

COSMIC LAW CAUSE OF GREAT WAR, FRENCH PROFESSOR FINDS



Prof. Raphael Dubois.

Dr. Dubois is professor of physiology at the University of Lyons, France, and is noted for his original scientific work. In the following article he discusses his discovery of the law he calls antikinesis and applies it to the Great War. The topic is bound to be discussed widely.

By DR. RAPHAEL DUBOIS.

SOME 2,500 years ago there lived a sage whose name is still universally recognized. It was Pythagoras who, recognizing that the human body is directly dependent upon all else, and that the actions of life as well as all the phenomena of nature are intimately interwoven, contended that everything is regulated by quantities and numerical proportions. To-day there is not a biologist worthy of the name who could honestly defend the contrary idea. All recognize or have been compelled to recognize the direct relationship existing between living creatures and the cosmic environment.

I willingly put aside all the proximal causes which brought about the war, and with which most persons ordinarily take up their time exclusively. They are, on the contrary, the distant, deep, original causes with which I am concerned, the hidden roots, not the blossoms of blood of that plant of death.

Many of these causes are still unknown to us, but there are others of which we can estimate the influence upon all living things, day by day, hour by hour, minute by minute. In the first rank of these causes are the influences which result from the daily rotation of the earth upon its axis, and of its revolution around the sun annually.

What may we not suppose concerning the fact that no one wishes to accept the responsibility for the monstrous war which at this moment bathes Europe in blood, and Asia as well, and that we might term the "war of irresponsibility"? Proudhon believed in a law of alternation of periodicity of peace and war. "Peace and war," he wrote in 1859, "are correlative of one another, affirming equally their reality and necessity, being two master functions of human kind. They alternate in history as waking and sleeping in the life of individuals, as expansion and contraction in the life of the workman, as production and consumption in political economy. Peace continues and in war and war is and continues to be peace; it is childish to imagine that they are mutually exclusive."

And in fact the displacement of humanity, not only alternating with periods of peace, but the law itself of these periods does not seem impossible to determine, and this would be an irrefutable proof that war is a cosmic phenomenon, which does not depend on other agencies, but is itself a law, which man submits to, not consciously, just as animals and even vegetables do in their migrations.

As to the periodicity of the displacements of collective humanity a very suggestive remark was made by Col. Delany in an article published in 1899 that the central invasions of France followed a kind of rhythm, with a fixed periodicity the range of which he figured out precisely at ten years 302 days, four hours and forty-five minutes. This figure, almost disquieting in its precision, has plainly to other epochs in the history of France followed a kind of rhythm, with a fixed periodicity the range of which he figured out precisely at ten years 302 days, four hours and forty-five minutes. This figure, almost disquieting in its precision, has plainly to other epochs in the history of France followed a kind of rhythm, with a fixed periodicity the range of which he figured out precisely at ten years 302 days, four hours and forty-five minutes.

magnet. In fact the earth crust is the seat of magnetic currents which keep the magnetic needle swinging from right to left of the magnetic meridian, that is to say, from east to west. The breadth of variations varies from day to day, month to month, year to year. If we take the average of a whole year, we find that from one year to the other the variation is from the simple to the double, and that this annual variation is fixed by law. It is periodic and the law of the cycle is an average of twelve years, which is noted as the rhythm of our great military movements. But that which is really marvelous in all this is that it is scientifically established that the magnetic maxima correspond with the maxima of the sun spots.

How now can any one refuse to admit the direct relationship between wars, magnetic currents and sun spots? We shall see directly that still more striking relations exist between human migrations and the rotation of the earth. Since 1857 D'Arsonval and I have pointed out the influence of magnetic fields on living substance. Of all the causes of the cosmos the most important for us to know, from the point of view of the origin of the war, is beyond contradiction the direct influence of the motion of rotation of the earth on its axis and the antikinesis theory which bears upon this motion.

We have known for some time that cities have a marked tendency to develop in an inverse sense to the movement of the terrestrial rotation, that is from east to west. Observations might be cited all tending to prove that an influence upon their physiologic action and even upon the pathology. But of all the manifestations of this kind what is most striking is the constancy with which in all ages great human emigrations and invasions which took on a permanent and definite character have taken place.

At the close of the Tertiary period the configuration of the soil of Europe and Asia especially became sufficiently fixed for us to recognize the large majority of men who had established themselves in Europe during prehistoric and historic ages as having come from Asia, and consequently had travelled from the east toward the west. Very rare indeed, and temporary, as compared with the others, are the displacements of masses of humanity in other directions, either in the form of violent invasions with fire and sword or by pacific penetration. Let us mention, for instance, the empire of Alexander in Asia, the occupation of Great Britain and Gaul by the Romans, which lasted hardly two centuries, and the empire of the Orient, which hardly survived that of the Occident. The Carthaginians under Hannibal failed in their enterprise against Rome. It is worth while to recall how the English were driven out of France and that the conquests of the First Republic were lost after the campaign of Bonaparte in Egypt, in central Europe.

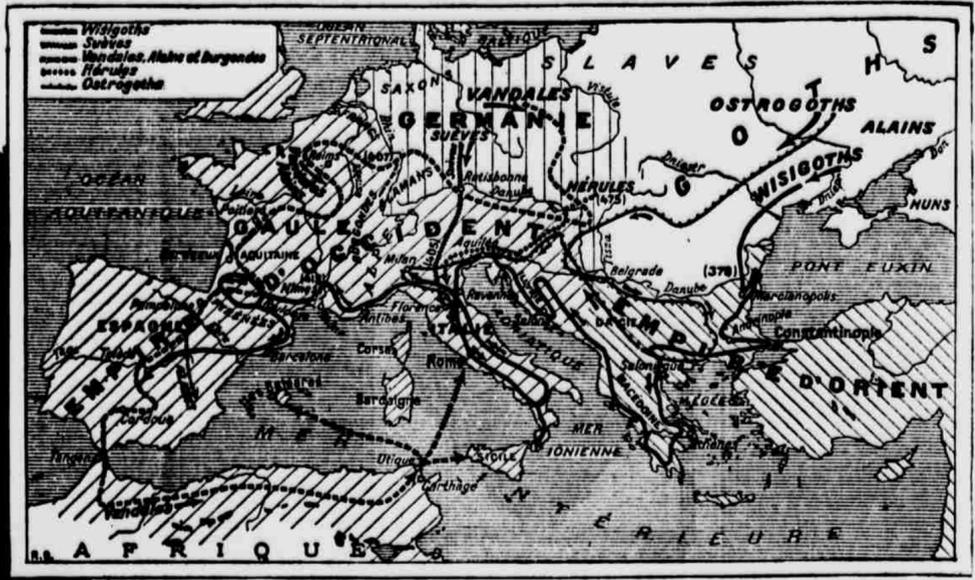
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Map illustrating the theory of Prof. Dubois. It shows the migrations of the Visigoths, Vandals, &c., from the east to the west, in the direction opposed to the motion of the earth in rotation about its axis. Attempts to migrate in the opposite direction (from west to east), as, for instance, the invasion of Italy by the Vandals from Africa, have been of less importance.

Blind Impulse Drives Humanity From East to West. Either in Peaceful Migration or Armed Invasion. Is Theory of Dr. Dubois

In Spain, in Russia, brilliant campaigns, but disastrous, because they finally resulted in two counter invasions. The only direction which he did not follow was the west, because he was prevented by the sea, as was the case with the larger part of the great invasions, the barbarians originating in the east, who on this account turned toward the south. But, perhaps, the most curious proof of the influence of orientation on the fate of human migrations is the constant check of the eight Crusades in the Middle Ages, which failed, so lamentably in the Orient. It may be truly said that the Orient was at the same time the cradle and the tomb of the Occident.

How shall we explain this constant incoherence in the life of nations if it be not due to profound ignorance of natural laws? The diplomats are alchemists, not chemists. We cannot find one directing idea, one rational course in all international relations; all is the butt of the most gross empiricism. If isolated individuals acted like the nations we would be compelled to shut them up. The most astonishing thing is that, notwithstanding their many anti-national deeds, the great lines of migrations of peoples have not changed since prehistoric and barbarous ages. The Japanese have succeeded in rolling back the Russians upon Europe; the Americans, contrary to the Monroe Doctrine, are already in the Philippines, while the yellow races, in their effort at a pacific penetration of California, have met such a resistance on the part of the United States as may lead to war. Usually, despite the most solemn engagements, even of honor itself, the Germans have not hesitated to invade weak Belgium and the northern part of France with a delirium of general criminality which differs not at all from that of the ancient barbarians save in the refinement and perfection of tools of slaughter and incendiarism.

How many times have I had to read in the papers: "What is the blind force which drives the Germans toward the west, and why are they so bent upon filling the Yser with innumerable dead bodies?" Experimental science will soon show us that they are really acted upon by a blind force, like that which urges the nocturnal insects to burn their wings in the flames of our lamps or the flies to hurt themselves against a windowpane. This is an experiment, but not an excuse. Really the law of migration of peoples around the globe might be respected without recourse to the procedure of ancient barbarians.

After Christopher Columbus discovered America and the way across the seas was open to navigation, the Europeans went to the New World. It is certainly remarkable that they did so move, by millions, inversely to the rotation of the earth. In the face of these facts—and not one of those presented may be disputed—we must yield. There is certainly some blind force driving mankind to move in a direction contrary to the earth's rotation. But in order to obey this natural law they may choose between two modes of procedure: one which is barbarous and criminal, the invasion by fire and sword; the other which is legal, loyal, more or less pacific emigration. The diplomats who have not tried to block invasions have tried in every way to prevent immigration by all kinds of measures, even the most barbarous and criminal, forgetting that immigration is a precious safety valve. Happily their evil obstructionism has finally almost entirely failed and thus the cosmic direction has not been sensibly modified by them. The Germans certainly have not having done to smooth the rotation of the earth, have opened to them all the great doors of

the whole world, a permission which they may have abused somewhat and which will have to be regulated carefully in the future. To ascertain what is the nature of the blind force mentioned above we must return to the scientific method, the only one of real value. Observation has already demonstrated to us that all human beings are urged to move in a direction inverse to the cosmic movement which carries them from east to west. Let us ask ourselves if in place of a biological phenomenon special for the human race we have not to do here rather with some more general property of living matter itself. Experiments which I have made so far at a distant period, I have now amplified and perfected them. They may be summed up thus: If we put on a plate revolving horizontally with a regular fixed motion upon a central pivot certain revolving cylinders containing animals belonging to different groups—mammals, birds, reptiles, batracians, fish, insects and others of a still lower order—it is proved that no matter what the medium, whether aqueous or aerial, whether the animal walk, fly or swim, it moves in a direction contrary to that which is taking it around. We may now permit that intervention of the force of inertia, for the dead animal does not act in the same way, and is carried around by the motor without reacting against it, as the living animal does.

Thus we have to do with a very general property of living substance, the reaction, batracians, fish, insects (from the Greek *anti*, against, and *kinesis*, movement). And the antikinesis theory is that which explains the displacements of men, of animals and plants in a direction opposite to that which is carrying them along, by a general law of rotation of the earth, of living substance, the study of which

comes from general physiology, a branch of biology, and which may be extended to sociology. But if it is held that the displacement of masses of human beings which accompany invasions and wars are intermittent and apparently periodic? Inasmuch as we have observed in experimental antikinesis what happens when the organism is tired, we must not lose sight of the fact that the normal exertion of this function is secured by pacific migration, which is the normal form, while invasion has rather the character of the accidental and pathological, as are attacks of epilepsy in an individual, while in the interval he may appear absolutely healthy. And besides we know of the cumulative effects, which in living creatures may give place to periodic phenomena, which may be compared with the pulsations of an intermittent fountain.

May we draw any useful conclusions from the whole, inasmuch as though it be of a scientific character, established principles as presented regarding peace and war? In the first place war must be regarded as a biological phenomenon. And as such should be studied scientifically, not upon observation, reasoning, and the like, but by the employment of the same thing happens to human currents as to the others. It is not obstacles the pressure of the crowd. If it be allowed to try to turn the rivers from running into the sea, it is all the more absurd to try to turn the rivers, bottle up and fence them off, to prevent the overflow of the sea. Nevertheless we may draw a lesson from the antikinesis force, regulating course by proper means and erecting building scientific dams make it serve the march of progress. It is the contrary to the law of nature, but the enslavement of others, the place whence they originated, the place which has proved that the Orient is at the same time the cradle and the tomb of the Occident. Some peoples of the Occident, contrary to all the heroic teachings, may try the experiment again. If they seek disaster we need not oppose them.

The really pacific nations, who desire to live freely from their labor and on correct economic relations, along all of them without delaying any longer league themselves together against those who can dream of them prospering and increasing in wealth by the enslavement of others. If the brutal invasions of an antikinesis sense cannot be avoided, experience proves that we can combat effectively by physiological means continued resistance, famine, pestilence, may also, by taking the antikinesis impulse, to push him toward the western zones of resistance and there crush him between hammer and anvil. This is the reason that the advance of the armies toward the Occident is easily stopped by superior forces. His march, in the direction of the antikinesis theory, the Occident ought to march directly toward the east to west, from Warsaw to Paris.

All that we have observed was a penetrating on animals is being performed before our eyes. We have seen and the stand in the animal becoming less and less fatigued as the journey became longer and longer. Fatigue from wearing down, finally it will become the permanent march.

After the wearing down of the pathological antikinesis we must consider how wisely to regulate the circulation of physiological antikinesis, by cutting off the natural law, the dangerous drift, without any sort of annihilation, but by a broad penetration of the physical progress, by a proper fitting and purification. While awaiting the good effect of this system, we may keep up the number of thousands of those who have been pushed toward the west and replace the missing where needed. Of course we do not do anything like establishing a system of slavery; only the application of the code in the country invaded, the culture and their accomplices, and a procedure would be in full conformity with the natural law of antikinesis and would allow the repetition of the disasters brought about by sword and on all fronts, which the battles took place, as well as the invaded lands of Belgium, Poland, Serbia, etc.

If the Sphinx is not satisfied to devour me, I have given up the idea of my conscience and the Sphinx which is mine.

MGR. KEARNEY'S FIFTY YEARS AT OLD ST. PATRICK'S

Mgr. John F. Kearney, Rector of Oldest Catholic House of Worship in New York Tells of the Changes He Has Witnessed in the Parish

MGR. JOHN F. KEARNEY knows everybody and everybody knows him, for except for the time he was studying for the priesthood, in which he has just completed half a century of service, he has lived in the parish of old St. Patrick's as boy and youth and man. His golden jubilee might have slipped by on the argosy of the years as far as he was concerned. Considering that his parish has within its bounds 28,000 Catholics, however, it was to be expected that many of them should have remembered the fiftieth anniversary of the kindly shepherd who all these years has baptized and married and buried so many, and who has been the spiritual guide of a myriad of souls. Among the first to greet him at the impromptu celebration held on August 25 in honor of the fiftieth year of his ordination was a white haired woman, attended by her grandchildren, who reminded him that she was the first Italian girl baptized in old St. Patrick's. Now there are hardly any other races but the one to which belongs the children of the sunny skies, and the feasts of the good St. Kocco are observed oftenest in the shadow of the fine old Gothic pile dedicated to the first Bishop of Armagh. Mgr. Kearney—what though the city outgrows itself and huge factories loom beyond the high brick walls which hem in the churchyard of the venerable edifice, once the Roman Catholic Cathedral of New York—remains the same kindly, unaffected priest that he was when first he began his work for Mother Church. Traditions cluster about the brownstone structure, once the seat of an archbishop, illustrious dead lie in the vaults beneath the nave, and in the close under the spreading trees rests the dust of thousands of the faithful. Mgr. Kearney, warder of the glories of the past, has his eyes always on the present, and his vision of the future is for the advancement of all who dwell within the borders of the parish which he shepherds. On October 16 he will have been a priest in old St. Patrick's for fifty years, for all his life as pastor has been given to the same field. Mgr. Kearney was born seventy-seven years ago at Broome street and

Centre Market place, and even that was on the edges of the big town. His parents, however, were of an adventurous turn of mind, so they moved way up to Third avenue and Fifty-sixth street, which was, of course, real country. There it was that their son learned so much of the life of the time. In his youth the Monsignor loved the games of the open. He spent a fair amount of his time out of doors and gathered within him the forces of a splendid constitution which has been such a help to him in all these years of hard work for the good of all sorts and conditions of men. At an early age he was drawn toward the priesthood. He made his studies at Emmitsburg, Md., in the days of the civil war. Often in the recitation rooms the students heard the guns on distant battlefields. The roar of Antietam was in his ears when he got his degree and on his way back to New York he searched for many a mile with the nose of a hound.

The clutch of circumstances seemed to draw the young priest to old St. Patrick's from the first. The parish had begun a new era at the time the Rev. John F. Kearney joined the staff of its clergy. There had been a fire in the corner of the city, the neighborhood in the neighborhood and some of the blazing furs were blown to the roof of the cathedral and set on fire. The interior was destroyed and only through the devotion of clergy and laity were the throne of the archbishop, the sacred vessels and other objects saved. The old walls, however, remained, so that as a matter of fact St. Patrick's Church is today the oldest house of Catholic worship in the city. It had long been foreseen that the cathedral must be moved to the upper portion of the city of New York. The increase of population and the unremitting efforts of such leaders as Archbishop Hughes and Cardinal McCloskey had been extending the work of the diocese in many directions. The throne of the archbishop was moved in 1879 to the splendid German gothic pile at Fifth avenue and Fifth street, and the Very Rev. William Quinn, who had been vicar-general for six years, relinquished his duties at the old cathedral for those of the new. St. Patrick's in Mott street on May 25, 1879, became a parish church. The Rev. Father Kearney, who succeeded



Mgr. John F. Kearney.

the district. He won their confidence from the first and brought them in touch at every point with the church. To assist him in this, Italian speaking priests and teachers, he watched over the sons and the daughters of the immigrants and saw to it that they did not neglect their educational opportunities. Owing to the strenuous missionary spirit on the part of the rector of the church of St. Patrick's there is now in that parish what is considered to be the largest Italian school in the world. The buildings face on Prince street, and although old they are constantly repaired and altered to bring them into working order. The school is a fine building. "Nearly all the original parishioners were Irish," said the Monsignor the other day after he had somewhat reluctantly consented to tell something of his work. "There were a few French, some Germans, and over in several of the upper stories was a colony of negroes. The buildings were small compared with what they are now—little wooden buildings many of them—but all around the great city was unfolding. The changes in population came on gradually, but I should say that in 1873 the first large Italian immigration began. There had been hard times in Italy and thousands came over here in search of work. Again in 1882 there was an especially large number of them.

"It was evident to us then that something especially must be done for them, and the first step was to hold for years in the basement of the church. We had to learn their language, and when they came here to the house I am able to talk to them. But how they have gathered about old St. Patrick's! Twenty-eight thousand persons in this parish, all nominally Catholics. "Our parochial schools were founded in 1817 by the Sisters of Charity, and the records have been very carefully kept. We have enrolled in the three school buildings 3,043 pupils, of whom only sixteen have Irish names. The rest are Italians. We have Italian teachers to help us, and some of them are graduates of our parochial schools, brought up right in our parish.

"And, although this great change has been coming on all these years, it is hard to trace it. I, who have been part of the life of this parish so long, do not feel that there has been any sudden change. I have seen the generations come and go. The Italian parishioners are very appreciative. To them the church has the strongest appeal. It is a crowded neighborhood, but for that reason the children are hard to manage, for they must have exercise. It was so even when I first came here. How much more so it must be now." The Monsignor was standing at a window of the rectory in Mulberry street, looking out at the old cathedral church. Up the iron rail of the stair climbed half a dozen youngsters. "I have some trouble with them at times," said the Monsignor as he watched the squirming arms and legs, "but I always avoid that children like that will surely break their necks, and when I look back on my own childhood and think how fond I was of doing just what they are doing now, I cannot be harsh with them." The children, as though conscious suddenly that they were under the eye of the Monsignor, glanced over their heads and looked at the window where it seemed as though every passerby welcomed the kindly face of the venerable Monsignor. Two young girls arm in arm listening on the opposite side of the street knew as if by the window of the rectory was near and looked over at him and greeted him. "They have grown up here," said he, "they went through our schools and now they are in the same class at Hunter College."