

Dowsieism and the Cults of the Centuries; Factors Which Have Contributed to Their Growth

In view of the exhibition which "Eljah III," Dowie made of himself during his invasion of New York many people are sorely perplexed to account for the fact that Dowsieism has become one of the most prominent of twentieth century cults. History furnishes the solution of the problem. From time immemorial there have been people eager to embrace the bizarre, willing to accept doctrines and dogmas, no matter how repugnant they may be to common sense, provided they are promulgated by a man of powerful or at least unique personality. This applies not only to religious but to medical questions, and when the two elements are deftly intermingled the attraction becomes all the greater. At the same time it must be said that the religious cults have frequently been productive of much good in the way of casting light upon the relations of mind and matter. Too often, however, such cults are carried to extremes, when they become menaces to society.

Of medical cults pure and simple history furnishes us with striking examples, apart from the sun cures, the barefoot cures, the back to nature cures and the light cures of these latter days. Perhaps the most noteworthy instance of a medical cult was that propagated by Mesmer, whose singular practices led Dr. Braid to the discovery of hypnotism as a therapeutic agency. Mesmer therefore must be credited with having founded a cult which was ultimately productive of good.

That as originally practiced mesmerism abounded in extravagances cannot be gainsaid. Mesmer himself has been described as one part scientist and three parts impostor. After having announced his discovery of animal magnetism he removed to France from Switzerland, where he was born in 1734, establishing himself in Paris and losing no time in turning his discovery to financial account. Soon his parlors were thronged with people anxious to rid themselves of various ills. The charlatanry of the man is evident from his modus operandi. In the middle of a large room he set a tub in which magnetized bottles were covered with water. Through a lid over the tub curved iron bars protruded to be grasped by the patients who stood in a circle about the tub, all the patients being connected by a cord, twisted around each individual's waist, in order, so Mesmer explained, to permit the magnetic force to pass through the entire circle. The walls of the room were covered with mirrors, ostensibly to increase the magnetism. Soon the devotees began to experience strange sensations as they stood about the tub, and various hysterical attacks ensued. While Mesmer, arrayed in a gorgeous robe, walked about the room stroking the patients with an iron staff. There can be no doubt that some remarkable cures were effected, but science has established the fact that the cures were due to hypnotism, and not to Mesmer's tub.

Hypnotism itself has been violently attacked, but that it has a definite place in neuropathology is now generally acknowledged. Its practice is by no means a product of modern civilization, antedating Dr. Braid's discovery as it does by centuries. Thus the marvelous feats of the fakirs of India may be attributed to hypnotism. According

to one writer, there is a sect in Egypt which has practiced hypnotism for 4,000 years. Arabic sorcerers draw on the hand a circle with a black spot in the center, and by gazing at it fixedly soon pass into the hypnotic state. Moroccan marabouts superinduce the sleep by gazing at a bottle filled with water and placed in front of a lamp, the eyes being fixed attentively on the light from

and guaranteed to turn out doctors after a course of but six weeks. The luxury loving Romans flocked to him, and he lived and died one of the most popular of pseudo savants. In some respects he was not unlike Paracelsus, who in the middle ages attained a vogue almost equal to that of the man who hoodwinked the Romans. But there was less of the quack about Paracelsus,

at Salzburg in 1541. He it was who brought mercury and opium into general use as curative agents. The mention of Paracelsus inevitably recalls the name of the Italian Cagliostro, who was nothing if not a charlatan, but succeeded in establishing a widespread cult. His real name was Giuseppe Balsamo, and he was born at Palermo in 1743. When but thirteen he ran away from the seminary to which he had been sent by his parents, but was recaptured and placed in a monastery, where he became assistant to the institution's apothecary. Thus he obtained a knowledge of chemistry and medicine, scanty enough in truth, but sufficient to enable him to impose upon many credulous people. Before he was thirty he had entered upon his career

beautiful Venetian, became his accomplice in his money making schemes, and ere long he was on the highroad to wealth, doing a lively business in dispensing what he was pleased to call the elixir of immortal youth. Italians, Germans, Russians and French were numbered among his dupes, and every country in Europe was visited by him. Eventually he fell into the hands of the inquisition and was condemned to death, but the sentence was commuted to life imprisonment.

France was the scene of his most daring operations, and France has been the habitat of cults even more injurious than that established by Cagliostro. Only a few years ago the noted French writer J. K. Huysmans and Jules Bois published a book to sub-

stantiate the statement that cults of Satanists still existed in the republic, a sect of Luciferians and a veritable body of devil worshippers. Cumulative evidence was heaped high in this volume, adding fuel to the fire already occasioned by the revelations of one Diana Vaughan, who claimed to have been the high priestess of the Luciferians and after her conversion to Getholism wrote a series of memoirs exposing the secrets and rites of the cult, memoirs which were sensational in the extreme. A Kentucky by birth, she is said to be the only woman, with one exception, ever admitted to the highest degree of the Luciferians. After the destruction of St. Pierre a sensation was occasioned by the statement ascribed to a priest to the effect that in his opinion the eruption of Mont Pelée was a visitation of God designed to punish the people of the island for having to a large extent embraced Lu-

ciferianism, with its weird ceremonies and "black masses."

By some the Satanists proper are thought to be an offshoot of the gnosticism which flourished in the early centuries of the Christian era. MM. Huysmans and Bois cited many blood curdling anecdotes instancing the lengths to which the alleged Satanists of France will go in their hatred of Christianity. One of the most striking stories related to the destruction of nine churches in the Ile Maurice on a March night in 1895, the tabernacles being demolished and the sacred wafers stolen. The supposition is that the wafers were taken for the purpose of utilizing them in the rites of black magic. Whether or not it can be definitely proved that Satanism as a cult still exists in France, it is certainly to be found today in Asia Minor, according to the testimony of an English traveler who secured entrance to the inner temple of the devil worshippers where the sacred book of the creed is kept. These Satanists who are said to be in other respects highly civilized, are known as the Yezidis and are to be found in Mesopotamia. Their chief is called the "kak," is accredited with possessing supernatural powers and is also revered as the incarnation of the angel Raziel.

Oriental mysticism, of which this is but a crass outgrowth, has of late years been exercising a strong influence over the western mind and has been responsible for the birth of some very extraordinary cults, not a few of which may truly be said to be devoid of charlatanism. Theosophy, for example, may be reckoned among the sincere cults followed in America today, although Mme. Blavatsky, with whose name the term "theosophy" was so long associated in the public mind, did much to discredit it. The Blavatsky may be regarded as one of the most remarkable women of the nineteenth century. She was born in 1831 in a south Russian town bearing the euphonious name of Yekaterinoblay and first attracted attention by her statement that she had penetrated into Tibet, had met and communed with the mahatmas of the Himalayas and had been initiated into the mysteries of their occultism. Her fame spread speedily, and she was lionized by the most select circles of Europe. In 1873 she came to the United States from Europe and two years later established the Theosophical society. About four years afterward a branch of the society was started at Bombay. In 1884, so great was the furor concerning the clever Russian that the Society For Psychical Research undertook to investigate her claims, with the result that her miraculous pretensions were discredited. Undoubtedly, however, she contributed not a little toward popularizing the tenets of Buddhist philosophy by her revelations to natives of India itself.

Vedantism is another oriental cult that has found its way to the western hemisphere, its most notable exponent in the United States today being the swami Abhedananda, a cultured, polished Hindu of magnetic personality. In this the most orthodox of the six orthodox Brahmanical philosophies, an idealistic monism is methodically worked out, the central idea being the release of the soul from its corporeal bondage and the escape from the necessity of rebirth, the passage of the soul from one bodily form to another. Vedantism is essentially ascetic, but it has an exotic side offering a popular religious explanation of the universe

and the nature of man. The first to popularize it in the western world was the swami Vivekananda, whose lectures were one of the features of the celebrated congress of religions at Chicago in 1893. His mental alertness and his readiness to answer the most involved philosophical questions attracted widespread attention. The same qualities are to be found in Abhedananda, who has made New York his headquarters for the past few years.

Of quite another class is that fanaticism which results in the formation of an aggressive religious cult. History is replete with examples of this, the most noteworthy at the present time being the religious war in progress in Somaliland, where the British have for years been vainly endeavoring to conquer the Mad Mollah and his followers. The Mad Mollah's name is Haji Mohammed Abdullah. Haji signifies one who has made the pilgrimage to Mecca, Mohammed is the name of the prophet and Abdullah means "servant of God." At one time this belligerent African was friendly to the British, but no sooner did he conceive the idea that he was semidivine, the earthly representative of Mohammed, than he began to wage a religious crusade. He is said to be perfectly sincere in his belief as to his divinity, and his adherents swear by him. In 1899 he advanced on Berbera, but the Abyssinians worsted him, and he fell back into British territory, where he has since been lending the British troops a lively chase. He is described as a typical oriental demagogue, is tall and slender and possesses features that show at once strength and ferocity. His many narrow escapes have led his followers to believe that he is invulnerable and that he is able to work miracles.

Fanaticism does not always lead to aggressiveness and crusades, however. Take the case of the Doukhobors, who are fanatics if there ever were fanatics. Their peculiar beliefs aroused the enmity of their Russian neighbors and ultimately, largely through the instrumentality of Tolstoy, whose sympathy they had won chiefly by their doctrine of nonresistance, they emigrated in a body to Canada, settling in the northwest on land provided for them by the government. For a time all went well, but in the fall of 1902, influenced by the teachings of a Russian who came to their colony earlier in the year, they turned their cattle and horses loose, refused to harvest their crops by other than purely manual labor and discarded every article of wearing apparel that had its origin in animal life. These actions were based on the preachment that it was wrong to make animals suffer in any way for the sins of man. To cap their fanaticism, they started, 1,000 strong, on a pilgrimage "in search of Christ." Leaving their settlement and abandoning all their possessions, they marched on foot to Yakutsk, whence they set out for Winnipeg. The weather was intensely cold, and their privations were extreme, but it was some days before the authorities decided to use force to compel them to return home. When this decision was reached the Canadian mounted police rounded them up, loaded them on railway trains and sent them to their respective homes. It was later announced that the Doukhobors had resolved to conform to the customs of the country, but from recent reports it would appear that they are still presenting a problem very difficult of solution.

RAYMOND W. ELLIOT.



UNIQUE PERSONAGES WHO HAVE WON LARGE FOLLOWINGS.

cused in the bottle. But it remained for the nineteenth century to introduce the wonders of hypnotism to peoples other than the oriental.

A medical charlatan of ancient days was Thesaurus, who came to Rome and, like the adventurer he was, entered upon a studied career of deception. Knowing the inclinations of the people with whom he had to deal, Thesaurus taught that health could be assured by the liberal use of wine and rich foods as well as all manner of self indulgence. He even went so far as to start a school of medicine based on these principles

who has been called the father of medical chemistry. He taught that for every human ill there is a specific remedy to be derived from some product of nature. Like Mesmer, he was born in Switzerland, and even in his youth won renown as an alchemist and magician. Through some lucky cures he was appointed professor of medicine at Basel in 1529 and proceeded to burn the ancient medical works, declaring himself the "monarch of medicine" and the discoverer of the elixir of life. Ultimately he developed intemperate habits, became a vagabond and died in poverty

of deception. He gave out that he had traveled with a sage named Althotas in Greece, Egypt and Asia, picking up the lore of the ancients. His wife, a

Romantic Career of F. Augustus Heinze, the Copper King, And the Story of His Long Fight For Mines Worth Millions

THE action of the Amalgamated Copper company in closing down the mines which it controls at Butte, Mont., thereby throwing 15,000 men out of work, may not inaptly be deemed the climax in the sensational litigation which has been waged for years between the Standard Oil interests and F. Augustus Heinze, the pug-nacious young millionaire who has been cutting a wide swath in the commercial and political world of Montana almost ever since he first invaded the copper country in 1889. The decision of Judge Clancy granting an injunction restraining the Boston and Montana Mining company and the Parrot Mining company from paying dividends to the Amalgamated Copper company was the proximate cause of the cessation of mining operations in Butte and was also of moment as showing that if Heinze had not permanently worsted his opponents he had succeeded in holding them at bay. And Heinze, be it remembered, millionaire though he be, is a man who is not yet thirty-four years of age. Small wonder that in him and his success captivated the imaginations of the mining capitalists and students of human nature alike find a problem worthy of the most serious consideration.

On the surface heredity and early environment have not contributed much in the direction of placing this young millionaire in the position he holds today, but those who search below the surface will find that, as usual, heredity and environment have been operative factors to no small extent. F. Augustus Heinze was born in Brooklyn, Dec. 5, 1869, his father, Otto Heinze, being a New York merchant of German descent. The youthful Fritz—by which name he was known until he attained all of it but the initial in consequence of his playmates dubbing him "German Fritz"—did not as a boy display any signs of the remarkable personality developed in later years. He was educated in Germany and later at the Polytechnic Institute in Brooklyn. Before he entered the latter school, however, he had shown very plainly in what direction his inclinations lay, for his mother reports with pride that even as a boy his greatest pleasure consisted in the study of minerals. After his course at the Polytechnic it was but logical that he should attend a mining school, and accordingly he was enrolled at the Columbia School of Mines, from which he graduated in due course in 1889. Beyond displaying a marked aptitude for mineralogy, there was nothing in his college course to warrant the suspicion that within a decade he

would become one of the mining magnates of the country.

What he did show, however, was an unusual degree of pertinacity. Once he undertook to solve a problem he would stick at it until he had answered it to his entire satisfaction. This faculty stood him in good stead from the moment he first entered the employ of the Boston and Montana company at Butte. He was engaged by it as a mining engineer at a salary of \$5 a day and for months, in overall, pursued his vocation hundreds of feet below the surface of the earth. All the time, however, he was studying the conformation and eccentricities of the various copper leads and planning to turn to his advantage the knowledge thus gained, all of which he sedulously kept to himself. One thing he learned was the fact that the title to more than one mine was strangely involved owing to loose locations and relocations. He also discovered that there were yet deposits of great value which a man with capital could operate for himself. Then it was that he began to have dreams of future greatness and to cast about to find a way to establish title as a mining monarch.

Less than two years after his arrival in the mining camp Heinze turned his steps east again, intent on finding capital that would give him the start he needed. By the death of his grandmother he fell heir to \$50,000, as did each of his two brothers, Otto and Arthur. He persuaded Arthur to invest his capital in Montana mines, and there then sprang into being the Montana Ore Purchasing company, nest egg of a great fortune. Back to Montana he went and forthwith erected a big smelter, greatly to the amusement of wisecracks, who foresaw speedy failure for the tenderfoot. But they did not know the caliber of this tenderfoot, nor were they acquainted with the fact that while he had been earning his \$5 a day he had been acquiring knowledge which was invaluable.

In order to secure ore to keep his smelter busy Heinze leased a mine from James A. Murray, and the litigation which has made his name so widely known may be said to date from the day of the execution of that lease. It was not long before Murray, dissatisfied with Heinze's conduct of the mine and asserting that he was not getting his fair share of percentage, brought suit to annul the lease, obtaining an injunction which shut down the mine. The case was eventually settled in private, but the ball of ceaseless litigation had been set in motion. Heinze had purchased the Rarus mine and, greatly to the surprise of experts who believed the mine exhausted, was soon extracting considerable ore from it.

Then Heinze set on foot a policy of expansion, invading British Columbia, where he secured railroad charters and big grants of timber and mineral lands. Soon his operations attracted the attention of the Canadian Pacific railway, which looked with jealous eyes upon the success of the brainy Brook-

Heinze had struck new ore bodies in his Rarus mine located in such a way that they belonged either to the Boston and Montana or the Butte and Boston

of scandal. Heinze has fought not only the Standard people, but the late Marcus Daly and Senator W. A. Clark, being at one time allied with the latter in

embarrass his opponents, while it is stated that at one time more than 100 suits were pending in the courts. Of these suits the most famous has been that for the possession of the Minnie Healy mine, involving property worth \$10,000,000. The judge before whom this case was tried awarded the mine to Heinze, but a judicial scandal developed, and a retrial followed, the decision, which was rendered by Judge

at the same time not allowing the grass to grow under his feet in the search for new mines, a search which was capped by the discovery of a new bonanza, known as the Cora and Rock Island.

Personally Heinze is good to look upon. He is always dapper, and even when employed by the Boston and Montana people never failed after working hours to exchange his overalls for evening clothes; hence he was for long irreverently dubbed "the dude of Montana." But there is little of the "dude" in his mental equipment. He is a natural logician, is exceedingly shrewd and possesses an aptitude for getting at the bottom of a proposition. When he was a boy an old German master, comparing him with his brother Otto, said, "Otto is quicker, but Fritz bites into the heart of a sour apple." Today, sharpened perhaps by necessity, he is able not only to grasp fundamentals, but to grasp them quickly. As his record shows, his judgment, at least so far as business questions are concerned, is excellent.

A friendly biographer declares that Heinze cannot in any sense be deemed vindictive. He is always ready for a fight, but he does not cherish enmity, according to this writer; while he hits back and hits hard, he does not pursue a feud to the bitter end. On the other hand, he is loyal to his friends, by whom he is described as the soul of generosity itself. A big money maker, he is a big money spender and is spectacular in the way of entertainments, yet he cannot be styled a member of the hall fellow who met class. He is suave and courteous, but dignified; wherein, perhaps, lies one of the secrets of his success. He is unmarried, chiefly, his mother says, because he has always been too busy to get married. But he is not too busy to find time to steal away every now and again to pay a visit to the old home in Brooklyn, where the mother who idolizes him eagerly awaits his coming.

ELBERT G. WOODSON.

VILLAGE OF CHESS PLAYERS.

Some distance from Halberstadt, in the district of Magdeburg, is a village of about 1,200 inhabitants where old and young, rich and poor, are confirmed chess players. Chess is one of the compulsory subjects taught in the elementary schools, where every day one or two hours are set apart for practice and the composition and solution of problems. Twice a year examinations are held, and a prize of a beautiful chessboard is awarded the best player. An annual tournament is also held at an old inn. To the Chessboard, in which some of the greatest players of the day have taken part.



HEINZE AND SOME MEN WHO HAVE FOUGHT WITH HIM AND AGAINST HIM.

lynte. At the same time his rivals in Montana declared war on him, and, hastily making peace with the railroad people, he returned to Butte to begin the fight of his life.

This was in 1897. It was alleged that mines adjacent to the Rarus. These companies began suit, and therefrom developed the sensational lawsuits which have been characterized by all sorts of charges and countercharges of bribery and corruption, stories redolent

waging commercial and political war against Daly. Early in the battle over the Rarus mine Heinze, whose lawyer brother had been investigating the suits to various big claims, set on foot no less than sixty lawsuits tending to