hear of as given by one relative to another at a distance. But be it as it may, there can be no doubt that there exist in Eastern countries some means whereby intelligence is conveyed with marvelous celerity without the aid of either steam or electricity."

This suggestion will appear sufficiently plausible if we duly consider the energy inherent in the human will. Many of us can cite experiences which can be accounted for only in this manner, but which we may have been too negligent to endeavor to understand. Mystics and "visionaries" affirm that by the strong force of the will actively exerted, we may and do affect those toward whom it is thus put forth, for good or evil, benefit or injury, even when we do no bodily act to produce the result. I believe this with little qualification. Our passions and emotions act on the atmosphere around us, and influence the words and actions of those who are susceptible. A kind wish or an ill one, a curse or a blessing, will have its results upon its objects, for good or for evil, to enliven or to blight. I have more than once noted persons becoming despondent, disordered in body, enfeebled in purpose and unsuccessful in undertaking, when those whose strong sympathy and force of will had inspirited them, were withdrawn, leaving them without mental support and encouragement.

Many accounts have been published at different times, illustrative of what passion may bring to pass even where it is commonly supposed that physical instrumentalities are absolutely required. There is in such cases a going forth of energy and virtue from the individual, to act upon the object* to which the attention has been directed. The force of the will may be sufficient. It operates the more frequently by inciting some individual to do

the desired action in very much the same way that the person would desire it to be done, if he were to do it himself.

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* *Gospel according to Luke,* viii, 46. "And Jesus said; 'Some one touched me, for I perceived the virtue (*dunamis* or power) going out of me.'"

There may be developed, however, a corporeal likeness, that will exhibit distinct physical qualities. In each case there might be occurrences take place in which this "double" or duplicate personality would put on the visage and bear the part of the principal, as though actually invested with the bodily structure. There have been examples published in public journals which illustrate this concept. They may be fictitious, some of them at least, but there is good cause to believe some of them true. They may be what is considered abnormal, and therefore incredible, but they will hardly be refuted successfully by the logic of a sneer.

A story was published in England, many years ago, which if true, is exactly in point. A gentleman dreamed one night that he was sitting in an easy chair in his parlor, when he was attacked and repeatedly stabbed. The next day the chair was found to be cut and otherwise defaced, as it would have been if the crime had been committed. This makes it seem probable that the assailant was actually there, and saw the duplicate likeness of the gentleman in the chair, upon which he inflicted the stabs with full assurance that they were received in the body of the other.

It is hardly necessary to explain that in cases of such manifesting of the counterpart personality, the body or the individual is, as in the example of Hermotimos, asleep, totally unconscious, and sometimes cataleptic. Its active force is for the time wielded by that entity of its being that is never asleep or idle, but is now abroad in the spirit and even the likeness of the principal, fulfilling various ends.

Bulwer has illustrated this in a peculiar manner in his two weird romances, "Zanoni," and "A Strange Story." He was an eager delver into psychic problems, and unearthed much that was of interest. He represents Zanoni as not himself bringing the Sicilian parricide or the deep-dyed criminal Neapolitan Prince to any condign punishment by overt procedure of his own, but as moving others by some mysterious influence to engage in mortal conflict with them; and Margrave, when he is hunted to cover by Sir Philip Derval, is able to withstand a magic expertness and, in the emergency, by the occult force of his malevolence, to impel a lunatic to waylay and murder the pursuer.

The story of the Station-Master which lately appeared* gives an impressive account, with an air of verity which seems almost impossible to regard as fictitious, of a crime perpetrated by the double, after the actual death of the body of the individual to whom it belonged. I conceive such occurrence to be possible, and certainly if possible, they must have happened. Tom Price, a railway engineer, in described as a man skillful and reliable in his work, but terrible in his temper and never forgiving. He has become passionately in love with Hetty Hawkins, who does not seem, however, to be conscious of his regard. Presently he is placed in charge of the *Fire Queen*, an express engine of great superiority, and after the manner of engineers, is deeply attached to her. He "would have felt any harm that occurred to her as though it had happened to himself."

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* C.W. Leadbeater; "An Astral Murder." - *Theosophical Review*, October, 1897. [This weird story originally appeared in the *Theosophist* for November, 1885, and was copied in the *Theosophical Review* without acknowledgment. - Ed. *Theos*.

About this time, Joe Brown, a young carpenter and a rather worthless sort of a fellow, appears on the scene as an admirer of Hetty. He at once professes a change of character, unites with a Bible Class, and pays her marked attention. Price is apprised of what is going on, and determines on revenge. It is upon a morning in the month of May. As he is running his train he passes the two talking together. For a moment he is choked with rage, but soon recovers his voice and belches upon them a storm of curses. Then in his mad fury he leans over the side of the engine to threaten them. The train dashes under a wooden bridge, his head strikes against a pier, and he is killed on the instant.

Railway men are reputed to believe in ghosts, and we may not be surprised to learn that it was whispered that the apparition of Tom Price had been seen once or twice of dark nights. Perhaps we need not be amazed if that more permanent entity of his being still retained its connection with the engine of which he had been master. It does not seem entirely impossible or incredible that the psychic counterpart should continue to possess some degree of control over a structure with which he had been so familiar.

There was a great accident on the third of July, that same year. Jack Wilkinson, who had succeeded to the charge of the *Fire Queen*, comes to duty as usual to prepare for the day's run, but the engine is not to be found. One of the pit sweepers is lying on the ground, apparently in a swoon from terror. After recovering, he relates that he had taken the engine into the shed, and saw Tom Price standing there, as plainly as he had ever been seen in his life. "A frightful object he looked, all covered with blood, and with a great red gash down the right side of his face," as when he was killed the May before.

The engine was gone!

It had been taken out half an hour before. An enquiry by telegraph was answered that, "a single engine had passed down the main line at tremendous speed!"

Our Station-Master says that he heard her coming. No train was due at the time, and he stepped to his platform to see. "As she approached," says he, "I recognized her as the *Fire Queen*, but I saw there was only one man on her, and as sure as there is a Heaven above us, that man was Tom Price!"

No mistake as to his identity. The black scowl of hatred and jealousy was there, and with it a fiendish look of intense, gloating, diabolic triumph beyond the power of words to describe. The right side of his head was streaming with blood, and seemed to have been beaten out of all shape and form.

A message came from the terminus to try to throw the engine off the line in order to prevent accidents.

It was too late. The Bible Class was just setting out with an early train for a picnic, and both Hetty Hawkins and Joe Brown were on board. The heavy engine, fifty tons in weight and going at the rate of seventy miles an hour, came rushing into collision, and a terrible destruction ensued. The carriages were thrown off, and the last three reduced to splinters. Many were killed, and more were fastened under the pile of ruins to perish by fire. Hetty Hawkins escaped almost unhurt, but the body of Joe Brown was found beneath

the mass, crushed by the weight of half the train.

"So Tom Price had his revenge."

The noted author, Alexis Krausse, has told a story which presents this subject in a more impressive and convincing form. Even though we regard the account as fictional, it has an aspect of genuineness and credibility that may not be altogether disregarded. Indeed, however improbable the account may seem, we will do well to bear in mind that more things are possible than we know about.

We are introduce to a little group at an English mansion in the country. There has been a discoursing about ghosts and their doings. The Countess, who is the entertainer of the company, affirms that she thinks all reality a dream. A guest, Mrs. Grimstone, who has been silent, now modestly ventures to differ.

"It has more than once occurred to me," says she, "that many dreams are realty, and that some deficiency in our perception causes us to think them unreal."

She relates her story. She is a widow; her husband had taken his own life to avoid disgrace. One fatal day he had borrowed five hundred pounds of a usurer. This individual is described as elderly, with a hook nose, a long white beard, and a wen-like protuberance like a turkey's wattle, under his chin. He lives in good style, is given to talking about himself, and is objectionably familiar with every woman who comes in him way. For four years this man had kept his debtor under a constant slow torture, and succeeded in that time in squeezing more than six hundred pounds out of him in instalments and forfeits on account of interest, while the original debt continued the same. Meanwhile he made frequent visits to the house, and when the husband was absent he would insist upon seeing the wife. He took advantage of these opportunities to tell her of his power to ruin her husband and sell their home. Finally his persecution became so acute and his intentions so intolerable that she ordered him to leave the house. On going away he wrote a letter to the husband demanding payment of the debt at once, and threatening him if he did not comply. The unhappy man sought refuge in suicide.

Years passed, and the bereaved wife went again into society as formerly. She did this for the sake of her daughter Ethel, now growing up into young womanhood. In this way it happened that they joined a house party at Lady Glover's. There were twenty in the company, and more came the second day.

We come now to the extraordinary occurrence of the story.

While at dinner an overwhelming wave of depression came over Mrs. Grimstone. When Lady Glover rose from the table, she hurried to her own room and there gave way to an hysteric fit of weeping. This relieved her and she went down to the company. There she saw her daughter chatting with the man whose persecution drove the father to his death.

By a little management, Mrs. Grimstone succeeded in calling Ethel to her. Presently the two went to their rooms which joined and communicated with each other. The mother undressed, but finding herself unable to sleep, she takes a book. Her attention, however, keeps wandering, and the face of that old man with the wrinkled bag of flesh under him chin, seems to be all the time before her.

"I felt that I could stand it no longer," says she, "and flinging down my book I went into the next room to seek the companionship of Ethel." She finds her daughter sleeping peacefully. Then she hears a rustling sound and, turning, she perceives something white spun the floor. It is a piece of paper folded up small, which has been thrust under the door

that led to the corridor.

Going back to her own apartment, she finds the paper to be an unsigned note. It contains an appointment for an interview at the last door on the left of the corridor, by the oriel window. She ponders anxiously what to do. She paces the room, she flings herself upon the bed. She thinks thoughts which she dared not recall.

She looks at her watch. It points at half-past one. The note had named two o'clock.

"Then," says she, "I had a new idea. And as it matured in my brain, I felt I should act on it. My mind was made up. I would end the tension and protect my child."

She rises, unlocks the door, and creeps to the end of the corridor. There is a light still burning in that last room. She nerves herself for the effort, then turns the handle of the door slowly, and peeps in. It was his room. He is standing before a swing-glass, dressed as he was when he was at dinner below. He holds a pair of scissors in his hand, and is trimming his beard.

"It was the opportunity of a lifetime." She runs to him, seizes him by the throat with the strength of a mad woman, pulls him down till he comes on his back with her knees on his chest and her nails dug deep into his flesh. When he ceases to struggle she grasps the scissors, strikes the pointed blade through the wattle of flesh and closes them quickly.

Now she feels light-hearted. Her husband is avenged, her daughter protected. But her Nemesis has overtaken her. Struck by the hideousness of the bloated features, she covers them. Even then she sees them peering at her from the looking-glass. She seizes a candlestick and dashes it at the mirrored head, breaking the glass into fragments. Then, to her horror, every little splinter has its reflection of the counterpart presentment.

She loses consciousness. She remembers no more till she finds herself in bed, with Ethel fully dressed, bending over her. We now come to the other side of the story.

"I learned from her that she had been awakened shortly after one o'clock by my talking in my sleep. She had come to me but could not arouse me. She remained by my side, and related how for more than an hour I had muttered and tossed about as if I had been in a high fever. Then I had become quieter and dropped into a heavy sleep. Poor Ethel had sat dosing in my room all night and was much terrified.

"And then I realized that it had all been a dream." Hardly so; as we shall see.

Mrs. Grimstone and her daughter do not go down to breakfast in the morning till after most of the other guests have finished. Then they are told that "an old gentlemen had died suddenly."

The informant explains that the door of the room had been broken open, and he was found dead. "He wasn't murdered, because *his door was locked on the inside, and his windows were shut and fastened*. But if you really want to know, I am told he committed suicide. The butler tells me he killed himself with a pair of scissors, and it is a most extraordinary thing that he didn't wake the whole house, for as he fell he knocked over a glass which is broken to bits. It must have made a terrific noise."

The sequel of the story is equally remarkable. The daughter is married some years afterward, and Mrs. Grimstone, being lonely, is persuaded to visit Lady Glover again. Happening to be in the library, the second night after her arrival, she notices a book on the shelf upside down. She takes it out and turns it. As she does this, a piece of paper falls out. It is the note which she had mentioned as picking up in Ethel's room that terrible night.

The author has warily evaded every direct attempt to solve the enigmas which this story brings up. He merely represents one person in the company as suggesting the whole

as "imagination," another as "second sight," a third as "hallucination," another as "curious coincidence;" but the Countess, more astute, declares it to be reality; and with her, the more intuitive and intellectible will agree.

While the mother is in bed, in cataleptic trance, her real self, emerging, enters the room with fastened doors and windows and inflicts on him the punishment of his crime.

The Argosy contains an account of a child that had a vivid, though perhaps imperfect perception of this "other self." Laurie Pryce is motherless, and has been brought up by an unsympathetic father in a cheerless home. Every childish impulse had been strictly repressed, and he is tame and spiritless, neither hoping nor enjoying. But he talks to his aunt of Tom Robertson, who is in every respect fortunate and superior. "Tom Robertson is nt the head of his class," he affirmed; Tom Robertson had a fire and candle in his bedroom; he had a velvet jacket; he spent his holidays with an uncle; he had a pony and went out in a boat; he had climbed a mountain; he had been with gypsies; he kept his birthdays; he had a beautiful mother and a little sister like himself; he was a little older than Laurie; he had a dog; he attended service in Westminster Abbey; he wanted to be a judge; he had threshed the bully of the school. He also wrote verses, of which this was a sample: -

"If your walls are so narrow
  You can not see far;
Knock a hole in your ceiling
  And look at a star."

In abort this Tom Robertson was everything that Laurie was not but wanted to be; and what is more significant, he was described as enjoying, possessing and accomplishing everything that the poor starved Laurie desired for himself.

At length Laurie takes cold and pneumonia follows, to which he succumbs. During his illness he sees Tom on the bed with him, and holds familiar discourse, furnishing both the questions and the answers.

After his death, his schoolmaster is requested to invite Tom to the funeral. It then transpires that there had been no such lad in the school, or anywhere in the neighborhood. He was simply a personality of the dead boy's mind and thought, this ideal of what poor Laurie wished to be - a fiction yet not fictitious.

The aunt of the child has not distinctly appreciated this. When, however, the supposed narrator of the story visits her some months later, she says to him:

"Whenever I think of our dear Laurie, it seems easier to remember Tom Robertson whom I never saw. Laurie is fading from my mind like a dream."

"When you remember Tom Robertson, you remember Laurie," the visitor replies; "for Tom was - what Laurie loved."

She makes a remark about Tom changing as he grew older; to which he replies that he thought Tom was not made of the stuff that changes much.

At the conclusion, he mentions a scrap of paper which had apparently been torn from an old copy book and was scrawled over in a childish hand with the two names, Laurie Pryce and Tom Robertson, and concludes with this summary:

"And this bit of writing that I have stored away in my desk is Laurie's or 'Tom's'; for where one is, there is the other. Each answers to the other's name. But what about Tom's

mother, and the little sister, and the wonderful uncle, and the dog, who all helped to make Tom what he was? I have not lost my own faith in Tom, and so they must be where he is - somewhere."

We may also believe that they are all in that world of mind and thought which is the world of actual reality. Paul spoke truly that "the things which are seen are of Time, but the things which are not seen are of Eternity." That there is more of a person than the framework of the body with the blood and nerve-material, must go without telling.

Each of the accounts which have been cited illustrate this. The child, Laurie, apperceives in his ideal friend his own happier other self. In Mrs. Grimstone, the mother distracted with anxiety, this duplicate or more real selfhood is able to read a note which no bodily eye had seen before her, to go forth into a room when no door was unlocked, to inflict death, at the very moment when her body lay upon her own bed in profound cataleptic slumber. The Station Master's story tells us of this personality continuing after the destruction of the corporeal structure, and accomplishing a murderous revenge. I am not vouching for either of these stories an literal fact, but I am none the less certain that such things are possible, and that they may, sometime, have taken place. The counterpart selfhood may make itself perceived and, under certain conditions, become invested as with flesh and blood, in order to perform defined actions. Our own bodies themselves are only such an investiture, and we are really not material substance, but "such stuff as dreams are made on." It is well to accept statements with caution, and to avoid all acquiescing that savors of blind credulity; nevertheless we may be sure that as we become teachable we shall learn the more.

(*The Theosophist*, vol. 20, Nov.-Dec., 1898)

[Much of this article is also in Wilder's "The Double, Matters of Fact and Fiction" in Vol. 2 of this series. - *dig. ed*.]

The Khabar, or Marvels of Mind-Force

There are faculties of the human mind and intellect the existence of which is hardly known or suspected. I am led to this observation by the occurence of phenomena which appear like an outcropping of some ore, hid away beneath the strata. Individuals of whose ordinary powers we may have little evidence or appreciation, will occasionally exhibit an acuteness of perception and a profundity which seem almost like intuition, or a superior inspiration. The clown in the farce sometimes rivals the star actor in the excellence of his performance. It may be that this is only a counterpart of what occurs in every-day life.

The history of human development has disclosed the evolution of mental powers, which were more or less dormant in the earlier periods. The Papuan, Australian and Andaman Islander, cannot count or retain the memory of numbers above four or five, or perhaps ten or twenty. Like the Carib or Caliban of South America they see the sun in the morning, and witness his setting at evening; they notice the rain and tempest, the growth

of vegetation, and ask no questions. Such matters are above them; and they sagely regard investigation into causes and the phenomena of recurrence us "not practical." The best star-gazer, or weatherwise may be the least successful warrior or fisherman. The wisdom and prudence of these effete races, would prescribe entire disregard of everything which cultured peoples consider as causes and tokens of their own superiority.

Yet, probably from such beginnings, the present dominant faculties of mankind set out upon their career. I do not care to break a lance upon any current dogma in regard to this subject. The matter will be set right eventually by scientific exploration; and we can afford to wait. For the present, however, it is well enough to deal with facts as they are known.

The Aryan or Indo-European tribes from whom we suppose ourselves to have descended, were once nomadic and barbarous like the Bedouins and Tartars. They worshiped the sun in the sky, the fire on the hearth, and the wind which swept over the world. Isaac Newton's ancestor very probably was such a man, and the progenitors of Bacon, Humboldt, Davy, Huxley and Faraday. I have not the slightest doubt that Herschell, Mendelsohn, Spinosa and the great Hillel had no higher origin. The cave-dwellers and tented tribes of earlier history, scarcely differing from the Hill-people of India, the Samoiedes of Northern Asia, and the Patagonian Setebos-worshipers, possessed, nevertheless, the rudiments of every faculty that has characterized their most famous descendants, in every walk of life in which they have become eminent and distinguished.

It is therefore to say the least, legitimate to infer that other powers and faculties are latent in human nature, only waiting the occasion which shall quicken them into activity. Some too which are already employed, known and classified, will be developed into higher forms and manifestations; and perhaps, some which are now displayed, will become dormant. This is not contrary to analogy. Organs of the body which were active in prenatal life, seem to be more or less inert afterward; and physiologists are puzzled about the thymus and thyroid glands, the supra-renal capsules and the remains of the umbilicus. Fakirs and others fast and sleep by the week and month, like the hibernating bear, or swallow. This seems to indicate their possession by inheritance of a quality which we have forgotten all about. So great is the distrust in the case, that it is considered necessary to deny its existence, and dispute the phenomena, in order that one may preserve reputation as it scientist of reasonable incredulity. If we prefer to know and to note what really is and may be, we must be content to accept the forfeiture, and take our place outside of that charmed circle. Indeed a philosophy that is willing to recognise facts, and search out the laws, is to be preferred to a scientific regime in which evidence is refused, where it tends to contradict a cherished belief. I hold at equal value the Arab credulity which ascribes the pyramids of Egypt and the palaces of Bashan, to the work of Jins, and the arrogant skepticism of the man who casts doubt upon credible testimony which relates to matters beyond his ken.

A palter by the accomplished Professor Maudsley entitled *Hallucinations of the Senses*, appeared in *The Fortnightly Review* of Sept., 1878, which deserves careful notice. He cites among the phenomena so characterized, the production of visible images before the eye by intently contemplating a vividly-conceived idea. For example, Sir Isaac Newton could call up a spectrum of the Sun when he was in the dark, by intense direction of his mind to the idea of it, "as when a man looks earnestly to see a thing which is difficult to be seen." Dickens used to allege that he sometimes heard the characters of his novels

actually speak to him; and here I will add that I have repeatedly caught myself recognize Dombey, Dedlock, Cousin Feenix, Bunsby, Pecksniff, Uriah Heep and Old Casby, when recalling the voices of persons who seemed to me to resemble them.

William Blake the poet and painter, used constantly to see his conceptions as actual visions. "You have only" he said, "to work up imagination to the state of vision, and the thing is done." Dr. Wigan tells of a skillful painter whom he knew, who assured him that he had once painted three hundred portraits in one year. The secret of his rapidity and success was that he required but one sitting, and painted with wonderful facility. "When a sitter came," he said, "I looked at him attentively for half an hour, sketching from time to time on the canvas. I wanted no more; I put away my canvas, and took another sitter. When I wanted to resume my first portrait, I took the man and set him in the chair, where I saw him as distinctly as if he had been before me in his own proper person - I may almost say, more vividly. I looked from time to time at the imaginary figure, then worked with my pencil, then referred to the countenance, and so on, just as I should have done had the sitter been there. When I looked at the chair, I saw the man."

Dr. Wigan also mentions another person, "a very intelligent and amiable man who had the power of thus placing before his own eyes himself, and often laughed heartily at his double, who always seem to laugh in turn." These examples are noted as abnormal; and their melancholy sequences, mental aberration, are indicated as part of the disorder. It may be, but it is equally certain that any persistent concentration of the attention upon a single subject, even in the range of what is considered normal and practical, is as likely to produce the same results. A man who spends a lifetime eager to accumulate and keep hold of money, is just as much the subject of hallucination, and if he lives to an advanced age will be very likely to be insane upon the subject, goaded by the fear of becoming poor and maddened by the idea that others are eager to grasp his wealth. We often deem our modern spiritualists to be victims of hallucination; but any person intently contemplating his future destiny, in this world, heaven or hell, is as likely to become unbalanced. The ecstasies and raptures which attend the revulsion of feeling at the moment that eternal torment is supposed to have been escaped, and the horror at having committed the "unpardonable sin," are as abnormal as any folly that has attended the manifestations of spiritism.

Prof. Maudsley considers all these cases as pertaining to nervous disorder. He makes Nicolai and his spectres come to do their usual amount of service for this purpose. Joan D'arc and her visions, which aided the French King in the recovering of his country, are included in the same category. One gentleman, whose case is cited, was certain of perceiving an offensive smell coming from his person, which was however perceived by no one else; another heard voices incessantly which often replied to his own thoughts before he had himself fairly conceived them; and patients suffering from *delirium tremens*, see spectres.

I am not clear that it is right to class all these as examples of hallucination. We know that there is an emanation from everybody, which is perceptible or otherwise, agreeable or offensive, as the sensibility happens to be vivid. It may impinge the organs of smell, though more generally it is another person and not one's own self that is thus impressed. But more usually the interior consciousness is affected. We perceive a person without knowing that he is near or coming; we feel attraction for some and antipathy for others, without any intelligent action of the mind to produce it. What is more noteworthy, it is

generally unwise and imprudent to bestow friendship or to enter into any intimate communication, where such antipathy has sprung up at first sight.

Several of the other cases adduced as examples of hallucination, were evidently creations of the mind, and in their way, realities. I would consider the spectrum witnessed by Sir Isaac Newton, and the images or *eidola* mentioned by Blake and Dr. Wigan, to be such. They were sufficiently tangible to be perceived by the physical sense. To be sure, the melancholy agencies of mental derangement may be deduced to show that they were abnormal. As much may be said of any other extraordinary quickening of the perceptions and sensibilities, but it does not prove the unreality of what is perceived. I may be an inadequate reasoner, however, because I do not consider anything unreal merely because it chances not to come within the domain of the corporeal senses. I am conscious, also, that it is not easy to argue this subject without more data; but I must also complain that it is far too common to exclude the evidence submitted, and so decide the controversy by reason of that exclusion. I must differ from Dr. Maudsley in his methods, even when I agree with him in his views. An argument from the senses ignoring the action of the will, is not sufficient to account for the phenomena of hallucination. The scientist with all his acumen is inferior to the philosopher.

The huge apparition on the Swiss mountain is in point. It was supposed to be the semblance of a god, demon or giant, according to the dominant idea or belief of the observers. Careful examination, however, disclosed the fact that it was only the reflection of a human figure, - that of some one ascending the eminence with the sun shining from behind him. His shape was thus made visible in the vapor. It would seem as if this analogy would explain the idea of the Deity, as it differs in the beliefs of individuals. Every man's God is his own moral or intellectual image thus projected into the infinite space and there mirrored. If the atmosphere is thus capable of receiving the impression of a human figure and reproducing it, under certain conditions, it is by no means fanciful or illogical to suppose that it may exhibit even greater marvels. From time immemorial, it has received the impressions of human voices, the cries of animals, the reflections of light from bodies living and inanimate, and myriads of other creations. Whether it is populated by invisible inhabitants - angels, demons, elemental and elementary genii, sprites and forces, or even germs and living molecules may be left for gownsmen to debate; but these things are all there. Photography his revealed to us a spectre that had been concealed on a silver or glassy surface. Wherever we have been, we have left a physical impression of a like, or analogous character, which some future invention way be able to reproduce in picture. Every impression on the retina of the eye, or which impinges other senses, is not effaced, but may be restored in former vividness. I do not see therefore why it is not possible and even probable, that whenever any person's sensibilities have become preternaturally acute, some of these atmospheric scenes, out of sight and perhaps forgotten for ages, may not be reproduced - witnessed as visions, heard as sound, detected as odor, or perhaps even felt.

I would not intimate that this hypothesis would account for everything. Many things seen and heard as extraordinary or superhuman, are little else than dreams. In sleep we witness many occurrences which are but reflections of our own thoughts. What is subjective is then pictured as objective. We see and hear what we are then thinking. In our waking hours, something of the same sort may, and indeed not unfrequently does occur. Sometimes it can be incited by speaking to ourselves in a low tone or whisper when

we are alone.

I would not call such thinks unreal. It may be that the actual hallucination consists in regarding the visible or tangible objective form as the reality; whereas the idea which existed before, and from which it was copied, is the actual entity. "The things which are seen are temporary," said Paul; "but the things which are invisible are the enduring realities." I would suggest more exploration in this direction.

It is becoming known once more that one person, by an action of mind and will can influence the will and thought of another. We are made gay by the hilarious, and gloomy by those who are desponding. The hopeful inspire us with hope, and the melancholy impress us with their forebodings. In like manner we contract disease from the sick, and absorb the more active contagion of health from the healthy. We acquire an affinity for vice and virtue from those who communicate to us the wholesome or the baneful aura. It is but a brief step further to perceive through *rapport* what another wishes, thinks, or is doing. Many of us have had little experiences of this character, willing like others at the same moment, and thinking the same thoughts.

Why may not this very sympathy be cultivated and developed after a manner analogous to what has been done with magnetism and electricity, till, like that agent, it may do our errands and obey our behests. Why may not persons who are in sympathetic and magnetic *rapport*, communicate with each other, over great distances as well as when near by, whatever is transpiring and taking place around them? Such a method of telegraphing by mind-power appears to be a matter comparatively familiar in several countries in Asia.* A writer in a late number of *Chambers' Journal* has given an account of the *Khabar*, a mysterious agency, which is evidently of the character here indicated.

"Some time ago," says he, "one of the London daily papers referred to the *khabar* as a thing of extreme mystery in India. From all we can learn, the Arabic word *khabar* signifies *news*** and as used in India it means a method of communicating news in some extraordinary manner, which it is alleged, science fails to unravel. The speed with which the news travels is said to be greater than that of the electric telegraph; but that we take leave to doubt. At any rate, should you walk through an Indian marketplace to view the silk of Cashmere, or stroll into a Turkish bazaar in quest of a serviceable saddle, your hospitable native acquaintance will ask: 'Have you any news of So-and-so, or of such-and-such a place?' Your reply being in the negative, he may probably proceed to tell you what the khabar says on important affairs occurring at a distance. To your astonishment you find, after a few days, or even weeks that your loquacious Hindu, Turkish, Arab, or Persian friend has told you the truth with tolerable correctness.

"The Earl of Carnarvon in his interesting little volume, *Recollections of the Druses of Lebanon*, makes this observation: 'No great moral or religious movement can be confined to the country where it is first born; and through all ages, sometimes by a subtle and almost mysterious agency, the spark of intelligence has flashed along the electric chain by which the nations of the East are darkly bound to each other.' And in proof of the existence, of this potent agency he relates that during the Sikh war (1845-6) there were cases in which the news of defeat or victory forestalled the arrival of any letters on the subject; and further, that in the late Indian mutiny the somewhat exaggerated intelligence of Gen. Windham's repulse at Cawnpore actually reached the Indians of Honduras, and the Maoris of Now Zealand, in a manner truly astonishing." A relative of the writer of the present notice states that when in Jerusalem during the Crimean war he often found that

the khabar of the bazaars anticipated the ordinary channels of communication by many days, and generally with but little departure from accuracy.***

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* One or two examples are preserved in the Bible, but do not seem to be well understood. "The king of Syria warred against Israel, and took counsel with his servants, saying: 'In such and such a place shall be my camp.' And the man of God sent unto the king of Israel, [probably Jehoahaz] saying: 'Beware that thou pass not such a place, for thither the Syrians are come down.' And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing, and he called his servants, and said unto them: 'Will ye not show me which of us is for the king of Israel!" And one of his servants said: 'None, my lord, O king! but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in they bed-chamber.'" - *Kings* II, vi, 8-12

** The Hebrew and Arabic word kHaBaR, signifies *knowledge*, a society, an associate; but is also applied to arcane learning, magic spells, singing or incantation. Some derived the name *Hebron* and also *Cabiri* from it. In the modern Arabic the term *Khabar* is employ in the sense of information communicated in some occult manner.

*** I heard the late Banard Taylor, in a lecture delivered in 1852, declare that during the war between the United States and Mexico, when, I think, he was traveling in Japan, the leading men of that country in some unknown or mysterious way, received very definite information of the battles and other events of that contest.

"Various theories have been adduced to account for the marvelous rapidity with which news is transmitted, or intercommunicated among nations who possess neither the electric telegraph nor steam power. *Some even allege that a certain mysterious psychic force is brought to bear between man and man, separated by long distances from each other*, in a manner somewhat similar to the revelations we sometimes hear of as given by one relative to another at a distance. But be it as it may, there can be no doubt that there exists in Eastern countries some means whereby intelligence is conveyed with marvelous celerity, without the aid of either steam or electricity."

John Calvin appears to have had the faculty which is here described. Beza relates a special instance. On the 19th of December, 1562, as Calvin lay on his bed sick of the gout, he remarked to his friends in the room, that he heard war-drums beating very loud. He was certain, he said, that a great battle was in progress. A day or two later, the news came to Geneva that there had been a severe conflict between the Guisians and Protestants, a little distance from Paris, at the very time that he had mentioned hearing the clangor of the drums.

I suppose that this power comes within the province of human faculties. It is not necessary to resort to the common hypothesis of miracle or supernatural manifestations to explain the matter. Such a mode of accounting for extraordinary phenomena chokes the intellect and prevents investigation. The late N. P. Willis once proposed humorously to put ghost-power in harness, and make it do useful work for mankind. We are employing electricity for our messenger - sending forth the lightnings that they may go and return,

having performed our will. The mind in its powers and functions is not so greatly unlike the ethereal spark. I consider the faculty as psychical, and within the scope of our powers to ascertain. A thorough understanding of the subject would be doubtless most beneficial, placing us in wholesome relations with nature and the universe. In such relations, there would be little peril from delusion or hallucination. We would, instead, be brought into habitual contact with actual realities, of which we know too little. The result would be liberation from illusion and mental bondage. Superstition would be remanded to the dungeon of ignorance, and freedom, both of thought and will would be the birth-right of all.

- Alexander Wilder

(*Medical Tribune*, vol. 1, no. 8, June, 1879)

Some Marvels of Mind

- Alexander Wilder

[A portion of this article also appears in Wilder's "Khabar - Miracles of Mind-Force" from 30 years previous. - digital ed.]

Charles Dickens, in the endeavor to depict a death-scene, explains it as drifting out upon "the dark and unknown ocean that rolls round the world." He does not tell us anywhere about that ocean, what it is or of what it is constituted, though he doubtless had a conception which was worth our attention. We are coming to guess now-a-days about these matters of which so many have spoken vaguely. We know of an ocean of atmosphere in which the earth is enveloped and from which we derive the breath which enables us to subsist from moment to moment. Yet we are hardly willing to accept the suggestion that when we part with the power to receive that breath, we pass into that atmosphere, and that is the all of us. What pertains to that department of our nature is purely physical, and we are conscious that there is a region of thought that transcends all that. Of that region, we, the real ego, are a part; in it we live and move and are; and hence the physical dissolution will still leave us there.

It may be contemplated as dark and unknown, because the physical senses have not apprehended it. But to the thought it has not been altogether unperceived and unnoted. It would be hardly accurate to call it dark, for if it were absolutely dark it could not have being at all. But the sense-vision is developed in us only in a relative degree. If the external world were more luminous, we would be unable to see. Our eyes are adapted to one condition; what is light to us may be darkness to other creatures. In the same way by analogy that region, or ocean, in which we are enveloped, is shut away from our perception, in ordinary physical conditions, yet be open to them in some degree, when by some unusual cause, the veil between the two worlds chances to be moved aside.

This may happen in some abnormal condition of the body. It does not explain this fact away, by insisting that the abnormity creates the apparent vision of things beyond the corporeal sensibility. That would be an argument analogous to the assertion that the view

of stars or clouds through a breach in the roof or wall of an apartment, was created by the breach. Impulses, promptings, suggestions, and even revelations are manifested from that great world above and around, when from any muse we are made perceptive enough to receive them. The day has passed when intelligent individuals can meet these things with a sneer as mere illusions of fancy.

Many years ago there appeared in the *Atlantic Monthly* a paper by Mrs. E. Stuart Phelps-Ward giving account of a wonderful clairvoyant faculty exhibited by an inmate of her mother's household. The subject was a parentless girl of seventeen, who had been the waif of a poor-house, now employed in the family for several years. She had been ill with diphtheria, and was now greatly enfeebled and was often subject to long fits of silence and to trances, which continued till she became helpless. In these peculiar conditions she was able to find a lost ring and other articles; to detect robbers in the house; and even to tell her mistress of a sister several hundred miles away, the family not knowing where, and supposing her to have died.

Mrs. Ward gave a brief explanation of the girl's peculiarities; as that she was very sensitive about the matter, unwilling to talk or hear of what passed, and that she was totally unable to recollect anything that happened at such times. She was powerfully affected by electricity, and, whenever she put her hands in hot water they would be paralyzed. She made no account of space but would follow the acts, words and expressions of countenance of members of the family hundreds of miles away. Her eyes, during these trances, had a singular expression. Mrs. Ward compared them to those which Dr. Holmes described of Elsie Venner. They were "not human eyes," and "though turned fully on you, never looked at you. Something behind them or out of them did the seeing, not they."

I have never had the opportunity to observe such extraordinary manifestations, but I have no doubt of their actual occurring. Some of the lesser phenomena are probably not so unfrequent. I remember myself of several happenings that were of that character. One morning when a lad of eight, I chanced to be the first at the school house. Another pupil, the son of a neighbor, came next. After the usual greeting he told me of having lost a pocketknife. Immediately I fell an impulse to go from him to an object some rods distant that I that moment saw on the snow. It was the lost knife. I had not known of its existence till he had told me his story. Several times after this, the same winter, I had similar experiences, which I could not account for. Again in 1882 I saw something of the same character. I had spent a month at the Summer School in Concord, and now went to Marlborough. I was desirous to ascertain what I might of the Williams family, my mother's kindred. It was on Sunday, and I was making my way down the principal street, when I saw a young man standing alone on the steps of a warehouse. I told him my errand, but gave no names. He set out directly with me, as though taking deep interest in the matter. He conducted me to an old burying ground, long abandoned and densely overgrown with weeds several feet high. Here he went in a straight line to the plot on which stood a tall memorial stone, bearing the name of Colonel Abraham Williams, my great-grandfather. There were also the gray slabs bearing the names of his wife and several of their children. My conductor led me next to the middle of the ground, where was the grave of the Rev. Robert Breck, above which was a long slab with a Latin inscription. There seemed to be no special significance to this, till I saw near the foot a little gray stone broken in three pieces, which were held clumsily together. It bore the name of his daughter, Elizabeth, who had also been the wife of Col. Williams. I had never heard of her before. My guide

afterward conducted me to other burying grounds in which were the graves of others of the family. In our conversation I learned that he was not an old resident of Marlborough, and had not been familiar with any of the places to which he had taken me.

The Khabar

The obtaining of information from distant places without the aid of letter or telegraphic message, appears to have been by no means uncommon in several Oriental countries. An article upon this subject appeared in *Chambers' Journal*, thirty years since.

"Some time ago," says the writer, "one of the London daily papers referred to the Khabar* as a thing of extreme mystery in India. From all we can learn the Arabic word *khabar* signifies *news*, and as used in India it means a method of communicating news in some extraordinary manner, which, it is alleged, science fails to unravel. The speed with which the news is said to travel is said to be greater than that of the electric telegraph; but that we take leave to doubt. At any rate, should you walk through an Indian market-place, to view the silks of Cashmere, or stroll into a Turkish bazaar in quest of a serviceable saddle, your hospitable native acquaintance will ask: 'Have you any news of So-and-So; or of such-and-such a place?' Your reply being in the negative, he may probably proceed to tell you what the khabar says on important affairs occurring at a distance. To your astonishment you find, after a few days, or even weeks, that your loquacious Hindu, Turkish, Arab, or Persian friend has told you the truth with tolerable correctness."

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* Khabar, knowledge, a society, an associate; also occult learning, magic spells, enchantment.

In his little volume, *Recollections of the Druses of Lebanon*, the Earl of Camarvon has borne testimony to the same thing. "Through all ages," he declared, "sometimes by a subtle and mysterious agency, the spark of intelligence has flashed along the electric chain by which the natives of the East are darkly bound to each other."

In proof of the actual existence of this potent agency the Earl relates that during the Sikh war of 1845-6 there were cases in which the news of defeat or victory forestalled the arrival of any letters on the subject; and further, that in the Indian mutiny the somewhat exaggerated intelligence of General Windham's repulse at Cawnpur actually reached the Indians of Honduras and the Maoris of New Zealand in a manner truly astonishing.

A relative of the writer of the article in *Chamber's Journal* stated that he was in Jerusalem during the Crimean War of 1854-5, and often found that the khabar of the bazaars anticipated the ordinary channels of communication by many days, and generally with little departure from accuracy.

I remember myself the statement by the late Bayard Taylor in a lecture delivered in 1852, that during the war between the United States and Mexico, when he was traveling in Japan, the leading men of that country received, in some unknown or mysterious way, very definite information of the battles and other important events of the conflict.

Similar examples are given in the Bible, in the second book of *Kings*. "The King of Syria warred against Israel, and took counsel with his servants, saying: 'In such and such a place shall be my camp.' And the man of God (Elisha) sent unto the King of Israel

(probably Jehoabaz and not Jehoram) saying: 'Beware that thou pass not such a place; for thither the Syrians are come down.' And the King of Israel sent to the place which the man of God had told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the King of Syria was sore troubled for this thing; and he called his servants, and said unto them: 'Will ye not show me which of us is for the King of Israel?' And one of his servants said: 'None, my Lord, O King; but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber.'" - (*Kings*, II., vi. 8-12.)

Accounts like these are not made up except there are facts from which to model them. Falsehood will always be dependent on its resemblance to an older truth. It is for us, therefore, to investigate to find the law and conditions which enable such things. They cannot be superhuman, for their operations are in every respect by the agency of the human organism. As for describing or even considering them supernatural I would object to any use of that term in the case, except in its genuine sense of simple superiority, as upper-natural but not transcending our faculties. The mind, the highest quality in us, is evidently not limited by the corporeal investiture. We are conscious far beyond the organism of our bodies. In certain instances the perceptions are so developed as to enable the individual to know of facts and occurrences taking place at vast distances. The human spirit, the noetic faculty, must extend as far as it can perceive. Doubtless it belongs with the mysterious ether which scientists have not been able to discover, which surrounds and permeates everything. In that ocean of ether, all mind, all spirit, embodied or disbodied. more or less intermingles. It is not difficult, therefore, to comprehend that as one mind is in contact and mingled with another mind, that the knowledge of external fact and occurings should pass from one to the other, in a manner sufficiently "materialized" to enable the telling in the outside world that we all recognise about us. In trances these visions and perceptions are of course more likely; for then the external senses are more or less closed up, so that they may not obstruct or divert attention to the interior communion.

The Yogis of India, and others in the Eastern World, aspire to the development of these occult powers of mind, and actually acquire a faculty of second sight which seems miraculous. In the proper sense of that term it is truly miraculous - wonderful, but not beyond the powers of any one, though so generally latent. What has been will be, and what has been done can be done again.

A Miracle of Tongues

In the same field another marvelous exhibition may be considered, that of being able to produce answers to difficult questions, to speak learnedly though untaught, and to discourse in languages that have never been learned. Mention of all these is made in the New Testament; and if we can depolarise the words and read them as we read other things, we may possibly gain some adequate conception of the matter. I will quote: "The Jews marveled, saying: 'How knoweth this man letters, having never learned?'" "When they deliver you up, take no thought how or what ye shall speak; for it is not you that speak but the spirit of your Father which speaketh in you." "The Comforter (Helper), the holy spirit, shall teach you every thing and bring every thing to your remembrance."

Those who are mentally too weak to exercise faith, and especially those who are wilfully incredulous, may distrust these declarations and explain away their obvious meanings. But there have been some very few examples in which individuals spoke a

language which they had never learned. It may be insisted with a fair degree of plausible assurance that the manifestation which is described as having taken place at Jerusalem at the festival of Pentecost was not so very wonderful. The conquests of Alexander and his successors had extended over the several peoples that are enumerated, and the Greek language had become more or less familiar to them. Those, therefore, that are named as being present, though said to have been addressed in the tongue wherein they were born, were Jews who had been familiar with some form of *patois* which had a common basis in Greek, and hence could understand what was said to them, even though they conjectured that the speakers were intoxicated.

A communication in the New York *Times*, dated February 17, 1905, gives an account of this kind, for which the writer vouches, and which appears to be fairly entitled to acceptance. The subject was described as a young Irish girl living a few years before in the city of New York. She was described as an individual "of ordinary education, who could at times converse in various languages, both ancient and modern, though she, in her normal state, knew but her mother tongue."

Little effort appears to have been made to bruit the matter about, but several spiritualists of some note took cognizance of the matter. Among the few was Doctor Cetalinski, who was an accomplished linguist, and often conversed with her.

The writer then tells of another case which was directly under his own cognizance. "Subsequent to the instance I have just mentioned," says he, "and during a period extending over five years, I had the opportunity of studying such demonstrations in my own home. My wife, who knew no language whatever but English, at various times spoke in three other languages, namely: Spanish, Egyptian, and an Indian dialect. Now, as I did not know a word of Spanish, Egyptian, or any Indian dialect, I could not bring of myself any material proof that such was really the case. And regarding the last two mentioned tongues, I can only say that I have excellent reasons for believing that she spoke them.

"I was for a long time puzzled over the language which I ultimately found out to be Spanish. There was only one word which I could literally understand (I invariably caught the spirit of the utterance) and that was *'si.'* I knew that this was Italian for 'yes', but I also knew enough of that language to know that she was not speaking Italian; neither was it French or German, and having thus decided I had reached the end of my linguistic tether.

"After these demonstrations had been going on for about two years, we went to live in Colorado. One day a friend who, from having resided in Mexico for some time, was conversant with Spanish, happened to hear my wife speak in this, to me, unknown tongue. I noticed him listening very attentively, and when she had finished speaking, he said: 'Why, she has been speaking Spanish to me - not the Spanish of today though, but the pure Castilian of long ago!'

"Eventually, another friend who was familiar with Spanish, said at once, as soon as he heard her speak: 'Why, she is speaking Spanish!'

"And so," the writer declares, "on the testimony of two independent witnesses, whose integrity was beyond reproach, combined with other reasons of a more subtile and psychical nature, I know that my wife, who did not know a word of Spanish, could and did at times speak it fluently - even better than most Spanish-speaking people.... - H.S.C."

Nobody has ventured to question the genuineness or the veracity of this statement, and despite its apparent divergence from common experience and opinion, it evidently is to be accepted as strictly true. We have reason to expect further examples of the same

character. Already one has just been reported from Birmingham in England. A young woman of twenty-one, a typewriter and student in music, has been received in the General Hospital. She becomes entranced of nights, and getting out of bed at two o'clock writes letters in German and English, reads a book, does crochet-work, and studies harmony. But she does not recollect anything of all this afterward. A postal card was shown to her which she had written to a relative in Canada, but she could remember nothing of it, and although she had written it in the dark she could copy it only very badly. One night she wrote a letter to her music teacher and an accurate and intelligent essay on "The Sonata Form". Her condition is a puzzle to the physicians. They are unable to explain why she can read and write so well in the darkness, when in her "normal condition" she is unable to do so. This twofold personality, as distinct as that of Jekyl and Hyde in Stevenson's story, is beyond their capacity to explain or comprehend. The science which takes cognizance of such manifestations is to be elucidated elsewhere and by a different class of teachers. Nevertheless they serve to illustrate what the mind is capable of when it shall obtain more free communion with kindred minds in its own sphere, the vast universal ocean in which we are and of which we are a part.

(*Metaphysical Magazine*, vol. 22, no. 6, June, 1908)

The Primeval Race Double-Sexed *

- Alexander Wilder, M.D., Vice-Prest. Theos. Society, New York

The proposition that the human race at one time were so formed that man and woman constituted but a single person, may, at first thought, impress the mind as most extraordinary. It will be supposed that the analogies of the natural world tend to demonstrate the ideas as absurd. The myriads and millions upon the earth of human beings, and their contemporaries of the animal and vegetable creation, it may be thought, sustain the negative view. Perhaps it is seemingly too absurd even to consider with patience. We trust not; the world has spent much of its youth in canvassing and supporting opinions far less philosophical, far less rational, far less plausible, and far more whimsical.

That a large part of the vegetable creation exhibit the phenomenon of bisexuality is patent to every one. In the Linnaen classification, all plants are so enumerated, except the monoecious and dioecious, and perhaps the *melange* which the great naturalist set apart as cryptogamous. These exceptions, it is palpable, by no means include the superior families. "The pumpkin, squash, and cucumber, the maize-plant and some of our forest trees are monoecious, having staminate flowers apart from the pistillate blossoms; and others, like the hemp, Lombardy poplar, and ailanthus, have also duplicated bodies one being male and the other female. But the great majority, the grasses and cereals, fruit trees, and garden-flowers, all have the blossoms complete; the germs, with their styles, are beside the stamens as gallantly as need be. As the evidence of science indicates that plants came into existence first, we can easily perceive that this mode of formation, self-perpetuation, was the fresh first thought of Omniscience.

In the animal creation, the same idea still retains a place. We have our sciences of *heterogenesis* and *parthenogenesis*, showing that the field is yet open. In insect life, the moth generates a worm, and the worm becomes a moth, as in the Mysteries the great secret was expressed - *Taurus draconem genuit, et Taurum draco.* The polyps, or coral-producing family, which according to Agassiz, has spent many hundreds or thousands of years, during the present geological period, in building out the peninsula of Florida from the main land, has never distracted itself about family and connubial questions. Each individual is a part physically of the entire house-hold, or rather community, and they produce their offspring from themselves like the buds and ramifications of a tree. They have no family jars, like those of husband and wife, parents and children, no trouble with the traditional mother-in-law or sister-in-law. They all grow up in the same way, budding side by side, or dividing, and, while so multiplying, remain united together, so as to form a larger mass. Such examples of household unity would have delighted the ancient psalmist if he had known much about polypods; coral friendships are, indeed, "like precious ointment" - very adhesive. Nor is this mode of life all monotonous. Each species of polyp has its own peculiar mode of budding, branching, and ramifying, giving it as distinct an appearance as exists upon different trees. The number of these different species is very great; and they all have not only peculiar features and habits, but require different positions in the sea. There are those which are only found in shallow waters; others again in water two fathoms deep; others are never found in waters which are less than five or six fathoms deep; and others in waters at least ten fathoms deep. The mere fact of the water being more or less clear is enough either to foster their growth or cause their destruction. Glorious illustrations of the blessings of peace! No wars, no long Viking expeditions, no civil dissensions, no peril but from the elements. Not only families, but different races and species cooperate, each complementing and supplementing the work of the others. Though they make very slow progress, only about an inch in fourteen years, and taking six thousand years to build a single feef of sixty feet high, these peaceful animals have thus steadily persisted, each builder and race taking its own turn, relieving each other when "played out," till the structure is complete. Thus they have contributed the territory for an entire State of the American Union, and at the same time have illustrated the modern idea of cooperation.

Bees are somewhat in the same line. The queens and workers are pretty independent. They carry on the hive very much as the coral animals do their buildings; and the queen, producing eggs in immense numbers, asks little odds of any other. The aphids, or plant-lice, keep house like Amazons, and virgin parents perpetuate the race for ten successive generations.

The earlier traditions of the human race indicate a period when bisexuality was an essential characteristic. Plato, in the "Banquet," has preserved to us the discourse of Aristophanes on the subject. "Our nature of old was not the same as it is now. It was *androgynous*; the form and name partaking of and being common to both the male and female. The entire form of every individual was rounded, having the back and sides as in a circle, and all the parts doubled. They walked as now, upright, whithersoever they pleased. Their bodies thus were round, and the manner of their running was circular. They were terrible in force and strength, and had prodigious ambition. Hence Zeus (Jove) divided each of them into two, making them weaker; Apollo, under his direction, closed up the skin." With the old Persians, Meshia and Meshiane were but a single individual. They also taught that man was the product of the Tree of Life, growing in androgynous pairs, till

they were separated at a subsequent modification of the human form. The inhabitants of Madagascar say that the first man was created from the earth and placed in a garden, free from the ills, wants, and appetites of mundane life, and that he was strictly forbidden to eat or drink. The Great Enemy, disguised as a shining angel, pretended to bring a message from heaven, setting aside the prohibition. He then ate; a slight swelling appeared on his leg, and enlarged to a tumor, which, finally bursting at the end of six months, there emerged a beautiful girl, who became at maturity the mother of the race.

The accounts given in the book of *Genesis* appear to imply that man was created double-sexed. In the fifth chapter it reads: "This is the book of the generations (Hebrew, *toleduth*) of Adam: in the day that God created man, in the likeness of God made he him, male and female (*zachar va nakobeh*) created he them, and blessed them, and called their name Adam in the day when they were created." This passage is the copy and echo of *Genesis* i, 27: "God created (*bara*, brought forth) man in his image, the image of God created he him, male and female created he them."

The rabbis, many of them, agree with this idea of the legitimate meaning of these texts. Eugibinus, among Christian authors, and the rabbis Samuel, Menasseh ben-Israel, and Maimonides, especially, gave the weight of their judgment in favor of this interpretation. "Adam," it was said, "had two faces and one person, and from the beginning he was both male and female - male on one side and female on the other; but afterwards the parts were separated." The 139th psalm, by David, abounding with references to creation and embryonic life, was cited in evidence. The rabbi Jeremiah ben-Eleazer, on the authority of the fifth verse, *"Thou has fashioned me behind and before,"* argued that the primeval form of mankind was androgynous.

Indeed, the phrase, *"in the image of God,"* sustains rather than controverts this sentiment. Waiving all argument from the fact that the plural form *aleim*, and the pronoun *us*, are often used for God, with verbs in the singular number, nevertheless the double sex, as an essential attribute of the Deity, is a very early idea. It is evident that the "male and female" condition, or male-female, is implied as constituting the "image" and "likeness" of God. The ancients often depicted their divinities in this form. "Zeus is a male, Zeus is an immortal maid," is asserted in the Orphic hymn, which was chanted in the Mysteries. Metis, devoured by Jupiter, Pallas-Athene emerging from his head, and the younger Bacchus inclosed in his thigh prior to birth, were but symbolical expressions to denote this female life. "The Mighty Power became half male, half female," is the doctrine of the Hindoo Puranas. The Egyptians blended the goddess Neith with Amon in the creation; as *Hakmoh*, or Wisdom is united with the Demiurge, Jehovah, in the eighth chapter of the Proverbs of Solomon. In the hermetic books intelligence is declared to be "God possessing the double fecundity of the two sexes."

Many of the Hindoo images, in conformity with the same idea, are half male and half female, and have four arms. Some of the statues of Jupiter have female breasts, and representations of Venus-Aphrodite give her a beard to signify the same thing. Even the first chapter of the Apocalypse, the personage appearing to John was "girt about the paps," or *mastoi* not the *mazoi* or male breasts. The Deity being thus constituted, his image and likeness, very logically, should be with attributes of both the man and the woman, "neither male nor female, but both one."

The name *Adam,* or man, itself implies this double form of existence. It is identical with *Athamas* or *Thomas* (Tamil, *Tam*), which is rendered by the Greek *didumos*, a twin.

If, therefore, the first woman was formed subsequently to the first man, she must, as a logical necessity, be "taken out of man." Accordingly we read: "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his *sides* which the Lord God had taken from man, made He a woman." The Hebrew word here used is *tzala*, which bears the translation which we have given. It is easy to trace this legend in Berosus, who says that *Thalatth* (the *Omoroca*, or Lady of Urka), was the beginning of the creation. She was also Telita, the queen of the moon, as the first woman, *Aiseh*, was Isis.

The corollary of all this is, that the Adam or twin-man was male on one side and female on the other; and that one-half of him was removed to constitute Eve; but that the complete man consists of the sexes in one.

The two memorable twin-births of Genesis, that of Cain and Abel, and of Esau and Jacob, shadow the same idea. The name *Hebel* is the same as Eve, and his characteristics seem to be feminine. "Unto thee shall be his desire," said the Lord to Cain; "and thou shalt rule over him." The same language had been uttered to Eve. "Thy desire shall be to thy husband, and he shall rule over thee." So, too, the name Jacob signifies a female - *nakobeh* being one form of the word, and *yakob* another, from the same root. It was Isaac's purpose to place him under the rule of Esau; but when the father was circumvented it became necessary to give Jacob the masculine name of Israel.

Godfrey Higgins suggests, in his *Anacalypsis*, that the Siamese twins represented the original androgynous idea. There are similar instances on record of twins with a ligamentary union, and a single umbilicus. The analogy of Esau and Jacob seems to have held good in their case; Chang was masculine and dominating, while Eng submitted and obeyed. (Whether their union was as vital as has been asserted, we question. The liver appears to have constituted it; but although fluids passed from one body to the other, sensation did not. Chang had been dead for hours before Eng perceived any disturbing agency; and then it seems to have been only, or principally, alarm. If the ligament had been divided, and some stimulant employed to distract the attention and reduce the sensibility of Eng for several days, it appears to us that he might have now been alive. Of course we believe that a bold but sagacious operator might have separated them safely many years ago. But this discussion is foreign to our present subject.)

Both the New Testament and the English common law seem to accept this doctrine of the pristine bisexual unity of the human race. Jesus, in reply to the caviling question of the Sadducees concerning the future existence of those who die, declared, "In the resurrection they neither marry nor are given in marriage, but are as the angels or sons of God." This cannot mean that they are unsexed, or monks and nuns, as in a Roman or Thibetan convent. To be like God and his angels, they must be "children of the resurrection." The resurrection life, or *anastasis*, must be the complete reversing of the fall or *apostasis.* If man began life in form as well as spirit like God, the *aleim*, in the restitution of all things, he will resume that life as it was at the first. - 1 *Cor.* xi, 11.

Indeed, the English law, "the perfection of reason," perhaps unwittingly leads to the same conclusion. "A husband and his wife constitute but one person, and that person is the husband." It is but this alternative, or that of a common twin-life. "As it was in the beginning so it ever shall be."

When Science becomes the complement of divine revelation, the latter will disappear like a star in the effulgence of the sun.

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* This Essay was published years ago in the *Phrenological Journal*. - Ed. *[The Theosophist]*

(*The Theosophist*, vol. 4, Feb., 1883)

Mrs. Piper and Her Disclosures

The secular press and the Society for Psychical Research have been trying conclusions over certain statements by Mrs. Caroline Piper, the person employed in psychic investigations. An interview, as it is called, was published in the New York *Herald* of October 20, 1091, in which she avowed her belief that her disclosures, made in the mesmeric trance, were telepathic, and but from spiritual sources beyond the portals of death. These declarations have since been materially modified, but the question was still left open as to their character and source.

The Medico-Legal Society, in its turn, took up the subject at its meeting in New York, on the 18th of December. A paper by Dr. Thomas J. Hudson was first read, treating upon the general effects of the case, and was followed by another by Professor Quackenbos, explaining with great definiteness, the nature of mesmerism and the extraordinary powers of suggestion that could be successfully employed by its aid. Hon. Andrew J. Dailey, the next speaker, spoke directly upon the subject at hand, and gave a terse and intelligent explanation of the whole subject. The Society thus received three hypotheses from three men abundantly proficient in their several departments. Their views are given in the *Medico-Legal Journal*.

Under the conditions of the mesmeric trance, it seems to us that the solution of the problems ought to be comparatively easy. Mrs. Piper herself was a passive subject, unconscious of what she was saying, and, accordingly, her opinion of the sources of her peculiar inspiration would be only equivalent to that of a spectator. It may be honestly entertained, but it cannot be conclusive.

We do not doubt, however, that telepathy will, in a great degree, explain the matter. Individuals in normal conditions are often susceptible to influences and inspirations from others with whom they are in rapport. Persons swayed by like convictions and emotions often think the same thing at the same moment. Scientific discoveries have been made almost simultaneously by individuals intent upon them, but having no communication with each other. Mrs. Piper, when her own individuality was made passive by the mesmeric influence, was thereby rendered susceptible to the thought of the mesmerizer, and likewise of other persons who might be at the time in mental propinquity. A spectator fixing his attention upon her would suggest, and even infuse his thoughts into her mind. In the *Divine Revelations* of Andrew Jackson Davis, there are allusions which indicate such an inspiration. Other communications from mesmerizers and spiritual "mediums" often may have a similar origin.

Nevertheless, it is hardly reasonable to assign everything of the kind in this way. The universe is larger than our horizon, and indeed, our scope of vision comprises but a

very small part of it. Whoever limits his conceptions of possibilities to the scope of his own understanding, lives in a very small ant-hill. The world of mind is no more circumscribed by the individuals now living in the earth than the universe is limited by the boundaries of the solar system. As there are myriads of living beings of innumerable races in the region between man and the single-celled amoeba, so there must be categories of intelligence between man and the Infinite Essence. It is equally reasonable to suppose that the individuals that possess the intellect to conceive all this, have direct affiliation with the Intelligence which is beyond it, and are therefore sharers of the same eternity. Thus, dying, so far as the world of physical sense is concerned, they live on as thinking, intelligent beings. They, then, and other intelligences beyond the veil, may inspire their thoughts and wishes into others, who by some peculiar susceptibility are capable of receiving them. There is good reason, and we think it sufficient, to believe that Mrs. Piper was the recipient or rather the avenue of communication from living individuals that had been inhabitants of this earth. Professor Hyslop is thus justified in his confidence. - A. W.

(*Metaphysical Magazine*, vol. 16, no. 1, Jan., 1902)

Review:

The Psychic Riddle, by Isaac K. Funk, D.D., LL.D., Editor-in-Chief of the Standard Dictionary, author of "The Widow's Mite," "Next Step in Evolution."

What Doctor Funk writes is always readable, and whatever readers may think of his judgment in the questions which he is handling, it is superior in matters of business to a degree almost intuitive. In this book he exhibits candor and impartiality, with an earnest desire to know his subject and tell it faithfully. He is not checked because of being an orthodox divine, but takes up the psychic problems manfully, weighs the evidence without prejudice and gives his conclusions with fairness. "We are in the presence of a new science in the making," he candidly acknowledges, and nails the matter fast with this statement: "In the last twenty years scientists have learned to respect greatly forces and entities that are beyond the five senses." It is evident, however, that he fears, now that they have gone so far from the old wilful hostility, they will rush forward too rapidly to make sure of fact as they go. With a hand on the check-rein he takes up the subject, treats it step by step, calls witnesses to sustain his propositions and appeals to his readers to give them the most candid attention. He will not permit that stolid Sadduceeism which discards angels and spirits, and refuses to investigate.

In short, Dr. Funk admits conviction and gives valid proof of these forms of psychic phenomena: 1. Thought-transference by other than one or more of the five senses; 2. Clairvoyant Power; 3. Mechanical Power in Thought; 4. Power of the Human Ego to manifest itself at a distance; 5. Existence of Intelligences outside of human bodies. So far, the leading members of the Psychical Research Society have regarded the matters as demonstrated, and the phenomena known as spiritualistic abound with examples. But here comes the serious difficulty. "What I do not know for a certainty," says Dr. Funk, "is whether there is any way for physical communication between the spirit-world and this - a

way whereby spirits can surely identify themselves through our physical sensories - and whether they are doing it after a method that can be scientifically demonstrated."

The spiritualistic public an united in an affirmative solution to this doubt; and to them Dr. Funk must appear either as obtuse through his much learning, or else obstinately unwilling. Yet he is neither. Mediums have, in instances innumerably assumed to speak in trance from one and another, even disputing one another and their testimony not agreeing. Perhaps no better exposition can be given than is made by Emanuel Swedenborg. He treated of these matters, a century and a half ago with a clearness and distinctness, never equaled; and in a manner calculated to assure one that he knew. He plainly enough held such communication. He explained that when a spirit communicated with an individual, if that person supposed it to be the spirit of some particular person, then the spirit believed itself to be what it was supposed. This would be mesmeric; the active thought of the one permeating the mind of the other and so producing the imagination. This would be as the prophet Jeremiah represented: "They speak a vision of their own heart."

Nevertheless voices are heard, visions are seen and thoughts infused which are not of the individual and there an those who know it.

Doctor Funk has done a good work; he has told most valuable and interesting truth and buttressed it with argument that cannot be controverted, and we speak for his books a diligent reading. The wise will understand. - A. W.

(*Metaphysical Magazine*, vol. 21, no. 8, Dec., 1907)

Platonism and Neo-Platonism

New Platonism and Alchemy:

A Sketch of the Doctrines and Principal Teachers of the Eclectic or Alexandrian School; also An Outline of the Interior Doctrines of the Alchemists of The Middle Ages

by Alexander Wilder

(This was originally published by Weed, Parsons and Company, Albany, N.Y., in 1869 and reprinted and re-typeset by Richard Robb and Wizards Bookshelf in his Secret Doctrine Reference Series in 1975. It is still in print and available from Wizards Bookshelf. It is probably Wilder's best-known writing, especially among Theosophists, as it was quoted many times in Blavatsky's writings. Without the Wizards reprint it likely would be another of Wilder's writings lost in the dust-bin of history and acid-paper pamphlets. - *digital editor*)

The Eclectic Philosophy

The name by which Ammonius Saccas, designated himself and his disciples, was that of *Philaletheians*, or, lovers of the truth. They were also sometimes denominated *Analogeticists*, because of their practice of interpreting all sacred legends and narratives, myths and mysteries, by a rule or principle of analogy and correspondence, so that events which were related as having occurred in the external world were regarded as expressing operations and experiences of the human soul. It has, however, been usual to speak of them by the designation of *Neoplatonists* or New Platonists, and, indeed, by this name they are generally known.

Writers have generally fixed the time of the development of the Eclectic theosophical system during the third century of the Christian era. It appears to have had a beginning much earlier, and, indeed, is traced by Diogenes Laertius to an Egyptian prophet or priest named Pot-Amun,* who flourished in the earlier years of the dynasty of the Ptolemies.

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* This name is Coptic, and signifies one consecrated to Amun, the god or genius of wisdom.

The establishment of the Macedonian kingdom in Egypt had been followed by the opening of schools of science and philosophy at the new capitol. Alexandria soon became celebrated as the metropolis of literature; every faith and sect had representatives there. There had always been communication between the sages of Bactria and upper India and the philosophers of the West. The conquests of Alexander, Selencus and the Romans had increased the acquaintance. The learned men now thronged Alexandria. The Platonists seem to have been most numerous and to have held their ground the longest. Under Philadelphus, Judaism was also planted there, and the Hellenic teachers became rivals of the College of Rabbis of Babylon. The Buddhistic, Vedantic and Magian systems were expounded along with the philosophies of Greece. It was not *[sic]* wonderful that thoughtful men supposed that the strife of words ought to cease, and considered it possible to extract one harmonious system from the various teachings.

There did result an approximation of sentiment. Aristobulus, the Jew, declared that the ethics of Aristotle were derived from the Law of Moses; and Philo, after him, attempted to interpret the Pentateuch in accordance with the doctrines of Pythagoras and the Academy. In Josephus, it is said, that, in the book of the Genesis, Moses wrote philosophically - that is, in the figurative style; and the Essenes of Carmel were reproduced in the Therapeutea of Egypt, who, in turn, were declared by Eusebius to be identical with the Christians, though they actually existed long before the Christian Era. Indeed, in its turn, Christianity also was taught at Alexandria, and underwent an analogous metamorphosis. Panteanus, Athenagoras and Clement were thoroughly instructed in the Platonic philosophy, and comprehended its essential unity with the oriental systems.

Ammonius Saccas, the great teacher, who would seem to have been raised up for the work of reconciling the different systems, was a native of Alexandria, and the son of Christian parents, although associating much with those who adhered to the established religion of the empire. He was a man of rare learning and endowments, of blameless life

and amiable disposition. His almost superhuman ken and many excellencies won for him the title of Δεοδακτοζ, *theodidaktos*, or God-taught; but he followed the modest example of Pythagoras, and only assumed the title of *philaletheian*, or, lover of the truth.

The first proposition set forth by Ammonius was that of a primeval system of theosophy, a system which was essentially alike, at first, in all countries. Sir William Jones, in his Lecture upon the Persians, propounded this in the following concise form:

"The primeval religion of Iran, if we may rely on the authorities adduced by Mohsani Fani, was that which Newton calls the oldest (and it may justly be called the noblest) of all religions - a firm belief that 'One Supreme God made the world by his power, and continually governed it by his providence; a pious fear, love and adoration of him, and due reverence for parents and aged persons; a fraternal affection for the whole human species, and a compassionate tenderness even for the brute creation.' "

It was his aim and purpose to reconcile all sects and peoples, under his common faith, to induce them to lay aside their contentions and quarrels, and unite together as one family, the children of a common mother. A writer in the Edinburgh Encyclopaedia says:

"He adopted the doctrines which were received in Egypt concerning the Universe and the Deity, considered as constituting one great whole; concerning the eternity of the world, the nature of souls, the empire of Providence, and the government of the world by demons. He also established a system of moral discipline which allowed the people in general to live according to the laws of their country and the dictates of nature; but required the wise to exalt their minds by contemplation, and to mortify the body, so that they might be capable of enjoying the presence and assistance of the demons, and ascending after death to the presence of the Supreme Parent. In order to reconcile the popular religions, and particularly the Christian, with this new system, he made the whole history of the heathen gods an allegory, maintaining that they were only celestial ministers, entitled to an inferior kind of worship; and he acknowledged that Jesus Christ was an excellent man and the friend of God, but alleged that it was not his design entirely to abolish the worship of demons, and that his only intention was to purify the ancient religion."

The ecclesiastical historian, Mosheim, declares that "Ammonius, conceiving that not only the philosophers of Greece, but also all those of the different barbarous nations, were perfectly in unison with each other with regard to every essential point, made it his business so to temper and expound the tennets of all these various sects, as to make it appear they had all of them originated from one and the same source, and all tended to one and the same end."

Again, Mosheim says that Ammonius taught that "the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstition and lies: that it ought, therefore, to be brought back to its original purity by purging it of this dross and expounding it upon philosophical principles; and that the whole which Christ had in view was to reinstate and restore to its primitive integrity the Wisdom of the ancients, - to reduce within bounds the universally prevailing dominion of superstition - and in part to correct, and in part to exterminate the various errors that had found their way into the different popular religions."

Ammonius declared that the system of doctrine and moral life, donominated Wisdom, was taught in the Books of Thoth, or Hermes Trismegistus, from which records

Pythagoras as well as Plato derived his philosophy. They were regarded by him as being substantially identical with the teachings of the sages of the remote East. As the name *Thoth* means a college or assembly, it is not altogether improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. Rabbi Wise has suggested a similar hypothesis in relation to the divine utterances recorded in the Hebrew Scriptures. But the Indian writers assert that during the reign of King Kansa, the Yadus or sacred tribe left India and migrated to the west, carrying the four Vedas with them. There was certainly a great resemblance between the philosophical doctrines and religious customs of the Egyptians and Eastern Buddhists; but whether the Hermetic books and the four Vedas were in any sense identical, is not now known.

It is certain, however, that there was, in every ancient country having claims to civilization, an esoteric doctrine, a system which was designated Wisdom;* and those who were devoted to its prosecution were first denominated sages, or wise men. Afterward, the epithet of *philosophers*, or, lovers of wisdom, was adopted. Pythagoras termed this system σγυωοιζ τωνν ονψωνν, the Gnosis or knowledge of things that are. Under the noble designation of Wisdom, the ancient teachers, the sages of India, the magians of Persia and Babylon, the seers and prophets of Israel, the hierophants of Egypt and Arabia, and the philosophers of Greece and the West, included all knowledge which they considered as essentially divine; classifying a part as esoteric and the remainder as exterior. The Hebrew Rabbis called the exterior and secular series the *Mercavah*, as being the body or vehicle which contained the higher knowledges. Theology, worship, vaticination, music, astronomy, the healing art, morals and statesmanship were all thus comprised.

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* The writings extant in olden times often personified Wisdom as an emanation and associate of the Creator. Thus we have the Hindoo Buddha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; also the female divinities, Neitha, Metis, Athena and the Gnostic potency Achomoth or Sophia. The Samaritan Pentateuch denominated the book of Genesis, *Akamauth*, or Wisdom, and two remnants of old treatises, the Wisdom of Solomon and the Wisdom of Hesus, relate to the same matter. The book of *Mashalim* - The Discourses or Proverbs of Solomon, thus personifies wisdom as the auxiliary of the Creator:

"Jehovah possessed me, the beginning of his way,
The first of his emanations from the time
I proceeded from antiquity, the beginning -
The earliest times of the earth
When there were no deeps I was born -
Even when there were no sources of water.
When he prepared the heavens I was there,
When he described a circle on the face of the deep,
There was I with him, Amun,
And was his delight day by day."

Thus Ammonius found his work ready to his hand. His deep spiritual intuition, his extensive learning, his familiarity with the Christian fathers, Pantaenus, Clement and

Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labor which he performed so thoroughly. He was successful in drawing to his views the greatest scholars and public men of the Roman Empire, who had little taste for wasting time in dialectic pursuits or superstitious observances. The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism, oldest of them all, has taken upon itself changes which were suggested by the "God-taught" Alexandrian.

Like Orpheus, Pythagoras, Confucius, Socrates, and Jesus himself, Ammonius committed nothing to writing. Instead, he only inculcated moral truths upon his auditors, while he communicated his more important doctrines to persons duly instructed and disciplined, imposing on them the obligations of secrecy, as was done before him by Zoroaster and Pythagoras, and in the Mysteries. Except a few treatises of his disciples, we have only the declarations of his adversaries from which to ascertain what he actually taught.

This was, however, no exception to the common rule. The older worship, which was preserved in a certain degree in the Mysteries, required an oath from the neophytes or catechumens not to divulge what they had learned. The great Pythagoras divided his teachings into exoteric and esoteric.

The Essenes of Judea and Carmel made similar distinctions, dividing their adherents into neophytes, brethren and the perfect. Pythagoras is said by Iamblichus to have spent time at Carmel. Jesus himself followed the same custom, declaring to his disciples that to them it was given to know the mysteries of the kingdom of heaven, whereas to the multitude is was not given, and therefore he spoke in parables which had a two-fold meaning. He justified himself in this by the precept:

"Give not that which is holy to the dogs,
Neither cast ye your pearls before swine;
For the swine will trample the pearls under your feet,
And the dogs will turn and rend you." - *Matthew* vii

The Magians* of the East received instructions and initiation in the caves and secret lodges of Bactria, and the prophet Daniel is said to have been installed by Nebuchadnezzar as the *Rab Mag*, or chief of the learned order. It would seem from Josephus, Philo and Moses Maimonides, that the Hebrews were also possessors of secret doctrines. It asserted in Josephus that Moses wrote philosophically or esoterically in the book of Genesis, and Philo attempts to give their interior meaning. Maimonides declares as follows:

"Whoever shall find out the true sense of the book of Genesis ought to take care not to divulge it. This is a maxim which all our sages repeat to us, and above all, respecting the work of the six days. If a person should discover the true meaning of it by himself, or by the aid of another, then he ought to be silent; or, if he speaks of it, he ought to speak of it but obscurely, and in an enigmatical manner, as I do myself, leaving the rest to be guessed by those who can understand me."

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* The word *magh*, signifies a wise or learned man. The Magians were the learned

and sacerdotal class among the ancient Persians, corresponding to the Brahmans of Hindostan, the Chaldaeans of Babylonia, the Levites of Palestine and the Priests of Egypt. Learning was regarded by the illiterate as endowing its possessors with extraordinary powers: and so, in process of time, magic, or the learning of the magians, was regarded as pertaining to wicked and demoniacal agencies. Yet the prophet Daniel, and, if traditions speaks truly, King Solomon, were proficients in their lore; and several of their number repaired to Bethlehem to adore Jesus.

Abraham, whose name has a Brahmin sound to it, is said to have migrated from Ur, a college or commune of the Casdeans or Magians; and Josephus declares that he taught mathematics. In the Pythagorean vocabulary, mathematics mean esoteric knowledge. Moses, the *M'usa*,* or great sage of the Israelites, it is said, was instructed in all the wisdom of the Egyptians, thus becoming a priest of their religion, and an initiate or adept in their secret learning. Paul declares the story of Abraham and his two sons to be an allegory prefiguring the Judaical and Christian systems. Clement, who had been initiated into the Eleusinian mysteries, is said to have declared that the doctrines there taught contained in them the end of all instruction, and had been taken from Moses and the prophets.

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* In the Sanscrit language, the name of Moses would seem to be derived from the words *maha*, great, *wusa*, a sage or wise man. It would be pronounced Musa.

With a general similarity in the character of the ancient religious and philosophical views, the course would seem to have been indicated for Ammonius to pursue. Countenanced by Clement and Athenagoras in the church, and by learned men of the Synagogue, the Academy and the Grove, he fulfilled his labor by teaching a common doctrine for all. He had but to propound his instructions "according to the ancient pillars of Hermes, which Plato and Pythagoras knew before, and from them constituted their philosophy." Finding the same sentiments in the prologue of the gospel according to John, he very properly supposed that the purpose of Jesus was to restore the great doctrine of Wisdom in its primitive integrity. The narratives of the Bible and the stories of the gods, he considered to be allegories illustrative of the truth, or else fables to be rejected.

The peculiarity of the Philaletheians, their division into neophytes, initiates and masters, was copied from the Mysteries and philosophical systems. It is recorded that Ammonius obligated his disciples by oath not to divulge his higher doctrines, except to those who had been thoroughly instructed and exercised. How far this condition was proper is easily perceived when we contemplate the peculiar mystical, profound character of such of the doctrines as have escaped from the crypt.

The Eclectic system was characterized by three distinct features, namely: Its theory of the Godhead, its doctrine of the human soul, and its theurgy. Modern writers have commented upon the peculiar views of the New Platonists upon these subjects, seldom representing them correctly, even if this was desired or intended. Besides, the immense difference in the nature of ancient and modern learning has unfitted, to a great degree, students of the later centuries for apprehending properly the predominating elements of the

Philaletheian theosophy. The enthusiasm which now-a-days is often considered as piety, would hardly be competent to explore or have anything in common with the enthusiasm of the old mystic philosophers.

The anterior idea of the New Platonists was that of a single Supreme Essence. This is the *Diu*, or "Lord of Heaven," of the Aryan nations, identical with the Ιαω, *Iao* of the Chaldeans and Hebrews, the *Iabe* of the Samaritans, the *Tiu* or Tuisco of the Northmen, the *Duw* of the Britons, the Zeus of the Thracians, and Jupiter of the Romans. He was the Being, the *Facit*, one and supreme. From him all other beings proceeded by *emanation*. The moderns appear to have substituted for this theory of *evolution*. Perhaps a wiser sage will combine the two hypotheses. These deity-names often seem to have been invented with little or no reference to etymological signification, but principally because of some mystical meaning attached to the numerical signification of the specific letters employed in their orthography.

All the old philosophies contained the doctrine that Δεοι, *theoi*, gods or disposers, angels, demons, and other spiritual agencies, emanated from the Supreme being. Ammonius accepted the doctrine of the Books of Hermes, that from the Divine All proceeded the Divine Wisdom or Amun; that from Wisdom proceeded the Demiurge or Creator; and from the Creator, the subordinate spiritual beings; the world and its peoples being the last. The first is contained in the second, the first and second in the third, and so on through the entire series.*

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* Akin to this is the doctrine of the Jewish Kabala, which was taught by the Pharsi or Pharisees, who probably borrowed it, as their sectarian designation would seem to indicate, from the magians of Persia. It is substantially embodied in the following synopsis.

The Divine Being is the All, the Source of all existence, the Infinite; and He cannot be known. The universe reveals Him, and subsists by Him. At the beginning, His effulgence went forth everywhere. Eventually He retired within Himself, and so formed around Him a vacant space. Into this He transmitted His first emanation, a Ray, containing in it the generative and conceptive power, and hence the name IE, or Jah. This, in its turn, produced the *tikkun*, the *pattern* or idea of form; and in this emanation, which also contained the male and female, or generative and conceptive potencies, were the three primitive forces of Light, Spirit and Life. This Tikkun is united to the Ray, or first emanation, and pervaded by it; and by that union is also in perpetual communication with the infinite source. It is the pattern, the primitive man the Adam Kadmon, the *macrocosm* of Pythagoras and other philosophers. From it proceeded the *Sephiroth* - ten emanations, which are not individual existences, but qualities, and names as follows: the Crown, Wisdom, Magnificence, Prudence, Severity, Beauty, Conquest, Glory, Foundation, Dominion. From the ten Sephiroth in turn emanated the four worlds, each proceeding out of the one immediately above it, and the lower one enveloping its superior. These worlds became less pure as they descend in the scale, the lowest in all being the material world. But there is nothing purely material; all subsist through God; the Ray, His first emanation, penetrating through all creations, being the life of life; therefore all is divine. The first world, *Aziluth*, is peopled by the purest emanations; the second, *Beriah* by a lower order, the servants of the former; the third , *Jezirah,* by the cherubim and seraphim, the Elohim and B'ni Elohim. The fourth world, *Asiah*, is inhabit and by the Kipputh, of whom Belial is

chief. The human soul derives its elements from the four worlds, spiritual life, intellect, the passions, and corporeal appetites. A conflict having arisen between the inhabitants of the fourth world, Asiah, and the higher emanations, evil and disorder have thereby come to exist. Mankind having sinned in their first parent, from whose soul every human soul is an emanation, they are exiled into material bodies to expiate that sin and become proficient in goodness. They will continue to be born in new bodies, one after another, till they become sufficiently pure to enter a higher form of existence. This was called the αναστασιζ, *anastasis*, or continued existence; also the ζιοωχνψηειεη, or changes of the soul.

In the epistles of Paul we find these doctrines inculcated more or less among the churches. Hence such passages as these: "Ye were dead in errors and sins; ye walked according to the *aeon* of this world, according to the *archom* that has the domination of the air." "We wrestle not against flesh and blood, but against the dominations, against potencies, against the lords of darkness, and against the mischievousness of spirits in the empyrean regions." But Paul was evidently hostile to the effort to blend his gospel with the gnostic ideas of the Hebrew-Egyptian school, as seems to have been attempted at Ephesus; and accordingly wrote to Timothy, his favorite disciple, "Keep safe the precious charge intrusted to thee; and reject the new doctrines and the antagonistic principles of the gnosis falsely so-called, of which some have made profession and gone astray from the faith."

The worship of these subordinate beings constituted the idolatry charged upon the ancients, an imputation not deserved by the philosophers who recognized but one Supreme Being, and professed to understand the υπονοια, *hyponia* or under-meaning, by which angels, demons and heroes were to be regarded. Epicuras said, "The gods exist, but they are not what the οι πολλοι, or common multitude, supposed them to be. He is not an infidel or atheist who denies the existence of the gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude."

Aristotle declares: "The divine essence pervades the whole world of nature; what are styled *the gods* are only the first principles. The myths and stories were devised to make the religious systems intelligible and attractive to the people, who otherwise would not give them any regard or veneration." Thus the stories of Jupiter, the siege of Troy, the wanderings of Ulysses, the adventures of Hercules, were but tales and fables, which had a deep under-meaning. "All men yearn after the gods," says Homer. All the old worships indicate the existence of a single theosophy anterior to them. "The key that is to open one must open all; otherwise it cannot be the right key."

The Eclectics or Philaletheians accepted substantially these doctrines, the principal difference being in names. They taught, like all the old sages, that all beings and things proceeded from the Supreme Deity in series, or discrete degrees of emanation. There are four orders of existence, says Iamblichus - gods, demons, heroes and souls. This theosophy would explain the declaration of Paul, that "all things came out from God," and that assertion of Jesus, that "the Kingdom of God is within." It was not an attempt to oppose Christianity, or resuscitate paganism, as Lloyd, Mosheim, Kingsley and others assert; but to extract from all their most valuable treasures, and, not resting there, to make new investigations. Of course there was no *avatar*.

Plotinus, a native of Lycopolis, in Egypt, was the first great expositor of the Neo-Platonic system. In the year 233, being then twenty-eight years of age, he began the study of Plato and Aristotle at Alexandria, and shortly afterward fell in with the celebrated work of Philostratus, the Life of Apollonius of Tyana, together with the writings of Plutarch and Apuleius. While in the midst of such studies, he became acquainted with Ammonius Saccas. The lessons of that great teacher found in him a worthy disciple. What Plato was to Socrates, and the apostle John to the head of the Christian faith, Plotinus became to the God-taught Ammonius. To Plotinus, Origenes and Longinus we are indebted for what is known of the Philaletheian system. They were duly instructed, initiated and intrusted with the interior doctrines. Of Origenes little has been preserved. Longinus traveled for many years, and finally took up his abode at Palmyra. For some time he was the counselor of the celebrated Queen Zenobia. After the conquest of that city, she sought to propitiate the Emperor Aurelian by laying the blame of her action upon Longinus, who was accordingly put to death.

The Jew Malek, commonly known as the distinguished author Porphyry, was a disciple of Plotinus, and collected the works of his master. He also wrote several treatises, giving an allegorical interpretation to parts of the writings of Homer. Iamblichus also wrote a work upon the doctrines taught in the Mysteries, and likewise a biography of Pythagoras. The latter so closely resembles the life of Jesus that it may be taken for a travesty. Diogenes Laertius and Plutarch relate the history of Plato according to a similar style.

Plotinus, when thirty-nine years old, accompanied the army of the Roman Emperor, Gordian, to the East, for the purpose of being instructed directly by the sages of Bactria and India. But the Emperor was killed on the way, and the philosopher narrowly escaped with his life. He returned home and afterward removed to Rome, where he instituted a school for instruction in philosophy by conversations. It was frequented by men and women of all ages and ranks. The emperor and empress held him in high esteem, and his disciples venerated him almost as a superior being. One of them, the Senator Rogentianus, emancipated his slaves and resigned his dignities that he might devote himself to the cultivation of wisdom. So high was the reputation of Plotinus, that he was continually chosen as a guardian for orphan children, and intrusted with the care of large estates. He lived at Rome twenty-eight years, making not a single enemy among those whom he had served.

He taught that the gnosis, or knowledge, has three degrees - opinion, science and illumination. "The means of instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last reason is subordinate; it is absolute knowledge, founded on the identification of the mind with the object known."

The system, it must be acknowledged, provided for the highest spiritual development. Plutarch says, "The end of the Egyptian rites and mysteries was the knowledge of the One God, who is the Lord of all things, and to be discerned only of the soul. Their theosophy had two meanings - the one holy and symbolical, and the other popular and literal. The figures of animals which abounded in their temples, and which they were supposed to worship, were only so many hieroglyphics to represent the divine qualities." These mysteries, it will be remarked, are said to have constituted the basis of the Eclectic system.

The human soul being regarded as the offspring or emanation of the Deity, the whole scope of the Philalethian system was directed to the development and perfecting of

its divine faculties. Plotinus taught that there was in the soul a returning impulse, love, which attracted it inward toward its origin and center, the Eternal Good. While the person who does not understand how the soul contains the Beautiful within itself will seek by laborious effort to realize beauty without, the wise man recognizes it within himself, develops the idea by withdrawal into himself, concentrating his attention, and so floating upward toward the divine fountain, the stream of which flows within him. The Infinite is not known through the reason, which distinguishes and defines, but by a faculty superior to reason, by entering upon a state in which the individual, so to speak, ceases to be his finite self, in which state divine essence is communicated to him. This is ecstasy, which Plotinus defines to be the liberation of the mind from its finite consciousness, becoming one and identified with the Infinite. This sublime condition is not of permanent duration, but is enjoyed at intervals, and its attainment is facilitated and repeated by abstinence, which tends to purify and elevate the mind. The agencies to accomplish it are as follows: Love of beauty in the poet, devotion to science in the philosopher, love and prayer in the devout.

Plotinus professes to have realized this sublime ecstasy six times; and Porphyry declares that Apollonius of Tyana was four times thus united to the Deity in his interior life, and he himself once when over sixty years old.*

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* Kingsley, in the 25th chapter of "Hypatia," and Bulwer in the 4th book of "Zanoni," treat of this same psychological or hypnotic condition.

The efflux from the Divine Being was imparted to the human spirit in unreserved abundance, accomplishing for the soul a union with the divine, and enabling it while in the body to be partaker of the life which is not of the body. Thus, says Iamblichus, the soul, in contemplating blessed spectacles, acquires another life, operates according to another energy, and is thus rightly considered as no longer ranking in the common order of mankind. Frequently, likewise, abandoning her own life, she exchanges it for the most felicitous energy of celestial beings. By supplicating, we are led to the object of supplication; we acquire its similitude from this intimacy, and gradually attain divine perfection. Being thus adapted to participate in the divine nature, we possess God himself.

This is a transcript from the very words of Plato: "Prayer is the ardent turning of the soul toward God ; not to ask any particular good, but for good itself - for the Universal supreme Good. We often mistake what is pernicious and dangerous for what is useful and desirable. Therefore remain silent in the presence of the divine ones, till they remove the clouds from thy eyes, and enable thee to see by the light which issues from themselves, not what appears as good to thee, but what is really good."

Plotinus also taught that every person has the interior sense or faculty denominated *intuitio*, or spiritual instinct, which is developed by proper cultivation, and enables to perceive and apprehend actual and absolute fact more perfectly than can be done through the mere exercising of the reasoning powers and outward sensibility. It is a projecting of the consciousness from the subjective into the objective, so that what pertains to the selfhood of the person - what is in the mind and heart - is made to appear as constituting the things which may be seen around him. In this way, dreams are constituted; we see and converse with persons around us, and observe objects and events - all of them being

but the creation of our own mind, or the reflection from our mind into a medium analogous to a surrounding mirror. Persons have detected themselves, while awake, seemingly in earnest conversation with an invisible being, but presently perceived that it was only a talking with themselves or a process of ratiocination, which was really subjective, while it seemed to be objective.

"There is a faculty of the human mind," says Iamblichus, "which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, of being transported beyond the scenes and arrangements of this world, and of partaking the higher life and peculiar powers of the heavenly ones. By this faculty we are made free from the domination of Fate, and are made, so to speak, the arbiters of our own destinies. For, when the more excellent parts of us become filled with energy, and the soul is elevated to natures loftier than itself, it becomes separated from those conditions which keep it under the dominion of the present every-day life of the world, exchanges the present for another life, and abandons the conventional habits belonging to the external order of things, to give and mingle itself with the order which pertains to the higher life." We begin with instinct; the end is omniscience. It is as a direct beholding; what Schelling denominates a realization of the identity of subject and object in the individual, which blends him with that identity of subject and object called Deity; so that, transported out of himself, so to speak, he thinks divine thoughts, views all things from their highest point of view, and, to use an expression of Emerson, "becomes recipient of the soul of the world." Plato himself expressed the idea more concisely. "The light and spirit of the Deity are as wings to the soul, raising it into communion with himself and above the earth, with which the mind of man is prone to bemire itself." "To be like God is to be holy, just and wise. This is the end for which man was born, and should be his aim in the pursuit of knowledge."

The power of vaticination, popularly denominated "second sight," appears to have been possessed by these men. Apollonius asserts his own possession of the faculty as follows:

"I can see the present and the future in a clear mirror. The sage need not wait for the vapors of the earth and the corruption of the air to foresee plagues and fevers; he must know them later than God, but earlier than the people. The *theoi* or gods see the future; common men, the present; sages, that which is about to take place. My peculiar abstemious mode of life produces such an acuteness of the senses, or creates some other faculty, so that the greatest and most remarkable things may be performed."

This is what may be termed *spiritual photography*. The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them. Beyond our every-day world of limits, all is as one day or state - the past and future comprised in the present. Probably this is the "great day," the "last day," the "day of the Lord," of the Bible writers - the day into which everyone passes by death or *exstasis*. Then the soul is freed from the constraint of the body, and its nobler part is united to higher nature and becomes partaker in the wisdom and foreknowledge of the higher beings.

The disciples of Plotinus ascribed to him miraculous power. They affirmed that he could read the secret thoughts of men; when Porphyry was contemplating suicide he perceived it without having received any outward intimation. A robbery was committed in the house and he called the domestics together and pointed out the guilty one. He did not discountenance the popular religious worship; but when one of his friends asked him to

attend at the public services, he answered: "It is for them to come to me." When Jesus declared that the son of man is lord of the Sabbath, he uttered the very idea which Plotinus repeated in demanding that the sacrifices should come to him.

Plotinus, Iamblichus and Apollonius of Tyana, are said to have possessed miraculous powers of prediction and healing. The former art had been cultivated by the Essenes and *B'no Nabim* among the Hebrews, as well as at the pagan oracles. "I am not a prophet, nor the son of a prophet," said Amos, when accused of predicting untoward things, "but the Lord called me." Apollonius is declared, by his biographer, Philostratus, to have healed the sick and raised the dead, and others of those days were reported to have done extraordinary cures. "That which especially distinguished the fraternity," said a German writer, "was their marvelous knowledge of all the resources of medical art. They wrought not by charms, but by simples." Perhaps often their skill in healing won them the reputation of performing miracles.

It is more than probable; however, that they employed the agency so commonly known as animal magnetism. It was usual to exercise it by gently placing the hand on or near the diseased part, stroking it gently and uttering a chant or incantation. It has become fashionable to declaim about these practices as charlatanism, but they appear to have existed in all ages and among different peoples. Demons and diseases were supposed anciently to be overcome by sacred chanting.

It is apparent that these mystics were proficient in the art of medicine, and familiar with herbal science; but their discoveries were lost through the destruction of the Alexandrian library. Perhaps, but for this, there would have been an Eclectic school of medicine in the world, the offspring of the knowledge of these "wise men from the East."* Instead of it, however, they left an alchemy, or mystical philosophy, which subsequent inquirers, construing too literally, lost sight of the allegorical meaning, and, prosecuting the matter further, brought into existence the science of chemistry.

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* A French writer cited in the Journal *of Psychological Medicine,* imputed to the New Platonists the use of charms and thaumaturgical arts, in the treatment of the sick. But Plotinus, in his treatise against the Gnostics, entirely acquits his associates of this accusation. He says:

"They (the Gnostics) likewise pretend that they can expel disease. If they propose to accomplish this by temperance and an orderly mode of life, they speak rightly, and like philosophers. But now, when they assert that diseases are demons, and that they are able to expel these by words, and proclaim that they have this power, they may, perhaps, appear to be more worthy of reverence to the multitude, who admire the powers of magicians; but they will not induce intelligent persons to believe that diseases have not their causes from excessive labors, or satiety, or insufficient nourishment, or putrefaction, and, in short, from mutations which have either an external or an internal origin. This, however, is manifest from the manner of the cure of diseases. For disease is deduced downward so as to pass away externally through a flux of the bowels, or the operation of medicine. Disease is also cured by letting off blood and fasting."

"Perhaps, however, they will say that the demon is then hungry, and the medicine causes him to waste away; but that sometimes is suddenly obtained through the demon departing, or remaining within the body. But, if this is effected while the demon still remains

within, why, while he is within, is the person no longer diseased? And, if he departs, what is the cause of his departure? For what did he suffer? Is it because he was nourished by the disease? The disease, then, was something different from the demon.

"In the next place, if the demon enters without any cause, why is not the body always diseased? But, if he enters when the cause of the disease is present, why is the demon necessary in order to the body becoming diseased? The cause is sufficient to produce the fever. The idea is ridiculous, that, as soon as the cause of the disease exists, the demon should immediately be present, as if subsisting in conjunction with the cause."

Iamblichus transcended the other Eclectics, and added to their theosophy the doctrine of a theurgy. He taught that the individual must be elevated to association with spiritual and celestial beings, the possession of their knowledge and will, and the ability to control as a god inferior natures. He appears to have been thoroughly familiar with the phenomena of the mesmeric trance and clairvoyance, and describes them with great exactness. He taught that the idea of God was imprinted in the soul, not by reason or ratiocination, but by a spiritual conception which is eternal and contemporary with the soul. The different orders of spiritual beings are mediators between God and man. Their prescience extends over everything and fills everything capable of it. They also give intimations during the waking hours, and impart to the soul the power of a wider perception of things, the gift of healing, the faculty of discovering arts and new truths. There are different degrees of this inspiration; sometimes it is possessed in the highest, sometimes in an intermediate, and sometimes only in the lowest degree.

Prayer, abstinence - in some instances amounting to asceticism - and contemplation are among the means of discipline required for the theurgist. Iamblichus discourses on prayer with all the earnestness of a Christian divine. The supernaturalism, however repugnant to the popular idea, is no more than is set forth in the Bible, and was also peculiar to the Jewish Essenes, who are said by Pliny to have been established on the shores of the Dead Sea *per seculorum millia*, for thousands of ages. The legitimate effect was not to develop the practice of thaumaturgy, sorcery, necromancy, and fortune-fenning, but the higher faculties and sentiments. Bulwer, who appears to have been a thorough student of Neo-Platonism and kindred topics, practically depicts its operation and influence:

"At last from this dimness, upon some eyes, the light broke; but think not that to those over whom the Origin of Evil held a sway, that dawning was vouchsafed. It could be given then, as now, only to the purest ecstasies of imagination and intellect, undistracted by the cares of a vulgar life, the appetites of the common clay. Far from descending to the assistance of a fiend, theirs was but the august ambition to approach nearer to the Fount of Good; the more they emancipated themselves from this Limbo of the planets, the more they were penetrated by the splendor and beneficence of God. And if they sought, and at last discovered, how to the eye of the spirit all the subtler modifications of being and of matter might be made apparent; if they discovered how, for the wings of the spirit, all space might be annihilated; and while the body stood heavy and solid here, the freed *Idea* might wander from star to star: if such discoveries became in truth their own, the sublimest luxury of their knowledge was but this - to wonder, to venerate, and adore!"

Proclus was the last great teacher of the Eclectic school. His writings are, if possible, more thorough and elaborate than those of his predecessors. He refines upon

the theurgy of Iamblichus, and as that writer extols prayer as a means of spiritual attainment, he extols faith.

According to Proclus, the doctrines of Orpheus were the origin of the systems afterward promulgated. He says: "What Orpheus delivered in hidden allegories, Pythagoras learned when he was initiated into the Orphic mysteries; and Plato next received a perfect knowledge of them from Orphic and Pythagorean writings."

He also repeats the words of Aristotle: "There are many inferior *theoi* but only one Mover. All that is concerning the human shape and attributes of these deities is mere fiction, invented to instruct the common people and secure their obedience to wholesome laws. But the First Principle is neither fire, nor earth, nor water, nor anything that is the object of sense. A spiritual substance is the cause of the Universe, and the source of all order, all beauty, all the motions and all the forms which are so much admired in it. All must be led up to this one primitive substance, which governs in subordination to the First. This is the general doctrine of the ancients, which has, happily, escaped the wreck of truth amid the rocks of popular errors and poetic fables."

"After death, the soul continueth in the aerial body till it is entirely purified from all angry and voluptuous passions; then doth it put off, by a second dying, the aerial body as it did the earthly one. Wherefore, the ancients say that there is celestial body always joined with the soul, which is immortal, luminous and starlike."

Proclus elaborated the entire theosophy and theurgy of his predecessors into a complete system. Like the Rabbis and Gnostics, he cherished a perfect reverence for the *Abraxas*, the venerable name, or Word; and he believed with Iamblichus in the attaining of a divine power, which overcoming the mundane life, rendered the individual an organ of the Deity, speaking a wisdom which he did not comprehend, and becoming the utterance of a superior will. He even supposed that there might be mystic pass-words that would carry a person from one order of spiritual beings to another, higher and higher, till he arrived at the absolute divine. Faith, he inculcated, would make one the possessor of this talisman.

The Eclectics flourished for several centuries, and comprised within their ranks the ablest and most learned men of their time. Their doctrines were adopted by pagans and Christians in Asia and Europe, and for a season everything seemed favorable for a general fusion of religious belief. The Emperors Alexander Severus and Julian embraced them. Their predominating influence upon religious ideas excited the jealousy of the Christians of Alexandria. Hypatia, the celebrated lecturer, the teacher of the bishop Synesius, and daughter of Theon, was set upon by a mob, headed by an ecclesiastic, dragged to a church and brutally murdered. The school was removed to Athens, and finally closed by the Emperor Justinian. Its professors withdrew to Persia, where they made many disciples.

The influences of these great teachers existed through all the subsequent centuries. At different periods of the mediaeval age, arose remarkable men, who propounded one or other of the cardinal Hermetic doctrines. The Mystics and Quietists, Sufis and theosophers of every grade draw liberally on the treasure which the Philaletheian Neo-Platonists had filled so liberally. Emanual Swedenborg and Jacob Behmen do not seem to have been exceptions; and Madame Guyon would have made a glorious counterpart of Iamblichus. Hardly a religious creed exists in the Christian world which has not thus been enriched; and literature has thence derived its choicest embellishment.

As ought to be expected of persons holding so refined a system of doctrines, their

characters corresponded with it most beautifully. Plotinus was everywhere honored for his probity, Apollonius for his almost preternatural purity of manners, Ammonius for his amiableness, Iamblichus for his piety, and Proclus for his serene temper. Their moral code is well depicted in this language of M. Matter, in his Treatise on Gnosticism:

"The morality which the Gnosis prescribed for man answered perfectly to his condition. To supply the body with what it needs, and to restrict it in everything superfluous; to nourish the spirit with whatever can enlighten it, strengthen it, and render it like God, of whom it is the image; to make it one with God, of whom it is an emanation - this is that morality. It is that of Platonism, and it is that of Christianity."

Whatever the apparent demerits of the Philaletheian doctrines, there must be general approval of the great underlying ideas of Human Brotherhood and perfectibility. Their proper aim was the complete establishment of the rule of peace on earth, instead of that dominion of the sword which had served in former ages, and which was destined, in subsequent centuries, to array millions of human beings in mortal warfare against each other, and depopulate countries and districts in the name of religion.

Alchemy, or the Hermetic Philosophy

A century has passed since the compilers of the French Encyclopaedia infused skepticism into the blood of the civilized world, and made it disreputable to believe in the actual existence of anything that cannot be tested in crucibles or demonstrated by critical reasoning. Even now, it requires candor as well as courage to venture to treat upon a subject which has been for many years discarded and contemned, because it has not been well or correctly understood. The person must be bold who accounts the Hermetic philosophy to be other than a pretense of science, and, so believing, demands for its enunciation a patient hearing. Yet its professors were once the princes of learned investigation, and heroes among common men. Besides, nothing is to be despised which men have reverently believed; and disdain for the earnest convictions of others is, itself the token of ignorance, and of an ungenerous mind.

The opinion has become almost universal that Alchemy was a pretended science, by which gold and silver were to be produced by transmutation of the elements of the baser metals; and its professors are at this day regarded as the dupes of imposture, and as having been themselves impostors and charlatans. In these classes they are placed by the writers of books; and the prejudice has been so long cherished, that, for the present, there is small ground for hope of its uprooting. The peculiar language employed by the alchemists is now commonly denominated "jargon," and this epithet appears to be conclusive logic with those whose convictions are chiefly produced by the employment of opprobrious names.

Yet a candid and critical examination of the Hermetic writers, we think, will entirely disabuse the mind of any intelligent person. It is plain enough, that their directions in relation to transmuting metals are scarcely at all to be connected with any known manipulations now known as *chemical*. Yet it would be presumptuous to vilify such men as Roger Bacon, Boerhave, and Van Helmont, as ignorant, or to accuse them of imposture.

We propose, therefore in this essay, to direct inquiry in another quarter for the purpose of indicating what was really the scope of the science or philosophy, formerly extant under the name of Alchemy.

The first appearance of this system is not known. Some writers declare that Adam was the first adept; others, that the "sons of God," spoken of in the sixth chapter of Genesis, who took wives of the daughters of men, communicated to them the knowledge of the stange mysteries of the created world. Moses and Solomon are also assigned the first rank in the knowledge of Hermetic learning - the former, because he has learned "all the wisdom of the Egyptians;" and the other, as being the wisest of men, and able, by his mystic seal and pass-word, to command spirits. We find expressions in ancient writers indicating the existence of such science. "Its cradle," says Olaus Borrichius, "is to be sought in the most distant times." Clement of Alexandria makes mention of it. Democritus of Abdera was also a Hermetic philosopher. But it is hardly necessary to quote at greater length.

Under the old title of *magic*, a Persian term signifying knowledge, was included every science, natural or metaphysical, which was cultivated. The sacerdotal and learned class were styled magians or magicians. We find them also called Chaldeans. The patriarch Abraham, it will be remembered, was said to be a Chaldean or Casdean; and according to Josephus, he taught mathematics, or esoteric knowledge in Egypt. Astral literature was also cultivated as a part of the ancient learning: and the magian was probably an astrologer also.

Alchemy, however, can hardly be regarded as a part of the old learning of the Magians and Chaldeans. It seems rather to have succeeded to their inheritance. William Godwin, the author of the celebrated treatise on "Political Justice," and father of the late Mrs. Shelley, has given an outline of its earlier history.

"Among the different pursuits," says he, "which engaged the curiosity of active minds in these unenlightened ages, was that of the transmutation of the ordinary metals into gold and silver. This art, though not properly of necromantic nature, was, however, elevated by its professors, by means of an imaginary connection between it and astrology, and even between it and an intercourse with invisible spirits. They believed that their investigations could not be successfully prosecuted but under favorable aspects of the planets, and that it was even indispensable to them to obtain supernatural aid." "The first authentic record on this subject is an edict of Dioclesian, about three hundred years after Christ, ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might, without distinction, be consigned to the flames. This edict, however, necessarily presumes a certain antiquity to the pursuit; and fabulous history has recorded Solomon, Pythagoras and Hermes among its distinguished votaries.*

"From this period the study seems to have slept till it was revived among the Arabians, after a lapse of five or six hundred years. It is well known, however, how eagerly it was cultivated in various countries of the world after it was divulged by Geber. Men of the most wonderful talents devoted their lives to the investigation, and in multipled instances the discovery was said to have been accomplished."

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* The study of alchemy, whatever it was, was even more universal than the several writers upon it appear to have known, and was always the auxiliary, if not identical, with the

occult sciences of magic, necromancy and astrology, probably from the same fact that they were originally but forms of a spiritualism which was generally extant in all ages of human history. In October, 1868, at the meeting of the Oriental Society, at New Haven, Connecticut, Rev. William A.P. Martin, of Peking, read a paper on the "Study of Alchemy in China." After tracing briefly the connection between alchemy and chemistry, the paper proceeded to its main object, namely, to demonstrate that the origin of European alchemy was to be sought in China. In support of this view the following considerations were adduced, and illustrated by citations from Chinese and other works:

1. The study of alchemy had been in full vigor in China for at least six centuries before it made its appearance in Europe. It did not appear in Europe until the fourth century, when intercourse with the far East had become somewhat frequent. It appeared first at Byzantium and Alexandria, where the commerce of the East chiefly centered, and was subsequently revived in Europe by the Saracenus, whose most famous school of alchemy was at Bagdad, where intercourse with Eastern Asia was frequent.

2. The objects of pursuit in both schools were identical, and in either case twofold - immortality and gold. In Europe the former was the less prominent, because the people, being in possession of Christianity, had a vivid faith in a future life to satisfy their longings on that head.

3. In either school there were two elixirs, the greater and the less, and the properties ascribed to them closely correspond.

4. The principles underlying both systems are identical - the composite nature of the metas *[sic]* and their vegetation from a seminal germ. Indeed, the characters *tsing* for the germ, and *t'an* for the matrix, which constantly occur in the writings of Chinese alchemists, might be taken for the translation of terms in the vocabulary of the Western school, if their higher antiquity did not forbid the hypothesis.

5. The ends in view being the same, the means by which they were pursued were nearly identical - mercury and lead being as conspicuous in the laboratories of the East as mercury and sulphur were in those of the West. It is of less significance to add that many other substances were common to both schools than to note the remarkable coincidence that in Chinese, as in European alchemy, the names of the two principal reagents are used in a mystical sense.

6. Both schools, or at least individuals in both schools held the doctrine of a cycle of changes, in the course of which the precious metals revert to their base elements.

7. Both are closely interwoven with astrology.

8. Both led to the practice of magical arts and unbounded charlatanism.

9. Both deal, in language of equal extravagance and the style of European alchemists, so unlike the sobriety of thought characteristic of the Western mind, would, if considered alone, give us no very uncertain indication of its origin in the fervid fancy of the Orient.

Two noticeable circumstances are indicated in this brief sketch: that alchemy had pretensions to a great antiquity, and that it was to be traced to those countries where the new Platonic philosophy had flourished. Added to these is the remarkable fact, that the students in alchemy professed to be disciples of the same great masters, of Apollonius, Plotinus, Porphyry and Iamblichus, and to believe the same doctrines. As the mythical

personage, Hermes,* "the three times greatest," whom we suppose, from his Egyptian name *Thoth* (an assembly), to be but the embodiment of the collective voice of the sacerdotal caste of Egypt, is regarded by alchemists to be one of their original teachers, it requires no great stretch of imagination to presume that there was a close relationship between the two, and perhaps an actual identity. Certain is it that the mystic, the philosopher, the so-called magician, the astrologist and the alchemist, during the middle ages, appear to have occupied the same field of thought, to have held very similar opinions, and to have employed a form of speech very similar, although differing in technology.

Snidas, in his Lexicon, thus expounds the Golden Fleece:" $\Delta\varepsilon\alpha\tau$ (*deras*) - the golden fleece, which Jason and the Argonants, after a voyage through the Black Sea to Colchis, took, together with Medea, daughter of Aetes, the King. But this is not what the poets represent, but a treatise written on skins ($\delta\varepsilon\delta\mu\alpha\sigma\iota$), teaching how gold might be prepared by chemistry. Probably it is called golden by those who lived at that time, on account of its great importance."

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* Hermes Trismegistus is the celebrated personage of Egyptian and Phoenician story, to whom is attributed the preservation of the remains of the old religion. Several treatises are imputed to him, among them the Smaragdine Tablet, which Avicenna declares was taken from his dead body at Hebron, by Sarah, the wife the of the Patriarch Abraham. The following is a translation:

1. I speak not fictitious things, but what is true and most certain.
2. What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing.
3. As all things are produced by the mediation of one being, so all things were produced from this one thing by adaptation.
4. Its father is the Sun; its mother is the moon.
5. It is the cause of all perfection throughout the whole earth.
6. Its power is perfect if it is changed into earth.
7. Separate the earth from the fire, the subtile from the gross, acting prudently and with judgment.
8. Ascend with the greatest sagacity from the earth to heaven, and then descend again to earth, and unite together the power of all things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly away from you.
9. This thing has more fortitude than fortitude itself, because it will overcome every subtile thing and penetrate every solid thing.
10. By it the world was formed.
11. Hence proceed wonderful things, which in this manner were established.
12. For this reason, I am called Hermes the thrice greatest, because I possess those parts of the philosophy of the whole world.
13. What I had to say about the operation of the Sun is completed.

The Three Alchemic Agents

The agents sought for and praised by all true alchemists were three, namely: first,

the Philosopher's Stone, by which metals were said to be transmuted; second, the Alcahest, or universal solvent; and third, the *Elixir Vitae*, by which human life was capable of being prolonged indefinitely.

The possibility of reducing the elements to their primal form, as they are supposed to have existed in the igneous mass from which the earth-crust is believed to have been formed, is not considered by physicists to be so absurd an idea as has been intimated. There is a relationship between metals often so close as to indicate an original identity. Persons called alchemists may, therefore, have devoted their energies to investigations into these matters as Lavoisier, Davy, Farady, and others of our day have explained the mysteries of chemistry.

But Alchemy, we apprehend, was a different affair; its professors and adepts only employed the peculiar dialect or "jargon" as a species of figurative language, to cover an esoteric meaning of a far different character. The philosopher's stone, the alcahest and the elixir were names of one and the same thing, and were supposed to accomplish an identical operation. Baptista Porta, in his treatise on Natural Magic, declares as much: "I do not promise any golden mountains, nor yet that philosopher's stone which the world hath so great an opinion of, which hath been bragged of in so many ages and happily attained unto by some; neither yet do I promise here that golden liquor, whereof if any man do drink, it is supposed that it will render him immortal. But it is a mere dream;* for, since the world is mutable and subject to alterations, therefore whatsoever the world produceth is subject to destruction."

Such was the real belief of all genuine alchemists.

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* The *Memoire Historiques*, printed in 1687, contain the following tale: "In the year 1681, a stranger, who called himself Signor Gauldi, went to reside in Venice, and there attracted attention by his apparently universal knowledge, his beautiful and valuable collection of paintings, and the singular circumstance that he was never known to write or receive a letter, to desire credit, or to make use of notes or bills in exchange. He paid for everything in ready money, and lived in a very respectable style. A nobleman, who was a remarkable good judge of pictures, applied for permission to see the collection of Signor Gauldi, which request was at once complied with. Over the door hung a portrait of Gauldi himself. The nobleman remarked:

"'This Picture is a portrait of yourself.'

Gauldi bowed assent.

"'You look, sir, to be no more than fifty; but I know that painting to be by the hand of Titian, who has been dead one hundred and thirty years. How is this possible?'

"'It is not easy to know all things that are possible;' replied Gauldi, 'but there is certainly no crime in the fact that I am like a picture by the hand of Titian.'

"The nobleman forebore to speak more on the subject; but afterward, mentioning the circumstance to several of his acquaintances, they determined to examine the picture the next day. Before they could put their design into execution, Signor Gauldi had removed to Vienna."

The reason for the employment of a peculiar mystic form of speech was the great

peril which was incurred for religious dissent. Learned men, generally, who were imprudent in the expression of their convictions, were punished during the middle ages, as in the case of Galileo, Copernicus and numerous others. They were all classed by the ignorant, among dealers in the "black art," having intercourse with spirits and demons; and were, as occasion served, burned at the stake, broken on the wheel, or disjointed on the rack, for disregarding the current belief and endeavoring to instruct the common people. Like the *nahash* or serpent of Eden, for showing men how to be as the *Aleim*, they were "cursed above all cattle," and doomed to "eat dust" - suffer abuse - all the days of their life; because, in the language of Goethe,

"Out of their heart's pulses they needs must gabble,
And show their thoughts and feelings to the rabble."

Hence Irenaeus Philaletha Cosmopolita, an English alchemist, or Hermetic writer, in his book published in 1659, makes the following allusion to persecutions:

"Many who are strangers to the art believe that if they should enjoy it, they would do such and such things; so also even we did formerly believe, but being grown more wary, by the hazard we have run, we have chosen a more secret method. For whosoever hath escaped imminent peril of his life, he will become more wise for the time to come."

It was very likely, when a man, for differing in religious faith, was branded as an infidel and punished as an outlaw; when scientific knowledge was stigmatized as witchcraft, that men cultivating ideas out of the common order would invent a dialect of symbols and passwords by which to communicate with one another, and yet remain unknown by their blood-thirsty adversaries. Besides, there was another reason, the one adopted by the psalmist, who "opened his mouth in a parable and uttered dark sayings of old," and imitated by Jesus. Geber, the Arabian, thus discloses it:

"If we have concealed anything, ye sons of learning, wonder not; for we have not concealed it from you, but have delivered it in such language as that it may be hid from evil men, and that the unjust and vile might not know it. But, ye sons of truth, search and you shall find this most excellent gift of God, which he has reserved for you. Ye sons of folly, impiety and profanity, avoid you the seeking after this knowledge; it will be destructive to you, and precipitate you into contempt and misery."

Alchemy, therefore, we believe to have been a spiritual philosophy, and not a physical science. The wonderful transmutation of baser metals into gold was a figurative expression of the transformation of man from his natural evils and infirmities into a regenerate condition, a partaker of the divine nature. The philosopher's stone is well enough indicated by Aristotle, in his address to Alexander: "It is no stone; it is in every man and in every place, and at all seasons, and is called the *end* of all philosophers." The alcahest is but the *al-geist*, or divine spirit, which removes every grosser nature, that its holier principles may be removed. The *elixir vitae* is accordingly the water of life, which is, to borrow the language of Godwin, "a universal medicine, having the quality of renewing the youth of man, and causing him to live forever."

Doctor Kopp, of Germany, who published a "History of Chemistry" a quarter of a century ago, after alluding to alchemy in its peculiar character of precursor to that science, made use of this significant expression, which the Pythagorean and Platonist will instantly comprehend: "If by the world is understood the *microcosm* which man represents, the

interpretation will be easy of the writings of alchemists."

The Hindu story relates that Chrisna commanded his foster-mother to look into his mouth. She did so, and beheld there the whole universe. This was a figure of speech, indicating that in man the microcosm, or little world, is mirrored all things pertaining to the entire creation. The alchemist denominated the philosopher's stone microcosmos, and Weidenfield declares as follows: "The Most High God hath made us partakers of all the blessings contained in the greater world, for which reason man is called microcosm; for it has been revealed to us by divine inspiration, that the virtues and potencies of all things animal, vegetable and mineral, are in man."

Irenaeus Philaletha declares: "Our stone is the representative of the great world (or macrocosm), and hath the virtues of that great fabric, comprised or collected in this little system. In it there is a virtue magnetical, attractive of its like in the whole world. It is a celestial virtue, expounded universally in the whole creation, but epitomized in this small map or abridgment."

In a book; purporting to be a translation of the writings of Alipili, the following passage occurs:

"He that hath the knowledge of the microcosm, cannot long be ignorant of the knowledge of the macrocosm. This is that which the Egyptian industrious searchers of nature so often said and loudly proclaimed, that every one should know himself. This speech, their dull disciples, the Greeks, took in a moral sense, and in ignorance affixed it to their temples. But I admonish thee, whosoever thou art, that desirest to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. He who desires the first place among the students of nature, will nowhere find a greater or better field of study than himself. Therefore, will I here follow the example of the Egyptians, and from my whole heart, and certain true experience proved by me, speak to my neighbor in the words of the Egyptians, and with a loud voice do now proclaim: Oh, man, know thyself; for in thee is hidden the treasure of treasures."

Cornelius Agrippa, perhaps the most generally known of the magicians and alchemists, carries this idea further, and says:

"There is one thing by God created, the subject of all wonderfulness in earth and in heaven; it is actually animal, vegetable and mineral; found everywhere, known by few, by none expressed by his proper name, but hid in numbers, figures and riddles, without which neither alchemy nor natural magic can attain their perfect end."

George Ripley, a monk, who wrote of alchemy, thus explains the philosopher's stone:

"For as of one mass was made all thing,
Right so must it in our practice be;
All our sects of one image must spring;
In philosophers' books, therefore, who wishes may see,
Our stone is called the less-world, one and three."

In a dialogue published in the *Alchemist's Enchiridion*, in 1672, the matter is made more distinct:

"Now, in this discourse I will manifest to thee the natural condition of the stone of the philosophers, appareled with a triple garment, even this stone of riches and charity, the

strong relief from languishment, in which is contained every secret; being a divine mystery and gift of God, than which there is nothing in this world more sublime. Therefore, diligently observe what I say, namely that 'tis appareled with a triple garment, that is to say, with a body, soul and spirit."

Moses, the great Hebrew law-giver, differed not widely from these mystics when he enunciated: "The word, or ineffable Name, is not in heaven nor behond the sea, that thou shouldst send messengers to seek it; it is very nigh thee, in thy mouth and in thy heart."

The peculiar diction of the alchemical writers occasioned much of the general misunderstanding of their teachings. They treated of salt, sulphur, mercury, lead, antimony, and the transmutation of metals; and probably large number of persons, not comprehending them aright, attempted to follow out their instructions literally, in quest of a fortune by the production of gold. Paracelsus, who does not seem to be well comprehended by contemporaries or posterity, declaring himself a student of alchemy, ventured to employ the substance named to cure diseases. But it is plain that alchemists themselves did not regard the knowledge of the material substances as a part of their science. Espagnet declares as follows: "A studious tyro of a quick wit, constant mind, inflamed with the love of philosophy, of a pure heart, perfect in morals, mightily devoted to God - even though ignorant of practical chemistry, may with confidence enter the highway of nature, and peruse the books of the best philosophers."

Irenaeus Philaletha also remarks: "In the world our writings shall prove as a curious-edged knife; to some they shall carve out dainties, but to others they shall only serve to cut their fingers: yet we are not to be blamed, for we do seriously admonish all who shall attempt this work that they undertaketh the highest piece of philosophy in Nature; and though we write in English, yet our matter will be hard as Greek to some, who will think, nevertheless, that they understand as well, when they misconstrue our meaning most perversely; for is it imaginable that they who are fools in nature should be wise in books, which are testimonies unto Nature?"

Espagnet also gives this caution: "Let a lover of truth make use of but a few authors, but of best note and experienced truth; let him suspect things that are quickly understood, especially in mystical names and secret operations; for truth lies hid in obscurity; nor do philosophers ever write more deceitfully than when plainly, nor ever more truly than when obscurely."

Roger Bacon, in his *Treatise on the Admirable Force of Art and Nature*, devotes the first part of his work to natural facts. He gives us hints of gunpowder, and predicts the use of steam as a propelling power. The hydraulic press, the diving bell and kaleidoscope are all described; and he foretells the making of "instruments to fly withal, so that one sitting in the midst of the instrument and turning about an engine by which the wings, being artificially composed, may beat the air after the manner of a flying bird." He then defends himself and other alchemists for using secret writing. "The cause of this concealment among all wise men is the contempt and neglect of the secrets of wisdom by the vulgar sort, who know not how to use those things that are most excellent, or if they do conceive any worthy thing, it is altogether by chance and fortune, and they do exceedingly abuse their knowledge, to the great damage and hurt of many men, yea, even of whole societies; so that he is worse than mad that publisheth any secret, unless he conceal it from the multitude, and in such wise deliver it that even the studious and learned shall hardly understand it." "Some have hidden their secrets by their modes of writing; as namely, by

consonants only: so that no man can read them unless he knows the signification of the words; and this is usual among the Jews, Chaldeans, Syrians and Arabians, yea, and the Grecians too; and, therefore, there is great concealing with them, but especially with the Jews."

The elixir was supposed, according the Hermetic belief, to have not so much the power of transmuting specifically base metals into gold and silver, as the power generally of bringing to its highest perfection any substance to which it was applied; indeed, the philosopher's stone was itself the universal medicine - the *all-geist* or all-pervading spirit. Ashmole says:

"Unless the medicine be qualified as it ought, it is death to taste the least atom of it, because its nature is so highly vigorous and strong above that of man; for if its least parts are able to strike so fiercely and thoroughly into the body of a base and corrupt metal as to tinge and convert it into so high a degree as perfect gold, how less able is the body of man to resist such a force when its greatest strength is far inferior to the weakest metal? I do believe that many philosophers, having a desire to enjoy perfect health, have destroyed themselves in attempting to take the medicine inwardly ere they knew the true use thereof, or how to qualify it to be received by the nature of man without destruction."

The Conclusion

The problem of alchemy, therefore, was, but in another form, the riddle of the Sphinx; and the answer is the same: "That which hath been is that which shall be; and that which hath been is named already - and it is known that it is man." The real mystery, most familiar and at the same time most unfamiliar to every man, into which he must be initiated or perish as an atheist, is himself. For him is the elixir of life, to quaff which before the discovery of the philosopher's stone, is to drink the beverage of death, while it confers on the adept and the *epopt* the true immortality. He may know truth as it really is - $\Lambda\lambda\eta\tau\varepsilon\iota\alpha$, the breath of God.

This is the alcahest which dissolves all things.

There have doubtless been charlatans who pretended to be alchemists, as there have been impostors professing the gift of prophecy, and quacks claiming knowledge beyond others of the healing art; but that is not superior ken which therefore declares all physicians, sages and gifted men to be but quacks and mountebanks. In the end, Wisdom is justified of her children.

History

Henry Steel Olcott

The death of Colonel Henry S. Olcott at Adyar, Madras, on the 17th of January last, removes the last of the original Theosophical Circle. His vital forces had evidently been failing for several months; and a fall received on the steamer when returning from America compelled him to remain in a hospital at Genoa. He recovered sufficiently to make his way

by slow stages to India. His death is attributed to exhausted vital force.

My own acquaintance began with Colonel Olcott in 1877. I was alone at home one afternoon in the early autumn when he was announced. He recognized me at once, but I had no recollection of him. I had been for thirteen years on the staff of *The Evening Post*, while he had been in the service of the Government, and part of his duties brought him into peculiar relations with some of the managers. Probably he saw and conversed with me. It was not my habit to exhibit my beliefs on subjects beyond our common life, and he hardly expected to find me familiar with such matters. He soon told his errand. Mr. J. W. Bouton, the bookseller, had referred him to me to examine the manuscript of Mme. Blavatsky. I had barely heard of her before, and had been told of a Theosophical Society in New York, but had been too busy to give the matter further attention. It seemed curious that Mr. Bouton should send him to me in such a way. I had edited four treatises which he had published, and visited him several times during the season. He had just sailed for England, and I went to New York on the morning that he left, to wish him the *bon voyage*. But not a word had he said of Col. Olcott or Madame Blavatsky. He often seemed to me to do business in a somewhat erratic manner, though I found him always mindful of the main chance.

At his pressing invitation, I visited Col. Olcott's abode on 47th street. There he introduced me to Madame Blavatsky. As they have taken a wide though good-natured liberty in describing me, I will recount some of the impressions which I received. Mme. B. was portly, large-chested, broad of abdomen - in short, what I conceive to be a Tartar figure. Her hair was golden like that of the goddess Aphrodite, her head large, the brow full, and other features well filled out. She knew well how to adapt her conversation to every one's humor, but she did not scruple to denounce, or to speak contemptuously to individuals. No man was more devoted or considerate of her than Col. Olcott, who executed faithfully her every wish, yet she would sometimes lash him, calling him "flapdoodle" and deriding his acts. He smarted severely; that I could see, yet he did not resent it as most persons would. He was respectful to her always.

When he first introduced me to her he spoke as if he thought that I was to enjoy a grand privilege. He treasured her utterances and treated them as a prophet would receive revelations.

To myself, Mme. Blavatsky was always courteous and even deferential. At times the maid was commanded to turn off all callers; but no sooner was my voice heard, than I was admitted. Among those resolutely excluded was the late Professor Joseph R. Buchanan. I know not why. Prof. Buchanan had hobbies and philosophic views of his own, and perhaps did not brook contradiction. Leaders are almost always adversaries, even when in the same field, and my own experience has led me to keep free of the "Boss." Mme. Blavatsky was widely intelligent; she could converse upon almost any subject freely. At her instance Col. Olcott did me a service for which I had abundant cause to be grateful.

He brought me the manuscript to read and report upon. Regarding it as a matter of honor, I acted with no regard to the wishes of the writer, but solely to the pecuniary interest of the publisher. I thought it too long for a single volume, and sometimes unnecessarily verbose. I reported this, adding that there was material for revolution in the work. The next that I heard of it was that Mr. Bouton handed the sheets to me and asked me to cut it down all that it would bear. This I did as I best could judge, careful to remove no expression or sentiment of the author, or to mar the congruity of the work. It was my purpose to reduce the manuscript to the dimensions of a single volume. Mme. B. accepted my effort with a

good grace. All that I had discarded, some two hundred pages of manuscript, she said was "flapdoodle." But after Mr. Bouton undertook the publication, she added enough to make two volumes. But I have no cause to find fault. My vanity was appeased. She procured such essays and papers of mine as were obtainable and used what she found suitable, giving me abundant credit. Mr. Bouton, however, took pains to provide for himself. He gave me nothing for what I did, and took out the copyright in his own name, refusing every proposition for its purchase. I have suggested to several Theosophists to purchase the plates, but they replied that they are too much battered to be desirable. But, more probably, the finances are too low; besides sects and parties in the second generation often differ widely from what they had been at first.

The original Theosophical Society had been organized in 1875, with the following officers: President, Henry S. Olcott; Vice-Presidents, Dr. Seth Pancoast of Philadelphia, George H. Felt; Recording Secretary, John S. Cobb; Corresponding Secretary, Helene P. Blavatsky; Treasurer, Henry S. Newton; Librarian, Charles Sotheran; Councillors, Rev. J. H. Wiggin, Wm. H. Britton, Richard B. Westbrook, C. E. Simnas, H. D. Monachesi; Counsel, W. Q. Judge.

There are several significant facts connected with this organization. I have heard the members given as two hundred and fifty. Many of them had been avowed Spiritualists, and the foremost desire seemed to be the acquiring of power to control the elements. Mr. Newton was a leading spiritualist, and soon became unfriendly to the organization. Others followed, till the number became only a handful. Mrs. Britton, also a spiritualist, gave up her connection and published a volume of her own which was regarded as in violation of the pledges. Dr. Pancoast prepared a manuscript but died before publishing. So, when I became acquainted with the party, the most of them had returned to their former relations.

One thing occurred which both brought the society into notice, and proved the starting point of another movement. Baron de Palm, an impoverished nobleman of Germany, had affiliated with the Theosophists. He was in low health. Col. Olcott gave him kind attention, and he in return bequeathed his belongings, with the condition that his body should be cremated. Dr. Le Moyne, an old-time abolitionist and candidate for vice-president, had built a crematory furnace at Washington, in Western Pennsylvania, and thither in early winter the body was taken. Col. Olcott had been a "newspaper man," and took pains that the matter should be duly published. He was always conscious that printer's ink was serviceable, and that it was better to be criticized and even made sport of than not to be noticed at all.

In due time Mme Blavatsky's work was published, and at Mr. Bouton's suggestion it was named "Isis Unveiled." That season she seemed to be collecting herself for a change. The rooms on 47th street were gayer than ever. That autumn the trees in the woods exhibited more variagated colors in the leafage than has since been the case, and the woman who kept their place in order constructed some characteristic devices with the leaves. The eastern side of the dining room was decorated with the double triangle or six-pointed star, and there was a long array of tropical animals, the tiger, elephant, and other creatures, and likewise a man, all were represented in solemn procession. I have seen this several times described, and the writers drew somewhat upon their imagination. When the establishment was broken up, I carried these away and placed them in the hall-way beside my bed-chamber. The wind played sad havoc with the leaves. Years afterward I presented it to Miss C. G. Hancock, a cousin, in Sacramento, and she presented it to

Theosophists in San Francisco.

That fall, Madame Blavatsky announced that "the Brothers" had directed her to remove the Theosophical Society to India. I had repeatedly advised her to write of the arcane and superhuman acts of these personages, but she always professed to be not permitted. The place in 47th street was dismantled, and a short time later, not far from New Year's day, the group were under way.

Up to the inception of the Theosophical Society, Col. Olcott had been known as a spiritualist. He had lectured, he had written books about what he had seen. In this capacity he first met with Madame Blavatsky in Vermont, and she certainly had been familiar with spiritualists. Judge Edmonds, who stood high in that department, greatly admired her mediumistic powers.

Setting sail from New York, December 17th, 1878, Col. Olcott and his party arrived at Bombay, February 18th, 1879. Here they established themselves, and in October the first number of *The Theosophist* was issued. It purported in its title to be "a monthly journal devoted to Oriental Philosophy, Art, literature, and Occultism: Embracing Mesmerism, Spiritualism and Other Secret Sciences." It also announced that the Society was in alliance with the Indian Arya Samaj, headed by the pandit Dayanand Saraswati, and with the Buddhists of Ceylon. Col. Olcott possessed rare ability as an organizer, and branch societies soon began to be formed in various parts of the world. Many Hindus of rank also became identified with them. But a year or more afterward the Pandit refused longer to approve the Society, and it continued after that to work solely on its own lines. Four years later the headquarters were removed to Adyar in the Presidency of Madras, and have remained there ever since.

About this time the movement was assailed by various adversaries, apparently resolved to destroy or perish in the attempt. The Rev. Joseph Cook, always spoiling for a fight, began. The Coulombs followed. Rev. Moncure Conway also visited the place and gave his account. It fell upon Col. Olcott to conduct the movement and especially to champion Mme. Blavatsky. This he did with a zeal and positiveness inspired by his extraordinary devotion and confidence in her.

In 1884 both Col. Olcott and Mme. Blavatsky visited London, accompanied by several Hindu scholars of distinction. Here they were visited by Mr. Gladstone, Prof. Crookes, Alfred Russel Wallace, Lord Rayleigh, Professor Sidgwick.

The Society for Psychic Research appointed a committee to go to Adyar and investigate the charges of trickery made by the couple against Mme. Blavatsky. Professor Hodgson made a report stating that she had in concert with the Coulombs produced fraudulent phenomena. Col. Olcott promptly came to her defense and showed himself not only sincere in his convictions, but a man hard to overcome. The Theosophical Society did not suffer from this assault. Mme. Blavatsky's health was broken, and she spent her time thenceforth mostly in Europe in endeavors for its restoration. She died in London in 1891. The management of the Society devolved upon Col. Olcott. It proved a rugged duty. A controversy arose with Mr. William Q. Judge, who had resuscitated the movement in New York, and it resulted in the separation of a large part of the Societies in America and their reorganization as a separate body, with Mr. Judge as the leader. His death was followed by a further division, and the new movement fell under the lead of Mrs. Katherine Tingley, now of Point Loma, San Diego County, California.

Col. Olcott continued to direct the Society at Adyar, and the various branches

affiliated with it. He traveled much, and every where made friends. His unselfishness astonished every one. A disciple in Australia having made him heir, he repaired to the place, and surrendered the estate. He was a philanthropist and strove to benefit the people of Southern India and Ceylon. He founded schools and colleges which have rendered services of untold value. His affection for India was evinced by his passionate desire to get back there before be died. He had lived there thirty years; a great religious movement had come forth under his hand; and however it may culminate, its past history is one to do him honor.

The last time that I saw him he delivered an address at the Scottish Rite Hall in New York. I rode with him to Orange and he appointed a time for an interview; but he went west instead.

Of rumored wonderful phenomena, I never saw any that he had anything to do with. I am willing to believe much, but I dread being humbugged. He was rather fond of using expressions to signify superior communication, but I always kept close to "hard pan." I do not mean to intimate that they ever dealt with any hocus-pocus, and I hardly think that they did. Every thing that I ever saw was rational, inside the bounds of common sense, and they were persons, as every body knows, of superior intelligence.

Col. Olcott was a native of Orange, New Jersey, and a brother of his has been prominent many years in business and political matters. He has also other kindred there. He was born August 3, 1832, and was a somewhat precocious student. He had superior qualifications for business, was of inflexible probity, and if he had devoted himself to the acquiring of wealth, he might have realized a fortune. Whether he chose the more excellent part, others must judge. He followed his convictions, and devoted himself to the resuscitation of the "Wisdom Religion." The results are by no means discreditable. The professed Theosophists number at least fifteen thousand, scattered, however, into rival camps. But his death leaves his organization without a head. Whether it will merge with rival bodies is not probable. But it may be a question whether an equal will succeed to him. I remember him for his kindness, his suavity, his sincerity. Let those who knew him better praise him accordingly. - A. W.

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RUSKIN

By A. N. W.
(Alexander Wilder)

Born in the early part of the century, John Ruskin was of those faithful souls who have guarded the Lamp of Truth amid the rough storm of commercial upheaval, and the dead calm of international prosperity; one who has never ceased in his endeavor to induce his fellow-men to see this light, and let it illumine their work, of whatever nature or quality.

He was one of the torch bearers of the nineteenth century who has not feared to cast the light he carried into the darkest phases of our civilization, his enthusiasm has never flagged, his direct truthfulness has not faltered. Like one of the prophets of old crying to

the people to leave their idols and turn to the true god, he has ever proclaimed the highest, the best and the noblest. "There is in man," says Carlyle, "a higher than love of happiness, he can do without happiness, and instead thereof find Blessedness. Was it not to preach forth this same higher that sages and martyrs, poet and priest, in all times have spoken and suffered; bearing testimony through life and death, of the God-like that is in man, and how in the Godlike only has he strength and freedom!"

His counsel of perfection is Ruskin's gospel. "For all noble things," he says, "the time is long and the way rude. Patience and submission to the eternal laws of pain and Time, and acceptance of them as inevitable, smiling at the grief, with heart of peace accept the pain, and attend the hours; and as the husbandman in his waiting, you shall see first the blade, and then the ear, and then the laughing of the valleys. But refuse the law and seek to do your work in your own time and you shall have no harvest."

"A great idealist never can be egotistic," says Ruskin, "the whole of his power depends upon his losing his sight and feeling of his own existence, and becoming a mere witness and mirror of truth, and scribe of visions, always passive in sight, passive in utterance, lamenting continually that he cannot completely reflect, nor clearly utter all he has seen." Again he writes, "I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own powers, or hesitation of speaking his opinions; but a right understanding of the revelation between what he can do and say and the rest of the world's doings and sayings." Such men have "a curious under-sense of powerlessness, feeling that greatness is not in them, but through them, that they could not do or be anything else than God made them; and they see something divine and god-made in every other man they meet, and are endlessly, foolishly, incredibly merciful."

John Ruskin was born in 1819; he spent most of his childhood at Herne Hill, where his father, a prosperous wine merchant, had purchased a house. Recounting some of the advantages of his childish education he says: "Best and truest of all blessings I had been taught the perfect meaning of peace, in thought, act, and word." Never, he says, had he heard his father's or mother's voice raised in any question with each other, nor seen an angry, or even a slightly hurt, or offended glance in the eyes of either; never heard or saw a servant scolded, nor saw any disorder in household matters, nor had he any idea of anxiety. In this way was preserved to him what he calls, "This priceless gift of peace." He also received a perfect understanding of the nature of obedience and faith, he learned to obey every word of father and mother, simply as a ship her helm. Nothing was promised that was not given, nothing ever threatened that was not inflicted, and nothing told that was not true. "Peace, obedience, faith, these three for chief good, next to these the habit of fixed attention, with both eyes and mind, - this being the main practical facility of my life, but," he goes on to say, "I had nothing to love."

This want of love was deeply felt. He pathetically relates that his parents were to him "in a sort, visible powers of nature, no more loved than the sun and moon." So this little being spent an isolated childhood, though so carefully trained and anxiously watched. Still he was happy, living in a world of his own creation. Anne Richie (Thackeray's daughter), writing of the childhood of Ruskin, says: "Almost every child has some natural glamour and instinct of its own, by which the glare of life is softened, and the first steep ways garlanded, and eased, and charmed. We call those men poets who retain this divine faculty all their lives, and who are able to continue looking at the world with the clear gaze of childhood. Such a poet was Ruskin if ever man was one."

Ruskin was entered at Christ Church, Oxford in 1837, his parents having set their hearts on his going into the church, but though that was not to be, he has ever been a teacher, and a preacher of the church not built with hands. The great Universal Brotherhood of men acknowledge him as one of the teachers who have been sent by those who know, for he has ever upheld truth, and declaimed against falseness. Ruskin describes the first sermon he ever preached, he remembers himself as a very little boy, thumping on a red cushion before him, saying, "People be good!" This has been his theme ever since. After taking his degree at Oxford, he began to ask himself what his work in the world was to be. What should he do so as to be of the greatest help to his fellowmen? and soon after this, on publishing the first volume of *Modern Painters*, he seemed to feel where his power lay, and to understand the message he had to deliver. It is the right-understanding of the work he has to do, that often constitutes the success or failure of the worker. Speaking of his time he says, "I must get on to the days of opening sight, and effective labor, and to the scenes of noble education which all men who keep their hearts open receive to the end of their days. That he has kept this open heart all through his life, is very apparent, as one perceives how his earlier ideas and criticisms are modified, and often altered for broader, wider views of life and art.

Writing of *Modern Painters*, he says, the second volume was not meant to be in "the least like what it is." Going to Italy to revise his first impressions of art, he found much to see that had before escaped him, and much that he had already seen that was viewed through a different medium; his gaze was now profounder, his insight deeper. Writing of his life in Italy at this period, he says: "Serious, enthusiastic, worship and wonder and work; up at six, drawing, studying, thinking, breaking bread and drinking wine at intervals; homeward the moment the sun went down." This was the sort of life our poet and seer led while he was putting his noble thoughts into words.

It is about this period that Ruskin seems to have come under the influence of Carlyle, whom he speaks of as one of the three great masters who had helped to form his character, the others being Tinteretto and Turner, the first having died two hundred years before, while Turner was still in his prime. What Carlyle thought of Ruskin is shown by a letter he wrote to Emerson about this time. He says: "There is nothing going on among us as notable to me as these fierce lightning bolts Ruskin is copiously and desperately pouring into the black world of anarchy all around him. No other man in England that I meet has the divine rage against iniquity, falsity, and baseness, that Ruskin has, and that every man ought to have."

Ruskin's intuition and vivid imagination, when brought into combination with his capacity for work, and his great love of nature, were not to be exceeded. "An entire delight," he writes, "was in observing without being observed; if I could have been invisible all the better. I was absolutely interested in men and their ways, as I was interested in marmots, and chamois, and trout, the living habitation of the world, the grazing and nesting in it, the spiritual power of the air, the rocks, the water; to be in the midst of it, and rejoice and wonder at it; this is the root of all that I have usefully become." This extract shows his sympathy with all creatures, all that lives, from the elements up to man: all life he saw was but part of the One Life, that divine essence that throbs through the universe.

All architecture Ruskin held embodied certain stages and crises of the human evolution. "The Seven Lamps" was written to show that "certain right states of temper, and moral feeling, were the magic powers by which all good architecture, without exception, had

been produced." In the *Stones of Venice*, he endeavors to prove that the Gothic architecture of Venice sprang from, and displayed "a state of pure faith, and of domestic virtue, and that its renaissance architecture rose from a state of concealed national infidelity and domestic corruption."

Everything had for him a moral and a meaning. He loved to dwell on things as they should be, rather than as they are. "In these books of mine," he says in *Modern Painters*, "their distinctive character as essays on art is their bringing everything to a root in a human passion, or a human hope." Ruskin has many wonderful thoughts on color harmony and symbolism. In *Deucalion* we note this passage: "In these natural relations of color the human sight, in health, is joyfully sensitive, as the ear is to the harmonies of sound; but what healthy sight is you may well suppose I have not time to define, - the nervous powers of the eye being dependent on the perfect purity of the blood supplied to the brain, as well as on the entire soundness of the nervous tissue to which that blood is supplied; and how much is required through the thoughts and conduct of generations to make the new blood of our race of children, it is for your physicians to tell you when they have themselves discovered this medicinal truth, that the divine laws of the life of men cannot be learned in the pain and death of brutes."

Writing on the symbolic meaning of colors, he tells us that "Or, or gold, stands between the light and darkness as the sun who rejoiceth as a strong man to run his course, between morning and evening. Its heraldic name is Sol, and it stands for the strength and honor of all men who run their race in noble work, whose path is as a shining light. *Purpure*, or purple, is the kingly color; it is rose color darkened or saddened with blue, the color of love in noble or divine sorrow, borne by the kings whose witness is in heaven, and their labor on the earth. Its stone is Jacinth, Hyacinth and Amethyst." "You hear me tell you this positively and without hesitation," he says, "what these things mean, but mind you I tell you so after thirty years' work, and that directed wholly to the end of finding out the truth, whether it was pretty or ugly to look in the face of." He goes on to tell us that he has found that "the ultimate truth, the central truth, is always pretty, but there is a superficial truth, or halfway truth which may be very ugly, which the earnest and faithful worker has to face, and fight, and pass over the body of, feeling it to be his enemy, but which a careless-seeker may he stopped by, and a misbelieving seeker will be delighted and stay with gladly."

Of symbols he says: "It is perfectly true that every great symbol, as it has on one side a meaning of comfort, has on the other side one of terror; and if to noble persons it speaks of noble things, to ignoble persons it will as necessarily speak of ignoble things." Again he says, "Under all these heraldic symbols, as there is for thoughtful and noble persons the spiritual sense, so for thoughtless and sensual persons there is the sensual one, and can be no other. Every word has only the meaning its hearer can receive." "The symbols can only reflect to you what you have made your own mind, what you have determined for your own fate."

Ruskin has recorded that he perceived very early in life the deep sanctity of nature, from the least object to the greatest. Nature he seems to view as a great entity which caused him a feeling of intense awe mixed with delight; it was as if he recognized a vast being - a Planetary Spirit - causing an indefinable thrill, indicative of an entity beyond the normal human ken, but recognizable by one who can ascend into the higher realms of vision. "It is not in the broad and fierce manifestations of the elemental energies," he

writes; "not in the clash of the hail, or in the drift of the whirlwind, that the highest characters of the sublime are developed. God is not in the earthquake, nor in the fire, but in the still small voice."

Ruskin is one of the most eloquent writers on the beauties of nature that England has produced, and sees plainly that every form of life is simply another medium through which the divine manifests; "this life that passes through form after form," he says, "from rocks, flowers, trees, animals, culminates in man - man within whom the divine essence is able to function - and returns to God who gave it." And again he writes, "Nature worship will be found to bring with it such a sense of the presence and power of a great spirit as no mere reasoning can induce."

Some years ago Ruskin wrote an article in a current magazine on the "Nature and Authority of Miracles." In this paper he says he thinks it impossible to know what are the laws of Nature, and also impossible to determine if the laws so called by man are absolute, or if they are not amenable to other forces of which our finite intellect is not cognizant. "I know so little," he says, "and this little I know is so inexplicable, that I dare not say anything is wonderful because it is strange to me, and not wonderful because it is familiar." He implies that it is the abnormal that often gives the key to the normal, as the momentary flash of the lightning illumines the landscape. It is not the uniform forces, but the rare ones, that put us in connection with those divine powers which we know encircle us, though our corporeal eyes are not yet able to view them. Spiritual influence has ever been intermittent; in other words, the medium is not always able to transmit the light, and then occur those periods of spiritual darkness when there is no "open vision," no power to reflect the light. So Ruskin seems to say that what are called miracles, though superhuman, need not be supernatural. It is indeed true that the laws of Nature are far too vast for our interpretation; we may be quite sure that those laws, did we know them, are absolute and eternally fixed, but with our limited knowledge how can we tell what is a law, or what its limits are? When we can lay claim to true wisdom, when our intelligence is illuminated by the light of divine insight, then, perhaps, we might venture to say if the laws of nature extend to the marvels we sometimes call miracles, and if they are not the outcome of some law of which we are now ignorant.

The bond that unites us to our fellow men, "the electric chain by which we are darkly bound," is a subject of deep thought for our philosopher; in unity he perceives the strength of the race for action. He says, "The love of the human race is increased by their individual differences, and the unity of the creature made perfect by each having something to bestow, and to receive, bound to the rest by a thousand various necessities, and various gratitudes, humility in each rejoicing to admire in his fellows that which he finds not in himself, and each being, in some respect, the complement of his race." And again he says, "There is not any matter, nor any spirit, nor any creature but it is capable of a unity of some kind with other creatures. The unity of earthly creatures is their power, and their peace, the living peace of trust, and the living power of support of hands that hold each other and are still."

"It is good," says Ruskin, "to read of that kindness and humility of Saint Francis of Assisi, who spoke never to bird, or cicada, nor even to wolf, and beasts of prey, but as his brothers, and so we find are moved the minds of all good and mighty men." Ruskin, who felt this brotherhood with all that lives, was much drawn to St. Francis. He tells a story of his own life while in Rome which might be mentioned here as typical of this brotherhood.

He was in the habit of giving alms to the poor he met in the streets, and among these he was especially attracted, by his beautiful and sad expression, to a begging friar, who stood on the steps of the Pincio. This man generally received a gift from him as he passed. One day the grateful beggar endeavored to kiss the hand of his benefactor, who, drawing his hand away with sudden impulse, bent down and kissed the beggar's cheek. The next day the poor man called at Ruskin's house to offer a gift, which he said was a relic of St. Francis d'Assisi, a small portion of rough brown cloth, that had formed part of the saint's robe. Ruskin then remembered that he had once dreamed that he was a Franciscan friar, and in this way he was led to make a pilgrimage to the convent of St. Francis of Assisi, where he first saw those frescoes of Giotto, which he found more beautiful than anything that Tintoretto, whom he had so much admired, had produced.

Was it, perhaps, St. Francis himself, who, in the form of the beggar, led the master to the shrine where he found what so delighted him? At least it shows that the love of all beings, the seeing the divine shining through the lowliest of creatures brings its own reward, and whoso gives a cup of cold water to one of these little ones hears the refrain, "Ye have done it unto me." So he who has such power to penetrate into the heart of things, into the life of the crystal, nay, even that in the commonest stone, or bit of stick, he has also power to see that the divine spirit of harmony and life permeates all men.

Deucalion, which Ruskin calls "A collection of studies of lapse of waves, and life of stones," he dedicates to Proserpine and Deucalion, "because," he says, "I think it well that young students should first learn the myths of betrayal and redemption and the spirit which moved on the face of the wide first waters as taught to the heathen world, and because in this power, Proserpine and Deucalion are at least as true as Eve or Noah, and all four incomparably truer than the Darwinian theory. And in general the reader may take it for a first principle both in science and literature, that the feeblest myth is better than the strongest theory; the one recording a national impression on the imaginations of great men and unpretending multitudes; the other an unnatural exertion of the wits of little men, and half wits of impertinent multitudes."

Speaking of the tendency to burlesque everything, so prevalent in our time, Ruskin says that it is the "effervescence from the putrid instincts which fasten themselves on national sin, and are in the midst of the luxury of European capitals, the mocking levity and gloom being equally signs of the death of the soul; just as contrariwise, a passionate seriousness, and a passionate joyfulness are signs of its full life." He goes on to say, "It is to recover this stern seriousness, this pure and thrilling joy, together with perpetual sense of spiritual presence, that all true education of youth must now be directed. This seriousness, this passion, this universal religion, are the first principles, the true root of all art, as they are of all doing, and all being. Get this *vis viva* first and all great work will follow."

Ruskin defines the difference between religion and superstition in the following passage, "Superstition," he says, "is the fear of a spirit whose passions are those of a man, whose acts are the acts of a man, who is present in some places, not in others, who makes some places holy, and not others; who is kind or unkind, pleased or angry, according to the degree of attention you pay him, or praise you refuse to him; who is hostile generally to human pleasure but may be bribed by sacrifice of a part of that pleasure into permitting the rest." This, he says, "whatever form of faith it colors is the essence of superstition. And Religion is the belief in a spirit, - to whom all creatures,

times, or things are everlastingly holy, and who claims all the days we live, and all the things we are, but who claims that totally because he delights only in the delight of his creatures; and because, therefore, the one duty they owe Him, and the only service they can render Him, - is to be happy. A spirit, therefore, whose eternal benevolence cannot be angered, cannot be appeased; whose laws are everlasting, so that heaven and earth must indeed pass away if one jot of them failed; laws which attach to every wrong and every error a measured, inevitable penalty; to every rightness and prudence an assured reward; penalty of which the remittance cannot be purchased; and reward of which the promise cannot be broken."

This sounds like an exposition of the Law of Karma. Ruskin goes on to show us the effect of this true religion on Art, and the baleful influence of superstition. "Religion" he remarks, "devotes the artist, hand and mind, to the service of the Gods; superstition makes him the slave of ecclesiastic pride, or forbids his work altogether in terror or disdain. Religion perfects the form of the divine statue, superstition distorts it into ghastly grotesque. Religion contemplates the Gods as the lords of healing and life, surrounds them with glory of affectionate service, and festivity of pure human beauty. Superstition contemplates its idols as lords of death, appeases them with blood, and vows itself to them in torture and solitude. Religion proselytes by love, superstition by persecution. Religion gave granite shrine to the Egyptians, golden temple to the Jew, sculptured corridor to the Greek, pillared aisle and frescoed wall to the Christian."

Ruskin tells us that there is only one way in which we can assure good art, and that is "to enjoy it." If what is false or second rate appeals to us, we shall only get that. He says "*No great intellectual thing was ever done by great effort*, a great thing can only be done by a great man, and he does it *without* effort." Of all the greatest works we do not say, "there has been great effort," but there has been great power here. This he adds, "is not the weariness of mortality but the strength of divinity." But, he thinks the man of genius is, as a rule, more ready to work than other people, and is often so little conscious of the divinity in himself, that he is apt to ascribe his power to his work, and has said when asked how he became what he is, "If I am anything, which I much doubt, I have made myself so merely by labor." This was Newton's way of speaking of himself, and Ruskin thinks that it would be the general tone of men whose genius had been devoted to natural sciences.

Genius in art, he thinks, must be more self conscious, "It is no man's business whether he has genius or not," he continues, "work he must, whatever he is, but quietly and steadily; and the natural and unforced result of such work will be always the things God meant him to do and will be his best. No agonies nor heart rendings will enable him to do any better. If he be a great man they will be great things; if a small man, small things; but always if thus peacefully done, good and right; always if restlessly and ambitiously done, false, hollow, and despicable."

Ruskin speaks of the men who have made art their profession, and says that they are not generally happy men; the reason, he thinks, is that "they are expected, and themselves expect, to make their bread *by being clever* - not by steady or quiet work; and are therefore, for the most part, trying to be clever, and so living in an utterly false state of mind and action." What is the artist's true function? What his real work? Ruskin believes that that work is a religious one, that the artist has power to give reality to forms of faith, and truth to ancient myths and histories, by giving visible shape to them. The art of any country, he says, is the "exponent of its social and political virtues."

Speaking of the morality of art, he says, "So far from Art being immoral, little else except Art is moral; life without industry is guilt, and industry without Art is brutality; and for the words 'good,' and 'wicked,' used of men, you may almost substitute the words 'makers,' or 'destroyers.'" The true workers, he says, "redeem inch by inch the wilderness into the garden ground; by the help of their joined hands the order of all things is surely sustained, there is no hour of human existence that does not draw on toward the perfect day."

One of the most popular of Ruskin's books is "Sesame and Lilies." It is divided into two parts: "Sesame, or King's treasuries," and "Lilies, or Queen's gardens." Under the former heading he has much to say to us of books and how to read them.

He tells us of "Bread made of that old enchanted Arabic grain the *Sesame*, which opens doors; doors not of robbers, but of Kings' Treasuries." He says this food for the mind, this power we all have, of becoming conversant with the thoughts and feelings of great and divinely taught men, is given us through books. All books, he tells us, "are divisible into two classes, the books of the hour and the book of all time." "The *real* book is written when the author has something to say which he believes to be true, and useful or helpfully beautiful," and this he must say as clearly and melodiously as he can. "He would fain set it down for ever, engrave it on rock if he could; saying 'this is the best of me,' for the rest, I ate, and drank, and slept, and loved, and hated, like another, my life was as the vapor and is not; but this I saw and knew." He goes on to say that books of this kind have been written in all ages by great thinkers; that we have the choice of all these, and that life is short, - then speaking of the possibilities of this short life he says: "Will you go and gossip with your housemaid, or your stable boy, when you may talk with Queens and Kings! Do you long for the conversation, of the wise? Learn to understand it, and you shall hear it. But on no other terms; you must, in a word, love these people if you are to be among them. No ambition is of any use."

If an author is worth anything, we cannot get at his meaning all at once, for while he says what he means, he cannot say it all; the deepest thought is hidden away and given as a reward to those who seek long enough. "No book is worth anything which is not worth *much*, nor is it serviceable until it has been read and re-read and loved and loved again, and marked, so that you can refer to the passages you want in it as the soldier can seize the weapon he needs in an armory, or a housewife bring the spice she needs from her store."

Of education, Ruskin says it is not "the equalizer, but the discerner of men." So far from being instrumental for gathering riches, "the first lesson of wisdom is to disdain them and of gentleness to diffuse." He thinks it is not yet possible for all men to be gentlemen, as even under the best training some will be too selfish to refuse wealth and some too dull to desire leisure, but even that might be possible, he says, "if England truly desired her supremacy among the nations to be in kindness and in learning," and he continues, "above all, it is needful that we do this by redeeming the people from their present pain of self contempt, and by giving them rest." We ought, he says, to aim at an "ideal national life," when none of the employments shall be unhappy, or debasing in their tendency.

Speaking of the Theatre and the Museum as means of noble education, he says: "Dramatic and Didactic Art should be universally national, but the museum is only for what is eternally right and well done according to divine law and human skill; the least things are to be there, and the greatest; but all good with the goodness that makes a child cheerful

and an old man calm; the simple should go there to learn, the wise to remember." Ruskin spent some of the best years of his life in endeavoring to show the beauty and excellence of Turner's work; he then had perfect faith in the power of great truth, or beauty to prevail, and take its rightful place. But he found, or seemed to find, that his time had been wasted, and what grieved him most in this disappointment was the discovery that the most splendid genius in art might be allowed to labor and perish unknown, "that in the very fineness of this art there might be something rendering it invisible to ordinary eyes." That was the first mystery of life revealed to him.

But he goes on to tell us that the more his life disappointed him, "the more solemn and wonderful it became;" it seemed as if "the vanity of it was indeed given in vain, but that there was something behind the veil of it which was not vanity." He saw that the failure, and the success in petty things, that was worse than failure, both came from "an earnest effort to understand the whole law and meaning of existence, and to bring it to a noble end;" and he came to see that all enduring success in art, or in any occupation, comes from a solemn faith in the advancing power of human nature, however gradual; and in the promise, however dimly apprehended, that the mortal part would be swallowed up in immortality. Ruskin speaks of Turner as "a man of sympathy absolutely infinite, a sympathy so all-embracing," that he knows of "nothing comparable to it but that of Shakespeare." Contrasting Turner and Millais, he says: "They stand at opposite poles, making culminating points of art. They are among the few men who have defied all false teaching, and have, therefore, in great measure done justice to the gift with which they were entrusted." So Ruskin gives out his gospel of Love and Beauty. To him the Artist is one of the chief mediums through which this message reaches the people. The function of the true artist is to be a seeing and a feeling creature, an instrument, so sensitive, so tender, that the most evanescent expression of things visible shall not escape him, and the invisible also shall so affect his work that the soul of it shall be understood by those that look on it; his place is neither to judge nor to argue, but to gaze, to perceive both what is visible to the outer vision and that inner sight "which is the bliss of solitude."

Let us all cultivate this artistic vision and endeavor to attain to this fount of joy and beauty, that might be such a power wherewith to aid Humanity. All literature, all art, should be studied with the view of gaining power to help those who have not this knowledge. It is this power over the illiterate, the unhappy, which is in the truest sense "kingly," and this, the "only one pure kind of kingship," enables one to guide and raise others not so endowed.

All true education should be used first to obtain this kingship, this divine power over ourselves, and, through ourselves, over those around us, who need our aid. Ruskin recognizes in all his works the idea of humanity advancing through long ages to a state of perfection; and that this natural evolution can be hastened by the mutual aid of each individual, when banded together in a strong phalanx. Already those of clear vision discern signs of a change, a new influence is abroad, occult powers are working, and there seems to be a presentiment in the hearts of many that a new era is dawning, when all men will indeed be brothers.

(*Universal Brotherhood, March, 1900)*

MAETERLINCK

By A. N. W.

(Alexander Wilder)

Mysticism is a word that is associated in our mind with the name of Maurice Maeterlinck, for his writings are full of the mystery of life; he has bridged the mystic gulf of self-abandonment and brought back harmonies from that other shore - sad music, that yet has a soothing cadence, an insistent and haunting refrain of longing and expectation.

In an age of realism, when the full light of reason and science is turned on every problem, either social or mental, to be a student of the inner life, to be meditative, to be, in fact, a mystic is to merit the title of *decadent* from the ordinary critic. Max Nordau has classed some of our finest and most metaphysical thinkers as degenerates, including among them such men as Wagner, Ibsen and Maeterlinck. Nordau, writing of Maeterlinck, mentions him as "an example of utterly childish, idiotically-incoherent mysticism." Of his poems he says: "These pieces are a servile imitation of the effusions of Walt Whitman, that crazy American, to whom Maeterlinck was necessarily strongly attracted, according to the law I have repeatedly set forth, - that all deranged minds flock together." He goes on to say that Whitman was undoubtedly mad. "He is morally insane," he says, "and incapable of distinguishing between good and evil, virtue and crime; he loves the murderer and thief, the pious and the good, with equal love." This to Nordau seems "moral obtuseness, and morbid sentimentality," which, he says, frequently accompanies degeneration. Speaking of what he calls the "Richard Wagner Cult," Nordau says: "Wagner is in himself charged with a greater abundance of degeneration than all the degenerates put together."

This is the light in which mystics appear to some of our nineteenth century scientists. Nordau calls his book "An Attempt at a Really Scientific Criticism." But he does not distinguish between mental and spiritual thought, and fails to follow the worker to a sphere of action beyond the plane of our outer consciousness. Only when the veil of matter that surrounds us is pierced can we get "the right perception of existing things, the knowledge of the non-existing." What to the ordinary mind is inexplicable, is generally said to be wanting in sequence and logic, and is, we are assured, the work of degenerate brains.

But the mystic is really the seer, and the interpreter of the mystery of life that closes us in on every side and penetrates our every action and feeling. Once let the knowledge of this mystery come between you and the ordinary everyday existence, and you never again seem to be one of the thoughtless crowd that live only in the sordid life of the senses. The real truth of life ever eludes our grasp unless we make a spiritual atmosphere around us by constantly communing with the Higher Self. This great life, the divine life in the spirit, is the magic source of all illuminations. The curtain that divides us from the light at times becomes transparent, and, in moments of great spiritual exaltation, seems as if it was rent asunder, - then we know what is Truth.

Maeterlinck is deeply impressed with this sense of the unreality of our phenomenal life; he says: "Our real life is not the life we live, and we feel that our deepest, nay our most intimate, thoughts are quite apart from our selves, for we are other than our thoughts and our dreams. And it is only at special moments - it may be the merest accident - that we live our own life. Will the day ever dawn when we shall be what we are?"

Again he says: "What is there that divides us all? What is this sea of mysteries, in whose depths we have our being?"

It is this knowledge of the intangibility of being, of the mystery of existence, that makes life so full of interest; the dullest materialist must sometimes be penetrated with the consciousness of this sensation, or chilled by the awe of a presentiment of a life beyond death.

Maeterlinck calls death "The guide of our life," and says, "Life has no goal but death." But this "goal," the end of life on this plane of consciousness, is the door to the great mystery of all existence, the entrance to the greater life. Schopenhauer teaches that man is nothing but a phenomenon, and "that he is not the thing itself, is proved by the fact that death is a necessity." Emerson says: "Soul knows only soul, the web of events is the flowing robe in which she is clothed." This is also the teaching of Plotinus, who says: "If body is part of us, we are not wholly immortal; but if it is an instrument of the soul, it is necessary that being given for a certain time, it should be a thing of this kind - but soul is man himself."

Maeterlinck is evidently a Neo-Platonist, and his work often shows evidence of his study of Plotinus and others of that school. His writing sometimes reminds one of Emerson's deep intuitive touch, though his ideas are not always so crisp and firm as Emerson's, nor are they so sure of their mark, for there is occasionally in Maeterlinck a touch of uncertainty as if he was still seeking light, and could not yet see clearly. There is a sensitive and elusive beauty in his thoughts that affect one like the haunting of a forgotten melody, or the fugitive reminiscence of a dream, so delicate, so difficult to retain, are the suggested ideas. If we understand that our true life lies behind the veil, then the spiritual thought, the mystic language, appeals to us: but if, on the contrary, we live in the ordinary phenomenal existence, the mystic seems a dreamer, and his ideas visionary and deluding. Maeterlinck often suggests thoughts, as music does, that no actual words can express. The power of his dramas lies in their silent psychological action, the action of the mind. He is indeed a quietest, to him life itself is the tragedy, and the more the inner life is unfolded the more intense the interest, - "How truly wonderful," he says, "is the mere act of living."

In the old Greek tragedies action was almost lacking; all the force lies in the psychological effect, and Maeterlinck contends that the real tragedy of life is in these moments of intense emotion, when the rapid flash of thought from soul to soul reveals the mystery of gathering fate, and conveys the subtle sense of approaching joy or disaster, or, by the reverberation of keen emotion, discloses some elusive sense or memory of prior existences. These are the elements that make life so strangely interesting, so deeply tragic.

Maeterlinek commences his essay on "Silence" with these Words of Carlyle: "Silence and secrecy. Altars might be raised to them for universal worship." "It is idle," he says. "to think that by means of words any real communication can ever pass from one man to another." He goes on to say that "if at such times we do not listen to the urgent commands of silence, invisible though they be, we shall have suffered an eternal loss - for we shall have let slip the opportunity of listening to another soul, and of giving existence, be it only for an instant, to our own."

It is in silence we live all our soul-life, the true life. H.P. Blavatsky says: "Before the soul can comprehend she must to the silent speaker be united and then to the inner ear will speak the *Voice of the Silence*." In the autobiography of Madame Guyon, she dwells much on the mystery of silence, and on the power of communicating with others in silence. She says: "This speech in silence is the most noble, the most exalted, the most sublime of all

operations."

This "great empire of silence," as Carlyle calls it, in which all action has its birth, is the kingdom of the helpers of Humanity, they who carry the burdens of the world, who bear the weight of its sorrows and sins; these, Maeterlinck says, are "the salt of the earth, out of the silence they convey to us ideas that are wafted across the mystic abyss of voiceless thought. The awakening soul which has lain dormant for ages is at last struggling to arise, perturbation and unrest prevail, while around us is a strange hush of expectation, as though some mighty manifestation was expected." Maeterlinck feels this new wave of consciousness which seems to envelop humanity; he says, "the last refuges are disappearing, and men are drawing closer to each other, far above words and acts do they judge their fellows - nay, far above thought, for that which they see, though they understand it not, lies well beyond the domain of thought. And this is one of the great signs by which the spiritual periods shall be known." Further, he says: "We are watched, we are under strictest supervision, and it comes from elsewhere than the indulgent darkness of each man's conscience. Perhaps the spiritual vases are less closely sealed now than in bygone days - perhaps more power has come to the waves of the sea within us. We should live," he says, "as though we were always on the eve of the great revelation; it must needs be more beautiful, more glorious and ample, than the best of our hopes." Yet again he says: "I have only to open a shutter and see all the light of the sky, all the light of the sun; it calls for no mighty effort, the light is eager enough; we have only to call, it will never fail to obey."

It would sometimes appear as if Maeterlinck had received intuitions of past existences, although he does not distinctly say so. In the "Death of Tintagiles," these words occur: "I do not think this is the first time I have waited here, my child [on the threshold of the Queen of Death], and there are moments when one does not understand all that one remembers. I have done all this before: I do not know when." Speaking of this "Queen of Death," he writes: "She lies on the soul like the stone of a tomb, and none dares stretch out his arm. It is time that some one should dare rise. No one knows on what her power rests, and I will no longer live in the shadow of her tower."

These hints of the mystic are not to be despised, for the seer often dimly descries the light ahead, that others cannot perceive.

In the book called "Wisdom and Destiny," Maeterlinck perhaps shows a clearer perception of the universal life than appears in his earlier works. His Pantheism becomes more pronounced. The union with the higher Self being accomplished, the true man becomes conscious that he has become one with the Great Self.

This is "Universal Brotherhood," therefore, all knowledge, all sorrow, all joy becomes his own. "Before we can bring happiness to others," he declares, "we must first be happy ourselves, nor will happiness abide with us unless we confer it on others"; and again, "In the soul that is noble, Altruism must, without doubt, be always the center of gravity, but the weak soul is apt to lose itself in others, whereas it is in others that the strong soul discovers itself." Here we have the essential distinction, "there is a thing that is loftier still than to love our neighbor as ourselves: it is to love ourselves in our neighbor." "Let our one never-ceasing care be to better the love that we offer to our fellows," and then, he says, "we can count the steps we take on the highway of truth by the increase of love that comes for all that goes with us in life." He also says: "It is easier far, as a rule, to die morally, nay even physically, for others, than to learn how best we should *live* for them."

To live for others requires constant renunciation. "To forget self, to melt into the universal life, *that* gives joy. In this forgetfulness of self can we at last taste happiness: in losing all we find all. There is a courage of happiness as well as a courage of sorrow. This courage we must cultivate now, to dare to he happy, to accept our divine origin, our divine rights. We need courage to explore these unknown regions of happiness, to accept this new Gospel of Joy.

The mystic follows strange and devious ways, guided sometimes by fitful gleams of light. He gains the heights by rapid and swift ascents. Yet these paths often lead him to the edge of frightful precipices, or he may lose himself in the stony mazes at the foot of the cliffs, and so fail to reach the summit. Yet he has a sure guide within, the light in the heart; while he trusts to that he cannot go far astray.

Maeterlinck in his beautiful essays expresses for us the thoughts we often have and would give to others if we could clothe them in such significant and vivid words, but there are many to whom this mystic language does not appeal, as Maeterlinck, quoting Plotinus, says: "The discourse we hold here is not addressed to all men, but those to whom the *unseen* is the *real*, the *spiritual life* is the *only true life*." To the *elect*, the appeal of the mystic is not in vain.

(*Universal Brotherhood,* February, 1900)

Debt of Women Doctors to Eclectic Medicine *

William Leggett, former editor of the *Evening Post* (N.Y.), made the heroic utterance, "Show me a proposition to be right in principle, and I will reduce it to practice if I can." Upon this foundation we are Eclectics in medicine. We essay to "prove all things and to hold fast that which is good." We are the Protestants of medicine in this nineteenth century, and as distinguished from the Old School, we receive truth for authority and not authority for truth. The might of arbitrary authority, however enforced, whether by legislative sanction or by a narrow code, is not with us, in any moral sense, a standard of right.

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* Read before the Eclectic Medical Society of New Jersey at the seventeenth semi-annual meeting, October 30, 1890.

As Eclectics we are not desultory choosers, as the endeavor has been largely made to class us; nor did we originate after any such negative manner. Our name means what we aim to be the elect, the choice ones. And except there be an "Established Church" in medicine, of a character that the Federal Constitution does not permit in religion - except there is infallibility and immaculateness vested somewhere, as nobody knows how - there exists no truth in the assertion that Eclectics in medicine are exclusive or irregular.

It is more than half a century since schools and colleges were established in this country for the liberal instruction of students in the "American Practice of Medicine." At that time penal statutes existed in many of the States disqualifying Reformed physicians from receiving pay for their services, and making their practice a misdemeanor punishable by fine and imprisonment. Calumny and social proscription were everywhere employed against them. The reformers met all these things intrepidly, and succeeded in introducing into the medical art somewhat of a sentiment of justice, with a breadth of view and a magnanimity not before known. The iniquitous statutes of those days, at their instance, were repealed or fell into innocuous desuetude.

Originating from the American people, deriving neither dogma nor inspiration from beyond the Atlantic, making no pretension to a moldy antiquity or assuming the gossamer robe of professional sanctity, these men elaborated a new pharmacy and new therapeutic doctrine and established the New School of medicine, now denominated *Eclectic*. Ever since Thomas V. Morrow and his colleagues established the "parent college" at Cincinnati with that appellation, the medical reformers have also principally been known by the same name.

A liberal school in medicine was an innovation. To be consistent it must be fair and magnanimous in other respects. Taking broad views in therapeutics, it must be equally broad in ethics. A genuine Eclectic cannot possibly be exclusive in dogma or discipline. The Eclectic School has never been so. Instead of a code which is the horror of fair-dealing men, and the scorn of republican freemen, which even its professed adherents fail to obey or respect, the ethics of Eclecticism embody only the relations of common justice and fraternal obligation - the golden rule and the courtesy of gentlemen.

Having, like Americans, adopted a broad platform, the Eclectics speedily found it necessary to meet the question whether they would live up to it. Women asked to be instructed and welcomed to honorable place in the medical profession. Every application made to the medical colleges had been refused. Harriott K. Hunt, of Boston, had transmitted her petition, and Dr. Oliver Wendell Holmes had presented it to the overseers of Harvard Medical School, but without success. The physicians of Boston were opposed to the recognition of women in the medical profession. Various were the pretexts put forth. The wrong side of a question changes its color often, but never to white.

Elizabeth Blackwell had made application also to several medical colleges for admission as a student without success. She was accepted, first of all, at the instance of Prof. J. R. Buchanan at the Eclectic Medical Institute. Directly afterward the little medical college of Geneva, N.Y., consented to receive her. Immediately after she graduated, however, the officials of the institution adopted a resolution to admit no more women.

Thus the credit of opening the door for the instruction of women in medical science and for their admission to the medical profession in the United States, belongs to Eclectics. Every Eclectic college, with a few exceptions, has received them as students, upon a common footing with men. It sometimes has seemed as though the active participators in the Women's Rights movement have been reluctant to let this fact be known or to give any acknowledgment of the matter. Professional reformers in one specialty are very frequently fogies and conservatives in other respects. We may not, however, refer to this with bitterness. It is seldom the fortune of a human being to be endowed with a universal love of justice. A rich allotment of one virtue is generally associated with deficiency in others. After the Eclectics began the work and had graduated Lydia F. Fowler, Rebecca B.

Gleason, Clemence S. Lozier and others, the Homoeopathic colleges opened their doors, and are steadily filling every part of the country with their alumna. The most accomplished Homoeopathist of England, J. J. Garth Wilkinson, a man most worthy and noble in all respects, has spoken of this matter with the most generous appreciation.

Women have not only become physicians, but they have been cordially welcomed as members of our Eclectic medical societies. They have contributed to our literature, spoken on our platform, held office with us as president, secretary and treasurer, and it is only just to state that we have had no case to chronicle against them of lack of dignity, embezzlement of money, or even disgrace to our name by engaging in illegitimate practice. They have left that to the men, whom fashion, popular sentiment, and vice-societies screen.

Those who are in the minority for the sake of principle, should pay the price of their fidelity cheerfully. In all walks of life the majority wantonly trample down the others. The stronger prey and fatten upon the labor and substance of the weak and artless. In politics, as in war, the weaker party is virtually in the wrong and must suffer because it is the weaker. Medicine, as a vocation, is characterized by the same conditions. The more numerous party is on the alert to maltreat, oppress, and root out its rivals.

Women, in every country and in all ages of history, have been underlings. Their employments have been such as have been left for them without choice of their own, and those who have been engaged in these have been classed as socially inferior. Yet, if any of these employments have by any chance become remunerative, they are speedily regarded as reputable, and men do not scruple to take them up.

We have men to cook our food, to wash our soiled clothing, to wait on our tables, and to manufacture garments for women of fashion. Nobody seems to think it out of character. It would seem to be equally fair, as well as perfectly womanlike, for women to adopt callings which they find lucrative or attractive. At any rate, the trend of American public sentiment is steadily in that direction. Church and university have leagued to prevent this, only to fail. Harvard put forth its Professor Clarke to show that women might not study the classics, or undertake honorable remunerative employments without deterioration of stamina and virtually unsexing themselves. The Apostle Paul has also been aroused again and again from his grave to put the American women in the same category with the Magdalens of the ancient Korinthos. Yet the church, with women in the majority in its pews, is now called to meet the question of accepting them as teachers and representatives, while the colleges and universities have taken "annexes" in their hands, like the famous broom of Mrs. Partington, to protect the boys and ancients of the lecture-rooms from the threatening invasion. So much for advancement: in 1790 girls were first permitted to attend public school in Boston, and now they bear A.B., A.M., LL.D., M.D., and Esquire.

The medical bills which blotch the legislation of many States of the American Union are contemplated by their devisers as covert expedients to crowd women out from the profession. Several have been overheard to avow as much. Most of the advocates of these measures are unfriendly to women physicians. These bills have been framed in the interest and at the behest of the arrogant numerical majority to protect their preserves against others, setting justice aside and straining constitutional limitations all that they will bear; and they are aimed at women physicians as well as at Eclectics. The future of both is involved in the matter. The foes of the women are the adversaries of the Eclectics.

This impious crusade, plausible as its pretexts may seem, and apparently successful in our legislatures, can hardly accomplish its ends, except this country surrenders free government by the people. A few more contests, however, will be necessary.

A few medical journals are even now seeking to instil the notion that women physicians are a failure. The time, however, for arguing that question has passed. With medical colleges of every school for the instruction of women alone, with others open alike to women and men, and with some thousands of women engaged in the practice of medicine with fair remuneration, to declaim against them as physicians is but to beat the air. They are in the profession, and they are in it to stay.

Those of them who have cast their fortunes with the Eclectic School are rendering an act of justice to their earliest and most persistent friends. It would have been wiser, on many accounts, if the great body of them had done so. We sustained their humble endeavors, and have the right now to their influence. If they had, as a body, identified themselves with us, the cause of the two thus united would have been invincible to crush the hostile endeavors which for twenty years past have been made against both.

We are not complaining, however, because others have taken a view different from this. Some professed Eclectics themselves ignore the conflict which is now going on, and are half ready to help the adversary to smite down their brethren. Those who reap the advantages of a conflict are not always awake to the cost by which these have been obtained. We must content ourselves with the conviction of the justice of our cause, and the consciousness of what we have done in behalf of others, with no bargain or demand for their gratitude, cooperation or even acknowledgment of the service. Since the Eclectics took the field, the professional standard has become higher, medication is less crude and barbarous, and the door has been opened for women to become practitioners. True, Eclectic medicines after having been proscribed have been adopted into the Old School pharmacopoeias as original discoveries of Old School physicians, and in like manner women physicians have been permitted to enter the privileged caste as "regular" and to receive a supercilious recognition. We labor and others thus enter in and grasp the honors and rewards. We do not reproach them for this. Individuals are taught, and perhaps it is natural for them, to seek first of all and paramountly their own advantage. Yet we will again remind the women in the medical profession, whether Eclectic, Homeopathic, or Old School, that they owe their opportunity to the Eclectics who first opened to them the door.

- Alexander Wilder, M.D.

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Observations on Sanitary Science *

Upon the health of a people its wealth and greatness vitally depend. We need but to glance over history to perceive the truth of this maxim. The stalwart and robust of body are generally the mighty in purpose, and the ones most efficient and persistent to

accomplish. We need not complicate this subject with any psychologic problem as to whether mind is lord over the body, strengthening its functions and upholding it by resolute purpose, or whether will and intellect are physical products, the emanation or secretion of the bodily organism. Enough for the present purpose, that we consider how an individual is handicapped, how a people is made imbecile, however lofty the aims or perfect the culture, if the infirmities incident to disease, or to defective physical condition, chance also to exist.

There are expositors in sufficient number to discourse upon sanitary science in learned diction, carefully veiling their meaning from their readers and auditors in obscure words elaborately formed from terms of the hardest Greek original. We will take care not to add this lecture to their category. In our belief, it is not the legitimate purpose of sanitary knowledge to endow a privileged profession with authority over their fellows, to dominate and enslave; but, instead, to show every one the sources and causes of ill health and physical suffering - thereby to enable each one to minister to his own wants, and to work out effectively his own salvation from degeneracy of body, physical imbecility, and the imminent perils of epidemic and premature death. Sanitary science must accomplish this, or, so far as human welfare is concerned, it may as well never be taught.

We have all read of the plagues and pestilential visitations of ancient times, supposed sometimes to have been occasioned by the poisoning of wells and fountains, and sometimes inflicted by the anger of Heaven. Homer tells us of pestilence in the army about archaic Troy, inflicted by Apollo because of the complaint of one of his priests. We have read, also, of a plague at Athens in its remoter historic period, which the gods inflicted because of the impiety of the Alkmaeonid family. Men perished outright, and women exhibited abnormal spiritual phenomena and fanatic enthusiasm. The commonwealth called the aid of the Orphic philosopher, Epimenides, who cleansed the streets and houses, changed the religious rites, imposed regulations to check the meanadic displays; and, in brief, suggested those changes in government and administration that eventually restored the moral energy of the population, elevated their patriotism, and made Athens superior in Greece. King David, we are also told, commanded an enumeration to be made of the Israelites, and as a punishment a plague scourged his capital, which was appeased only by sacrifices offered on the threshing-floor of Araunah, the Jebusite King.

The ascendancy of Athens enabled her to combine the principal States of Greece to resist the Persian monarch with his millions of soldiers. Yet when Perikles had raised her to the height of her glory, a pestilence coming from Libya, Egypt, and western Asia - a burning enteric fever, somewhat like cholera and smallpox - fell upon the city. Every person attacked lost courage at once and cared only to die. The dead lay in heaps everywhere, too loathsome even for dogs and vultures. The Spartan army outside the walls was harmless compared with this visitation. It was never recovered from.

Later history has been equally significant in its warnings. With the "Black Death," the great scourge of the Fourteenth Century, every intelligent reader has been made familiar. It was but one in a series, coming almost with the periodical regularity of the changes of the moon. Its chief significance consisted in its greater severity. Then had come a plague of locusts, like the one of the Book of *Exodus* in Egypt, which had spread desolation over Poland, Hungary and Austria, and was followed by famine. Then, ten years later, an earthquake took place, destroying houses everywhere, and even overwhelming cities all over Europe. Men's hearts failed them from fear and the expectation of worse

calamities to come; for the powers of heaven, the very Papacy itself, were shaken and rent asunder. Then came the pestilence from the East into Italy, where it ravaged beyond the power of man to guess. From Italy it extended to every other country. History presents no parallel to the misery that prevailed. In France a full third of the population died. In the large cities of Europe the dead were reckoned by hundreds of thousands. Thousands of families became entirely extinct; whole streets were depopulated and laid waste - no living human being or domestic animal to be found. Travelers going from Italy to Bohemia passed through cities and villages in which was not a solitary living inhabitant of any sort. In whole districts the survivors did not number a tenth of the former population.

Language and even the most exuberant imagination are feeble to recapitulate these horrors. The usual madness followed. All Europe became insane; the multitude forsook their houses to go from place to place dancing the St. Vitus dance, or became entheast with the tarantic fury. Flagellants chastised each other in the public thoroughfares. The report was set afloat that the Jews had been the cause of the pestilence; they had poisoned the drinking water; and besides, to suffer them to live was a crime against Heaven. The unreasoning multitude took the law into their own hands, and slaughtered the unfortunate people by hecatombs. The Pope was moved to pity, and by his direction the prelates and princes of Germany arrested the massacre.

Severe as was the mortality of this great plague, it was but a striking example of what was common in Europe. The equinoxes of March and September were hardly more regular than the recurrence of these epidemic visitations. Every few years they came like the destroying angel with his sharp sickle, and gathered in their harvest of death. From the earliest years of the decadence of the Roman Empire down to our own historical period, this was the rule.

When the Normans under William conquered England, the population of the country was less than two millions. We had more inhabitants in our Thirteen Colonies in the Revolutionary War. Five centuries later, at the very time that the Protestant Reformation was changing the map of Europe and the characteristics of its people, England had scarcely doubled her numbers.

A Roman prelate, Aeneas Silvius, afterward Pope, described the condition of the people of England only 460 years ago. These were "the good old times" - just 67 years before Sebastian Cabot first discovered America. The houses of the English peasantry were cabins of reeds plastered with mud, wattled stakes, with turf roofs, and a bull's hide serving for door. This is not Ireland under English rule, but England herself under the Plantagenets. To these abodes then were no chimneys, but the peat-fire gave forth its smoke to find an outlet wherever there might be one; vermin too loathsome to be named were swarming everywhere. The wretched inhabitants wound straw round their limbs to keep out the cold. They often subsisted on the coarsest food - pease, pot-herbs, and even bark - not knowing the use of bread. Physical pollution disputed preeminence with moral; and the half is not told.

In London and Paris alike, the houses were of wood, without window or carpet, but with the floor covered by filthy straw. It was seldom removed; there was no drainage, but the garbage and rubbish were simply thrown out of the door. Men, women, children, the pigs and cattle, slept in the same apartment - the bed a sack of straw and the pillow a block of wood. The streets had no sewers, no pavements or lamps. After dark the wayfarer carried a lantern, picking his way and dodging as best he might the refuse which was

thrown from the houses. The people dressed in leather apparel, wearing it unwashed for years. Personal cleanliness was utterly unknown, and it was to conceal the impurity of their bodies that those who could procure them made use of perfumes.

The country was poorly cultivated, the fens and swamps were undrained for hundreds of miles, ague and intermittent fever were general. Such was England, such was Europe, for a thousand years. It is a woeful story of sin, shame and swiftly-recurring disease. Human life did not extend over an average of eighteen years. Poverty was universal; only the priests, the nobles, and the vermin were rich.

Every family had to meet, several times in each century, the unsparing conscription of pestilence. Often the deaths were so frightfully numerous that the living could hardly bury the dead. With such a draft on the vital resources, life was too short to enable men to amass a competency. Sickness wasted their strength, disheartened them and diminished their power to produce wealth. The recurring plagues and epidemics were worse than so many prohibitory tariffs to arrest energy and enterprise.

Wars, too, were active in evolving pestilence anew. Florence Nightingale has borne her testimony to the up-springing of smallpox in the hospitals of the Crimea. All through the Middle Ages war recurred on the most trifling cause, and set epidemic in motion. The Thirty Years' War originated smallpox and typhoid, carrying them far and wide over Germany. The Black Death, before, had been followed by other epidemics, its natural sequence, which the insalubrity of the various districts aggravated. Sometimes they follow in the path of commerce, accompanying the caravan and the merchant ship. Sometimes they spring up spontaneously in foul places, as where armies are long encamped, or the population are too thickly congregated. The invasion of England by the Earl of Beaufort, the first Tudor King, brought the sweating-sickness from Picardy, and endowed it with extraordinary fatality.

In 1665 the Great Plague ravaged London. It seemed like an army of Mongols that not only devastated, but destroyed the very ruins themselves. All England was under a reign of terror, and well it might be. The next year the Great Fire in its turn broke out and swept the city clear of houses. The pestilence ceased at once. Its beds for infection and inoculation had been destroyed, and without them it could not be propagated. In the new city, which Sir Christopher Wren laid out, no hiding-places for its contagion were permitted, and it never came again.

Yet since that other abuses have came into existence; other epidemics have raged, and we might recapitulate stories that would show still a formidable repetition of perils and calamity. The Asiatic Plague comes no more, but the Asiatic cholera has again and again swept the Eastern continent. Whether the expedient to keep them out of Europe has yet been learned is by no means certain.

In our own country we have had our many lessons. Cholera in 1832, 1849 and twice or thrice since has careered through from North to South and East to West, with none to resist it with success. Yellow fever in many of our Southern towns has made life precarious. Memphis, Shreveport, Galveston, New Orleans, Mobile, Norfolk have all been repeatedly scourged by it, with an unnecessary fatality. Other epidemics have come and slain their victims without mercy. Wherever the conditions are insalubrious no quarantine or other device will shut them out. In our Eastern cities scarlet fever occurs almost annually, surpassing all the other zymotics combined in its mortality. New England is the hotbed of pulmonary consumption.

With a high death-rate, the prosperity of any community is impossible. To be at the same time sick and thrifty is not possible. The individual, to acquire wealth must possess not only diligent and industrious habits, but, in addition, a sound body. If he is weakly he is unable to labor efficiently, and when prostrated by illness what he has earned and saved must be expended. In a sickly family it is impossible to amass wealth. What is true of one individual or family is true of a nation. A feeble-bodied people cannot be prosperous. If it is moral or intelligent, it does much, but it will not long remain so. The nations of Asia, weak in body and loose in morals, have been an easy conquest to every horde of invaders. The Persian, the Macedonian, the Roman, the Arab and the Mongol have in turn, with comparative ease, subjected them, and they had no spirit to resist or revolt.

In an American city the individual or public journal that announces the outbreak of an epidemic becomes at once the object of bitter anger. The advent of Asiatic cholera in New York has been kept secret or actually denied by physicians till the truth could no longer be suppressed. So conscious is every one that the presence of an epidemic is certain to paralyze business. A fire may come, as in New York in 1835 and 1845, in Chicago in 1871, and in Boston in 1879, devastating homes, factories and mercantile houses; yet the pecuniary loss will seldom be equal to that incurred by a pestilential invasion. Savannah had an epidemic of yellow fever lasting only a few months, yet her commerce did not recover from it for many years. New Haven from a similar cause lost her ascendency, and the lost ground has never been regained. Philadelphia was so disabled by the yellow fever of 1795 as to lose her prestige in commercial and metropolitan rank. Not many years ago she lost twenty millions of dollars by a visitation of smallpox that proper sanitation would have prevented. We do not forget the disease which many contracted there in 1876 when visiting the Centennial Exhibition. A few such visitations occurring simultaneously would imperil the entire commercial prosperity of the United States. We are not certain that we are exempted from the liability. There can be no way to prevent the recurrences except to meet the invading epidemic at its place of approach.

The result has finally been that public attention has been given for many years past to the subject of sanitation - the prevention of disease. Faith in therapeutic measures, in one School of Practice at least, seems to have become almost extinct; instead of remedies its mainstay is placebos. Surgery and sanitation are the chief hobbies. The saying of the sage of the last century - Wesley, I think - that cleanliness is next to godliness, is becoming the evangel of our own time. Medical instructors like Oliver Wendell Holmes, who would gladly send all drugs where the Bostonians of the eighteenth century sent the tea, are ready to be apostles to inculcate the utilities of clean streets, clean abodes, clean beds, clean clothing and clean epidermis. They need, however, to inculcate one lesson more - that it is a moral delinquency to be in ill health - a thing for apology rather than sympathy.

"Man is born to health and longevity," says Dr. Stephen Smith; "disease is abnormal, and death, except from old age, is accidental, and both are preventable by human agencies."

Mankind is, therefore, responsible for much of the sickness and premature mortality that occurs. The lack of pure air and water, and of abundance of sunlight, occasions the decrepitude which is too prevalent, and thereby furnishes the nidus and matrix for the pestilential virus to disseminate itself. Our cities are breeding-places of disease, because the sunshine is excluded from the houses and the ventilation is defective. Then, too, the poor, who make up the great majority of the population, and, therefore, should be cared for

the most, are pressed into dens that a dog or a pig would shudder at, and there live under conditions that make them easily assailable by infection, after which they prove their common human nature by communicating it to those better circumstanced.

The country home is seldom as healthy as the city mansion. There is more sunshine on the outside, but curtains and shutters carefully keep it there, lest the furniture be faded. Oftentimes the windows are unopened, and I have been in many houses and slept there, where it was not possible to open a window except by breaking it. There might be an order to keep chairs, books and papers looking tidy, but not to make faces look healthy. Pure air is as little provided for in the country as in the town - only like the milk that the housewife's husband inquired about, it is apt to be "lying around loose."

Epidemic in itself is little to be feared, and cannot be provided against. There are conditions of season, atmosphere and earth that predispose to the development of certain destructive conditions of body. Only those, however, are seriously in danger whose vital forces are exhausted. The old and the infirm are thus picked out, quietly and without cause for alarm. But when that number is exceeded, and those perish who ought to live, we ought to be alarmed. It is not the dispensation of Providence that we are to contemplate, but whether our own interposition is not called for. There are seldom so few deaths in a community as where epidemic weeds out the weakly. High death-rates come from preventable causes. When cholera ravaged this country in 1845-50 its mortality was 31,500; but there were just as many from other intestinal diseases in the same time, and far more from fevers.

The word "malaria" has passed from its legitimate meaning to denote a class of diseases which originate from other causes than unwholesome air. A wet soil loads the air with moisture and promotes unwholesome changes in the temperature each day. When these changes occur most regularly, as in the summer months, we hear most about malaria. Better drainage would remove much of it, and the use of warmer clothing around the middle of the body during the later hours of the day would do about all the rest.

Pulmonary consumption, the indigenous disease of New England, typhoid fever, even scrofula and cancer, are most general where the ground is over-moist . A country where fog is frequent, or mosquitoes numerous, is not suitable for human habitation. Neuralgia, influenza, dysentery are most common in such regions, aye, and the formidable array of female diseases.

The perils of the army do not consist in the battles when slaughter is murderous and inhumanity of man to man is accounted meritorious; but the camp-life, the long intervals of inaction. Then disease comes forth spontaneously and death holds high carnival.

One of the worst sources of disease, of peril to the living, is found in our methods of disposing of the dead. That is made a religious obligation, which at the most ought to be chiefly a matter of respect and sanitary consideration. In very ancient times, when the dead were regarded as still living, the corpse was inhumed beside the dwelling, and a hearth or altar placed for it. Many suppose that this veneration for the dead was the origin of the worship of fire; others that from it came the dedication of temples and sanctuaries. The tombs were places of stated religious rites, and in later periods the bodies of the dead were placed in vaults in the churches and in graves around them. Who that has read the life of Charlotte Bronte, and her celebrated novel, *Shirley*, is not convinced that her mind was made abnormal, her life shortened, and both she and her kindred diseased outright from being in Haworth Parsonage, where the corpses of the dead were festering all

around? Disguise the fact as we may; embalm, place in costly tombs, enclose in air-tight metallic caskets, - all the same, the decomposing bodies of the dead are fraught with deadly peril to the living. The earth around them is saturated with the putrid overflow; the air is tainted with the emanations; the water currents which flow along take up the leprous distillment of the dead and carry it to the springs, wells and other places, to disseminate the noxious matter among the living.

Worst, perhaps, of all, is that great city at the mouth of the Mississippi where drainage was never but once successful, where are not only seething accumulations of filth, but the dead are placed for final decay in receptacles above the surface of the ground.

The Parsi and his Aryan ancestor regarded it as profanation to befoul the water of a flowing stream. Our modern method is to drain into the streams all our foulest sewage; and we call it sanitation! Better name it pollution, and withhold from those who resort to the practice any claim to knowledge of the rudiments of sanitary science. Cities drain their foulest refuse into rivers, and other cities draw up the water of those same rivers for drinking and domestic use. The present system of sewerage, however great a benefit for the immediate present, is actually a sowing of the wind with a certainty to reap the whirlwind.

No animal race has mortality like mankind. Myriads may perish from the voracity of others, to which they are the natural food; but all except human beings live, if unrestricted, to the full measure of their days. It is well that we should consider. Already since improved house-building, drainage and agriculture have been introduced into England and other countries, have diseases been less deadly and the average length of human life doubled. The experiences of the Crimean War in Europe, and of the Civil War in America, have roused public attention to these topics as never before, since Roman kings constructed the cloacas, and Roman patricians brought pure water by aqueducts into the Eternal City.

Of course politics and partisanship govern everything. The exigencies of the dominant party must be subserved; and even the professional man must be tested both as to the soundness of his politics and the orthodoxy of his medical views before his real fitness is considered. Sometimes, too, it is apparently regarded as more necessary to have a Board of Health for the sake of weeding out practitioners of another medical school than to remove the sources of disease and pestilence. Yet with all this, progress is making, and when in some brighter period, with a people more intelligent and legislation more direct and equable, our health authorities give attention to public health alone, infinitely more may be expected.

Sanitary science, however, is not the mere delving into cesspools, snuffing sewer-gas, and canvassing the field for this and that morbific agency. This is well, but it is superficial only. But the science of health is the science of life itself. Normal living is health; abnormal living is disease. We need, therefore, more intelligence as to the governing of our minds and social habits, as well as to these things which pertain to the mere cleansing of the outside of the cup and platter. Then the physician, if physician he really is, will be foremost - instructing and leading, rather than prescribing and dosing.

I am not so utopian, however, in my hopes and expectations as to be able to look forward to this period. We must grapple with the questions immediately before its, having our eyes, nevertheless, single to the vision of what ought to be. I plead, therefore, for thorough instruction of the people in physiological and sanitary knowledge. Only an intelligent people can be a free people, and only a free people can be a healthy people.

The future of this nation depends on this. Every ignorant people today is diseased and enslaved. We can never rival the Old World successfully in what really constitutes greatness, except we rear and train up a community vigorous of body, energetic of purpose and acute in mental perception. Our schools and colleges are not sufficient; the homestead and farmstead must furnish the brawn for the coming race. As we sow we shall reap. A progeny of weaklings, living under the doctors' supervision, will only lead us to failure. We must school the children to robustness of body and temper, rather than to proficiency in book-learning. Yet there is no excuse for neglect in that; children do not sicken and die from hard study. They can make Humboldts and Somervilles instead, and live their century out, perfect men and women. When death comes from preventable disease let the cause be sought out and its removal enforced. It is as possible to prevent disease as it is to prevent a fire; and it is the office of science to show how it can be done.

- Alexander Wilder, M.D.

* Address delivered at the Opera House, Hot Springs, Ark., June 17th, 1891.

(*Medical Tribune*, vol. 7, no. 10, Oct., 1891)

Appendix

- Doctor Alexander Wilder - Leander Whipple
- Wilder Affidavid on J. H. Noyes

Doctor Alexander Wilder

[Leander Whipple]

At 10.30 P. M. on September 18, our valued friend and coworker on the editorial staff of *The Metaphysical Magazine* passed to his future home beyond the field of physical labors.

Although in his eighty-sixth year the learned and genial doctor was as keen in intellect and almost as active as regards his really marvelous fund of knowledge of the affairs of the entire world, as in any of the past years of his active and energetic career.

In these and kindred ways Doctor Wilder hardly had a second in the world, and his passing means almost an irreparable loss in many intellectual ways.

Although his connection with this Magazine was with him a side-issue - his office being the gathering and submitting of miscellaneous matter for selection and approval, and the preparing of original essays, with which our readers are familiar, he always maintained a marked interest in the work undertaken and a strong personal desire to see it succeed.

The following is probably the last letter that Doctor Wilder wrote. It was penned in his usual hand and as vigorous, apparently, as any of past years. He had passed to his long home before it was received.

Newark, September 18.

Dear Mr. Whipple:

I return proofs. They are so remarkably clean that they confound me.

I like that paper on Byron. I would not have ventured on such a thing, fearful that it might not be the thing; but this writer has faced the matter like a man, nobly and to the mark. With such an article, the September number ought to take, wherever it goes.

In regard to this book of Ritchey's - shall I write it as a rather long review, or an article, somewhat like this one on Byron? I would prefer to make a good long paper of it, but defer to your wishes.

Perhaps when I get the book read through I may form a mind of my own; but even in that case, if you have a liking I will like to conform to it.

Regards to all.

Yours truly,

Alexander Wilder

The *New York Herald* of September 20 gives the following very accurate information:

Dr. Wilder, Tweed Antagonist, Dead

Journalist Who Put Bible into Six Languages Helped to Overthrow "Boss"

Dr. Alexander Wilder, who was a member of the Anti-Tweed Board of Aldermen in 1872, and who later became known as a writer upon political, literary and philosophical subjects, died Friday night in his residence, at No. 96 South Eleventh street, Newark, N. J., at the age of eighty-five years.

Dr. Wilder had lately been engaged upon a translation of Plato's works, which he intended for distribution among his friends. He had translated the Bible into six languages and had to his credit a great deal of other literary labor.

He was a member of that Board of Aldermen which took office January 1, 1872, when it was resisted by the old Board of Aldermen, to dislodge which the courts were called upon. It was at a meeting of the new Board of Aldermen that Abraham Lawrence delivered the speech in which the doom of "Boss" Tweed was forecasted.

Dr. Wilder served through the exciting year in which Samuel J. Tilden's civil suit for $6,000,000 brought against Tweed precipitated the investigation which ended with Tweed's sentence to prison. The so-called "Court House jobs" and other cases of corruption were looked into by the Aldermanic body of which Dr. Wilder was a member, and in which he joined with those Aldermen who were opposed to Tweed and the "Tweed ring."

Dr. Wilder was born in Verona, Oneida county, May 14, 1823. He was graduated from Syracuse Medical College in 1851. From 1858 to 1871 he was on the staff of the *Evening Post*, serving during a part of that time as legislative correspondent at Albany.

Dr. Wilder removed to Newark in 1873 and devoted himself to literary work. He became associate editor of the *Metaphysical Magazine* and a frequent contributor to the *Platonist* magazine. He wrote extensively upon the doctrines of Plato. From 1846 till 1907 Dr. Wilder wrote many works treating of philosophy and medicine.

Because of his unusually sound knowledge of Latin and Greek, Dr. Wilder was enabled to take the lead in many philosophical discussions which were founded upon the works of the ancients, and throughout his literary life he was held in high esteem by

students of philosophy.

Doctor Wilder in 1856.

Mr. Davis' Recollections of Alexander Wilder as a Walking Encyclopedia.

A Man Who Looked As Wise as Lord Thurlow, and Knew as Much as Macauley.

At Como (Whiteside county) in the last week of September, 1856, was held the first Teachers' Institute I ever attended. Due notice was given in the Sterling papers. It was conducted by Alexander Wilder. He was a stranger in the West, and we all felt like asking: "Who is Alexander Wilder?"

On looking up his history we found that he was from the State of New York, a graduate of medicine in 1850, editor of the *N. Y. Teacher* in 1856, and that as an educator he had been invited to come to Illinois and give the natives the benefit of his superior wisdom. He was qualified to do so.

Wilder was certainly one of the readiest fellows I ever saw. Never at a loss. He seemed to have read on every subject that came up. No matter what the question was, he had the information. History, political science, geography, education, government, everything in the domain of human knowledge was at his tongue's end. In short, he was what is called a "walking cyclopaedia."

Washington Irving has represented Ichabod Crane, the Yankee schoolmaster, as tall and lank, with long arms and legs, his whole frame loosely hung together, clothes baggy, and a general air of careless awkwardness. But this was a decided difference. Crane was at the mercy of any one who chose to scare him. Wilder was a match for all comers, ready to take the field against an army of antagonists. A host in himself.

A little incident: Some one urged that the sessions be opened with prayer, but Wilder, somewhat embarrassed, acknowledged that this was an exercise for which he was not prepared. However, the repeating of the Lord's Prayer in concert satisfied every one and relieved the director.

His Evening Lectures

The sessions during the day were occupied with the common school studies, but the nights were devoted to talks on a variety of topics by Wilder. As he was a doctor physiology was a favorite theme, and he made it very entertaining. He used no notes and talked like a book, freely and fluently, to the audiences that assembled in the little brick church.

Nearly every face at that early Institute has disappeared. How plainly they all come before me. M. H. Belly, Ephraim Brookfield, Simon Wright, C. B. Smith, John Phinney. The latter is the only teacher of the old set left. Deacon Deming was the County Commissioner, and the teachers' certificates were written on foolscap after the style of a promissory note.

As may be supposed, Wilder was prepared to take an editorial chair anywhere. He had charge of the *College Review*, and from 1858 to 1871 was on the staff of the New York *Evening Post*. He is associate editor of *The Metaphysical Magazine* and a contributor to a number of periodicals. In 1871 he was elected alderman of New York on the anti-Tweed ticket.

His published works are numerous, such as *Ancient Symbolism and Serpent-*

Worship, History of Medicine, Later Platonists, Life Eternal, Ethics of the Zoroasters. He has been for eight years professor in medical colleges.

From the Sterling (Illinois) *Evening Gazette*. W. W. Davis, Editor.

(*Metaphysical Magazine*, vol. 23, no. 4, Oct., 1908

From "Noyesism Unveiled," by Hubbard Eastman *

[Wilder was only 24 at the time of the giving of this Affidavit. It involved a Christian cult of "Perfectionists" he had associated with for about 4 years, under the leadership of John. H. Noyes.]

Affidavit of Alexander Wilder

Chapter VIII.

In addition to the statements found in the foregoing Chapter, we give the following Affidavit, which Mr. Wilder has kindly furnished:

"The question has often been put to me - 'Why do you not forget past differences, and return into the fellowship of Perfectionists and of their leader, John H. Noyes?'

"I have sought, heretofore, rather to evade than to answer this interrogation. My reason for this was, that the well-known habit of the individual above referred to, has been to pursue with unrelenting severity every one who seceded from his connection. Indeed, whenever I have sought to give the desired information, it has been attributed to personal enmity rather than to the true motive. I have generally consented to be abused, without attempting any regular self-defence; preferring quiet and peace before justice to myself. Propriety requires, however, at the present crisis, that I should announce myself in my true colors. I cannot re-enter the fold of Perfectionism, because, in the first place, I do not believe several of its prominent doctrines; secondly, I have no confidence in the religious character, integrity, and fair dealing and wisdom of its acknowledged chief, John H. Noyes.

"Orthodox Perfectionists do not substantially admit that this man is capable of error of life, or even of judgment. They also require, as a test of fellowship, the acknowledgment of his pontifical supremacy as the successor of the apostle Paul. Indeed, he recently asserted his authority in a public meeting, (at Lairdsville, N.Y.,) because, (to use his own words,) 'like the strongest cow in the pasture, he had hooked down every rival.'

"The doctrines of the Eternal Devil, and of that state of things predicated in a letter written by Noyes, in which he teaches a resurrection state, on which Perfectionists are now entering; and in which, while the sexual distinction is not set aside, yet marriage is abrogated, are to me especially odious. I fear the moral influence of these sentiments.

The more so, as he has already announced the advent of the kingdom of heaven at Putney, Vt., where he resides, and where he has an association of disciples. See the *Witness*, Vol. I., pp. 21, 22, 49, 50, 76; *Perfectionist*, Vol. V., p. 33; *Spiritual Magazine*, Vol. II. pp, 65, 69. It may be necessary to state that, *so far as my knowledge extends*, though several of his intimate friends have, through the influence of the 'Battle Axe Letter,' perpetrated acts of flagrant licentiousness, Noyes himself is innocent of any such impropriety.* Other differences of doctrinal opinions are not worthy of present notice.

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* W. H. Cook, of Syracuse, has since made it known that Noyes admitted to him that he had had sexual connection with several females.

"The lack of confidence in his character was occasioned by several circumstances which occurred during my residence in his family. In February, 1840,* after long and anxious deliberation, I rejected the religious sentiments which I had held, and in which I was educated, and became what was termed a Perfectionist. My firm, steady adherence to the new doctrines, is satisfactory evidence of my sincerity in embracing them. Some weeks after, I learned the existence of John H. Noyes. With the simplicity of a child and the confidence of a brother, I sought to be acquainted with his character and publications. At length in November, 1842, I left my home in Verona, and went to Putney, where I resided till February, 1844. When I parted from him and his disciples, it was on my part with unfeigned good will. Since that time, however, I have been separated in feeling from him; nor do I expect, knowing the character of the man as I do, that the breach will be repaired. Before I left Vermont, I had suffered severely from him; but it was afterwards, that by reflection upon what had transpired, want of confidence and embittered feelings, on account of unkind treatment, sprung up in my mind, producing alienation. I will now state the principal facts which occasioned the estrangement.

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* When he was 16.

"Returning from a tour in Massachusetts, in February, 1843, Mr. Noyes began to try his skill in Animal Magnetism. Being impressible, I was the subject of many of his experiments. By reason of their continuation for some weeks, and being operated upon by several of his family, a diseased state of mind and body was produced. For many months I suffered a very great depression of spirits. I felt myself in connection and rapport with influences which caused the keenest mental anguish, and knew not how to free myself. A nameless fear, despondency, gloom and despair, paralyzed my strength of mind. A morbid attachment for individuals was induced; and the whole corporeal system partook of the disorder. The intervals of pleasure, like the exhilarations of intoxicating drugs, gave relief for a little season, but only to plunge me into a deeper gloom. To heighten my misery, Noyes began to berate me, charging my sufferings to various causes, and even to the influence of the Devil. This devil, or evil genius, I now know emanated directly from him.

"Toward the latter part of the year, my health began to improve. I was more

cheerful. A new and more serious difficulty awaited me. Report has gone abroad of his skill as a magnetizer. A youug man named Baker requested him to visit his sister, [now Mrs. H. A. Hall,] who for several years had been confined to her bed. He did so a number of times. She also became a proselyte to his doctrines. In October she came to his house, and remained abut three months. He continued his manipulations occasionally. Presently after I incautiously tried the experiment of casting her into the mesmeric slumber, and succeeded even better than Noyes himself. As I am of a temperament less harsh, forbidding, and repelling than he, the rapport was probably the more complete, so the patient acknowledged. She has since, however, I regret to say, set her hand to a version of this affair which widely contravenes the truth. Nor can I acquit her of falsehood because she seals her testimony with a miracle. I was persuaded to continue magnetizing her, because I was assured that Mr. Noyes wished it, and I was desirous to relieve suffering; it being also at the request of her brother, not at all imagining that I was assuming the responsibility of the case. I was informed subsequently that she grew better, and so continued till he disturbed her mind by bitter, angry reproach.

"I speedily abandoned a practice which, I am now convinced, is more corrupting and enervating than beneficial to the persons engaged in it. But I did not draw away her fellowship from Noyes. Indeed, she renounced him before I did. In this matter my conscience has been ever void of offence. My motives were benevolent; but I have been greatly misrepresented.

"At this time a protracted meeting was held at the Methodist Chapel in Putney, in which I took great interest. No party feeling directed me. I only desired the salvation of souls. This too was offensive to our leader. Spies watched my words and actions; they were reported to him; my language was misconstrued to a meaning which I thought not of. In short, by a trial behind my back, wholly *ex parte*, I was decided to be out of fellowship, and committed to discipline. My vindication was treated with scorn; I looked for friends, they were all as briers; and the best was sharper than a thorn hedge.

"One Monday morning in December, 1843, while the protracted meeting was going on in the Methodist Chapel at Putney, and in which I was greatly interested, not from sectarian motives, I arose before the rest of Noyes's family, built a fire and began a French Lesson. Noyes soon got up, came out and began to commence directing me how to proceed with inquirers. I felt oppressed. The peculiar espionage of his family was very disagreeable to me. His false accusations were more tormenting. My own health was very poor. As he went on I timidly remarked, 'I think it were better to follow the lead of the Divine Spirit at the time. Arbitrary, set rules tend to confuse, and I am like an animal about to strike a given mark, if you seize the horn and attempt to guide it, he will falter, all confused and effect nothing.'

"With an eye sparkling with rage - for he possesses an infernal temper - N. exclaimed, - 'If you think to get from under my control, you will find that I will take you by the horns.' These words struck a blighting feeling all over me, like a torpedo shock. Many hours passed before I recovered. Never again did I converse familiarly with that man, though I remained in Putney six or eight weeks. My eyes were opened. Not till the steel entered my own soul, was I willing to think evil of J. H. Noyes. But I know him to be a despot - an ambitious self-seeker - and my horror of him is as intense as my horror of a venomous serpent.

"Three times have I been assailed in his paper. These affairs have not given me

pain. In those very articles that man *lied - lied in his throat* - and indorsed, if he did not instigate, others to lie. He gives liberty to his followers, provided they exercise it as he chooses. As the French officer addressed his soldiers - 'Comrades you are at liberty to vote as you please on the question whether Napoleon shall be First Consul for life - but all who don't vote so shall be shot. Vive La Liberty.'

"Thus, in my youth, ignorance, and inexperience, was I involved in difficulties from which I lacked courage and power to extricate myself. I have since been published in the *Perfectionist* as a false brother and a hypocrite; but have never responded publicly to the attack. I doubt whether the majority of Perfectionists are sufficiently candid and honorable to give me a fair hearing. I have not found them the people which I had hoped. I make this exposition, not so much to justify myself as to show why I cannot cooperate with John H. Noyes and his adherents. I regret that I ever indulged personal bitterness of feeling toward him; but am glad to say that such is not now the case. I remember the past, not to feel ill will; but because it warns me to beware of that man for the future: that life and reason be not again endangered by his influence. I can excuse many of his unkind deeds; I can forgive all: that forgiveness he has spurned. He undoubtedly will retract nothing - not even his incorrect charges against my brother David.

"As to my own theological views, I regard all that is true in doctrine, all that is useful in practice to result from our union and conformity to God. This is the Gospel of the New Covenant.

"I belong to no sect in religion. I am identified with no body of people. Yet all that savors of piety, philanthropy and honesty attracts my warmest sympathy. For in every nation, every party and denomination, he that feareth God and worketh righteousness shall be accepted.

"It is proper to add, that I consider all obligations assumed by me, and devolving by reason of my relations to Perfectionists as now canceled.

"Alexander Wilder.

"Oneida Co., ss.

"Subscribed and sworn (affirmed) before me this 6th day of Sept., 1847.

"Geo. C. Cadwell, *Justice of the Peace.*"

(* from *Noyesism Unveiled: A History of the Sect Self-Styled Perfectionists; with a Summary View of their Leading Doctrines*, by Hubbard Eastman, Battleboro, Published by the Author, 1849, 439 pp.; chap. 18, pp. 159ff.)
