

No. 6.

Proteus vulgaris (Hauser).

(Taf. VI. Fig. 6.) Dieser Pilz ist bei drei von den vier Versuchen gefunden worden, und wenn nichts zu der Schilderung von Hauser hinzuzufügen ist, möchte ich doch ein Bild, welches von einer Rollicultur gemacht war und den Strahlenkranz repräsentirt, liefern.

Alle diese sechs Pilze lassen sich mit den verschiedenen basischen Anilinfarbstoffen färben, auch nach der Gram'schen Methode bleiben sie leicht gefärbt.

Die vier vorhergehenden Untersuchungen, welche nur als Einleitung weiterer Arbeiten nach dieser Richtung hin zu betrachten sind, geben vielleicht dem in der Einleitung ausgesprochenen Gedanken, dass nur gewisse Bakterienarten in den Cavernen aufkommen können, eine grössere Wahrscheinlichkeit und gestatten vielleicht ausserdem noch den Schluss, dass nicht immer dieselben Arten in den Lungencavernen entstehen, sondern dass mit der Veränderung der Lebensbedingungen auch die einzelnen Arten wechseln.

Zum Schluss möchte ich noch erwähnen, dass die, Fäulniss erregenden Eigenschaften der Bakterien mir die Vermuthung nahe legen, dass diese niederen Organismen an dem Zerstörungswerk in den Lungen Theil nehmen und das ihrige zu der eitrigen Schmelzung des Gewebes beitragen.

2.

Spiritualistische Ueberlebsel im Volksglauben.

Von Dr. G. Hampden Porter in Washington.

The article of Dr. W. Stricker (dieses Archiv Bd. 114. S. 210) was intended as a criticism upon a work by Captain John G. Bourke of the 3^d U. S. Cavalry, on the use of excrementitious substances „in rites of a religious or semi-religious character“; but as the object of criticism is to throw additional light on the subject treated of, and as the essay in question has in no way carried out this design, it may be considered to have fallen short of the purpose to which it was directed.

There is no difficulty in the way of a discussion of the facts presented by Captain Bourke, apart from their unpleasant details. Dr. Stricker has, however, confined himself almost exclusively to these, and has done little more than collect a number of similar and unconnected minutia, bearing, as he states, upon the medical side of the matter. This may be, perhaps, regarded as a contribution of not the highest value, because so far as the mere pharmacy of filth is concerned, there exists already an *embarras de richesses*.

His objection to Captain Bourke's correlation of facts of this class with others of a religious nature is, indeed, surprising; for, in the first place, the title of the American work indicates that it was written with this special purpose: and, secondly, for the reason that, until a comparatively late period in human development, medicine, religion, and magic cannot be separated. Throughout the historical period of ecclesiastical evolution, magic is, for the most part, a religious heresy, and during all antecedent eras, both medicine and magic are forms of natural religion. If the origins of the more abhorrent remedies of savage, barbarous, and semi-civilized peoples are to be found, they must be sought for, not in the empirical knowledge of any epoch, but in its superstitious practices, the vast majority of which have a religious character. Dr. Stricker quotes certain observations of Dr. Vogt to the effect that this, perhaps, may be the case; but he adds nothing to that authors suggestion that the sacrifice of vile animals, and the ingestion of villainous materials is an outcome of demon-worship. Some general criticisms at once suggest themselves in this connection. When Dr. Stricker observes that taking unusual and disgusting doses probably partakes of the nature of a sacrifice, the remark seems to be some what of a truism. Originally all medicines are essentially charms. No savage has any conception of the natural causation of disease. Illness and accident are unhesitatingly ascribed to the direct or indirect action of some supernatural agency, and are, therefore, supposed to require counteractives of a corresponding kind. Most of the afflictions of unevolved men are believed to be due either to sorcery, or to the malice of one of his many minor deities, nearly all of whom are evil spirits. And this, because they are the offspring of fear, and every where, fear is more powerfully suggestive to the fancy than gratitude or hope. Where great-gods exist, such offerings are not made to them, nor are detestable nostrums administered in the names of these vaguely personified powers of nature.

Obvious objections may be urged against the doctrine that attempts to placate the greater gods are not made by those means which are here considered. It will probably appear, however, when any apparently exceptional instance is studied, that the rites have been contaminated during their development, by admixture with those of another and lower cultus; as, for example, in the case of Jantrika Buddhism, or the various degenerations of Shaivism, or in the aberrant forms of Kali worship in India.

Without diverging here to extraneous subjects, it may be said that the phallic rites that have been introduced into these cults, are of Scythic and not of Aryan origin, and that there was no resemblance between the sacrifices of the Murderer Caste to Bowanee, and the mystic Purusha medha of Hindu antiquity. Finally, however, if it be granted that magical remedies were used in the way mentioned — that is to say sacrificially — Dr. Stricker's account of the circumstances which enhance their value, must be true!

Evidently, propitiations are naturally adjusted both to the greatness of

the need, and to the nature of the being to whom they are addressed. The universal propensity of mankind to rely upon apparent correspondences between things and their use, — a propensity always inversely proportional to the degree of development, explains the employment in magic, medicine, and primitive religion of detestable substances, as it likewise does the immolation of unclean and dangerous animals. Such correspondences have been at the very roots of Fetichism, Shamanism, and Animism in all, but its highest expressions, so that it is in no way surprising that barbarous pharmacy abounds in filth, and that nocturnal, subterranean, and destructive creatures, have been conspicuous in the folk-lore and practical religion of all peoples.

From this point of view it would seem that Dr. Stricker and Vogt need not have hesitated to assert the connection between substances and beings of this kind, and the spirits of the under-world, of the shade and of night. They stand as the objective and subjective sides of the same conception, although in either instance they represent very various and divergent classes of phenomena.

It cannot be supposed that Dr. Stricker was unaware of the intimate alliance of medicine with magic during several ages, and it is, therefore, the more wonderful that while regretting an Americans neglect of German literature, he should himself have disregarded it so conspicuously. It so happens that the writings of medieval Germany and Holland, both those which are professedly magical, and those which purport to be medical in character, would have furnished him not only with an abundance of facts relating to the subjects discussed, but likewise with a key to their meaning. On this account it appears strange that he should have stopped short with Paulini and the „Filth Pharmacy“, when van Helmont, Reinhardt, Hoffman, Boerbaave and Hufeland were at hand, — when his own country abounded in authors of the first order who, for the most part unintentionally, revealed through their recognition of mystical associations, sympathies and antipathies, correspondences, and interferences with the natural sequence of phenomena, whatever was needed to enable him to explain the circumstances treated of, in accordance with the principles of scientific sociology. Dr. Stricker might readily have availed himself of Sprengel's ideas on the action of an energy, which, under various names, was believed to pervade the Cosmos, and to link together mind and body, spirit and matter, this world and the next; and without doubt such a conception is all that is needed to elucidate whatever he finds obscure. This doctrine is displayed in its various aspects in Cornelius Agrippa's *De Occulta Philosophia*, in Reuchlin's *De Verbo Mirifico*, in the works of Trithemius and Thurneysser, and in the later *Arte Magnetica* of Kircher, and *Nova Medicina Spirituum* of Wirdig. These authorities are given only as illustrations, for that there existed in everlasting and universal activity a force, archæus, astral or other energy, by which like was bound to like throughout endless chains of being, was, perhaps, the central postulate of medieval thought and might have been found in any representative book on any subject.

As a matter of detail, the query of Dr. Vogt, cited by Dr. Stricker: whether it may not be that „the important part“ played in medico-religious magic „by the lower despised animals, does not signify a sacrificial offering to evil demons“, would appear to have found an answer in the foregoing statements. When nothing was fixed in thought concerning either nature, or that far larger domain of spirit which was imagined to surround nature, fancy must have played a predominant part in intellectual processes, and all forms of fancy are the legitimate offspring of the age, and of the specialties of mans environment. What else than filth, offal and poison would have been appropriate offerings to spirits who were themselves outcast, unclean, and malignant. Magic, either White or Black, according as Naudé and others have discriminated its departments, interpenetrated science, philosophy, and religion, and they all reflected its assumptions. It is hardly necessary to attempt the proof of a self-evident deduction, but the relation of noxious animals to infernal spirits may be briefly adverted to for the sake of completeness. So far as the serpent is concerned, its whole cultus is so well known that it requires only to be mentioned. But in the same class, and for a like reason — that is to say their apparent correspondences — there were various other animals symbolized as talismans, propitiated with magic-religious rites, immolated, and used as medicines. The sacrifice of the black cat in Iceland, Lapland, and the Scotch Highlands — the „Taigheirm“ — was only peculiar there in name, for as a matter of fact, cats were offered to evil spirits in all parts of Europe; and in the north and west, where magic was really indiginous during historical times, the offering of the cat was closely connected with the cultus af the old Teutonic and Norse Trolls and Elves. The superstitions, or those of them which are characteristic, of the Germanic and Celtic group of nations, belong essentially to themselves. The subterranean gods to whom cats were sacrificed among these peoples show no relationship with the Greek *Xóροι*, and the entire cycle of observances attaching to them, was nothing but a manifestation of devil-worship. It should be remembered, however, that the unevolved man with his feeble capacity for abstraction, could no more attain to unity of conception concerning a single power of evil, than he could conceive a sole source of good; and therefore, while all European languages had terms expressive of these ideas, they were words and nothing besides. Angels and saints were believed in on the one hand, and devils, semi-devils, and people possessed by devils on the other. During the Middle Ages these natural children, of doubt, mystery, and fear were reenforced by the powerful, and it might be said, predominant diabolism of Latin Christianity, a diabolism which Protestant sects adopted en bloc. The fathers were the Sponsors of Satan, and it was by them that he was fully and effectually introduced and authenticated: Through an immemorial antiquity there had culminated in one group of nations a conception personified in the Ahriman of the Zendavesta, and this continually degenerating, though retaining its form, passed downward through Judaism and Christianity until the evil principle sank into a rever-

sed saint, and like other saints had an appropriate following. If anything further were needed to place the character of superstitions upon this subject beyond controversy, and to show how the sacrifice of vile creatures was associated with the cultus of infernal spirits, it would be supplied by language, by the expression of common thoughts in ordinary phraseology. Doubtless there was a profession of faith throughout medieval Europe in a fallen Archangel who had brought sin into the world, but what was realized concerning a malign power as manifested in every-day life, is revealed by the colloquial titles commonly given to the agency they most feared, and most constantly thought about, — the „Black He-Goat“, the „Black Raven“, the „Black Cat“, the „Wolf“, the „Dog“, the „Dragon“, the „Caterpillar“, the „Fly-god“; in a word, the devil in the shape of these creatures; who, reciprocally, in the doctrine and ritual of Black Magic, were consecrated to the powers of darkness.

Erklärung von Dr. Stricker.

Ich bin in der eigenen Lage, dass ich mich nicht gegen den angeblich von mir Angegriffenen, sondern gegen einen gänzlich Unbetheiligten vertheidigen muss. Ich habe in meiner Besprechung der Schrift von Capt. Bourke deren Verdienst bezüglich der Mittheilung neuer Daten über sein Thema anerkannt und nur in einem Nebenpunkt bedauert, dass er die deutsche Literatur so wenig benutzt hat. Ich habe mir die Freiheit genommen, an die in Rede stehende Schrift weitere Mittheilungen anzuknüpfen, welche als ein verwandtes Thema, der Bestimmung dieses Archivs entsprechend, natürlich die medicinische Anwendung unreiner Heilmittel besprachen. Zugegeben, „dass jedes Heilmittel ursprünglich ein Zauber (charm) ist“, so bleibt doch noch aufzuklären, wie Menschen dazu kommen, solche ekelhafte Stoffe als Heilmittel zu verwenden. Hr. Dr. H. Porter giebt mir den Vorwurf, die deutsche Literatur nicht genug benutzt zu haben, zurück; er sagt, ich habe es selbst nicht gethan und führt eine Reihe von Autoren auf, welche ich nicht erwähnt habe.

Gerade, weil ich diese kleine Arbeit, welche nur anregen sollte, nicht zu einem Buch wollte anschwellen lassen, wählte ich Paullini's Buch als Zusammenfassung des ganzen Themas, worin auch alle Vorgänger erwähnt sind.

Uebrigens gestehe ich gern zu, dass ich nicht einen Gelehrten wie Dr. Porter, der das Thema historisch und ethnographisch beherrscht, bei Abfassung meiner anspruchslosen Abhandlung im Sinne hatte, sondern die grösste Anzahl zumal jüngerer Aerzte, welchen die Frage, wie ursprünglich ein Stoff zu Heilmittel gestempelt worden ist, bisher fern gelegen hat. Ich meine, dass Hr. Dr. Porter die ergänzenden und berichtigenden Mittheilungen zu meinem Artikel hätte geben können, ohne mir eine Feindseligkeit gegen Capt. Bourke zu imputiren, welche mir nicht in den Sinn gekommen ist.
